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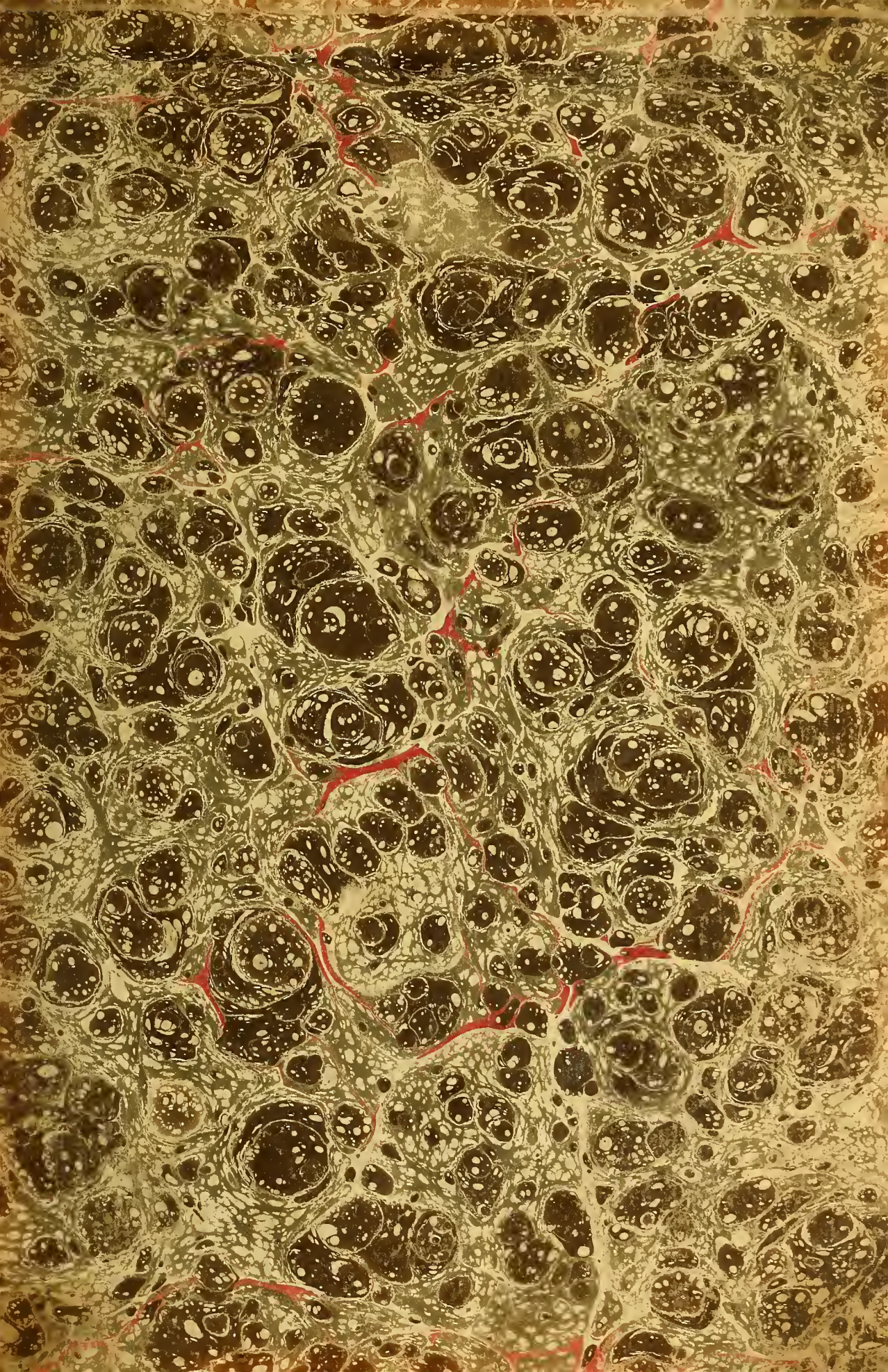
Book 79

J. B. LIPPINCOTT COMPANY

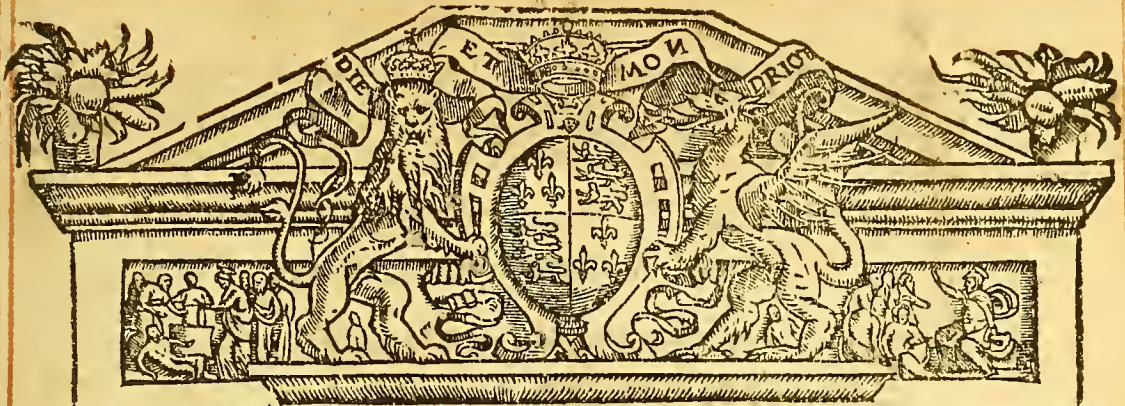
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THE WHOLE

workes of W. Tyndall, Iohn
frith, and Doct. Barnes, three
worthy Doctozs, and principall
teachers of this Church of England,
collected and compiled in one Tome to
gither, beynge befoze scattered, & now in
Print here exhibited to the Church.

To the prayse of God, and
profite of all good Chri-
stian Readers.

Mortui resurgent.

AT LONDON
Printed by Iohn Daye,
and are to be sold at his shop
vnder Aldersgate.

An. 1573.

*Cum gratia & Priuilegio
Regia Maiestatis.*

ARISE FOR



IT IS DAY.



A Table of the feuerall Treatises conteyned
in M. William Tyndals workes.

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	The lyfe of wylliam Tyndall.	
	A protestation of the state of the soules departed.	
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The Epistle or Preface to the Christian Reader.



AS we haue great cause to geue thanks to the highⁿ prouidence of almighty God, for the excellent arte of Printing, most happely of late found out, and now commonly practised euery where, to the singular benefite of Christes Church, wherby great increase of learning and knowledge, with innumerable commodities els haue ensued, and dayly doe ensue to the lyfe of man, and especially to the fartheraunce of true Religion: so agayne of our parte, it is both of vs all in generall to be wished, and especially of them, to be procured, who occupie the

trade therof, rightly to vse the same to the glory of hym which gaue it, and to the ende wherefore it was ordayned, and not to abuse vnworthely that worthy facultie, eyther in thrusting into the worlde euery vnworthy trifle that commeth to hand, or hauing respecte more to their owne priuate gayne, then regarde to the publike edifyng of Christes Church, or necessary preferment of Religion. For therefore I suppose this science of Printing first to be set vp and sent of God to mans vse, not so much for temporall commoditie to be taken, or mans glory to be sought thereby, but rather for the spirituall and inwarde supportation of soulehealth, helpe of Religion, restoring of true doctrine, repaying of Christes Church, and repressing of corrupt abuses, which had heretofore ouerdarckened the doctrine of fayth, to reuiue agayne the lost lyght of knowledge to these blynde tymes, by reuiuing of holsome and auncient writers: whose doinges and teachings otherwise had lye in obliuion, had not the benefite of Printing brought them agayne to light, or vs rather to light by them. Wherefore such Printers in my mynde, are not to be defrauded of theis due commendation, who in premitting other light triflyng pamphlets of matter vnneedful, and impertinent, little seruing to purpose; lesse to necessitie, doe employe their endeuour and workemanship chiefly to restore such fruitfull workes and monumentes of auncient writers, and blessed Martyrs: who as by their godly lyfe, and constant death, gaue testimonie to the rrueth, in tyme wherein they suffered, so by their doctrine and learning, geue now no lesse lyght to all ages and posteritie after them.

In the number of whome, may rightly be accompted, and no lesse recommended to the studious Christen Reader these three learned fathers of blessed memory, whom the Printer of this booke hath diligently collected, & in one volume together, inclosed the worke: I meane of *William Tyn-dall*, *John Frith*, and *Robart Barnes*: chiefe ryngleaders in these latter tymes of thys Church of England. Wherein as we haue much to prayse God for such good bookes left to the Church, and also for such Printers in preserving by their industrie and charges such bookes from perishing: so haue I

The Preface to the Reader.

to exhorte all studious readers, wyth lyke diligence to embrace the benefite of God offered, and seriously to occupie them selues in. markyng and folowing both the valiaunt actes, and excellent wrytinges of the sayd godly persons. Concernyng the prayse whereof, I shall not neede in thys place to bestow much commendation: because, neither is it the prayse of men, but profite of the godly, that they doe seeke: nor yet the contempt of the vngodly that they doe feare. Moreouer, what is to be sayde or thought of them, rather by their owne workes, then by other mens wordes, by readyng their bookes, then by my preface, is to be seene. In perusing whereof, thou shalt fynde (gentle Reader) whether thou bee ignoraunt, what to learne, or whether thou be learned, what to folowe, and what to sticke to. Briefly, whatsoeuer thou art, if thou be yong, of *Iohn Frith*: if thou be in middle age, of *W. Tyndall*: if in elder yeares of *D. Barnes*, matter is here to be founde, not onely of doctrine to enforme thee, of comfort to delyte thee, of godly ensample to directe thee: but also of speciall admiration, to make thee to wonder at the workes of the Lord, so mightely workyng in these men, so oportunely in stirryng them vp, so graciously in assisting them.

Albeit diuers other also besides these, I say not nay, as well before them as after, through the secrete operation of Gods mighty prouidence haue bene raysed vp, both famous in learnyng, flourishing in witte, and stout in zeale, who labouryng in the same cause, haue no lesse valiantly and doughtely stooode in the like defence of Christes true Religion, agaynst blynde error, pestilent superstition, and perillous hypocrisie, namely, agaynst the Arche enemye of Christ and hys flocke, the Byshop I meane of Rome, with hys tyrannicall seate, as namely here in England, *Iohn Wicklyffe*, *Rigge*, *Aston*, *Smynderby*, *W. Thorpe*, *Walter Brute*, *L. Cobham*, wyth the residue of that former age: And also after them many other moe freshe wittes, saythfull preachers, and learned writers haue sprong vp by the Lord of hoastes to furnishe hys fielde: Briefly no age nor tyme hath euer lacked some or other, styll bayting at the beast, but especially nowe in these our present dayes such plenty, yea whole armyes, the Lord hath powred vppon hys Church of heauenly souldiours, who not onely in number exceedyng, but in knowledge also excellyng, both by preaching and Printing, doe so garnishe the Church in euery respecte, that it may seeme, and so peraduenture wil be thought this tyme of ours to stand now in litle neede of such bookes and momumentes as these of former antiquitie: yet notwithstanding, I am not of that mynde so to thinke. For albeit, increasynge of learning of tonges, and sciences, wyth quicknes of wit in youth and other, doth maruailously shiut vp, as is to be seene, to the sufficient furnisshyng of Christes Church: yet so it happeneth I can not tell how, the farther I looke backe into those former tymes of *Tyndall*, *Frith*, and other lyke, more simplicite, wyth true zeale, and humble modestie I see wyth lesse corruption of affections in them, and yet wyth these dayes of ours, I finde no fault. As by reading and conferring their workes together may estsoones appeare.

In opening the Scriptures, what trueth, what soundnes can a man require more, or what more is to be sayd, then is to be founde in *Tyndall*. In his

The Preface to the Reader.

his Prologues vppon the fiue bookes of Moses, vppon Ionas, vppon the Gospelles, and Epistles of S. Paule, namely to the Romaines: how perfectly doth he hit the right fence, and true meaning in euery thing? In his obedience, how fruitfully teacheth he euery person his dutie: In his expositions, and vppon the parable of the wicked Mammon, how pithely doth he perswade? how grauely doth he exhort? how louingly doth he comforte? simply without ostentation, vehement without contention. Which two faultes, as they comonly are wont to folow the most part of writers, so how farre the same were from him, and he from them, his replies and aunsweres to *Syr Thomas More*, doe well declare: in doctrine sound, in hart humble, in life vnrebukeable, in disputation modest, in rebuking charitable, in truth feruent, and yet no lesse prudent in dispensing with the same, and bearyng with time, and with weakenes of men, as much as he might; sauing onely where mere necessitie constraigned hym otherwise to doe, for defence of trueth against wilfull blyndnes, and subtile hypocrisie, as in the Practise of Prelates is notorious to be seene. Briefly, such was his modestie, zeale, charitie, and painefull trauaile, that he neuer sought for any thing lesse, then for hymselfe: for nothyng more, then for Christes glory, and edification of other: for whose cause not onely he bestowed his labours, but hys life and bloud also. Wherefore not vnrightly he might be then, as he is yet cauled, the Apostle of England, as Paule cauleth Epaphroditus the Apostle of the Philippians, for his singular care and affection toward them. For as the Apostles in the primatiue age first planted the Church in trueth of the Gospell: so the same trueth beyng agayne defaced and decayed by enemies in thys our latter tyme, there was none that trauayled more earnestly in restoring of the same in this Realme of England, then dyd *William Tyndall*.

With which *William Tyndall*, no lesse may be adioyned also *Iohn Frithe*, and *D. Barnes*, both for that they together with him in one cause, and about one tyme, sustayned the first brunt, in this our latter age, and gaue the first onfet agaynst the enemies: as also for the speciall giftes of fruitfull erudition, and plentifull knowledge wrought in them by God, and so by them left vnto vs in their writinges. Wherefore accordyng to our promise in the booke of *Actes* and *Monumentes*, wee thought good herein to spend a litle diligence in collectyng, and setting abroad their bookes together, so many as could be founde, to remaine as perpetuall Lâpes, shynyng in the Church of Christ, to geue lyght to all posteritie. And although the Printer, herein taking great paynes, coulde not paradventure come by all (howbeit, I trust there lacke not many) yet the Lord be thanked for those which he hath gotte and here published vnto vs.

And woulde God the like diligence had beeneyfed of our auncient forelders, in the tyme of *Wickliffe*, *Puruey*, *Clerke*, *Brate*, *Thorpe*, *Husse*, *Hierome*, and such other, in searching and collectyng their workes and writinges. No doubt but many thinges had remayned in lyght, which now be leste in obliuion. But by reason the Arte of Printing was not yet inuented, their worthy bookes were the sooner abolyshed. Such was then the wickednes of those dayes, and the practise of those Prelates then so craftie, that no good booke coulde appeare, though it were the Scripture it selfe in Eng-

The Preface to the Reader.

lyſſe, but it was refrayned, and ſo conſumed. Whereby ignoraunce and blyndnes ſo preuayled amonge the people, tyll at the laſt, it ſo pleaſed the goodnes of our God to prouide a remedy for that miſchiefe, by multiplyng good bookes by the Printers penne, in ſuch ſort, as no earthly power was able after that (though they did their beſt) to ſtoppe the courſe thereof, were he neuer ſo myghtie, and all for the fartheraunce of Chriſtes Church.

Wherefore receaue (graciouſ Reader) the Bookes here collected and offered to thy hand, and thanke God, thou haſt them, and reade them whileſt thou mayſt, while time, life, and memory ſerueth thee. In reading whereof the Lord graunt, thou mayſt receaue no leſſe fruit by them, then the hartie deſire of the ſetter forth is to wiſhe well vnto thee. And the ſame Lord alſo graunt, I beſeech him, that this my exhortation & wiſhe ſo may worke in all, that not onely the good, but the enemies alſo, which be not yet wonne to the worde of truth, ſetting aſide all partialitie and preiudice of opinion; woulde with indifferent iudgementes, beſtow ſome reading and hearyng likewiſe of theſe, to taſte what they doe teach, to vewe their reaſons, and to trye their ſpirite, to marke the expositions of *Tyndall*, the argumentes of *Frith*, the Articles and allegations of *Barnes*, Which if they ſhall finde agreeable to the tyme and antiquitie of the Apoſtles doctrine, and touchſtone of Gods worde, to vſe them to their inſtruction: If not, then to myſlike them as they finde cauſe, after they haue firſt tryed them, and not before. And thus not to deteine thee with longer proceſſe, from the reading of better matter, I referre and commende thee and thy ſudies gentle reader, with my hartie wiſhe and prayer to the grace of Chriſt Ieſu, and direction of hys holy ſpirite, deſiryng thee lykewyſe to doe the ſame for mee.

John Foxe.



The Martyrdome and burning of William Tyndall in Brabant, by Filford Castell. 1536.



Here foloweth the historie and discourse of the
lyfe of William Tyndall out of the booke of Actes
and Monumentes Briefly extracted.



Do somuch as the lyfe of W. Tyndall au-
thor of this treatise immediately folowing, is suffi-
ciently & at large discoursed in the booke of Actes and
Monumentes, by reason whercof we shall not neede
greatly to intermedle with any new repetition ther-
of, yet notwithstanding because as we haue take in
hand to collect and set forth his whole workes togi-
ther, so we thought it not vnconuenient, to collecte
likewise some bryefe notes concerning the order of
his lyfe and godly conuerſation that both his tea-
ching, & lyving going together, as the one may edifie
by doctrine, so the other may profit by example. First

touching the birth and parentage of this blessed Martyr in Christ, hee was bozne in
the edge of Wales, and brought vp from a childe in the vniuersitie of Oxforde, where
hee by long continuance grew, and encreased aswell in the knowlege of tongues, and
other

The life of William Tyndall.

Tyndall a
vertuous
and godly
man.

other liberall artes, as especially in the knowlege of Scriptures, whereunto his mind was singularly addicted: Inſomuch that hē living in Wagoalene hall, read priuely to certaine ſtudentes, and ſelowes of Wagoalene College, ſome percell of Diuinitie, inſtructing them in the knowlege, and trueth of the Scriptures. Whoſe maners alſo and conuerſation being corꝛeſpondent to the ſame, were ſuch that all they which knewe him, reputed, and eſteemed him to be a man of moſt verteous diſpoſition, and of a life unſpotted. Thus hē in the vniuerſitie of Oxꝛford increaſyng moꝛe and moꝛe in learning, and proceeding in degrees of the ſcholes, ſpyng his tyme, remoued from thence to the vniuerſitie of Cambridge, where after hē had likewiſe made his abode a certayne ſpace, and being now farther rypered in the knowlege of Gods woꝛde, leauing that vniuerſitie alſo, hē reſorted to one M. Welſhe a knyght of Gloceſter ſheare and was there ſchole maſter to his chyldzen, and in very god fauour with his maſter. This gentleman, as hē kept a very god ordinary commonly at his table, there reſorted vnto him many tymes ſondꝛy Abbottes, Deanes, Archdeacons, with other diuers Doctours, and great beneficed men: Who there togither with M. Tyndall ſittynge at the ſame table, did vſe many tymes to enter communication and talke of learned men as of Luther and Eraſmus, and of diuerſe controuerſies; and queſtions vpon the ſcripture. At which tyme M. Tyndall, as he was learned, & wel practiſed in Gods matters, ſo he ſpared not to ſhew to them ſimply, and playnely his iudgement in matters as he thought. And when as they at that tyme did varie from Tyndall in opinions, and iudgement, he would ſhew them the booke, and lay playnely befoꝛe them the open, and ma-niſeſt places of the ſcriptures to confute their erreurs, and to confirme his ſayinges. And thus continued they foꝛ a ſeaſon, reaſoning, and contending togither diuers and ſondꝛy tymes, till at the length they wearied lvery of him, and bare a ſecret grudge in their hartes againſt hym.

will all ma-
lice agaynſt
oꝛe trueth.

Not long after this it happened that certaine of theſe great Doctours had inuited M. Welſhe, and his wiſe to a banquet, where they had talke at will and pleaſure, vtte- ring their blindnes, and ignoꝛaunce without any reſiſtaunce, oꝛ gayne ſaying. Then M. Welſhe, and his wiſe coming home, and calling foꝛ M. Tyndall, beganne to reaſon with him about thoſe matters, wherof the Pꝛieſtes had talked befoꝛe at their banquet. M. Tyndall aunſwering by Scriptures mainteyned the trueth, & repponed their falſe opinions. Then ſayd the Lady Welſhe, a ſtoute and wiſe woman (as Tyndall him ſelfe repoꝛteth) well ſayd ſhe, there was ſuch a Doctour which may diſpend a C. l. & an other C. C. l. and an other C. C. C. poũdes. And what, were it reaſon thinke you that we ſhould beleue you befoꝛe them? M. Tyndall gaue her no aunſwere at that tyme, noꝛ alſo after that (becauſe he ſaw it would not auayle) he talked but little in thoſe matters. At that tyme he was about the tranſlation of a booke called. *Enchiridon militis Chꝛiſtiani*. Which being tranſlated he deliuered to his Maſter and lady: Who after they had read, and well peruſed the ſame, the doctourly Pꝛelates were no moꝛe ſo often called to the houſe, nether had they the Chere noꝛ countenaunce when they came, as befoꝛe they had, which thing they well marking, and perceiuing, and ſuppoſing no leſſe but it came by the meanes of Tyndall, refrayned the ſelues, and at the laſt vtterly withdꝛewe them ſelues, and came no moꝛe there.

As this grewe on, the Pꝛieſtes of the countrey cluſtering togither, beganne to grudge, and ſtoꝛme againſt Tyndall, rayling at him, in houſes, and other meeting places. Of whom Tyndall him ſelfe in his firſt Prologue befoꝛe the firſt booke of Hoſes, teſtifieth in his owne woꝛdes, and repoꝛteth that hē ſuffered much in that countrey by a ſort of vnlearned Pꝛieſtes, being full rude and ignoꝛaunt (ſayth hē) God knoweth, which haue ſene no more Latyn then that onely which they reade in their Doꝛtealles, and Miſſall. s (which yet many of them can ſkarſely reade) except it be *Alberius de Secretis mulierum*, in which yet, though they be neuer ſo ſoꝛely learned, they poꝛe daue, and night, and make notes thereiu, and all to teach the mydwifes (as they ſay) and alſo an other booke called Lynwood, a Booke of Conſtitutions to gather tythes, moꝛtu- arpes, Offeringes, Cuſtomes, and other pillage, which they call not theirs, but Gods part, the ductie of holy Church, to diſcharge their conſciences with all. Foꝛ they are bound

The au-
thoꝛs that
Popiſhe
Pꝛieſtes doe
ſtudie.

The life of william Tyndall.

bound that they shall not diminish, but increase all things to the uttermost of their powers which pertaineth to holy Church. Thus these blinde, and rude Priests flocking together to the Alchouse (for that was their preaching place) raged and rayled against him, affirming that his sayings were heresy: adding moreover vnto his sayings of their owne heades, more then eyer hee spake, and so accused him secretly to the Chauncelour, and other of the Bishops officers.

It folowed not long after this, that there was a sitting of the Bishops Chauncelour appointed, and warning was geuen to the Priests to apere, amongest whom M. Tyndall was warned to be there. And whether hee had any misdoubt by their threatenings or knowledge geuen him, that they would lay some thinges to his charge, it is vncertaine: But certaine this is (as hee him selfe declareth) that hee doubted their pꛛeuy accusations, so that hee by the way in going thitherwardes, cryed in his mynde hartely vnto God to geue him strength to stand fast in the trueth of his worde.

When the tyme came of his apperaunce before the Chauncelour, hee threatened him greuously, reuiling and rating him as though hee had bene a dogg, and layed to his charge many thinges, whercof no accuser could yet be brought forth (as commonly their maner is, not to bring forth the accuser) notwithstanding that the Priests of the countrey the same tyme were there present. And thus M. Tyndall after those examinations escaping out of their handes, departed home, and returned to his Pastur againe.

Unjust dealing of the Papistes.

There dwelt not farre of a certaine Doctour that had bene an olde Chauncelour before to a Bishop, who had bene of olde famylar acquaintaunce with M. Tyndall, and also fauoured him well. Vnto whom M. Tyndall went and opened his mynde vpon diuers questions of the Scripture: For to him hee durst be bolde to disclose his harte. Vnto whom the Doctour sayd: Doe you not knowe that the Pope is very Antechrist, whom the Scripture speaketh of? But beware what you say: for if you shall be perceaued to be of that opinion, it will cost you your life: And said moreover, I haue bene an officer of his, but I haue geuen it vp, and despe him, and all his workes.

Not long after M. Tyndall happened to be in the company of a certeyne deuine reckoned for a learned man, and in communing and disputing with him, hee droue hym to that issue that the sayd great Doctour burst out into these blasphemous wordes, and sayd, we were better to be without Gods laue, then the Popes. M. Tyndall hearing this and being full of Godly zeale, and not bearing that blasphemous saying, replied agayne and sayd: I desie the Pope and all his lawes, and farther added, that if God spared him life ere many yeares, hee would cause a boy that driueth the plough to knowe more of the Scripture then hee did.

Notorious blasphemy of a Papist.

After this the grudge of the Priests increasing still against Tyndall, they neuer ceased barking, and rating at him, and layd many sore thinges to his charge, saying hee was an heretick in sophistry, an heretick in logique, and an heretick in Diuinitie: And said moreover vnto him, that hee bare hymself bolde of the Gentleman there in the countrey, but notwithstanding shortly hee should be otherwise talked withal. To whom M. Tyndall answering agayne thus said: it was not the place hee stuck vpon: hee was contented they should bring him into any countrey in all England, geuing him x.l. a yeare to liue with, and bynding him to no more but to teach children and to preach.

To be shortly M. Tyndall being so molested and vexed in the countrey by the Priests was constrained to leaue that Countrey, and to seek another place: and so comming to M. Welshe hee desired hym of his good will, that hee might depart from hym, saying thus vnto him: Syr I perceaue I shall not be suffered to tarve long here in this countrey, neither shall you be able (though you would) to keepe mee out of the bandes of the spirituality, and also what displeasure might growe to you, by keeping mee God knoweth: for she which I should be right sorry. So that in fine M. Tyndall with the good will of his Pastur departed, and estones came vnto London, and there preached a while according as hee had done in the countrey before. At length hee beethought hym selfe of Cutbert Tunstall then Bishop of London, and especially for the great commendation of Erasmus, who in his annotations so extolled him for his learning, thus casting

Tyndall remoueth from W. Welshe.

The life of William Tyndall.

with him selfe, that if hee might attayne into his seruice, hee were a happy man. And so comming to Syr Henry Gilforde the kinges Controller, and bringing with hym an oration of Ilocrates, which hee had translated out of Graeke into Englishe hee desired him to speake to the sayd Bpshope of London for hym: which hee also did, and willed him moreover to write an Epistle to the Bpshope and to goe him selfe with him: which hee did likewise, and deliuered his Epistle to a seruauant of his named William Hebletwhait, a man of his olde acquaintaunce.

Tyndall
sucth to be
with Con-
stall Bp-
shope of
London,
but coulde
not ob-
tayne.

But God, who secretly disposed the course of things, saw y was not best for Tyndals purpose, nor for the profite of his Church, and therefore gaue him to fynde litle fauour in the Bishops sight. The aunswere of whome was this, that his house was full: hee had more then hee could well fynde, and aduised him to seeke in Londons abroad where he sayd he could lacke no seruice &c. And so he remayned in London the space almost of a yeaere, beholding and marking with him selfe the course of the world and especially y Demecanour of the preachers, how they boasted them selues, & set vp their auarozitic & kingdom: Beholding also the pompe of the Prelates, with other thinges that greatly misliked him. Insomuch, as he vnderstode not onely to be no roome in y Bishops house for him to translate the new Testament: but also that there was no place to doe it in all England. And therefore fynding no place for his purpose within the Realme, and hauing some ayde and prouision, by Gods prouidence ministred vnto him by Humfrey Mommouth Berchaunt, who after was both Shirife and Alderman of London, and by certayne other god men, he toke his leaue of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeale of his countrey refused no trauell, or diligence, how by all meanes possible, to reduce his brethren & Countrymen of England to the same fast and vnderstanding of Gods holy worde, and veritie which the y orde had endued him withall.

The Scrip-
ture in the
vulgare
tongue, a
speciall ma-
nifesting of
the trueth.

Where vpon he considering in his minde, & partly also conferring with Iohn Frich thought with him selfe no way more to conduce thereunto, then if the scripture were turned into the vulgare speeche, that the poore people might also see the simple and playne worde of God. For first, he wisely casting in his minde, perceiued by experiee how that it was not possible to stablish the lay people in any trueth, except the Scripture were so plainlye layd before their eyes in their mother tongue, that they might see the procelle, order, and meaning of y text: For els whatsoeuer trueth should be taught them, these enemies of the trueth would quench it agayne either with apparant reasons of Sophistrye, and traditions of their awne making, founded without all ground of Scripture: Either els iugglyng with the text, expounding it in such a sence, as impossible it were to gather of the text, if the right procelle, order and meaning thereof were seene.

Ignorance
of Scrip-
ture cause
all mischife
& errorres
in religion.

Agayne right well he perceaued, and considered this onely, or most chiefly to be the cause of all mischife in the Church, that the Scriptures of God were hydden from the peoples eyes: For so long the abhominable doinges and Idolatries mainteyned by the Pharasaiticall Clergie, coulde not be espyed, and therefore all their labour was with might and mayne to keepe it downe, so that either it should not bee read at all, or if it were, they woulde darken the right sence, with the myst of their Sophistry, and so entangle them which rebuked, or despised their abhominations, with argumentes of philosophy, and with worldly similitudes, and apparant reasons of naturall wisdom: and with wresting of Scripture vnto their awne purpose, contrary vnto the procelle, order, and meaning of the text, wuld so delude them in deskaisting vpon it with allegozyes, and amaze them, expounding it in many sences layed before the vnlearned laye people, that though thou felt in thy heart, and were sure that all were false that they sayd, yet couldest thou not solve their subtille riddells.

For these and such other considerations, this god man was moued (and no doubt heyrred vp of God) to translate the Scripture into his mother tongue, for the publique vtilitie and profit of the simple bulgar people of his countrey: First setting in hand with the new testament, which he first translated about the yeaere of our Lord. 1527. After y he toke in hand to translate the olde testament, finishing the v. bookes of Moses, with
sondy

The life of william Tyndall.

sondy most learned and godly prologues prefixed before enery one of them most woꝛthy to be read, and read againe of all Christians, as the like also he did vpon the new testament.

He wrote also dyuerse other woꝛkes vnder sondy titles, among the which is that most woꝛthy monument of his intuled the obedyence of a Christian man, wherein with singular dexteritie he instructeth all men in the office, and ductie of Christian obedyence, with dyuerse other treatises as may apere in the contentes of this booke.

So soone as these bookes were compiled, and made by William Tyndall, and the same were published and sent ouer into England, it can not bee spoken what a doze of light they opened to the eyes of the whole Englishe nation, which before were many yeares shut vp in darknes.

Now these godly bookes, and specially the new Testament of William Tyndals translation being spred abroad and come into many mens handes, as they wrought singular profite to the godly: so the vngodly enuyng and disdainng that the people should be any thing wiser then they: and agayne, fearing least by the shynng beames of trueth, their false hypocrisie and woꝛkes of darcknes should be discerned: began to stirre with no small adoe, lyke as at the byrth of Christ, Herode and all Ierusalē were troubled wth hym, so the Pāpistes made open exclamation agaynst this godly man, and published hym openly in all their sermons to be an hereticke, and that all his bookes were none other but damnable heresies, and sought by all the meanes they might, how to entreach and hynder that godly man in his blessed trauayles.

The repro-
bate are al-
swayes of-
fended at
trueth.

But to returne to the story. After that William Tyndall had translated the fifth booke of Moses called Deuteronomiam; and he mynding to print the same at Hamboꝛough, sayled thitherward: and by the way vpon the coast of Holland, he suffered shipwacke, and lost all his bookes, writings, and coppes: and so was compelled to beginne all agayne anewe, to his hynderaunce and doublyng of his labours. Thus hauyng lost by that ship both money, his coppes and tyme, he came in an other shippe to Hamboꝛough, where at his appointment M. Coverdale tarped for hym, and helped hym in the translatyng of the whole five bookes of Moses. And after hee returned to Andwarp, and was there lodged more then one whole yere in the house of Thomas Poyntz, an English man, who kept a table for Englishe marchauntes. About which tyme, an Englishe man whose name was Henry Phillipps, whose father was customeer of HOLE, a comely man, and seemed to be a gentleman. This man sodainely entred into the great loue and fauour of Willam Tyndall, who greatly commended his curtesie and learning, and in the ende fell into his fanfshier loue and acquaintaunce with him. And Thomas Poyntz their host espyng such great loue and familiaritie to be betwāne M. Tyndall and this Phillipps, which vnto hym was but a mere strainger, did much meruell thereat, and fell into a gelousy, and suspicion that this Phillipps was but a spye, and came but to betraye M. Tyndall, wherefore on a time, the afore sayd Thomas Poyntz asked M. Tyndall how he came acquainted with this Phillipps: M. Tyndall answered that he was an honest man, handsomely learned; and very conformable. Then Poyntz perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had bene brought acquainted with him by some frende of his. The sayd Phillipps being in the towne iij. or iiij. dayes did then depart to the Court at Bꝛuxelles, which is from Andwarp xxiiij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd Phillipps seruaunt came vnto Poyntz and demaunded of him whether M. Tyndall were there or not, for his master would come and dyne with him. And soꝛthwith came Phillipps and asked Poyntz wife for M. Tyndall and she shewed him that he was in his chamber, ther sayd he, what good meate shall we haue to dinner for I intend to dyne with you; and she answered they should haue such as the market would geue. Then went phyllippes straight by into M. Tyndales chamber, and tolde him that by the way as he came he had lost his purse, and therefore prayed him to lend him xl. shillings, which he soꝛthwith lent, for it was easie enough to be had of him if he had it. For in the wilie subtilnes of this woꝛld, he was

Henry
Phillippes
a wicked
and dissem-
bling Ju-
das.

The life of William Tyndall.

simple and vnerpert.

Then sayd Phillippes you shall be my gess here this day. So, sayd Tyndall, I goe forth this day to dynner, and you shall goe with nie and be my gess where you shall be welcome. And when dynner tyme came M. Tyndall and Phillippes went both forth together. And at the going forth of Poyntz house was a long narrow entrey, so that it coulde not goe on a front. Tyndall would haue put phillippes befoze him, but Phillippes would in no wise, but put Tyndall befoze him, for that hee pretended to shew greate humanitie. So Tyndall being a man of no great stature went befoze, and Phillippes a tall person solotved behinde him, who had set officers on either syde of the doze vpon ij. seates, which beeing there might see who came in the entrey. And conning thzough þ sayd entrey, Phillippes pointed with his finger ouer M. Tyndales head downe to hym, that the officers which sat at the doze, might see that it was hee whom they should take, as the officers that toke Tyndall afterward tolde the afoze sayde Poyntz, and sayd that they pitied to see his simplicitie when they toke him. But Tyndall when hee came nere the doze espied the officers and woulde haue shonke backe: nay sayd Phillippes by your leaue you shall goe forth, and by force bare hym forward vpon the officers. And asone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hee dnyed. Then came the procurour generall to the house of Poyntz, and sent away all that was of Tyndales, aswell his bookes as other thinges: And from thence Tyndall was had to the Castell of Ilforde, xviij Englishe myles from Andwarpe, where hee remayned prisoner more then a yeaere and a halfe, and in that meane tyme, came vnto him diuerse lawoyers, and Doctours in Diuinitie, aswell fryers as other with whom hee had many confyates: But at the last Tyndall prayed that hee might haue some Englishe Deuines come vnto him, for the maners and Ceremonies in religion in Douch land (sayd hee) did much differ from the maners and Ceremonies bled in England. And then was sent vnto hym dyuerse Deuines from Louayne whereof some were Englishmen: and after many examinacions, at the last they condemned him by vertue of the Emperours decree made in the assembly at Aulbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a seruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Englande, and then first he was with a halter strangled by the hangman, and afterward consumed with fier. In the yeaere of our Lord. 1536.

Tyndals
Simplicitie
pitied of the
officers.

Tyndals
godly zeale
to his
Princel.

A testimo-
ny of Tynd-
dals godly
life, euen by
his aduer-
sarpe.

Such was the powder of his doctryne, and the sinceritie of his lyfe, that during the tyme of his imprisonment, which (as afozesayd) endured a yeaere and a halfe, hee conuerted his keepers Daughter, and other of his household. Also such as were with him conuersaunt in the Castell reported of him, that if hee were not a godd Christian man, they could not tell whom to trust. The Procurour generall the Emperours attorney being there, left this testimony of him, that he was *Homo doctus, pius et bonus*. that is a learned, a godd, and a godly man.

The worthy vertues, & doinges of this blessed martyr (who for his painfull traueles and singular zeale to his countrey may be worthely called in these our dayes, an Apostle of England) it were long to recite. Amongest many other, this one thing, because it semeth worthy of remembraunce, I thought godd to shew vnto you. There was at Andwarpe on a tyne, amongest a company of merchauntes as they were at supper a certaine iuggeler, which thzough his Diabolicall inchauntements, or Art Magickall, would fetch all kinde of Tyndales and wine from any place they would, and set it vpon the table incontinent befoze them, with many other such lyke thinges. The fame of this iuggeler being much talked of, it chanced that as M. Tyndall heard of it he desired certeine of the merchauntes that he also might be present at supper to see him playe his partes. And so be short, the Supper was appoynted and the merchauntes with Tyndall weret here present. Then was the iuggeler called forth to play his frates and to shew his conning, and after his wonted boldnes began to vtter all chat he coulde doe, but all was in vayne. At the last with his labour, sweating, and toyling, when he sawe that nothing would goe forward, but that all his inchauntements were voyde, he was compelled openly to confesse that there was some man present at supper which

disturbed

The sayth
of Tyndall
shewed by a
manifest
myracle.

The life of william Tyndall.

disturbed, and letted all his doinges. So that a man euen in the martyrs of these our dayes can not lack the myracles of true sayth, if myracles were now to be desired.

And here to ende and conclude this history with a selve notes touching his private behaviour in dyet, study, and especially his charitable zeale, and tender releuing of the poore: First he was a man very frugall, and spare of body, a great student and earnest laborer, namely in the setting forth of y^e Scriptures of God. He reserued or halowed to hym selfe y. dayes in the weeke, which he named his dayes of pastime, and those dayes were Monday the first day in the weeke, and Satterday the last day in the weeke. On the Monday he visited all suche poore men and women as were fled out of England by reason of persecution into Antwarpe, and those well vnderstanding their godd exercises and qualities he did very liberally comfort and relieue: and in like maner provided for the sicke and descaied persons. On the Satterday he walked round about the towne in Antwarpe, seeking out euery Corner, and hole where he suspected any poore person to dwell, (as God knoweth there are many) and where he found any to be well occupied, and yet ouerburdened with children, or els were aged, or weake, those also hee plentifully releued. And thus he spent his y. dayes of pastime as he cauled them. And truely his Almsde was very large and great: and so it might well bee: for his exorbitation that he had yearly of the Englishe merchautes was very much, and that for the most part he bestowed vpon the poore as afore sayd. The rest of the dayes in the weeke he gaue hym wholly to his booke where in most dilligently he traueled. When the Sunday came, then went he to some one merchaunts chamber, or other, whether came many other merchautes: and vnto them would he reade some one percell of Scripture, eyther out of the olde testament, or out of the new, the which proceeded so frutefully, sweetely and gentely from him (much like to the writing of S. John the Euangelett) that it was a heaucnly comfort and ioy to the audiece to heare him reade the scriptures: and in likewise after dinner, he spent an houre in the afore sayd maner. He was a man without any spot, or blemishe of rancor, or malice, full of mercy and compassion, so that no man liuing was able to reprove him of any kinde of sinne or crime, albeit his righteousnes and iustification depended not there vpon before God, but onely vpon the bloud of Christ, and his sayth vpon the same: in the which sayth constantly he dyed, as is sayd at Filforde, and now resteth with the glorious company of Christes Martyrs blessedly in the Lord, who be blessed in all his saintes Amen.
And thus much of W. Tyndall,
Christes blessed seruaunt,
and Martyr.

B. iij.



Faultes escaped in the Printing.

Page 16. the 2^d col. in the margent, after these wordes [from she] put to saluation in Christ.
The same Page, and same col. in the next marginal note after, put out [in Christ] from the beginning of the note.
Page 21. col. 2. in the margent, for admision, read admonition.



¶ A Protestation made by William Tyndall, touchyng the Resurrection of the bodyes, and the state of the soules after this life. Adstracted out of a Preface of his that he made to the new Testament, which he set forth in the yeare 1534.



Concernyng the resurrection, I proteste before God and our sauour Iesus Christ, and before the vniuersall congregation that beleueth in him, that I beleue according to the open and manifest Scriptures & Catholicke faith, that Christ is risen agayne in the flesh which he receaued of his mother the blessed virgine Mary, and body wherein he died. And that we shall all both good and bad, rise both flesh and body, and appeare together before the iudgement seat of Christ, to receaue euery man according to his doedes. And that the bodies of all that beleue and continue in the true faith of Christ, shall be indewed with like immortallitie and glozy, as is the body of Christ.

And I protest before God & our Sauour Christ, and all that beleue in hym, that I hold of the soules that are departed, as much as may be proued by manifest and open Scripture, and thinke the soules departed in the faith of Christ & loue of the lawe of God, to be in no worse case, then the soule of Christ was, from the tyme that he deliuered his spirite into the handes of his father, vntill the resurrection of his body in glozy and immortallitie. Neuerthelesse, I confesse openly, that I am not perswaded that they be already in the full glozy that Christ is in, or the elect Angels of God are in. Neither is it any article of my faith: for if it so were, I see not but then the preaching of the resurrection of the flesh, were a thying in bayne. Notwithstanding yet I am ready to beleue it, if it may be proued with open Scripture.

Moreouer, I take God (which alone seeth the hart) to recorde to my conscience, beseechyng hym that my parte be not in the bloud of Christ, if I wrote of all that I haue wrytten throughout all my booke, ought of an euill purpose, of enuie or malice to any man, or to stirre by any false doctrine or opinion in the Church of Christ, or to be author of any secte, or to draw disciples after mee, or that I woulde be esteemed, or had in price aboue the least childe that is bozne: saue onely of pitie and compassion I had, and yet haue, on the blyndnes of my brethren, and to bringe them vnto the knowledge of Christ, and to make euery one of them, if it were possible, as perfect as an Angell of heauen: and to weede out all that is not planted of our heauely father, and to bring downe all that listeth vp it selfe against the knowledge of the saluation that is in the bloude of Christ. Also, my parte be not in Christ, if myne hart be not to solow and liue according as I teach: and also if myne hart weepe not night and day for myne owne sinne, and other mens indifferently, beseechyng God to conuert vs all, and to take his wrath from vs, and to be mercifull as well to all other men, as to myne owne soule: caring for the wealth of the Realme I was bozne in, for the king, and all that are thereof, as a tender harted mother woulde doe for her onely sonne.

As concerning all I haue translated, or otherwise wrytten, I beseeche all men to read it, for that purpose I wrote it: euen to byng them to the knowledge of the Scripture. And as farre as the scripture approueth it, so farre to allowe it: and if in any place the word of God disallow it, there to refuse it, as I doe before our Sauour Christ and his congregation. And where they finde faultes, let them shewe it mee, if they be nye, or write to mee if they be farre of: or write openly agaynst it and improue it: and I promise them, if I shall perceaue that their reasons conclude, I will confesse myne ignorance openly.

The Preface of master William Tyndall,
that he made before the five bookes of
Moses, called *Genesis*. An. 1530. Ianua. 17.



When I had translated the new Testament, I added an Epistle vnto the latter ende, In which I desired them that were

learned, to amend if ought were found amisse. But our malicious and wylie hypocrites, whiche are so stubburne; and hard harted in their wicked abominations, that it is not possible for the to amend any thing at all (as we see by daylye experience, when both their lyuynges, and doynge are rebuked with the trowth) saye, some of them that it is impossible to translate the Scripture into English, some that it is not lawfull for the lay people to haue it in their mother toung, some that it would make them all hereticke, as it would no doubt from many thynges whiche they of long tyme haue falsely taught, and that is the whole cause wherefore they forbyd it, though they other clothes pretend. And some or rather euery one, say that it would make them rise agaynst the king, whom they them selues (vnto their damnation) neuer yet obeyed. And lest the temporall rulers should see their fallshode, if the Scripture came to lycht, causeth the so to lie.

And as for my translation in which they affirme vnto the lay people (as I haue heard say to be) I wrotte not how many thousand heresies, so that it can not be incended or correct, they haue yet taken so great payne to examine it, and to compare it vnto that they would sayne haue it, and to their owne imaginations and iugglyng termes, and to haue somewhat to rayle at, and vnder that cloke to blasphemie the trowth, that they mighte with as litle labour (as I suppose) haue translated the most part of the Bible. For they which in tymes past were wont to looke on no more scripture the they found in theyr Duns, or suche like deuillish doctrine, haue yet now so narrowly looked on my translation, y there is not so much as one therein if it lack a title ouer his hed, but they haue noted it, & number it vnto y ignorant people for an heresy. Finally

ly in this they be all agreed, to driue you from the knowledge of the Scripture, and that ye shall not haue the text therof in the mother toung, and to kepe the world still in darkenesse, to the entent they might sit in the consciences of the people, thozow bayne superstition and fals doctrine, to satisfie their filthy lustes, their proude ambition, and insatiable couetousnes, and to exalte their owne honour aboute kyng and Emperour, yea, and aboute God hym selfe.

A thousand bookes had they leuer to be put forth agaynst their abominable doynge and doctrine, then that the Scripture should come to light. For as long as they may keepe that down, they wil so darken y right way with the mist of their sophistry, & draggle the y either rebuke or despise their abominations, with Argumentes of Philosophie, and with worldly similitudes, and apparent reasons of naturall wilddome: and with wrestyng the Scripture vnto their owne purpose cleane contrary vnto the processe, order and meanyng of the text, and so delude them in descanting vpo it with allegories, and amase them, expounding it in many senses before the vnlarned lay people (when it hath but one simple litterall sense whose light the owles can not abide) that though they feele in thine hart, and arte sure how that all is false that they say, yet couldest y not solue their subtile rydles.

whiche thyng onely moued me to translate the new Testament. Because I had perceaued by experience, howe that it was impossible to stablishe the laye people in any trowth, excepte the Scripture were playnely layd before their eyes in their mother toung, that they might see the processe, order and meanyng of the text: for els what soeuer trowth is taught them, these enemies of all trowth, quench it agayn, partly with the smoke of their bottomlesse pitte, wherof thou readest Apocaliptis, y. that is, with apparat reasons of sophistry, and traditions of their owne making, founded without ground of Scripture, and partly in iugglyng with the texte, expounding it in such a sense, as is impossible to gather of the text, if thou see the processe, order and meanyng therof.

The Papistes haue wrought wonderfully to haue suppressed y scripture.

As owles abide not the brightness of the day, so cannot the papists abide the light of the gospel.

what first moued w. Tyndale to translate y scripture into english

The reason that the papistes make agaynst the translation of the scripture into English.

A subtle shift of the popes clergy to ouer their euill.

How the papistes were wroth with Tyndals translation of the new testament.

The Papistes haue not to mocke the scriptures.

This bi-
shop of Lon-
don was
then Tun-
stall, which
afterward
was bishop
of Durham

And enē in the Bishops of Londons
house, I entented to haue done it. For
when I was sc̄rmoyled in the cou-
trei where I was, that I could no le-
ger there dwell (the processe whereof
were to long here to rehearse) I this
wise thought in my selfe, this I suffer
because the Priestes of the countrey be
vnlearned, as God it knoweth, there
are a fullignoraunt sorte whiche haue
senc no moze Latin, then that they read
in their Bortelles and Bissales, which
yet many of them can scarcely read (ex-
cept it be Albertus de secretis mulierū, in
which yet, though they be neuer so so-
rily learned, they pooze day and night,
and make notes therein, & all to teach
the mydwiues as they say, and Lin-
wode a booke of constitutions to ga-
ther tithes, mortuaries, offeringes, cu-
stomes, and other pillage, whiche they
call not theirs, but Gods part, and the
ducty of holy church, to discharge their
consciēces with all: for they are bound
that they shall not dimittishe, but en-
crease all thyng vnto the vtermost of
their powers) & therfore (because they
are thus vnlearned thought I) when
they come together to the A. house,
whiche is their preaching place, they
affirme that my sayinges are heresie.
And besides that they adde to of their
own heades, which I neuer sp. ke, as
the maner is to prolōg the tale to short
the time with all, and accused me secret-
ly to the Chauncellour, and other the
Bishops officers. And in dede when
I came before the Chauncellour, hee
threatned me greuously, and reuiled
me, and rated me as though I had ben
a dogge, and layd to my charge, wher-
of there could be none accuser brought
forth (as their maner is not to byng
forth the accuser) and yet all y Priestes
of the cōtrei were the same day there.

The popes
chaplens
pulpit, is
the alchouse

Christes u-
pistles dyd
mexicly ad-
monish, hut
the popes
lectarpes
dyd braule
and skold.

Parcialitie
sometyme
in men of
great lear-
nyng.

As I this thought, the Bishop of
London came to my remembraunce
whom Erasmus (whole toung maketh
of litle gnattes great Elephants, and
lifteth vp about the Startes whosoe-
uer geueth him a litle exhibition) pray-
seth excedyngly amōg other in his ah-
notations on the new Testament for
hys great learnyng. Then thought I,
if I might come to this mans seruice,
I were happy. And so I gatte me to
London, and thprow the acquaintance
of my master, came to Syr Harry Gil-
ford the Wynges graces Controller,
and brought hym an Oracion of Ho-
crates, whiche I had translated out of
greke into English, & desired hym to

speake vnto my Lorde of London for
me, whiche hee also dyd as he shewd
me, and willed me to wyte an Epistle
to my Lorde, and to go to hym my selfe
whiche I also dyd, and deliuered my
Epistle to a seruaunt of his own, one
William Hebilthwayte, a man of myne
old acquaintance. But God (which
knoweth what is within hypocrites) **How the**
saw that I was begyled, and that that **dale was**
counsayle was not the next way vnto **deceaued.**
my purpose. And therfore he gatte me
no fauour in my Lodes sight.

whereupon my Lorde aunswored
me, his house was full, he had mo then
he could well finde, and aduised me to
seeke in Londō, where he sayd I could
not lacke a seruire, And so in London
I abode almost a yēare, and marked
the course of the world, and heard our
praters, I would say our Preachers,
how they boasted thē selues and theyz
hyeauthoritie, and beheld the pompe
of our Prielates, and how busie they
were (as they yet are) to set peace and
vniue in the world (though it be not
possible for them, that walke in dark-
nesse, to continue long in peace, for they
cā not but either stumble or daly them
selues at one thyng, or an other y shall
cleane vnquiet all together) and sawe
thynges wherof I deserue to speake at
this tyme, & vnderstode at the last not
onely that there was no rowme in my
Lorde of Londons Palace to translate
the new Testamēt, but also that there
was no place to do it in all Englad, as
experience doth now openly declare.

Roome e-
nough in
my Lodes
house for
belly chere,
but none to
translate
the new tes-
tament.

Under what maner therfore should
I now submit this hooke to be corre-
ted and amended of them, whiche can
suffic nothyng to bee well? Or what
protestation should I make in such a
maner vnto our Prielates those stub-
burne Nimrothes whiche so mightely
fight against God, and resiste hys holy
spirite, enforcyng with all craft and
suttletie to quench y lyyght of the euerla-
styng Testament, promyses, and ap-
pointement made betwene God and
vs? and heapyng the fierce wrath of
God vps all Priestes and rulers, mo-
kyng them with false sayned names of
hypocrisie, and seruyng their lustes at
all portes, and dispensyng with them
euē of the very lawes of God, of which
Christe hym selfe testifieth Mathew 5.
That not so much as one tittle therof may
perish or be broken. And of whiche the
Priophet sayth Isalme. cxviii. Thou
halt commaunded thy lawes to bee kept
meek, that is in Hebrew excedyngly,
with

Endale
could get
no place in
the bishop
of Londons
house.

with all diligence, might and power, and haue made the so mad with their iuggling charmes, and craftie persuasions, that they thinke it a ful satisfacciō for all their wicked luying, to torment such as tell them trouth, and to burne y word of their soules health, and flea who soeuer beleue thereon.

Notwithstandyng yet I submitte this booke, and all other that I haue either made or translated, or shall in tyme to come (if it bee Gods will that I shall further labour in his haruest) vnto all them that submit them selues vnto the word of God, to be corrected of them, yea and mozeouer to be disallowed and also burnt, if it seme worthy, when they haue examined it with the Hebrew, so that they first put forth of their owne traslating, an other that is more correct.

A prologue by Willia Tyn-dall, shewing the vse of the Scripture, which he wrote before the five bookes of Moses.



Though a man had a precious iuell & a rich, yet if hee wisse not the value thereof, nor wherfore it serued, he were neither the better nor richer of a straw. Eue

so though we read the Scripture, and habble of it neuer so much, yet if we know not the vse of it, and wherfore it was geuen, and what is therein to be sought, it profiteth vs nothing at all. It is not enough therefore to read and talke of it onely, but we must also desire God day and night instantly to open our eyes, and to make vs vnderstand and feele, wherfore the Scripture was geuen, that we may applye the medicine of the Scripture, euey man to his own sores, vnlesse then we extend to be idle disputers, and braulers about vaine wordes, euer gnawing vpon the bitter barcke without, and neuer attaynyng vnto the sweete pith within, and persecuting one another in defendyng of lewde imaginations, and phantasies of our owne inuentions.

Paul in the third of the second Epistle to Timothy the sixth, That the Scripture is good to teache (Wh that ought men to teach, and not dreames of their owne making, as the Pope doth) and also to improve, for the Scripture is the touchstone that tryeth all doctrines, and by

that we know the false from the true. And in the vi. to the Ephelians he calleth it the sword of the spirite, by cause it killeth hypocrites, and vttereth and and improueth their false inuentions. And in the xv. to y Romans he saith. All that are written, are written for our learnyng, that we thorow patience and comforte of the Scripture, might haue hope. That is, the examples that are in the Scripture, comfort vs in all our tribulations, and make vs to put our trust in God, and patiently to abide hys leysure. And in the i. of the firste to the Corinthians, hee bringeth in examples of the Scripture, to feare vs, and to hyde the fleshe, that wee cast not the yoke of the lawe of God from of our neckes, and fall to lussyng and doying of euill.

So nowe the Scripture is a lyght, & sheweth as the true way, both what to do, & what to hope for. And a defence from all errour, and a comforte in aduersitie that we dispaire not, and feareth vs in prosperitie, that we synne not. Seeke therefore in the Scripture as thou readeest is, first the law, what God commaundeth vs to do. And secondarily the promises, whiche God promisseth vs agayn, namely in Christ Iesu our Lord. Then seeke examples, first of comfort, how God purgeth all them that submit themselues to walke in his wayes, in the Purgatory of tribulation, deliueyng them yet at the latter end, and neuer sufferyng any of them to perishe, that cleaue fast to hys promises. And finally, note the examples whiche are writte to feare the fleshe that we sinne not. That is, how God suffereth the vngodly and wicked sinners that resist God, and refuse to follow him, to continue in their wickednesse, euer wappng worse and worse, vntill their sinne be so sore encreased, and so abhominable, that if they shuld longer endure, they would corrupt the very elect. But for y electes sake God sendeth them preachers. Neuertheless they harden their hartes agaynst the truth, and God destroyeth them vtterly, and beginneth the world a new.

This comfort shalt thou euer more finde in the playne tepte, and littell sense. Neither is there any stoye so homely, so rude, yea or so vyle (as it seemeth outward) wherein is not exceedyng great comforte. And when some which seme to the selues get at clarkes say: they wott not what more profite is in many geses of the Scripture, if

L.ij. they

Tyn-dall's submission is to all such as submit them selues to God.

The scripture of god is y sword of the Spirite.

Tribulatio is the giste of God.

Not the young but the life profiteth a true Gospeller.

What we ought to seeke in the Scriptures.

The truest touchstone of Religion is Christes Gospell.

A goodly comfort agaynst desperation.

they be read without an allegory, then in a tale of Robenhode: say thou, that they were wytten for our consolation and comforte, that we dyspayre not, if such like happen vnto vs. we be not holper then Noe, though he were once dzonke. Neither better beloued then Iacob, though his owne sonne defyled his head. we be not holper then Lot, though his daughters thozow ignoraunce deceaued hym, nor peradenture holier then those daughters. Neither are we holper then Dauid, though he brake wedlocke, and vpon the same committed abhominable murther. All those men haue witness of the Scripture that they pleased God, and were good mē, both before that those things chaunced, and also after. Neuer lesse such thynges happened them for our example: not that we should counterfeyte their euill, but if whyle wee fight with our selues, enforcing to walke in the law of God (as they dyd) we yet fall likewise, that we despayre not, but come agayne to the lawes of God, and take better hold.

of the man, and not the man good because of his deede. In the vij. God sendeth Noe to preach to the wicked, and geueth them space to repent: they war hard harted, God bringeth them to nought. And yet sancth Noe: euen by y saue water by whiche he destroyed them. Marke also what folowed the pride of the buildyng of the Tower of Babell.

Examples of their euils not to bolden vs, but to feare vs fro sinne and desperation.

we read sence the tyme of Christes death, of virgins y haue bene brought vnto the comunon sines, and there defiled, and of Marys that haue bene bound, and whores haue abused theyr bodyes. why? The iudgements of God are bottomlesse. Such thynges chaunced partly for examples, partly God thozow sinne healeth sinne. Wyde can neither be healed, nor yet appeare, but thozow such horrible deades. peradenture they were of the popes sect, and reioysed fleshly, thinking that heauen came by dedes, and not by Christ, and that the outward dede iustified them, and made the holy, and not the inward spirite receaued by fayth, & the consent of hart vnto the law of God.

Consider how God sendeth forth Abraham out of his owne cuntry into a straunge land, full of wicked people, and gaue him but a bare promise with him that would blesse him & defende him; Abraham beleued: and that worde saued, and deliuered him in all perilles: so that we see, how that mas life is not mantayned by bread onely, (as Christe sayth) but much rather by beleuyng the promises of God. Behold how soberly, & how circumspectly both Abrahā, and also Isaac behaued them selues among the infidels. Abraham byeth that which might haue ben geuen him for nought, to cut off occasions. Isaac when his welles whiche he had digged were taken from him, geueth ro to me and resisteth not. Whores uer they care, and sowe, and fede their cattell, and make confederations, and take perpetuall truce, and doe all outward thinges: Euen as they doe whiche haue no fayth, for God hath not made vs to be idle in this world. Euery man must worke godly & truly to y vttermost of the power, that God hath geuen him: and yet not trust therein: but in Gods word or promise: and God will worke with vs, and byyng that we do to good effect. And the whe our power will extende no further, Gods promises will worke all alone.

Fayth one sure shield in all assaults.

Howe we ought to prepare our selues, to the receding of the scriptures.

As thou readest therfore thinke that euery sillabe pertayneth to thine own selfe, & sucke out the pithe of the Scripture, and arne thy selfe agaynst all faultes. First note with strong fayth the power of God, in creatyng all of nought. Then marke the greuous fell of Adam, and of vs all in him, thozow the light regardyng of the comaundment of God. In the iiii. Chapter God turneth hym vnto Abell, and the to his offering, but not to Cain and hys offering. Where thou seest that though the dedes of the euil, appeare outwardly as glorious, as the dedes of y good: yet in the sight of God, which looketh on the hart, the deede is good because

How many thynges also resisted the promises of God to Iacob: And yet Iacob coniuereth God, with hys owne promises saying: O GOD of my father Abraham: and GOD of my father Isaac, O Lord which saydest vnto me, returne vnto thine owne cuntry, and vnto the place were thou waste borne, and I wil do thee good: I am not worthy of the lest of those mercyes, nor of that trouth, whiche thou hast done to thy seruant, I went out with a staffe, and come home with two droues, deliuer me out of the handes of my brother Esau, for I feare him greatly. &c. And God deliuered him, and will likewise all that call vnto his promises, with a repentyng hart, were they neuer so great sinners. Marke also the weake infirmities

We may not trust in our works but in the word and promise of God.

God barreth with hys promise.

ties of the man . He loueth one wife more then an other . one sonne more then an other. And see how God purgeth hym. Esau threatheneth hym : Laban begyleth him . The beloued wife is long barren : his daughter is rauished : his wife is defiled , and that of his owne sonne. Rahell dyeth. Joseph is taken away, yea & (as he supposed) rent of wild beastes. And yet how glorious was his ende : More the weaknesse of his children, yea and the sinne of them , and how God thozow their owne wickednes saued them . These examples teache vs, that a man is not at once perfect the first day he becometh to liue well. They that be strong, therefore must suffer with the weak, & helpe the in vnity, and peace, one with an other vntill they be stronger.

Note what the brethren sayd when they were tached in Egypt, we haue verely sinned (sayd they) agaynst our brother, in that we saw the anguish of his soule when hee besought vs , and would not heare him : and therefore is this tribulation come vpon vs . By which example thou seest, how that conscience of euill doynges findeth men out at last. But namely in tribulation and aduerfite: there temptatiō and also desperatiō, yea and the very paynes of hell finde vs our: there there y soul feelth the tierce wrach of B D D, and wiltheth mountaines to fall on her, and to hyde her (if it were possible) from the angry face of God.

Marke also how great euils folow of howe little an occasion. Pina foeth but forth alone to see the daughters of the countrey , and how great mischief and trouble foloweth ? Jacob loaed but one sonne more then an other, and howe greuous murder folowed in their hartes ? These are examples for our learning, to teache vs to walke warely, and circumspectly in y world of weak people, that we geue no man occasions of euill.

Finally, see what B D D promised Joseph in his dreames. These promises accompanied him, alwayes , and went downe with hym euen into the depe dongeon . And brought hym vp agayne. And neuer forloke hym till all y was promised was fulfilled . These are examples writte for our learning (as Idanle saith) to teach vs to trust in God in the strōg fire of tribulation, & purgatory of our fleshe. And that they whiche submitte them selues to folow B D D, should note and marke such

thynges, for learning and comfort, is the frute of the scripture, & cause why it was written: And with such a purpose to read it, is the way to euertlasting life, and to those ioyful blessings that are promised vnto all nations in the seede of Abraham, whiche seede is Iesus Christ our Lord, to whom be honour and prayle for ever, and vnto God our father thozow him. Amen.

A Table expounding certayne wordes in the first booke of Moses called *Genesis*.



Brech, tender father, or (as some will) bow the knee.

Arke, a shyppe made flat, as it were a chest, or cofer.

Bisse, fine white, whether it be silke or linnen.

Blesse, Gods blessings are his giues: as in the first Chapter he blessed them, saying, grow and multiply, and haue dominion. &c. And in the ix. Chapter, he blessed Noe, and his sonnes, and gaue them dominion ouer all beastes, and authoritie to eat them. And God blessed Abraham with cattell, and other riches. And Iacob desired Esau to reeue the blessing, whiche he brought hym, that is the present and gift.

God blessed y vij. day, that is, gaue it a preheminēce that men should rest therein, from bodily labour, and learne to know the wil of God, & his lawes, and how to worke their workes godly all the weeke after. God also blessed all nations in Abrahams seede, that is, he turneth hys loue, & fauour vnto them, and geueth them his spirite, and knowledge of the true way, and lust and power to walke therein, and all for Christs sake Abrahams sonne.

Cain, so is it writte in Hebrue. Notwithstanding whether we call hym Cain or Caim, it maketh no matter, so we vnderstand the meanyng: Euery land hath his maner, that we call Iohn, the welshmen call Euan, the Dutch Haunce. Such difference is betwene y Ebrue, Greke, and Latine: and that maketh them that translate out of the Ebrue varie in names from them, that translate out of Latine, or Greke.

Curse, Gods curse is the takyn away of his benefites: as God, curled y earth, and made it barren: So now hunger, dearth, warre, pestilence, and such like, are yet right curses, & signes

The holy ghost heareth where and when it pleaseth hym.

Conscience of euill doynges findeth out all men.

Of small occasions to rise great euils.

Examples for our learning.

of the wrath of God vnto the vnbelievers: but vnto the that know Christ, they are very blessings, and that wholesome crosse, and true purgatory of our flesh, through which, all must goe that will liue godly, and be lauded: as thou readest Math. 5. Blessed are they that suffer persecution for righteousnes sake, &c And Hebr. 11. The lord chastiseth whom he loueth, and scourgeth all the children that he peceaueth.

Eden, pleasure.

Firmament, the sky.

Fayth, is the beleuyng of Gods promises, and a sure trust in the goodnes and truth of God, which fayth iustified Abrah. Gen. 15. and was the mother of all his good workes whiche he after-ward did, for faith is the goodnes of all workes in the sight of god. Good workes are things of gods commaundement wrought in fayth. And to sow a shoe at the commaundemēt of God, to doe thy neighbour seruice withall, with fayth to be saued by Christe (as God promiserh vs) is much better the to build an abbey of thine owne imagination, trusting to bee saued by the fained workes of hypocrites, Iacob robbed Laban hys vncle: Moses robbed the Egyptians. And Abraham is aboute to slay and burne his own sonne: and all are holye workes, because they are wrought in fayth at Gods commaundement. To steale, robbe, and murder, are no holye workes before worldly people, but vnto them that haue their trust in God, they are holy when God commaundeth them. What God commaundeth not, getteth no rewarde with god. Holy workes of mens imaginations receaue their rewarde here, as Christ testifieth: Math. 6. Howbeit of fayth and workes I haue spoken abundantly in Mammon. Let him that desireth moze, seeke there.

Grace, fauour, as Noe founde grace, that is to say, sound fauour and loue. Ham and Cam all one.

Iehouah, is gods name, neither is any creature so called, and it is as much to say, as one that is of himselfe, and dependeth of nothing: Moreover as ofte as thou seest LORDE in great letters (except there be any error in the printing) it is in Hebrue Iehouah, thou that art, or he that is.

Marshall in Hebrue, he is called Sar-tabaim, as thou wouldest say, Lorde of the slaughter men. And though that Tabaim, be taken for cookes in manye places, (for the cookes did slaye the

beastes themselves in those days,) yet it may be taken for them that put men to execution also: and that I thought it should here best signify, in as much as he had the ouersight of the kynges prison, and the kynges prisoners: were they neuer so great men, were vnder his custodie: & therefore I cal him chief Marshal, an officer as it were, & Lieutenant of the tower, or maister of the Marshallay.

Slyme was their mortar, chap. 11. and slyme pittes chap. 4. that slyme was a fatnesse that issued out of the earth, like vnto tarre: and thou mayst call it cement, if thou wilt.

Siloh after some, is as muche to say as sent, and after some happy: and after some it signifyeth Messias, that is to say, annoynted, & that we call Christ after the Breke worde: and it is a prophetic of Christ: for after all the other tribes were in captiuitie, & their kingdome destroyed, yet the tribe of Iuda had a ruler of the same blood, euen vnto the commyng of Christ: and about the commyng of Christ, the Romaines conquered them, & the emperour gaue the kyngdome of the tribe Iuda, vnto Herode, which was a straunger, euen an Edomite, of the generation of Esau.

Testament, that is an appoyment made betwene God and man, & gods promises: And sacramēt is a signe representyng such appointment, and promises: as the raynebowe representeth the promise made to Noe, that God wyl no moze drowne the world: And circumcisiō representeth the promises of God to Abraham, on the one side, & that Abraham and his seede should circumcise, and cutte of the lustes of their flesh, on the other side, to walke in the wayes of the lord. As baprisme which is come in the roome therof, now signifyeth on the one side, howe that all that repent and beleue, are washed in Christes blood: and on the other syde, how that the same muste quenche, and drowne the lustes of the flesh, to follow the steppes of Christ.

There weretyntes in the earth in those dayes, for the sonnes of god saw the daughters of men &c. The sonnes of God were the Prophetes children, which (though they succeeded their father) fell yet from the righte way, and through fallhode of hypocritie, subdued the world vnder them, and became tyrantes, as the successors of the Apostles haue played with vs.

Vapour, a dewie miste, as the smoke of

reth them by a litle and a litle, and deliuereth not hys people in an houre that both the patience of his elect, and also the worldly wit and wply policie of the wicked, wherwith they do fight agaynst God, might appeare.

Here is set forth the office of euery good person,

Marke y long suffering, and soft patience of Moyses, and howe he loueth the people, and is euer betwene the wrath of God and them, and is ready to lye and dye with them, & to be put out of the booke that God had written for their sakes (as Paule for his brethren. Romaines ix.) and how he taketh his own wronges patiently, and neuer auengeth him selfe. And make not Moyses a figure of Christ with Rochester: but an ensample vnto all Princes, and to all that are in authoritic, how to rule vnto Gods pleasure, & vnto their owne profite. For there is not a perfecter life in this world, both to the honoz of God, and profite of his neighbour, nor yet a greater crosse, the to rule christianly. And of Aaron also, see that thou make no figure of Christ, vntill hee come vnto hys sacrificyng: but an example vnto all preachers, that they adde nothyng vnto Gods word, or take ought thereto.

Temptatio is the triall of true christians.

Note also, how God sendeth his promise to the people, and Moyses confirmeth it with miracles, and the people beleue. But when temptatio cometh, they fall into vnbellef, and fewe hyde standyng. When thou seeest that all be not Christen that will be so called, and that the crosse tryeth the true from the fayned: for if the crosse were not, Christ should haue Disciples enough. Whercof also thou seeest, what an excellent gift of God true fayth is, and impossible to be had, without the spirite of God. For it is aboue all natural power, that a man in time of temptation, when God scourgeth hym, should beieue then stedfastly, how that God loueth him, and careth for hym, and hath prepared all good thyngs for hym, and that, that scourgyng is an earnest that God hath elect and chosen hym.

The excellency of faith which is the gifte of God.

Those who God scourgeth he dearely loueth.

A necessary lesson for a good preacher.

Note how oft Moyses styrred them by to beleue, and trust in God, putting them in remembraunce alway in tyme of temptation, of the miracles & wonders that God hath wrought before tyme in their eye sight. How diligently also forbiddeth hee all that might withdraw their hartes from God: to put ought to Gods word, to take

ought from it, commaundyng to do that onely, that is ryght in the sight of the Lord, that they should make no manner Image, to kneels downe befoze it: yea, that they should make none altare of hewed stone, for feare of Images, to sle the heathen Idolatries vnterly, and to destroy their Idoles, and cut downe theyr groues where they worshypped, and that they should not take the daughters of them vnto theyr sonnes, nor geue their daughters to y sonnes of them, and that who soeuer moued any of them to worshypp false Gods, how soeuer nyght of kyne he were, they must accuse him, and byyng him to death: yea, & whersoever they heard of man, woman, or Litie, that worshypped false Gods, they should slea them, & destroy the Litie for euer, and not builde it agayne, and all because they should worship nothing but God, nor put confidence in any thing, saue in his word.

God commaundeth that we should make no images.

The worshipping of Idoles or Images, was abhorred of god.

Yea, and howe warneth he to be ware of witchcraft, sorcerie, enchaunment, micromancie, and all craftes of the Deuill, and of dreamers, sothsayers, and of miracle doers to destroy the word, and that they should suffer none such to lyue.

witchcraft, sorcery, &c. are abhorred of God.

Thou wilt hapely say, they tell a man the truth, what then? God will that we care not to knowe what shall come. He will haue vs to care onely to kepe his commaundementes, and to committe all chaunces vnto hym: He hath promised to care for vs, & to kepe vs from all ill. All thynges are in hys hand, he can remedy all thynges, and will for his truth sake, if we pray hym. His promises onely will hee haue vs trust, and there rest, and to seke no farther.

How also doth he prouoke them to loue, euer rehearsing the benefites of God done to them already, & the godly promises that were to come? And how goodly lawes of loue geueth hee, to helpe one an other, and that a man should not hate his neighbour in hys hart, but loue him: as himselfe. Leuit. 19. And what a charge geueth he in euery place, ouer the poore and needie? ouer the straunger, friendlesse and widowes? And when he desireth to shew mercy, he rehearseth with all, the benefites of God done to them at their neede; that they might see a cause, at the least way in God to shew mercy of very loue vnto their neighbours at their neede.

Moses often reherseth the benefites of almighty God, to moue vs to feare hym, and to loue our neighbour.

Also there is no lawe so simple in

apparauce thoroughout the v. booke of Moses, but that there is a great reason of making thereof, if a man search diligently. As that a man is sorbyd to see a Kydde in hys mothers milke, moueth vs vnto compassion, and to be pitiful. As doth also that a man should not offer the syre or damme & the youg both in one day. *Leuiticus. xxi.* For it might seme a cruell thyng, in as much as his mothers milke is as it were his blood, wherfoze god wil not haue him sodde therein: but will haue a man shew curtesie, vpon the very beastes. As in an other place hee commaundeth that we mesell not the Oxe that treadeth out the corne (whiche maner of thysing is vsed in hoate countreys) and that bycause we should much rather to be liberall and kynd vnto men that do vs seruice. Or happely **G D D** would haue none such wanton meate vsed among his people. For the Kydde of it selfe is nourislyng, and the Goates milke is restauratiue, and both together might be to rancke, and therfoze sorbydden, or some other lyke cause there was.

Of the ceremonies, sacrifices, and tabernacle, with all hys glozy and pompe, vnderstand that they were not permitted onely, but also commaunded of **G D D**, to lead the people in the shadowe of Moyses and night of the olde Testament, vntill the lyght of Christ, and day of the new Testament were come. As children are lead in the phantasies of youth vntill the discretion of mans age be comd vpon them. And all was done to keepe them from Idolatrie.

The tabernacle was ordeined to the entent they might haue a place appointed them, to do their sacrifices openly in the sight of the people, and namely the Priestes whiche wayted thereon: that it might bee sene that they dyd all thynges accordyng to Gods worde, & not after the Idolatry of their owne imagination. And the costlinesse of the Tabernacle and the beaury also, pertaining therunto, that they should see nothing among the heathen, but that they should see thynges moze beautiful at home, because they should not be moued to follow them.

And in lyke maner the diuers fashions of sacrifices and ceremonies, was to occupy their minds, that they should haue no lust to follow the heathen: & the multitude of them was, that they should haue so much to do in keeping

them, that they should haue no leysure to imagine other of their owne: yea, & that Gods worde might be there by in all that they did, that they might haue their fayth and trust in God, which he cannot haue that followeth either hys own inuentions, or traditions of mes making without Gods worde.

Finally, God hath two testaments, the olde and the new. The olde testament is those tēporall promises which God made the children of Israell of a good lande, and that he would defend them, and of wealth and prosperitie, & of tēporall blessinges, of which thou readeest ouer all the law of Moses, but namely, *Leuiticus. 26.* and *Deut. 28.* & the auoyding of all threatenynge and curses of which thou readeest likewise euery where; but specially in the two bookes aboue rehearsed, and the auoyding of all punishment ordeyned for the transgressours of the law.

And the olde Testament was builde altogether vps the keepyng of the lawe and ceremonies, and was the reward of keepyng them in this lyfe onely, and reached no farther then this lyfe & this world. As thou readeest *Leuit. 18.* A mā that doth them shall lyue therein, which text Saule reherseth, *Rom. 10.* & *Gal. 3.* That is, he that keepeth them shall haue his lyfe glorious, according to all the promises and blessinges of the law, and shall auoyde both all tēporal punishments of the law, & all the threatenynge and cursinges also. For neyther the lawe of the tenne commaundementes, nor yet the ceremonies, iustified in the hart before God, or purified vnto the lyfe to come. In so much that Moyses at his death, euen fourtye yeares after the lawe, and ceremonies were geuen, complaineth sayng, God hath not geuen, you an hart to vnderstande, nor eyes to see, nor eares to heare vnto this day. As who should haue sayd. God hath geuen you ceremonies, but ye knowe not the vse of them, and hath geuen you a lawe, but ge hath not writen it in your hartes.

Wherfoze serueth the law then, if it geue vs no power to do the law? Saule answereth them, that it was geuen to vnderstande onely, and to make it appeare. As a corosie is layd vnto an old soze, not to heale it, but to stirre it vp, and make the disease alyue, that a man myght feele in what reoparitie he is, & how nye death and not aware, and to make a way vnto the healing playster.

Euen so sayth Saule *Gal. 3.* The law

God had two Testaments, that is, the olde and the new.

The olde testament was builde vpon the obseruatiō of the law.

The law could not geue lyfe.

The law is the detector of sinne.

God will haue vs to be mercifull to our neighbors.

All the ceremonies of the olde testament, were but preachers of Christ that was to come.

The beaury of the tabernacle was to keepe the Jewes fro barkingyng to the heathen.

was geuen bycause of transgression (that is to make the sinne alpye, that it might be felt and sene) vntill the seede came vnto whome it was promised, that is to saye, vntill the chylde of sayth came, or vntill Christ that seide in whom God promised Abraham, that all natiōs of the world should be blessed, came.

The law was geuen by God to shewe what sinne was.

That is, the law was geuen to venter sinne, death, damnation, and curse, and to dyne vs vnto Christ, in whom forgiveness, lyfe, iustifying, and blessings were promised, that we might see so great loue of God to vs ward in Christ, that we hence forth ouercome with kindnes, might loue agayne, and of loue kepe the commaundementes.

Ceremonies are not geuen to iustify the hart, but to signifye our iustificatio by Christ.

Now he that goeth about to quiet his conscience, and to iustifie him selfe with the law: doth but heale hys woundes with freatingyng cozoleis. And hee that goeth aboute to purchase grace with ceremonies: doth but sucke the ale pole to quench his thyrst, in as much as the ceremonies were not geuen to iustifie the hart, but to signifye the iustifying, and forgiveness that is in Christes blood.

Ceremonies cannot iustify.

Of the ceremonies that they iustifie not thou readest. Heb. 7. It is impossible that sinne should be done away with the blood of Oxen, and Goates. And of the law thou readest. Gal. 3. If there had bene a lawe geuen that could haue quickened or geuen lyfe: then had righteousness, or iustifying come by the lawe in deede. Now the law not onely quickeneth not the hart, but also woundeth it with conscience of sinne, and ministreth death, and damnation vnto her. 4. Cor. 3. So that she must nedes dye and be damned, except she finde other remedy. So farre it is of, that she is iustified, or holpen by the law.

The new Testament are the euerylastyng promises made to vs in Christ.

The new Testament is those euerylastyng promises, whiche are made vs in Christ the Lorde throughout all the Scriptures. And that Testament is built on sayth, and not in workes.

Faith only iustifieth.

For it is not said of that Testament. He that worketh shall lyue: but he that beleueth shall lyue. As thou readest. John. 13. God so loued the world, that he gaue his onely begotten sonne, that none that beleue in hym should perishe, but haue lyfe euerylastyng.

And when this Testament is preached and beleued, the spirit entreteth the hart, and quickeneth it, & geueth it life, & iustifieth her. The spirit also maketh the law, a liuely thyng in the hart, so that a

man bringeth forth good workes of his owne accord, without compulsion of the lawe, or curfinges: yea, and without all maner respect, or loue vnto any temporal pleasure, but of the very power of the spirite, received thorough sayth, as thou readest. John. 1. He gaue them power to be the sonnes of God, in that they beleued on his name.

Good workes spring out of the loue we haue to God.

And of that power they worke, so that he which hath the spirit of Christ, is now no more a childe: he neither lea- neth, nor worketh any longer for payne of y rod, or for feare of bugges or pleasure of apples, but doth all thynges of his owne courage. As Christe sayeth. John. 15. He that beleueth on me, shall haue riuers of liuyng waters flowyng out of hys belly. That is all good workes, and all gistes of grace springe out of hym naturally, and by their owne accord. Thou needest not to wyest good workes out of hym, as a man would wyng veruice out of crabbes. Nay they flowe naturally out of hym, as springes out of rockes.

where true sayth is, there good workes do flowe and abound.

The new Testament was euer euen from the begynnyng of the world. For there were alwayes promises of Christ to come by sayth, in which promises, the elect were then iustified inwardly before God, as outwardly before the world, by keepyng of the law, and ceremonies.

The new Testament was from the begynnyng.

And in conclusion, as thou seest blessings, or cursynges folowe the breaking, or keepyng of the law of Moyses: euen so naturally do the blessings, or cursynges folowe the breaking or keepyng of the law of nature, out of which spring all our temporal lawes. So that when the people kepe the temporal lawes of their land, temporal prosperitie, and all maner of such temporal blessings (as thou readest of in Moyses) do accompany them, and fall vpon them. And contrarywise, when they sinne unpunished, and when the rulers haue no respect vnto equitie or honestie, then God sendeth his curse among them, as hunger, dearch, mo- rein, bannying, pestilence, warre, oppression, with straunge and wonderful diseases, and new kyndes of misfortune and euill lucke.

Our temporal lawes spring out of the law of nature.

If any man asks me, seing that faith iustifieth me, why I worke? I answer. Loue compelleth me. For as long as my soule feeleth what loue God hath shewed me in Christ: I can not but loue God agayne, and his wil and

Loue com- pelleth the saythfull to worke.

commandements, and of loue worke them, nor can they seme hard vnto me. I thinke not my selfe, better for my woorkyng, nor seeke heauen nor an higher place in heaue bycause of it. For a Christiā woorketh to make his weake brother perfecter, and not to seeke an higher place in heauen. I compare not my selfe vnto hym, that woorketh not. No, hee that woorketh not to day, shall haue grace to turne, and to woork to morrow, and in the meane tyme, I pittie hym and pray for hym, If I had wrought the will of God those thousand yeares, and an other had wrought the will of the deuill as long, and this day turne, and bee as well willing to suffer with Christ as I: hee hath this day ouer taken me, and is as far come as I, and shall haue as much reward as I, & I cruic hym not, but reioyce most of all, as of lost treasure found.

For if I be of **G O D**, I haue these thousand yeares suffered to winne him, for to come & prayse the name of God with me. These thousand yeares, I haue prayed, sorowd, longed, sighed, and sought for that which I haue this day found, and therefore reioyce with all my might, and prayse God for his grace and mercy.

A Table expounding certayne wordes of the second booke of Genesis.



Albe, a long garment of white linnen.

Arke, a chest or chest, as our skynes, saue it was fiate, and the sam- ple of ours was taken therof.

Booth, an house made of bowes.

Brestlap, or brestflappe is such a flap, as thou seest in the brest of a cope.

Consecrate, to appoynte a thyng to holy vles.

Dedicate, purifie or sanctifie.

Ephod, is a garment somewhat lyke an amice, saue y armes came thoww, and it was girted w.

Geeraz, in weight as it were an English halfe peny, or somewhat more.

Heaue offrings, because they were hounen vp before the Lord.

House, he made them houses, that is, he made a kynrede, or a multitude of people to spring out of them, as we say the house of Dauid, for the kinned of Dauid.

Peaue offering, offering of thankes

geuing of deuotion, and not for consci- ence of sinne and trespassse.

Pollute, defile.

Reconcile, to make at one, & to bring in grace or fauour.

Sanctifie, to cleanse and purify, to ap- poynt a thing to holy vles, and to se- perate from vnclane & vnholly vles.

Sanctuary, a place hallowd and de- dicate vnto God.

Tabernacle, a house made tentwise, or as a paulion.

Tunicle, much lyke the bypermoste garment of the Deacon.

Wauedoffring, because they were wa- uen in the priestes handes to diuers quarters.

Worship, by worshipping, whether it was in the olde testament, or newe, vnderstand the bowing of a mans self vpon the ground: as we ofte tymes, as we kneele in our prayers bow our selues, and lie on our armes, & hands with our face to the ground.

Of this word I will be, commeth the name of God Iehouah, which we in- terprete Lord, and is as much to saye, as I am that I am. 3. Chap.

That I here call a shepe in Hebrew is a worde indifferent to a shepe, and a goat both. 12. Chap.

The Lambe was called passeouer, that the very name it selfe, should put them in remembraunce, what it signi- fied, for the signes that God ordained, either signified the benefites done, or promisses to come, and were not done, as the signes of our domme God the Pope.

Iehouah Nissi, the Lord is he that ex- alteth me. chap. 17.

Ephod, is a garment lyke an amice, Chap. 25.

Shewbread, because it was alway in the sighte and presence of the Lorde, Chap. 25.

A Prologue into the thirde booke of Moses called Le- uiticus.



He ceremonies whiche are described in y booke following, were chiefly ordeined of God, (as I sayd in the ende of the prologue vpon Exod.)

to occuppe the myndes of that people the Israclites, and to kepe them from seruing of God, after the imagination of their blynde zeale, and good entent: that their consciences might be stabli- fied.

D. ij. lxxij

We must
not pre-
sume in our
well doing,
not cōdemne
others that
run astray:
the last
which tur-
neth to god
is as farre
forward as
the first.

As with
dome is
flayn Ios-
larry, it sear
crech, bl-
uerech, and
maketh
lectis.

Ceremonies to the Israelites and Jewes were as good school masters are to young scholars.

All thyngs were first reveled in ceremonies and shadowes until it pleased almighty God, to revele hys sonne Jesus Christ.

Small and little giftes geve by the parentes to their children, causeth love & obedience.

Sacrifices and ceremonies serve for allegories to find out Christ.

Similitudes proueth nothing, but doe more plainly lead thee to vnderstand the text.

shed, and they sure that they pleased God therein, which were impossible, if a man did of his own head that which was not commaunded of god, nor depended of any appointment made betwene hym and God. Such ceremonies were vnto them as an A, B, C, to learne to spell and read, and as a nurse to feede them with mylke and pappe, & to speake vnto them after their own capacite, and to lisper the wordes vnto them accordyng as the babes and children of that age might sound them; a gayne. For all that were before Christ, were in the infancy and childhoode of the world, and saw that sonne whiche we see openly, but thorow a cloud, and had but feble, and weake imaginatiōs of Christ, as children haue of mennes deedes (a few prophets except) which yet described him vnto other in sacrifices and ceremonies, likenesses, riddles, proverbes, and darke and strange speaking, until the full age were come, that god would shew him openly vnto the whole worlde, and deliuer them from their shadowes and cloudeligh, & the bethen out of their dead slepe, of starck blinde ignorancy. And as the shadowe handieth away at the comming of the light, eue so do the ceremonies and sacrifices at the comming of Christ, and are henceforth no more necessary, then a token left in remembraunce of a bargayn, is necessary whē the bargayne is fulfilled. And though they seme plaine childlike, yet they bee not altogether fruitelesse: as the puppets & xx. maner of trilles, which mothers permit vnto their young children, be not all in vaine. For albeit that suche fantasies be permitted to satisfie the childrens lustes, yet in that they are the mothers gift, & be done in place and tyme at her commaundement, they keepe the children in awe, and make them know the mother, and also make them more apte against a more stronger age to obey in thynges of greater earnest.

And morcouer, though sacrifices and ceremonies can be no ground, or foundation to build vpon: that is, though we can proue nought with them: yet when we haue once found out Christe and his mysteries, the we may borrow figures, that is to say allegories, similitudes, or examples to opene Christ, and the secrettes of God hid in Christ, euen vnto the quickē, and to declare them more lively and sensibly with them, the with all the wordes of the world. For similitudes haue more vertue & pow-

er with them then bare wordes, and leade a mans wittes further into the pitche and marpe, and spirituall vnderstandyng of the thyng, the all the wordes that can be imagined. And though also that al the ceremonies, & sacrifices haue as it were a starrelight of Christ, yet some there be that haue as it were the lyght of the broad day, a litle before the sonne rising, and expresse hym, and the circumstances and vertue of hys death so plainly, as if we shoulde play his passion on a scaffold, or in a stage play, openly before the eyes of the people. As the scape gote, the brazen Serpent, the Oxe burnt without the hoste, the passcouer Lambe, &c. In so manche that I am fully persuaded, and cannot but beleue that God had shewed Moses the secrettes of Christ, and the very maner of hys death before hande, and commaunded hym to ordaine them for the confirmation of our faythe, which are now in the cleare day light, and I beleue also that y prophets, which followed Moses to confirme his prophesies, and to maintayn his doctrine vntil Christes comming, were moued by such thynges to search further of Christes secrettes. And though God would not haue the secrettes of Christ generally known, saue vnto a fewe familiare frendes, which in that infācy he made of mans wit to helpe the other babes: yet as they had a generall promise that one of the seede of Abraham shoulde come and blesse them, euen so they had a generall fayth, that God woulde by the same man saue them, though they wist not by what meanes, as the very apostles when it was oft tolde them, yee they could neuer comprehend it, till it was fulfilled in dede.

And beyond all this, their sacrifices, and ceremonies as far forth as the promises annexed vnto them extend, so far forth they saued the, and iustificed the, and stood them in the same steade as our Sacramentes doe vs: not by the power of the sacrifice or dede it selfe, but by the vertue of the fayth in y promise, which the sacrifice or Ceremonie preached, and whereof it was a token or signe. For the ceremonies and sacrifices were left with them, & commaunded them to keepe the promise in remembraunce, and to wake by theyr fayth. As it is not enough to send many on errandes, and to tell them what they shall do: but they must haue a remembraunce with them, and it be but a ringe of a rushe abouts one of their

Some ceremonies containe whole some and profitable doctrine.

Ceremonies ordeyned to confirme our fayth.

Gods secrets were opened but to a fewe.

The ceremonies of themselves saued not, but fayth in Gods promise.

fingers. And as it is not inoughe to make a bargayne with wordes onely, but we must put thereto an othe, & gene earnest to confirme the fayth of y person with whom it is made. And in like manner if a man promise, whatsoeuer twise it be, it is not beleued excepte he hold vp his finger also, suche is the weakenesse of the world. And therefore Christe himselfe used oftymes diuers ceremonies in curyng y sicke to stirre vp their fayth with al. As for example: it was not y blood of y Laine that saved the in Egypt, when y angell smote the Egyptians: but the mercy of God and his truth, wherof that blood was a token and remembrance, to stirre vp their faythes withall. For though god make a promise, yet it laeth none finally but them, that long for it, & pray God with a strong fayth to fulfil it, for his mercy and truth only, and knowledg their unworthinesse. And euen so our sacramentes (if they be truly ministred) preach Christ vnto vs, & lead our faithe vnto Christe, by which faith our sinnes are done away, and not by the deede or worke of the Sacrament. For as it was impossible that y blood of calues should put away sinne: euen so it is impossible that the water of the riuer should wash our hartes. Neuerthelesse, the sacramentes cleue vs and absolue vs of our sinnes as the priests do, in preaching of repentance & fayth, for whiche cause either other of them were ordayned, but if they preach not, whether it be the priest, or the Sacrament, so profite they not.

And if a man alledge Christ, John in the. iij. Chapter saying: Except a man be borne agayne of water, and the holy Ghost hee can not see the kyngdome of God, and will therefore that the holy ghost be present in the water, and therefore the very deede, or worke doth put away sinne: then I will send him vnto Paul which asketh his Galathians, whether they receaied the holy ghost by the deede of the law, or by preaching of fayth, and there concludeth that the holy ghost accompanyeth the preaching of faith, and with the word of faith, entereth the hart and purgeth it, whiche thou mayest also vnderstand by Saint Iuanis saying: Ye are borne a new out of the water through the worde. So now if Baptisme preach me the waluyng in Christes blood, so doth the holy ghost accompany it, and that deede of preaching throughe fayth doth put away my sinnes. For the holy Ghost is no

dome God, nor no God that goeth a mummyng. If a man say of the Sacrament of Christes body and blood, that it is a sacrifice as well for the dead as for the quicke, and therefore the very dede it self iustificieth and putteth away sinne: I answer that a sacrifice is the slepyng of the body of a beast, or a man: wherefore if it be a sacrifice, then is Christes body there slayne and his blood there shed: but that is not so. And therefore it is properly no sacrifice but a Sacrament, and a memoriaill of that enerlastyng sacrifice once for all, which he offered vpon crosse now vpon a xv. hundred yeares ago, & preacheth onely vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candle in a Laterne without light vnto them that walke by the way in darke night, and as the Gospell song in Latine is vnto them that vnderstand none at all, and as a Sermon preached to him that is dead, and heareth it not. It preacheth vnto them that are a lyue onely, for they that be dead, if they dyed in the fayth whiche that Sacrament preacheth, they be safe, and are past all icopardy. For when they were alyue their hartes loned the law of God, and therefore sinned not, and were sorry that their members synned, and euer moued to sinne, and therefore thorough fayth it was forgouen them. And now their synnfull members be dead, so that they can now sinne no more, wherefore it is vnto them that be dead neither Sacrament nor sacrifice: But vnder the pretence of their soule health it is a scrualt vnto our spiritualities holly couercousnesse, and an extorcioner, and a builder of Abbayes, Colledges, Chauntries and Cathedral Churches with false gotten good, a pickepurse, a polar, and a bottomlesse bagge.

Some man would happely say, that the prayers of the Masse helpe much: not the living onely, but also the dead. Of the hoate fire of their seruent prayer whiche consumeth faster then all the world is able to bring sacrifice, I haue sayd sufficiently in other places. Howbeit it is not possible to bring me in belief, that the prayer whiche helpeth her own master vnto no vertue, shuld purchase the forgiveness of sinnes. If I saw that their prayers had obtained them grace to lyue suche a lyfe, as Gods word dyd not rebuke, the could I soone be bozne in hand that what so euer they asked God, their prayers

D. iij. should

Our nature is so weak that we must be holpen by outward signes and tokens.

No man is holpen by Gods promises, but sinners that feele their sinne.

Sacraments truly ministred are profitable.

Sacraments truly ministred preach vnto vs repentance of our sinnes.

Not naked or dome ceremonies, but the holy ghost throughe fayth washeth away sinnes.

The difference betwene a sacrifice, and a Sacrament.

What state we dye in the same we shall rise agayn, either of saluation or damnation.

The Sacramentes are vnto y dead, no Sacramentes at all.

Sacraments abused by y Clergy.

The Papistes haue had no smal friend and good helper of the masse.

Hypocrites prayers can neither profit them selues, nor any man els.

Those that are enemies to the worde of God, loue neither god nor his people.

Should not be in dayne. But now what good can he wish me in his prayers that enuicth Christe the sode, and the lyfe of my soule? what good can hee wish me, whose hart cleaueth a sonder for payne, when I am taught to repent of my euill?

Further more, because that fewe knowe the vse of the old Testamēt, and the most part thinke it nothyng necessarie but to make allegories, whiche they sayne every man after hys owne bryayne at all wyld aduenture without any certaine rule: therefore (though I haue spoken of them in an other place) yet lest the boke come not to all mens handes that shall read this, I will speake of them here also a woorde or twayne.

Alligories are to bee wel weyed and considered.

The greatest cause of the decay of faith and blindness that wee were in, was thorough these allegories.

How allegories are to be vnderstand.

The right vse of allegories.

Baptisme is the comon badge of all true professors of Christ.

We had neede to take hede every where that wee bee not begyled with false allegories, whether they be drawe out of the new Testamēt, or the old, either out of any other story, or of the creatures of the world, but namely in this booke. Here a man had neede to put on all his spectacles, and to arme him selfe agaynst intuisibles spirites.

First allegories proue nothyng (and by allegories vnderstand examples or similitudes borowed of straunge matters, and of an other thyng then that thou entreatest of.) And though circumcision be a figure of Baptisme, yet thou canst not proue Baptisme by Circumcision. For this argument were very feeble, the Israclites were Circumcised therfore, we must be Baptised. And in like manner though the offering of Isaac were a figure or example of the resurrection, yet is this argument nought, Abraham would haue offered Isaac, but God deliuered him from death, therfore we shall rise agayne, and so forth in all other.

But the very vse of allegories is to declare and open a text that it may bee the better perceaued and vnderstand. As when I haue a cleare text of Christ and of the Apostles, that I must be baptised, then I may borow an example of Circumcision, to expresse the nature, power, and frute or effect of baptisme. For as Circumcision was vnto them a common badge signifying that they were all souldiers of god, to warre his warre, and separating them from all other nations, disobedient vnto God: euen so baptisme is our comon badge, and sure earnest and perpetual memoriall that we pertaine vnto Christ, and are separated frome all that are not

Christes. And as Circumcision was a token certifying them, that they were receaued vnto the fauour of God, and their sinnes forgeue them: euen so Baptisme certifieth vs that we are washed in the blood of Christ, and receaued to fauour for his sake, and as Circumcision signified vnto them; the cutting awaye of their owne lustes, and heaving of their free will, (as they call it) to folow the will of God, euen so Baptisme signifieth vnto vs repentance, and the mortifying of our vnruly members, and bodyes of sinne, to walke in a new life, and so forth.

And likewise, though that the saying of Ioseph, & of them that were with him in the fluypp, thorough water, is a figure, that is to say an example and likenesse of Baptisme, as Peter maketh it. 1. Peter. 3. yet I can not proue Baptisme therewith, saue describe it onely: for as the fluypp saued them in the water thorough fayth, in that they beleued God, and as yet other that would not beleue Ioseph perished: euen so Baptisme sauerth vs through the worde of fayth whiche it preacheth, when all the world of the unbelenyng perish. And I Paul. 1. Corin. 10. maketh the sea and the cloude a figure of Baptisme, by which, and a thousand mo I might declare, it but not proue it. I Paul also in the sayd place maketh the rock, out of which Moses brought water vnto the children of Israell, a figure or example of Christ, not to proue Christe (for that were impossible) but to describe Christ onely: euen as Christ him selfe Iohn. 3. boroweth a similitude or figure of the brazen serpent to lead Iacobus from his archy imagination, into the spiritual vnderstanding of Christes saying: As Moses lifted vp a Serpent in the wilderness, so must the sonne of man be lifted vp, that none that beleue in hym perish, but haue euerlasting lyfe. By which similitude the vertue of Christes death is better described then thou couldest declare it with a thousand wordes. For as those murderers agaynst God, as soone as they repented were healed of their deadly woundes, thorough lookinge on the brazen Serpent onely, without medicine or any other helpe, yea and without any other reason, but that God hath sayd it should be so, and not to murmur agayne, but to leaue their murmuring: euen so all that repent and beleue in Christ, are saued from euerlastyng death, of pure grace without, and before their good works, and

Baptisme teacheth vs repentance of sinne.

The bare washing helpeth not but thorough the worde of fayth it purifieth vs.

How christ boroweth figures of the old Testament, to make plain the textes of the new testament.

not to synne agayne, but to fight agaynst sinne, and henceforth to synne no moze.

Euen so with the ceremonies of this booke thou canst proue nothyng, saue describe, and declare onely the putting away of oure sinnes thozow the deathe of Christe. For Christe is Aaron, and Aarons sonnes, and all that offer the sacrifice to purge sinne. And Christ is all maner offering that is offered: he is the oxe, the shepe, the gore, the kynd and lambe: he is the oxe that is burnt without the host, and y scapegote that caried all the sinne of the people away into the wilderness: for as they purged the people from their worldly vncleanesses thozow bloud of y sacrifices, euen so doth Christ purge vs fro the vncleanesses of euerlasting death with hys owne bloude, and as their worldly sinnes coulde no otherwise be purged, then by bloud of sacrifice: euen so can our sinnes bee no otherwise forgoen, then thozowe the bloud of Christ. All the dedes in the worlde, saue the bloude of Christ, can purchase no forgoenesse of sinnes: for our dedes do but help our neighbour, and mortify the flesh, and help that we sinne no moze, but and if we haue sinned, it must be freely forgoen thozow the bloud of Christ, or remayne euer.

And in lyke manner of the Leapers thou canst proue nothing: thou canst neuer conuict out confession thence, howbeit thou hast an handsome example there, to open the binding & losyng of our priests, with the key of Gods worde, for as they made no man a Leaper, euen so oures haue no power to commaund any man to be in sinne, or to go to purgatory or hell. And therefore (in as much as binding and losyng is one power) as those priests healed no man, euen so oures can not of their inuisible, and donne power, drie any mans sinnes away, or deliuer hym from hel, or sayned purgatory; how be it, if they preached Gods worde purely, which is the authoritie that Christ gaue them, then they shold binde and lose, kill and make alyue agayne, make vncleane and cleane agayne, and send to hel and fetch thence agayne, so mighty is gods worde. For if they preached the lawe of God, they shold bynd the consciences of sinners, with the bondes of the paynes of hell, and bring them vnto repentance. And then if they preached vnto the y mercy that is in Christ, they shold looke them

and quiete their ragyng consciences, & certifie them of the fauour of God, and that their sinnes be forgoen.

Finally, beware of allegories, for there is not a moze handsome or apte thyng to beguile withall, then an allegory, nor a moze subtle and pestilente thyng in the worlde to perswade a false matter then an allegory. And contrariwise, there is not a better, vehementer or mightier thyng to make a man vnderstand with all, then an allegory. For allegories make a man quicke witted, and pryncipall wisdoine in hym, and maketh it to abide, where bare wordes go but in at the one care, and out at the other. As this with such lyke sayings: put salt to all your sacrifices, in steade of this sentece, do all your dedes wyth discretion, greeteth and biteth (if it bee vnderstand) moze then plain wordes. And when I say in steede of these wordes, boast not your selfe of your good dedes, eate not the bloud, nor the fat of your sacrifice, there is as greate difference betwene them, as there is distance betwene heauen and earth. For the lyfe and beauty of all good dedes is of God, and we are but the caren lea, we are onely the instrument wherby God worketh onely, but the power is his. As God created Paul a new, poured hys wisdome into hym, gaue hym might, & promised hym that his grace shold neuer fayle him, &c. and al with out deseruinges, except that nurtering the sayntes, and making them curle & rayle on Christ bee meritorious. Now as it is death to eate the bloud or fatte of any sacrifice, is it not (thinke ye) dānable to robbe God of hys honour, & to glorify my selfe with hys honour?

An allegorie is both honny & gall, that is to say, both good & euil

Our duty is to do good dedes but saluati on we can not chalyge therby.

A good example of the Leapers.

The true preachyng of Gods word, doth bynde and lose consciences.

All good dedes are gods workmanship, & wee hys instruments wherby he doth them.

An exposition of certayne wordes of the fourth booke of Moses, called Numeri.



Vims, a kynde of Biscauntes, and the worde signifyeth crooked, vnrigh, or weakened.

Beliall, weakened, or weakened, hec that hath cast the yoke of God of his necke, and will not obey God.

Bruterer, prophesies or soothsayers.

Emims, a kynde of ghyantes so called, because they were terrible and cruell, for Emim signifyeth terribleness.

Enacke, a kinde of Biauntes so called happily, because they ware chapnes about their neckes.

Horims, a kynde of Gyauntes, and signifieth noble, because that of pride they called themselves nobles, or gentles.

Rocke, God is called a rocke, because both he and hys word lasteth for euer.

Whet them on thy children, that is, exercise thy children in them, and put them in vnc.

Zamzumims, a kynde of Gyauntes, and signifieth mischeuous, or that be alway imagining.

The Prologue into the fourth boke of Moses called Numeri.

In the second and thirde booke they receaued the law. And in this fourth, they beginne to worke, & to practise. Of whiche practising ye see manye

Free will and vnbeliefe were the ouerthrow of our forefathers.

good examples of vnbeliefe, and what freewill doth, when she taketh in hand to kepe y^e law of her own power, with out helpe of faith in y^e promises of god: how she leauerth her maisters carkasses by the way in the wilderness, and bringeth them not into the lande of rest. why could they not enter in? Because of their vnbeliefe, Hebruc. 3. For had they beleued, so had they bene vnder grace, and their old sinnes had ben forgene them, and power should haue bene geuen them to haue fulfilled the law thenceforth, and they should haue bene kepte from all temptations that had bene so strong for them. For it is written, Jobn. 1. He gaue them power to be the sonnes of God, thow be-lying in hys name. Now to be y^e sonne of God, is to loue God and hys commaundementes, and to walke in hys way after the ensample of hys sonne Christ. But these people tooke vpon them to worke without fayth, as thou seest in the 14. of this boke, where they would fight and also did, without the woorde of promise: euen when they were warned that they shoulde not. And in the 16. agayne, they woulde please God with their holpe faythlesse workes (for where Gods woorde is not, there can be no fayth) but the fire of God consumed their holy workes, as it did Nadab, and Abihu Leuit. 10. And from these vnbelievers turn thine eyes vnto the Pharises whiche before the coming of Christ in hys fleshe, had layde the foundation of freewill, after the same ensample. wheron they

Then can not they be the childre of God, which put more trust in their owne workes, then in y^e blood of Christ.

built holy workes after their owne imagination without fayth of y^e word, so feruently, that for the great zeale of them, they slewe the king of all holy workes, and the lord of freewill, which onely thowt hys grace maketh the will free, and looseth her from bondage of sinne, and geueth her loue, and luste vnto the lawes of God, and power to fulfill them. And so through their holy workes done by the power of freewill, they excluded themselves out of the holy rest of forgiveness of sinnes by fayth in the blood of Christ.

The Pharises by their freewill excluded themselves from the saluatiō

And then looke on our hypocrites, which in lyke manner following the doctrine of Aristotle, and other hethen saganes, haue agaynst all the Scripture set by freewill again, vnto whole power they ascribe the keeping of the commaundementes of God. For they haue set by willfull pouerty of another maner then any is commaunded of god. And y^e chastitie of matrimony vterly defied, they haue set by another willful chastitie not required of God, whiche they swere, vowe and professe to geue God, whether he wyl geue it them or no, and compel all their disciples ther-vnto, saying that it is in the power of euey mans freewill to obserue it, contrary to Christ and his apostle Paul.

In Christ, Blasphemy to christes death.

And the obedience of God and man excluded, they haue vowe an other willfull obedience condemned of all the scripture, which they wil yet geue god whether he wyl or will not.

And what is become of their willfull pouerty? hath it not robbed the whole worlde, and brought all vnder them? Can there be either kyng or emperor, or of whatsoeuer degree it be, except he will hold of them, and be sworne vnto them to be their seruaunte, to goe and come at their lust, and to defende their quarels bee they false or true? Their willful pouertie hath already eaten by y^e whole world, & is yet stil greedier then euer it was, in so muche that tenn worldes mo were not inough to satisfie the hunger therof.

Disubtille fores thowrow pouertie made themselves lordes of all.

Whorevour besides daily corruptyng of other mens wiues, and open whore done, vnto what abhominations, (so filthy to be spoken of) hath their vultury chastitie brought them?

And as for their willfull obedience, what is it but the disobedience and the diffiaunce both of al the lawes of God and man: in so much that if any prince begyn to execute any law of man vpon them, they curse him vnto the bettome

Willfull chastitie is willful wickednes.

of hel, & proclayme him no right kyng, and that hys Lordes ought no longer to obey hym, and interdite his commōd people as they were heathen Turkes or Saracenes. And if any man preach them gods law, him they make an hereticke and burne him to ashes. And in steade of Gods lawe and mans, they haue set vp one of their owne imagination, whiche they obserue with dispensations.

And yet in these workes they haue so great confidence that they not onely trust to be saued thereby, and to be hyper in heauen then they y^e be saued through Christ: but also promise to all other for geneuente of their finnes, thorough the merites of the same, wherem they rest, and teach other to rest also, excludyng the whole world from the rest of forgiveness of finnes through sayth in Christs blood.

And now seing that sayth onely letteth a man in vnto rest, and vnbelief excludeth him, what is the cause of this vnbeliefe? herey no sinne y^e the world seeth, but a Dope holinesse, and a righteousness of their owne imagination as Iſaule sayth, Roma. x. They bee ignorant of the righteousnes wherewith God iustificth, and haue set by a righteousness, of their owne making thorough which they be disobedient vnto the righteousness of God. And Christ rebuketh not the phariseys for grosse finnes whiche the world sawe, but for these holy dedes whiche so blered the eyes of the world, that they were taken as Gods: euen for lozge prayers, for fasting, for sayth, for y^e thing so diligently that they leste not so much as their herbes vntitched, for their clenness in Waschyng before meate, and for walkyng of cups, dishes, and all maner vessels, for buildyng y^e pharphetes sepulchers, and for keepyng the holy day, and for turnyng y^e heashe vnto the sayth, & for geuyng of aimes. For vnto such holy dedes they ascribed righteousness, and therefore when the righteousness of GOD was preached vnto them they could not but perlecte it, the deuill was so strong in them. Whiche thyng Christ well describeth. Luke. xi. sayng, That after the deuill is cast out, he commeth agayne, and findeth hys house swept, and made gay, and then taketh seven woofe then hym selfe and dwelleth therein, and so is the ende of that man worfe then the beginnyng. That is, whē they be a litle cleded from grosse finnes which the world seyth, and then made

gaye in their own sight, with the righteousness of traditions, then commeth seven, that is to say the whole power of the deuill: for w^h. with the Hebrewes significth a multitude without number, and the circumcise of a thyng, and is a speach borrowed (I suppose) out of Leuiticus, where is so ofte mention made of seven, where I would say: I wil punish thee, that all the world shal take an example of thee, there the Jew would saye, I will Circumcise thee or Baptise thee seven tymes. And so here by seven is ment all the deuils of hel, and all the might and power of the deuill. For vnto what further blindnesse could all the deuils in hell bring them, then to make the belene that they were iustificed thorough their owne good workes? For when they once belened that they were purged frō their finnes, and made righteous thorough their owne holy workes, what roome was there left for the righteousness that is in Christs blood thepyng? And therefore whē they be fallen into this blindnesse, they can not but hate and persecute the light. And the more cleare and evidently their dedes be rebuked, the furiouser and maliciouser blinde are they, vntill they breake out into open blaiphemy, and spynnyng agaynst the holy ghost, which is the malicious persecutyng of the cleare trouth, so manifestly proued, that they can not once hily agaynst it: as the phariseis persecuted Christ, because hee rebuked their holy dedes. And when he proued hys doctrine with the Scripture and miracles, yet thoughte they could not improue hym, nor reason agaynst him, they taught y^e the scripture must haue some other meanyng, because his interpretation vndermined their foundations and plucked by by the rootes the sects which they had plated, and they ascribed also his miracles to the deuill. And in lyke maner thoughte our hypocrites can not deny but this is the scripture, yet because there can be no other sense gathered thereof, but that ouerthroweth their buildynges, therefore they euer thinke that it hath some other meanyng then as the wordes sounde, and that no man vnderstandeth it, or vnderstode & since the tyme of the Apostles. Or if they thinke that some that wrote vpon it since the Apostles vnderstode it: they yet thinke that we in like maner as we vnderstand not the text it selfe, so we vnderstand not the meanyng of the wordes of that Doctr.

The iustifying of our finnes, maketh the deuill more bitter then he would be.

What is meant in the scripture by this word vntymes.

Meritless more they blinde is rebuked, the more they rebell agaynst Christ and his Gospell.

The doctrine of the phariseis, and the doctrine of our papistes do well agree.

The pharisees will not obey the lawe of God, but will observe the lawe of man.

Our righteousness commeth not by our merites, but by the blood of our sauiour Jesus Christ.

Sayth onely bringeth vs to chastity and vnbelief vnto Christ.

Christ rebuked the pharisees for their holp and hypocritical dedes.

The pharisees ascribed righteousness vnto themselves, & therefore were condemned of Christ.

The Pa-
pistes can-
not away
with iusti-
fication by
sayth.

Of howes

God accep-
teth for vs
none other
sacrifice,
but onely
Iesu christ
his sonne.

All holines
in our own
imaginatio-
is a rob-
bing of chri-
stes hono-
r.

tonr. For when thou layest the iustify-
ing of holy workes and deniest the ius-
tifying of sayth, how canst thou vn-
derstand S. Paule, Peter, John and
the Actes of Apostles or any Scrip-
ture at all, sayng the iustifying of sayth
is almost all that they entēde to proue?
Finally, concernyng vowes wher-
of thou readest in the xxx. Chapter,
there may be many questions, where-
unto I answer shorly, that we ought
to put salt to all our offerynges: that
is, we ought to minister knowledge
in all our workes, and to doe nothyng
whereof we could not geue a reason
out of Gods wordes. We be now in
the day light, and all the secretes of
God, and all hys counsell and wil, is
opened vnto vs, and he that was pro-
mised should come and blesse vs; is
come already, and hath shed hys blood
for vs and hath blessed vs with al na-
uer blessinges, and hath obtained all
grace for vs, and in hym we haue all.
Wherefore God henceforth wil receiue
no more sacrifices of beastes of vs as
thou readest. Hebr. 10. If thou burne
vnto god the blood or fatte of beastes,
to obtaine forgiveness of sinnes ther-
by, or that God should the better heare
thy request, then thou doest wrong vn-
to the blood of Christ, and Christ vnto
thee is dead in vayne. For in him God
hath promised not forgiveness of sins
onely, but also what soeuer we aske to
keepe vs from sinne and temptacion
with all. And what if thou burne scan-
dals vnto him, what if thou burne
a candle, what if thou burne thy chastite,
or virginite vnto him for the same
purpose, doest thou not lyke rebuke
vnto Christs blood? Moreover, if thou
offer gold, siluer, or any other good for
the same entē, is there any difference?
And euen so if thou go in pilgrimage,
or fastest, or goest woolward, or spryn-
lest thy selfe with holy water, or elles
what soeuer ceremonie it be, for lyke
meanyng, then it is lyke abhominatio.
we must therefore byng the salt of the
knowledge of Gods word, with al our
sacrifices, or elles we shall make no
sweete sauour vnto God therof. Thou
wilt aske me, shall I vow nothyng at
all? yes, Gods commaundement, which
thou hast vowed in thy Baptisme. For
what entent? herefor for the loue of
Christe, which hath bought thee with
his blood, and made the soune & heyre
of God with him, that thou shouldest
wayte on hys will and commaunde-

mentes, and purifie thy members ac-
cordyng to the same doctrine that hath
purified thyne harte, for if the know-
ledge of Gods word hath not purified
thine hart, say thou consentest vnto the
law of god if it is righteous and good,
& so thou wilt, thy members none thee
vnto the contrary, so hast thou no part
with Christ. For if thou repent not of
thy sinne, so it is impossible that thou
shouldest beleue that Christe had deli-
uered thee from the daunger therof. If
thou beleue not that Christe hath deli-
uered thee, so is it impossible that thou
shouldest loue Gods commaunde-
mentes. If thou loue not the com-
maundementes, so is Christes spire
not in thee, which is the earnest of for-
geuenesse of sinne, and of saluacion.

For Scripture teacheth, first repen-
taunce, then sayth in Christ, that for his
sake sinne is forgiven to them that re-
pent: then good workes, whiche are
nothyng saue the commaundement of
God onely. And the commaundementes
are nothyng elles, saue the helppng of
our neighbours at their nede, and the
tampng of our members, that they
might be pure also, as the hart is pure
thorough hate of vice and loue of ver-
tue, as Gods word teacheth vs, which
workes must procede out of the sayth:
that is, I must doe them for the loue
which I haue God, for that great mer-
cy which he hath shewed me in Christ,
or elles I do them not in the sight of
God. And that I fainte not in payne
of the slaying of the sinne that is in my
flesh, myne heipe is the promise of the
assistancie of the power of God, and the
comforte of the reward to come, which
reward I ascribe vnto the goodnesse,
mercy, and truth, of the promiser, that
hath chose me, called me, taught me, &
geuen me the earnest therof, & not vnto
the merites of my doynges, or suffe-
rynges. For all that I do and suffer, is
but the way to the reward, and not the
deseruyng therof. As if the kynges
grace shoulde promise to defende mee
at home in myne owne realme, yet
the way thether is thorough the Sea
wherin I might happely suffer no litle
trouble. And yet for all that, if I might
lyue in rest when I come thether, I
would thinke, and so would other say,
that my paynes were well rewarded:
which reward & benefit, I would not
proudly ascribe vnto the merites of
my paynes takyng by the waye: but
vnto the goodnesse, mercifulnesse and
constant truth of the kynges grace
whose

Faith fo-
loweth re-
pentance
of sinne.

Repentance
goeth be-
fore sayth,
and prepara-
reth the
way vnto
Christ.

How our
workes are
good in the
sight of
God.

The work
saureth not,
but the
word, that
it is to say,
the promise

In apt sa-
militie we
for reward
of good
workes.

whose gifte it is, and to whō the prayle and thanke thereof belongeth of duety and right. So now a reward is a gift geuen freely of the goodnesse of the geuer, and not of the deseruynges of the receauer. Thus it appeareth, that if I knowe what soeuer it be, for any other purpose the to tame my members, and to be an ensample of vertue and edifying vnto my neighbour, my sacrifice is vsanuary, and cleane without salt & my lampe without oyle, and I one of the foolish virginnes, and shalbe shut from the feast of the bridegrome whē I thinke my selfe most sure to enter in.

If I now voluntary pouertie, this must be my purpose, that I will be content with a competent liuyng, whiche cometh vnto me either by succession of myne elders, or whiche I get truly with my labour in ministryng, & doynge seruice vnto the common wealth, in one office or in an other, or in one occupatio of other, because that riches and honor shall not corrupt my mind, and drawe myne hart from God, and to geue an example of vertue and edifying vnto other, and that my neighbour may haue a liuyng by me as well as I, if I make a cloke of dissimulation of my vowe, laying a net of fayned beggery to catch superfluous abundance of riches, and hye degree and authoritie, and thorough the estimatio of false holynesse, to feede & maintaine my slouthful idleness with the sweate, labour, landes, and rentes of other me (after the example of our spirituale) robbing them of their saythes, & God of his honour turning vnto myne hypocrisie that confidence, which should be geuen vnto the promises of God onely, am I not a wily foxe, and a tawnyng wolfe in a lambes skynne, and a paynted sepulchre fayre without and filthy with in; In like maner though I seeke no worldly promotion thereby, yet if I doe it to be iustified thereby, and to get an hyer place in heauen, thinkyng that I doe it of myne owne naturall strengch, and of the naturall power of my freewill, and that euery man hath myght enen so to do, & that they doe it not is their faulte, and negligence, & so with the proude pharisee in comparison of my selfe despise the sinnefull publicanes: what other thyng do I then eate the bloud and fat of my sacrifice, deuouring that my self, which should be offered vnto God alone, and his Christ. And shortly what soeuer a man doth of his naturall

giftes, of his naturall witte, wisdom, vnderstandyng, reason, will, and good entē before he be other wise and cleane contrary taught of Gods spirite, and haue receaued other witte, vnderstandyng, reason and will, is fleshe, worldly and wrought in abhominable blindness, with whiche a man can but seeke him selfe, his owne profite, glory and honour, enen in very spirituall matters. As if I were alone in a wilderness, where no man were to seeke profite or prayle of, yet if I would seeke heauen of God there, I could of myne owne naturall giftes seeke it no other wayes then for the merites and deseruyngs of my good workes, and to enter therein by an other way then by the doye Christe, whiche were very theft, for Christe is Lord ouer all, and what soeuer any man will haue of God, he muste haue it geuen hym freely for Christes sake. Now to haue heaue for myne owne deseruyng, is myne owne praise and not Christes. For I can not haue it by fauour, and grace in Christe and by myne owne merites also: For free geuing, & deseruyng can not stand together.

If thou wilt vowe of thy goods vnto God, thou must put salt vnto thys sacrifice: that is, thou muste minister knowledge in this dede as Peter teacheth. 1. Pet. 1. Thou must put oyle of Gods worde in thy Lampe, and do it accordyng to knowledge, if thou wait for the comming of the bridegrome to enter in with hym into his rest. But thou peraduenture wilt hang it about the image to moue men to deuotion. Deuotion is a feruent loue vnto gods commaundementes, and a desire to be with God, and with hys euerlastyng promises. Now shall the sight of such riches as are shewed at S. Thomas shypne, or at Wallingham, moue a mā to loue the commaundements of god better, and to desire to be loosed from his flesch, and to be with God, or shall it not rather make his poore hart sigh, because he hath no such at home, and to wishe part of it in another place? The priest shall haue it in Gods stead. Shall the priest haue it? If the priest be bought with Christes bloude, then he is Christes seruant & not his owne, and ought therefore to feede Christes flocke with Christes doctrine, and to minister Christes Sacramentes vnto them purely for very loue, and not for filthy luces sake, or to be Lord ouer them as Peter teacheth. 1. Pet. 5. and

Our workes do not stand in the wisdom of man but in the power of God.

Desert, and free gift are contraries.

The sight of riches, is rather a cause of conetousnes then a meane to honor God

All bowes must be made for mortifying or tawnyng of our members or the edifying of our neighbours, or els they are wicked.

How we ought to vowe full pouertie.

Whether shew the bowes vnto later with this net or no?

Paul, Acts. xx. Beside this, Christ is oures, and is a gift geuen vs, and we be heyres of Christ, and of all that is Christes. wherfore the Priestes doctrine is oures, and we heyres of it, it is the foode of our soules. Wherfore if he ministrer it not truly, and freely vnto vs wythout sellyng, he is a theef, & a soule murderer: and euen so is he if he take vpon hym to feede vs, & haue not wherewith. And for a like conclusi- on, because we also with all that we haue, be Christes, therfore is the priest heyre with vs also of all that we haue receiued of God, wherfore in as much as y^e priest wayteth on y^e word of God, and is our seruauant therein, therfore of right we are his detters, and owe him a sufficient liuyng of our goodes, and euen thereto a wyfe of our daughters owe we vnto hym, if hee require her. And nowe when we haue appoynted him a sufficient liuyng, whether in rythes, rentes, or in yearely wages, he ought to be content and to require no moze, nor yet to receaue any moze, but to be an ensample of sobernesse and of despising worldly things vnto the en- sample of hys parishioners.

Whether
dys the pa-
st is so or no

Yet y^e spiel-
tauties pil-
lage was
moze then
they stan-
ding slyped.

A good
dowe is to
kepe Gods
comman-
dementes.

Howe thou
mayst law-
fully goe on
pilgrimage

wilte thou vowe to offer vnto the poore people that is pleasaunt in the sight of God, for they be left here to do our almes vpon in Christes stead, and they be the right heyres of all our a- boundaunce and ouerplus. Mozeouer we must haue a schole to teache Gods worde in (though it needed not to bee so costly) and therfore it is lawfull to bow vnto the building or maintenace therof, & vnto the helping of all good workes. And we ought to bow to pay custome, tolle, rent, and all maner duties, and whatsoeuer we owe: for that is Gods commaundement.

If thou wilt vowe pilgrimage, thou must put salt therto, in like manner, if it shall be accepted, if thou vowe to go and visite the poore, or to heare gods word, or whatsoeuer edifieth thy soule vnto loue & good worke after know- ledge, or whatsoeuer God commaun- deth, it is wel done, and a sacrifice that sauourcth well, ye wil happily say, that ye will go to this or that place, because God hath chosen one place moze then another, and wyll heare your petition moze in one place then another? As for your prayer it must be according to gods worde. Ye may not desire god to take vengeance on hym, whome Gods worde teacheth you to pity and to pray for. And as for the other glose,

that God will here you moze in one place then in another, I suppose it sal in facuatum, salt vsauery, for if it were wisdom, how could we excuse y^e death of Steuen Acts 7. which died for that article that God dwelleth not in temples, made with handes, we y^e beleue in God, are the temple of God (sayeth Paul.) If a man loue God, and keepe hys worde, he is the temple of God, & hath God presently dwelling in him, as witneseth Christ, John. 14. saying: If a man loue me, he wyll keepe my worde, and then my father wyll loue hym, and we wyll come vnto hym and dwel with hym. And in the 17. he saith: if ye abyde in me, and my wordes also abyde in you, then aske what ye wyll and ye shall haue it. If thou beleue in Christe and hast the promises whiche God hath made thee in thine hart, then go on pilgrimage vnto thyn owne hart and there pray and God wil heare thee, for hys mercy and truthe sake and for his sonnes Christes sake, and not for a few stonessakes. What careth G O D for the temple? The very beastes in that they haue life in them, be much better then an heape of stoness touched together.

God hea-
reth at that
call vpon
him in all
tymes and
at all places
alyke.

God dwel-
leth not in
temples
made with
mannes
handes.

God regar-
deth the
hart, and
not y^e place
where wee
pray.

To speake of chastity, it is a gift not geuen vnto all persones, as testifieth both Christ and also his Apostle Paul, wherfore all persons may not vow it. Mozeouer there be causes wherfore many persons may better lyue chaste at one tyme then at an other. Many may lyue chaste at twenty and thirti for cer- tayne cold diseases folowyng them, which at xl. when their health is come can not do so. Many be occupied with wilde phantasies in their youth that they care not for mariage, which some when they be waken sad shall be greatly desirous, it is a dangerous thyng to make sinne where none is, and to for- swear the benefite of God & to bynde thy self vnder payne of danation of thy soule, that y^e wouldest not vse remedy that god hath created, if nede required.

Willst
chastite is
not mete
for all per-
sons to
vow.

An other thyng is this, beware that thou get thee not a false sayned chaste- tie made with the vngodly persuasions of S. Hierome, of Ouide in his filthy booke of the remedy agaynst loue, lest when throughe such imaginarios thou hast vterly despised, defied and abhor- red all womankynnde, thou come into such case throughe the fierce wrath of God, that thou canst neither lyue chaste nor finde in thy hart to mary and so be compelled to fall into the abhomi- nation

Falke say-
ned chaste-
tie.

nation of the hope against nature and kynde.

The hope restrained that which God permits and forbids at liberty that which God forbids.

Moreouer, god is a wise father and, knoweth all the infirmities of his children, and also mercifull, and therefore hath created a remedy without sinne, and giveth thereto his fauour and blessing. Let vs not be wyser then GOD with our imaginatiōs, nor tempt him, for as godly chastitic is not every mans gift: euen to he that hath it to day hath not power to continue it, at his owne pleasure, neither hath God promised to geue it him still, and to cure his infirmities without hys naturall remedy, no more then he hath promised to slake hys hunger without meate or thyrst without drinke, wherfore either let all thynges hyde free, as God hath created them, and neither vowe that which God permitteth thee with his fauour and blessing also: or els if thou wilst nedes vowe, then vowe godly and vnder a condition, that thou wilt continue chaste, so long as God geneth thee that gift, and as long as neither thyne owne necessitie, neither charitic toward thy neighbour, nor the authoritie of the vnder whose power thou art, driue thee vnto the contrary.

A good administration to such as will make vowes.

The purpose of thy vowe must bee salted also with the wisdom of God. Thou mayest not vowe to be iustificied thereby, or to make satisfaction for thy sinnes, or to wyne heauē, nor an hyper place: for then diddest thou wrong vnto the bloud of Christ, and thy vowe were playne Idolatry and abhominable in the sight of GOD. Thy vowe must be onely vnto the furtheraunce of the commaundementes of GOD, which are (as I haue said) nothing but the tanyng of thy members, and the seruice of thy neighbour: that is if thou thincke thy backe to weake for the burthen of wedlocke, and that thou canst not rule thy wife, children, seruantes and make prouision for them godly, & without ouermuch busying and vniquietyng thy selfe, and drownyng thy selfe in worldly busynesse vnchristenly, or that thou canst serue thy neighbour in some office better beyng chaste then married. And then thy vowe is good and lawfull. And euen so must thou vowe abstinence of meates, and drinke so farre forth as it is profitable vnto thy neighbours, and vnto the tanyng of thy flesh: But thou mayst vowe neither of them vnto the slaying of thy body. As Paule commaundeth Tymothe to drinke wyne, & no more

Wherunto and howe we should apply our vowes.

How a vowe is to be made.

He that fasteth to any other ende thet to tame his body, that it may swaie vpon God, detesteth hym selfe.

water because of his diseases. Thou wilt say that Tymothe had not happily forsworne wyne. I thinke the same, and that the Apostles forswore not wedlocke though many of them lyued chaste, neither yet any meate or drinke, though they abstained from them, and that it were good for vs to folow their example. Howbeit though I vowe and sweare and thinke on none exception, yet is the breakyng of Gods commaundemēts except, and all chaunces that hange of God. As if I sweare to be in a certain place at a certain houre, to make a loueday without exception, yet if the king in the meane tyme commaunde me an other way, I must goe by Gods commaundement, and yet breake not myne othe. And in like case if my father & mother be sicke & require my presence, or if my wife, children or houthold be visited that my assistance be required, or if my neighbours house be a fire, at the same houre and a thousand such chaunces: in whiche all I breake myne othe, & am not forsworne and so forth. Read Gods word diligently & with a good hart, and it shall teach thee all thynges.

All our doynges must tende to the honour of God, and loue of our neighbour.

A Prologue into the fift booke of Moses called Deuteronomy.



This is a booke worthy to be read in, daye and night, & neuer to be out of handes. For it is the most excellent of all the bookes of Moses. It is eayly also & lyght, and a very pure Gospell, & is to wit, a preaching of fayth & loue: deducyng the loue to God out of fayth, and the loue of a mans neighbour out of the loue of God. Herein also thou mayst learne right meditation or contemplation, which is nothyng els saue the calling to minde, & a repearyng in the harte of the glorious and wonderful deedes of God, and of his terrible handling of his enemies, and mercifull entrearyng of them that come when hee calleth them whiche thyng this booke doth, and almost nothyng elles.

This booke is a preaching of fayth and loue.

Here thou mayest learne a right meditation or contemplation.

In the foure first Chapters he receaureth the benefites of GOD done vnto them, to prouoke them to loue, & his mightie deedes done aboue all natural capacitie of faith, that they might beleue GOD, and trust in him, and in

The wordes of God are perpetual.

his strength. And thirdly he rehearcech the fierce plagues of God vpon his enemyes, and on them which through impatiencie & vnbellefe fell from hym: partly to tame and abate the appetites of the fleshe which alway fight agaynst the spirite, and partely to hyde the wilde ragyng lustes of them in whom was no spirite: that though they had no power to do good of loue, yet at the lest way, they should abstaine from outward euill for feare of wrath, and cruell vengeance whiche should fall vpon them and shortly finde them out, if they cast vpon gods nurter, and runne at riotte beyond his lawes and ordinaunces.

We must abstaine frō outward euill though not for loue yet for feare of the vengeance of God.

Unto the law of god, we may nei ther adde nor minish.

We are commaunded to abstayne from Images.

Moreouer he chargeth them to put nought to, nor take ought away from Gods wordes, but to be diligerit onely to keepe them in remembraunce, & in the hart and to teach their childre, for feare of forgettyng. And to beware either of making imagerie, or of bowyng them selues vnto Images, saying: Ye saw no image when God spake vnto you, but heard a voyce onely, & that voyce keepe, and thereunto cleaue, for it is your lyfe, and it shall saue you. And finally if (as the fraditie of all fleshe is) they shal haue fallen from God, and he haue brought them into trouble, aduersitie, and combraunce and all necessitie: yet if they repent and turne, hee promisseth, them that God shall remember his mercy, and receaue them to grace agayne.

God is merciful to them that repent.

In the fift he repeateth the x. Commaundementes, and that they might see a cause to do them of loue, he biddeth them remember that they were bound in Egypt, and how God deliuered the with a mighty hande, and a stretched out arme, to serue him and to keepe his maundementes: as Paule sayth that wee are bought with Christs blood, and therefore are his seruauntes and not our owne, and ought to seeke his wil and honour onely, and to loue and serue one an other for his sake.

Christ hath deliuered vs, & therefore we ought to serue him & our neyghbour for his sake.

In the sixt he setteth out the fowrtaine of all commaundementes: that is, that they beleue how that there is but one God that doth all, and therefore ought onely to be loued with all the hart, all the soule, and all the might. For loue onely is the fulfillyng of the commaundementes, as Paule also sayth vnto the Romanes, and Galathians likewise. He warneth them also that they forget not the commaundementes, but teache them their children, and to

Loue onely is the fulfillyng of the lawes of God.

shew their children also how God deliuered them out of the bondage of the Egyptians, to serue him and his commaundementes, that the children might see a cause to worke of loue likewise.

The seuenth is all together of faith: Wee must hee remoueth all occasions that might withdraue them from the faith, and pulleth them also from all confidence in them selues, and sturreth them vnto to trust in God boldly and onely.

We must trust onely in God, & not in our selues.

Of the eight Chapter thou seest how that the cause of temptation is, that a man might see his own hart. For whē I am brought into that extremity, that I must either suffer or forsake God, then I shall feele how much I beleue and trust in him, and how much I loue him. In like maner, if my brother do me euill for my good, then if I loue him when there is no cause in him, I see that my loue was of God, and euen so if I then hate him, I feele and perceaue that my loue was but worldly, and finally hee sturreth the to the faith and loue of God, and diueth them frō all confidence of their owne selues.

Howe a ma may trye & examine hym selfe, how much he loueth God, and his neyghbour.

In the ninth also hee moueth them vnto faith, and to put their trust in God, and draueth them from confidence of them selues, by rehearsing all y wickednesse whiche they had wrought from the first day, he knew them vnto that same day. And in the end he repeateth howe he conuited God in Doreh, and ouercame him with prayer, where thou mayest learne the right maner to pray.

God spireth by his people vnto faith.

A right way of prayer.

In the tenth he reckoneth vnto the pith of all lawes, and the keying of the law in hart: which is to feare God, loue him and serue hym with all their hart soule and might, and keepe his commaundementes of loue. And he sheweth a reason why they should that do: euen because God is Lord of heauen and earth, & hath also done all for them of his owne goodnesse without their deseruyng. And then out of the loue vnto God, he bringeth the loue vnto a mans neyghbour saying: God is Lord aboue all Lordes and loneth al his seruauntes indifferēly, as well the poore and feeble, and the strainger, as the rich and mighty, and therefore will that we loue the poore and the strainger. And he addeth a cause, for ye were straungers, and God deliuered you and hath brought you vnto a land, where ye bee at home. Loue the strainger therefore for his sake.

The pith & effect of all lawes of God.

And if wee firste loue God, then out of that loue, wee must needes loue our neyghbour.

In the xi. he exhorteth them to loue.

What it is to loue and feare God, and what it is to despise hym.

The word of god may not be altered.

Let no man draw vs from gods worde.

Of matters of the common weale

Some may be condemned vnder two witnesses.

Christ our sauiour declared in the old testament.

and feare God, and rehearteth the terrible dedes of God vpon his enemyes, & on them that rebelled agaynst hym. And he testifieth vnto them both what wil folow, if they loue and feare God, and what also if they despise hym, and breake his commaundement.

In the xij. hee commaundeth to put out of the way all that might be an occasion to hurt the fayth, and forbiddeth to do ought after their owne myndes, or to alter the word of God.

In the xij. hee forbiddeth to hearken vnto ought saue vnto Gods word: no though he whiche counseleth contrary should come with miracles, as Paule doth vnto the Galathians.

In the xiiij. the beasts are forbidden, partly for vncleannesse of them, and partly to cause hate betwene the heathen and them, that they haue no conversation together, in that one abhorreth what the other eateth. Vnto this

xv. chapter all pertaine vnto faith and loue chiefly. And in this xv. hee begynneth to entreate more specially of thinges pertainyng vnto the common welth, and equitie, and exhorteth vnto the loue of a mans neighbour. And in the xvj. among other he forgetteth not the same. And in the xvij. he entreateth of right and equitie chiefly, in so much that when hee looketh vnto faith, and vnto the punishment of Idolaters, hee yet endeth in a law of loue and equitie: forbidding to condemne any man vnder lesse then two witnesses at the lest, and commaundeth to hyng the trespassers vnto the open gat of the citie, where all men go in and out, that all men might heare the cause and see that he had but right. But the Hope hath founde a better way, euen to oppose him with out any accuser, and that secretly, that no man know whether hee haue right or no, either heare his Articles or answer: for feare lest the people should searche whether it were so or no.

In the xvij. hee forbiddeth all false and deuillish craftis that hurt true faith. Moreover because the people could not heare the voyce of the law spoken to them in fire, he promisseth them another Prophet to bring them better tydynges whiche was spoken of Christ our Sauiour.

The xix. and so forth vnto the end of the xxvij. is almost altogether of loue vnto our neighbours, and of lawes, of equitie, and honesty, with now and then a respect vnto faith.

The xxvij. is a terrible Chapter and to be trembled at: A Christen man hath might well bleed for sorrow at the reading of it, for feare of the wrath that is like to come vpon vs, accordyng vnto all the curses which thou there readest. For accordyng vnto these curse hath God delt with with all nations, after they were fallen into the abhominations of blindnesse.

The xxix. is like terrible with a godly lesson in the end that we should leaue searchyng of Gods secrets, & geue diligence to walke accordyng to that hee hath opened vnto vs. For the keepyng of the commaundementes of God, teacheth wisdom as thou maiest see in the same Chapter, where Moses saith, keepe the commaundementes, that ye may vnderstand what ye ought to doe. But to seareh Gods secretes, blindeth a man, as it wel proued by the swarmes of our sophisters, whose wise bookes are now when we looke in the Scripture, founde but full of foolishnesse.

The curse and wrath of God neuer althow that break his lawes.

We may not be too curious in the searchyng of Gods secretes, but rather study to vnderstand & to do our duty towards god and our neighbour.

The Prologue of the Prophete Ionas made by William Tyndall.



As the cunning Philistines stopped the wellles of Abraham, and filled them vp with earth, to put the memoriall out of mynde, to the intent that they might chalenge the ground: euen so the fleshy minded hypocrites, stoppe by the waynes of life, which are in the scripture, with the earth of their traditions, false similitudes, and lying allegories, & that of lyke zeale, to make the Scripture their owne possession, and merchaundise, and so shut vp the kyngdome of heauen, which is Gods worde, neither entring in themselves, nor suffering them that would.

The Scripture hath a body without, and within a soule, spirite & lyfe. It hath without a barke, a shel, and as it were an harde bone, for the fleshye mynded to gnaw vpon. And within it hath pith, cornell, mary, and all sweetnes for Gods clere, which he hath chosen to geue them hys spirite, & to write hys law, and the fayth of hys sonne in their hartes.

The scripture containeth iij. thinges in it: First, the lawe to condemne all fleshy: Secondly, the Gospel, that is to say, promises of mercy for al that repente and knowledge theyr sinnes, at

The Dauides kepe the Scriptures from the lay people, because they onely will be the publishers & expositors thereof

The scripture hath a body and a soule.

The scripture containeth iij. thinges.

the preaching of the lawe, and consent in their hartes that the lawe is good, and submit themselues to bee scholars to learne to kepe the law, and to learn to beleue the mercye that is promised them: and thirdly, the stories & lynes of those scholars, both what chaunces forcurd them, & also by what meanes their scholemaster taughte them, and made them perfect, and how he tried y^e true from the false.

The ma-
ner of bigo-
tizes in
reading the
law of god.

When the hypocrites come to the law, they put gloses to, and make no more of it, the of a worldly law which is satisfied with the outward work, and whiche a Turke may also fulfill. When yet Gods law neuer ceaseth to condemne a man, until it be written in hys harte, and until he keepe it naturally without compulsion, and all other respect, save onely of pure loue to God, and his neighbour, as he naturally eateth when he is an hungred, without compulsion, and all other respect, save to stike hys hunger onely.

The papis
dicall and
corrupt
doctrine of
the papists

And when they come to the Gospell, there they mingle their leuen and say, **W D D** now receiveth vs no more to mercy, but of mercy receiveth vs to penance, that is to witte, holy deedes y^e make them fatte bellies, and vs their captives, both in soule and body. And yet they sayne their Isole the Hope so mercifull, that if that thou make a litle money glister in hys Salams eyes, there is neither penance, nor purgatory, nor any fastyng at all, but to flye to heauen as swiffe as a thought, & at the twinkying of an eye.

How the
Papistes
wring and
wrest the
scriptures.

And the lynes, stories, and giftes of men, which are contayned in the bible, they reade as thinges no more pertayning unto them, then a tale of Robin hood, & as thinges they wot not wher- to they serue, save to faime false discaut, and inglyng allegories, to stablishe their kyngdome with all. And one of the chiefest and bestliest studies they haue, is to magnifie the saintes above measure, and above the truth: & with their doctry to make them greter, the^r ever God made them. And if they find any infirmitie, or sinne ascribed unto the sayntes, that they excuse with all diligence, diminishyng the glory of the mercy of god, and robbying wretched sinners of all chey^r comforte: & thinke therby to flatter the saintes, and to obtayne their fauour, and to make speciall advocates of them, even as a man would obtayne the fauour of worldly ryauntes; as they also sayne y^e saintes

more cruell then ever was any hearthe man, and more weakesul, and vengeable, then the doctes sayne their goddes or furies, that torment the soules in hell, if their euens be not fasted, and their images visited, and saluted wyth a pater noster, which prayer onely our lippes be acquainted with: our hartes vnderstandyng none at all, and wor- shipped wyth a candle, and the offering of our deuotio, in the place which they haue chosen to heare supplicatio, and make petitions of their clientes therein.

But thou reader, thynke of the law of god, how that it is altogether spirituall, and so spirituall, that it is neuer fulfilled wyth dedes or works, until they flowe out of thyne harte, wyth as great loue towards thyne neighbour, for no deseruyng of his (yea though he bee thyne enemy) as Christ loued thee, and dyed for thee, for no deseruyng of thyne, but when thou wast hys enemy. And in the meane tyme, through out all our infantie, and childhoode in Christ, till we be grown vp into perfect men, in the full know- ledge of Christ, and full loue of Christ agayne, and of our neighbours for hys sake, after the ensample of hys loue to vs, remembryng that the fulfilling of the law, is a fast sayth in Christes bloude coupled with our profession, & submit our selues to do better.

And of the gospel or promises which thou meetest in the scripture, beleue fast that god wyll fulfill them vnto thee, & that vnto the vtermost iot, at the repentance of thyne hart, when thou turnest to hym and forsakest euill, euen of hys goodnes, and fatherly mercy vnto thee, and not for thy flatteryng hym with hypocritische woorkes of thyne owne saynyng. So that a fast sayth on- ly, without respect of all works, is the forgynesse both of the sinne, which we did in tyme of ignorance, with lust and consent to sinne: and also of that synne which we do by chaunce, and of fraileie: after y^e we are come to know- ledge, and haue professed the lawe out of our hartes. And all dedes serue on- ly for to helpe our neighbours, and to tame our flesh that we fall not to sinne agayne, and to exercise our soules in vertue, and not to make satisfaction to Godwarde for the synne that is ouer-
past.

And all other stories of the Bible, with our exception, are y^e practising of y^e law, & of the gospel, & are true and faythfull ensamples, and sure earnest that God
will

will euen so deale with vs, as he did with them, in all infirmities, in all temptations, and in all lyke cases & chaunces. wherin ye see on the one side, how fatherly and tenderly, and with all compassion **GOD** entreateth hys elect, to which submit themselves as scholars, to learne to walke in the wayes of hys lawes, and to kepe them of loue. If they forgate themselves at a tyme, he would strike them by agayne with all mercy, if they fell and hurt themselves; he healed them agayne with all compassion and tendernes of hart. He hath oft brought great tribulation and aduersitie vpon hys elect: but all of fatherly loue onely, to reach them, and to make them see their owne hartes, and the synne that there lay hid, that they might afterward feele hys mercy. For his mercy wayted vpon them, to ridde them out agayne as soone as they were learned, and come to the knowledge of their owne hartes: so that he neuer cast man away, how deepe to euer he had sinned, haue them onely which had first cast the yoke of hys lawes from their neckes, with vtter desiaunce, and malice of harte.

which ensamples how comfortable are they for vs, when we be fallen into sinne, and **GOD** is come vpon vs with a scourge, that we dyspaye not, but repent with full hope of mercy, after the ensamples of mercy that are gone before? And therfore they were written for our learnyng, as testifieth **Daule**, **Rom. 15.** to comfort vs, that we might the better put our hope & trust in god, when we see, how mercifull he hath bene in tymes past vnto our weake brethren, that are gone before in al their aduersities, neede, temptations, ye and horrible sinnes into which they nowe and then fell.

And on the other side, ye see how they that hardened their hartes & sinned of malice, and refused mercy that was offered them, and had no power to repent, perished at the latter ende with all confusion and shame mercilesly, which ensamples are very good, and necessary, to keepe vs in awe, and dread in tyme of prosperitie, as thou mayest see by **Paul. 1. Cor. 10.** that we abide in the feare of **GOD**, and waxe not wyld and fall to vanities, and so sinne and prouoke **GOD**, and byyng wyath vpon vs.

And thirdly, ye see in the practise, how as **GOD** is mercifull and long suffering, euen so were all hys true

phetes and preachers, bearing the infirmities of their weake brethren, and their own wrongs, and iniuries with all patience, and long suffering, neuer casting any of them of their backs, vntill they sinned against the holy ghost, maliciously persecuryng the open and manifest trowth: contrary vnto the example of the **Doye**, which in sinnyng agaynst **GOD**, and to quench the trowth of his holy spirite, is euer chiefe Captaine and trouper blowe, to set other a worke, and sekerh only his own freedom, libertie, priuiledge, wealth, prosperitie, profite, pleasure, pastime, honour and glozy, with the bondage, thraldom, captiuitie, misery, wretchednes, and vile subiection of his brethren: and in hys owne cause is so feruent, so stiff and cruell, that he will not suffer one worde spoken agaynst hys false maicstie, wily inuentions, and iugling hypocritic to be vnauenged, though all christendome should be let together by the eares, and should cost he cared not how many hundred thousande their lyues.

Now that thou mayest read **Jonas** scitefully, and not as a **Doyes** table, but as an obligation betwene god and thy soule, as an earnest penny geuen thee of **GOD**, that he will helpe thee in tyme of neede, if thou turne to him, and as the worde of **GOD** the only foode, & lyfe of thy soule, this marke, and note. First count **Jonas** the seed of **GOD**, & a man chosen of **GOD**, to testify his name vnto the world: But yet a yong scholar, weake and rude, after the fashion of the apostles, whyle **Christ** was with them yet bodily, which thoughte **Christ** taught them euer to be meeke, and to humble themselves, yet oft scone among themselves who should be greatest. The sonnes of **Zebede** would sitte the one on the right hand of **Christ**, the other on the left. They would praye that fire might descend from heauen & consume the **Samaritanes**. When **Christ** asked who say men that **John** **Baptist** answered, thou art the sonne of the liuyng **GOD**, as though **Peter** had bene as perfecte as an angel. But immediately after whē **Christ** preached vnto them of hys death and passion: **Peter** was angry and rebuked **Christ**, and thought earnestly that he had raied, and not wist what he sayde, as at another time, when **Christ** was to scite- uently buried in healyng the people, that he had no leisure to care, they went out to hold him, supposing that he had

The **Doye** of **GOD** bare the weakenes of their brethren, & their iniuries also with patience.

The **Doye** and his ministers are persecutors ouer their brethren.

God correcteth where he longeth.

God casteth none away, but such as refuse to keepe his lawes, and will not harken vnto hys voyce.

Such as harden their hartes and not harken to the will of **GOD** to li, **GOD** casteth out

The cruell opinion that the disciples had of **Christ**.

bene beside hymselfe. And one that cast out diuels in Christes name they for-
hade, because he wayted not on them,
so glorious were they yet.

The igno-
raunce and
imperfecti-
on of the a-
postles.

And though Christ taught alway to
forgeue, yet Peter after long goyng to
schole, asked whether men should for-
geue seuen tymes, thinking that viij.
tymes had bene to much. And at the
last supper Peter would haue dyed
with christ, but yet within few houres
after, he denyed him, both cowardly
and shamefully. And after the same ma-
ner, though he had so long heard that
no man might auenge him self, but ra-
ther turne the other cheeke to, then to
smite agayne, yet when Christ was in
takynge, Peter asked whether it were
lawfull to smite with the sword, and
taided none aunswere, but layed on
rashly. So that though when we come
first vnto knowledge of the truth, and
the peace is made betwene God and
vs, and we loue his lawes, and belue
and trust in him, as in our father and
haue good hartes. vnto him, and be
hoine a new in the spirite, yet we are
but childre and young scholelers, weake
and feble, and must haue leysure to
grow in the spirite: in knowledge, loue
and in the dedes therof, as young chil-
dren must haue tyme to grow in their
bodies.

And God our father and scholema-
ster feedeth vs, and teacheth vs accor-
dyng vnto the capacite of our sto-
mackes, and maketh vs to grow and
waxe perfect, and fineth and trieth vs,
as gold, in the fire of temptations and
tribulations. As Moyses witnesseth
Deutero. viij. saying. Remember all
the way by whiche the Lord thy God
carried thee this xl. yeares in the wil-
dernesse, to humble thee, and to tempre
or prouoke thee, y it might be knowen
what were in thine harte. He brought
thee into aduersitie, and made thee an
hungred, & then fed thee with manna,
which neither thou nor yet thy fathers
euer knew of, to teach that man lyueth
not by bread onely, but by all that pro-
cedeth out of the mouth of GOD. For
the promyses of GOD are lyfe vnto all
that cleaue vnto them, muche more
then breade and bodily sustenance,
as the iourney of the children of Isra-
ell out of Egypt into the land promised
them, ministreth thee notable exam-
ples, and that abundantly, as doth all
the rest of the Bible also. Howbeit it
is impossible for flesh to belue, and to
rest in the truth of Gods promyses,

God doth
mercifully
try & tempt
vs, to moue
vs to hater
our hartes
& myndes
towardes
hym.

until he haue learned it in much tribu-
lation, after that God hath deliuered
him out therof agayne.

God therefore to teach Jonas, and
to shew him his owne harte, & to make
him perfect, and to instruct vs also by
his example, sent him out of the lande
of Israell where he was a Prophet to
go among the heathen people, and to
the greatest and mightiest Citie of the
world then, called Ninine: to preache
that within xl. dayes they should all
perish for their sinnes, and that the Ci-
tie should be ouerthrowen. whiche mes-
sage the free will of Jonas had as
much power to doe, as the weakest
hatted womā in the world hath pow-
er, if she were commaunded, to leape
into a tubbe of luyng snakes and ad-
ders: as happely if God had commaun-
ded Sara to haue sacrificed her sonne
Isaac, as he did Abraham, she would
haue disputed with him, yet shee had
done it; or though she were strong e-
nough: yet many an holy Saint could
not haue founde in their hartes, but
would haue runne away from the pre-
sence of the commaundement of God,
with Jonas, if they had bene so strong-
ly tempted.

Jonas of
himselfe,
was an vn-
willing mes-
senger to
be sent of
such a mes-
sage, but
god assisted
him with
his holy
spirit.

For Jonas thought of this maner:
I am here a Prophet vnto Gods
people the Israellites: whiche though
they haue Gods worde testified vnto
them dayly, yet despise it, and worshipp
God vnder the likenesse of calues, and
after all maner fashions saue after hys
ownt worde, and therefore are of all na-
tions the worst, and most worthy of
punishment. And yet God for loue of
fewe that are among them, and for his
names sake spareth and defendeth
them. How then should GOD take
so cruel vengeance on so great a mul-
titude of them to whō hys name was
neuer preached to, and therefore are not
the tenth part so euill as these: If I
shall therefore go preache, so shal I laye
and shame my selfe and God thereto,
& make them the more to dispise God,
and set the lesse by him, and to bee the
more cruell vnto his people.

The car-
nal imagi-
nation of
mans na-
ture with-
out Gods
spirite.

And vpon that imagination he fled
from the face or presence of God: that
is, out of the countrey where God was
worshipped in, and from the profes-
tyng of Gods commaundement, and
thought, I will get me an other way
among the heathen people, and be no
more a prophet, but liue at rest and out
of all commaunce. Neuertheless the
God of all mercy which careth for his
elect

Jonas
so long as
he was in
his carnall
imaginati-
on, could
not abbe
the voice of
God, but
fled: how-
beit God
called hym
agayne.

elect children, & turneth all vnto good to them, and smiteth them, to heale the againe, and killeth them to make them aliuie agayne, and playeth with them (as a father doth some tyme with his young ignorant children) and tempteth them, and proueth them to make them see their owne hartes, prouided, for Ionas, how all thinges should be.

When Ionas entred into the shyp, he layd him down to slepe, and to take his rest: that is, his conscience was troubled betwix the commaundement of God which sent him to Ninine, and his fleshly wisdom that dissuaded, & counselled him the contrary, and at the last prevailed against the commaundement, and carryed him an other way, as a shyp caught betwene two streames, & as Docters saie the mother of We-liager to be betwene diuers affections: while to aduenge her brothers death, shee sought to sea her owne soule. Whereupon for very paine and tediousnes he lay down to slepe, for to put the commaundement which so gnewe and fret his conscience, out of mynde, as the nature of all wicked is, when they haue sinned a good, to seke all meanes with riot, reuill and pastime, to drite the remembraunce of sinne out of their thoughtes, or as Adam did, to couer their nakednes with apornes of hope holy workes. But God awoke him out of his dreame, & set his sinnes before his face.

For when y lot had caught Ionas, then bee sure that his finnes came to remembraunce agayne, and that his conscience ragd no lesse then the waues of the Sea. And then he thought that he onely was a sinner, and the heathen that were in the shyp, none in respect of him, and thought also, as verily as he was fled from God, that as verily God had cast him away: for the sight of the rodde maketh the naturall child not onely to see, and to knowledge his faulte, but also to forget all his fathers old mercy and kindnesse. And then he confessed his sinne openly, and had yet leuer perishe alone, then that the other should haue perished with him for his sake: and so of very desperatis to haue lyued any longer, he had cast him into the Sea betimes, except they would be lost also.

To speake of lottes, how farre forth they are lawfull, is a light question. First to vse them for the breakyng of strife, as when partners, their goods as equally diuided as they can, take e-

uery man his part by lot, to auoyde all suspicion of disceitfulnesse: and as the Apostles in the first of the Actes, when they sought an other to succede Judas the traitour, and two persons were presented then to breake strife, and to satisfie all parties, did cast lottes whether should be admitted, desirynge God to temper them, and to take whom he knew most mete, sayng they wyffe not whether to preferre, or happily could not all agree on: either is lawfull, and in all like cases. But to abuse them vnto the temptryng of God, and to compell hym therewith to vtter thinges wherof we stand in doubt, when we haue no commaundement of him so to do, as these heathen here dyd, though God turned it vnto his glozie, can not be but euill.

The heathen shypmen astonied at the sight of the miracle, feared God, prayed to him, offered sacrifice and vowed vowes. And I doubte not, but that some of them, or happily all came thereby vnto the true knowledge, and true worshipping of God, and were wonne to God in their soules. And thus God which is infinite mercifull in all his wayes, wrought their soules health out of the infirmitie of Ionas, euen of his good wil and purpose, and loue wherewith he loued them, before the world was made & not of chance, as it appeareth vnto the eyes of the ignorant.

And that Ionas was thre dayes and thre nightes in the belye of hys fishe: we can not therby proue vnto the Jewes, and infideles or vnto any mā, that Christ must therefore dye, and bee buried and rise againe. But we vse the example and likenesse to strength the fayth of the weake. For he that beleeueth the one, can not dout in the other: in as much as the hand of God was no lesse mightie in preseruyng Ionas aliuie agaynst all naturall possibilitie, and in deliuerynge him safe out of this fishe, then in raising by Christ agayne, out of his sepulchre. And we may describe the power and vertue of the resurrection thereby, as Christ him selfe borroweth the similitude thereto. Math. xij. saying vnto the Jewes that came about him, and desired a signe or a wonder from heauen, to certifie them that he was Christ: this euill and wedlocke breakyng nation (whiche breake the wedlocke of faith, wherewith they becomaried vnto God, and beleeue in their false woorkes) seke a signe, but there

Miracle moueth the heathen to know gods and to call vpon him.

As Ionas lay three dayes and thre nightes in y whals bely, so Christ lay thre dayes and thre nightes in the earth.

How christ sheweth his death, & resurrection by Ionas the 310^o plet.

Jonas he rebelled against the spirit.

The wicked seke to couer their wickednes with hope holy workes.

How Ionas was trapped & mbe trapped.

Jonas being a strayd confesseth his finnes.

Lots howe they may be used lawfully.

Shall no signe bee geuen them saue the signe of the Prophet Jonas . For as Jonas was thre dayes and thre nightes in the bely of the whale, euen so shall the sonne of mā be thre dayes, & thre nightes in the hart of the earth, which was a watch word (as we say) and a sharpe threathenynge vnto the Jewes, and as much to say as thus, ye hard harted Jewes seke a signe : loe this shall be your signe, as Jonas was raised out of the sepulchre of his fish, and then sent vnto the Ninuities to preach that they should perish, euen so shall I rise againe out of my sepulchre, and come and preach repentance vnto you . See therfore, when ye see the signe that ye repent, or els ye shall surely perishe and not escape . For though the infirmities whiche ye now see in my flesch, be a let vnto your fathers, ye shall then be without excuse, when ye see so great a miracle and so great power of God shewed out vpon you . And so Christ came agayne after the resurrection in his spirite, and preached repentance vnto them, by the mouth of his Apostles and Disciples, and with miracles of the holy Ghost . And all that repented not, perished shortly after, & the rest caried away captiue into all quarters of the world for an example, as ye see vnto this day .

And in like maner since the worlde began, where soeuer repentance was offered, and not receaued, their God tooke cruell vengeance immediately: vnto the overthrowynge of Sodome and Gomorra, and all the countrey about, and as ye see of Egypt, of the Amozites, Cananites and afterward of the very Israelites, and then at the last of the Jewes to, and of the Assirians, & Babylonians, and so throughout all the imperies of the world .

Bildas preached repentance vnto the old Brittaines, that inhabited England: they repented not, and therfore God sent in their enemies vpon them on euery side, and destroyed them vp, and gaue the land vnto other nations. And greate vengeance hath bene taken in that lande for synne, since that tyme .

Widasse a preacher of repentance
Widasse preached repentance vnto our fathers not long since: they repented, not for their harts were indurate, and their eyes blinded with their own hope holy righteousnesse, wherewith they had made their soules gay against the receiuing agayne of the wicked spi-

rite, that bringeth seuen worse the him selfe with him, and maketh the later ende worse then the begynnyng : for in open synnes there is hope of repentance, but in holpe, hypocrisie none at all . But what followed? they flew their true and right kyng, and set vp thre wrong kynges arowe, vnder which all the noble blond was slayne vp, and halfe the commons thereto, what in fraunce, and what with their owne sword, in fighting among them selues for the crowne, and the Cities and Townes decayed, and the lande brought halfe into a wilderness, in respect of that it was before .

And now Christe to preache repentance, is risse yet once agayne, out of his sepulchre in which he had buried him, & kept him downe, with his pillars & polars & all disguisings of hypocrisie, with gyle, wiles & fallshode & with the sword of all princes, whiche he had blinded with his falie marchandise. And as I doubt not of the enlambles that are past, so am I sure that great wrath will follow, except repentance turne it backe againe, & cease it .

When Jonas had bene in the fishes bely a space, and the rage of his conscience was somewhat quieted, and swaged, & he come to him selfe againe, and had receaued a litle hope, the qualmes and pangues of desperation which went ouer his hart, halfe ouercome, he prayed, as he maketh mention in the text sayng : Jonas prayed vnto the Lord his God out of the bely of the fish. But the wordes of that prayer are not here set. The prayer that here standeth in the text, is the prayer of prayse, and thankesgeuyng, which he prayed, and wrote when hee was escaped, and past all icopardie .

In the end of which prayer he saith, I will sacrifice with the voyce of thankesgeuyng, and pay that I haue vowed, that sauyng cometh of the Lord. For verely to confesse out of the hart, that all benefites come of God, euen out of the goodnesse of his mercie, and not defeting of our dedes, is the onely sacrifice that pleaseeth God . And to beleeue that all the Jewes vowed in their Circumcision, as we in our Baptisme, whiche vowe Jonas now beyng taught with experience, promisseth to pay. For those outward sacrifices of beastes, vnto which Jonas had happely ascribed to much before, were but feble, and childish thinges, and not ordeined, that the workes of them selues should be a ser-

They flew Richard the second.

They set vp Henry the fourth.

Henry the fifth.

Henry the sixth.

Christ now preacheh repentance vnto vs.

Jonas called vpon God out of the fishes belly.

The sacrifice that Jonas offered vnto God.

The sacrifices of the side lawe were ordeyned to put vs in remembrance of the sacrifice of thankes =
goung.

vice vnto the people, but to put them in remembrance of this inward sacrifice of thankes and of faith, to trust and beleue in **W D D** the onely Saviour: whiche signification when it was away, they were abhominable and detestable Idolatrie, and Image seruice: as our ceremonies and Sacramentes are become now to all that trust and beleue in the worke of them, and are not taught the significations, to edify their soules with knowledge, and the doctrine of God.

Zonas dyd that God commaunded hym.

When Ionas was cast vpon lande agayn, then his will was free, and had power to go whether God sent hym, and to do what **W D D** bade, his owne Imaginations layd a part. For he had bene at a new schole, yea and in a fornice where hee was purged of much refuse and dross of fleshely wisdom, whiche resisted the wisdom of God, and led Ionas will contrary vnto the will of God. For as farre as we be blinde in Adam, we can not but seke, and will our owne profite, pleasure & glory. And as farre as we be taught in the spirite, we can not but seke and will the pleasure, and glory of God onely.

It was the greatest crime in the world.

And as the iij. dayes iorney of Ninine, whether it were in length, or to go round about it, or thorough all the streetes, I commit vnto y^e discretion of other men. But I thinke that it was then the greatest crime of the world.

And that Ionas went a dayes iorney in the Citie. I suppose hee did it not in one day: but went faire and easily preaching here a Sermon, and there another; and rebuked the sinne of the people, for which they must perishe.

Christ is mercifull to the that repent and call for mercy.

And when thou art come vnto the repentance of the Nininites, there hast thou sure earnest, that how soeuer angry God be, yet he remembereth mercy, vnto all that truly repent and beleue in mercy. whiche enlample our Saviour Christe also casteth in the teeth of the indurate Jewes saying: The Nininites shall rise in iudgement with this nation, and condemne them, for they repented at the preaching of Ionas, and behold a greater then Ionas, here meanyng of him selfe. At whose preaching yet, though it were neuer so mightie to peare the hart, and for all his miracles thereto, the hard hearted Jewes could not repent: when the heathen Nininites repented at the bare preaching of Ionas, rebuking their sinnes without any miracle at all.

Why? For the Jewes had leuened

the spirituall law of God, & with their gloses had made it altogether earthly and fleshly, and so had set a baile or coueryng on Goses face, to shadow and darken the glorious brightnes of hys countenance. It was sinne to steale: but to robbe widowes houses vnder a colour of long praying, and to polle in the name of offeringes, and to snare y^e people with intollerable constitutions agaynst all loue, to catche theyr money out of theyr purses, was no synne at all.

To smite father and mother was sinne: But to withdraw helpe from them at theyr nede, for blynde zeale of offering, vnto the profite of y^e holy pharises, was then as meritorious as it is now, to let all thy kinne chuse whether they wil sincke or swimme, while thou buildest and makest goodly foundations for holy people, whiche thou hast chosen to be thy Christ, for to supple thy soule with y^e oyle of their swete blessinges, and to be thy Iesus for to saue thy soule from the purgatory of the bloud, that onely purgeth sinne, with their watching, fasting, wolward goyng, & rising at midnight, &c. wherewith yet they purge not themselves, from their couetousnes, pride, lechery, or any vice that thou seest among the lay people.

It was great sinne for Christ to heale the people on the sabaoth day vnto the glory of God hys father, but none at all for them to helpe their cattell vnto their owne profite.

It was sinne to eate with unwashed handes, or on an unwashed table, or out of an unwashed dishe: but to eate out of that purified dishe: that whiche came of hiberie, theft, and extortion, was no sinne at all.

It was exceeding meritorious to make many disciples: but to teach the to feare God in hys ordinaunces, had they no care at all.

The hypocrites so defended the right of holy church, and so feared the people with the curse of God, and terrible paynes of hell, that no man durst leaue the vilest herbe in his garden vntithed. And the offeringes and thinges dedicate vnto **W D D**, for the profite of his holy vicars, were in such estimation and reuerence, that it was a much greater sinne to sweare truly by them, then to forswear thy selfe by God. What vengeance then of God, and how terrible and cruell damnation thynke ye preached they to fall on them that had

The doctrine of the Pharisees and the Papists make sinne of that is no sinne.

This is y^e doctrine of y^e Papistes and hypocriticall monkes at this day.

The blinde and fruitles workes of the Papistes.

Papisticall sinnes.

Papistes taught the fetters and theyr workes withall cruelly.

The false & wicked doctrine of the Papistes.

tolen to the holy thinges? And yet sayth Christ, that righteousnes & sayth in keepyng promise, mercy, and indifferēt iudgement, were viterly troden vnder foote, and clean despised of those blessed fathers, whiche so mightely maintained Aarons patrimony, and had made it so prosperous, and enuironed it, and walled it about on euery side with the feare of God, that no mā durst touche it.

Blinde and hypocritical doctrine.

It was great holines to garnish the Sepulchers of the prophetes, and to condemne their owne fathers for slaying of them, and yet were they themselves for blinde zeale of their owne constitutions, as reddy as their fathers so sea whosocuer testified vnto them, the same truth which, the prophetes testified vnto their fathers. So y^e Christ compareth al the righteousnes of those holy patriarckes, vnto the outward beauty of a painted Sepulcher full of stenche, and all vncleannes within.

And finally to beguile a mā neighbours in subtile bargaining, & to wrap and compasse hym in wryth cautels of the law, was then as it is now in the kyngdome of the Hope. By the reason wherof, they excluded the law of loue out of their hartes, and consequently all true repentance: for how coulde they repent of that they could not see to be sinne?

The Wharists set by a righteousnes of woorkes to cleanse their soules withhall.

And on the other side they had set by their righteousnes of holy woorkes, to cleanse their soules with all: as the Hope sanctifieth vs with holy oyle, holy bread, holy salte, holy candels, holy dome, ceremonies, and holy dome blessings, & with whatsoeuer holines thou wilt, saue with the holines of Gods worde, which onely speaketh vnto the harte, and sheweth the soule hys filthinesse, and vncleannes of synne, and leadeth her by the way of repentance vnto the fountayne of Christs blood, to walsh it away thowow faith. By the reason of which false righteousnes, they wer disobedient vnto the righteousnes of god, whiche is the forgiveness of sinne in Christs blood, and could not beleue it. And so thowow fleshly interpreting the law, and false imagined righteousnes, their hartes were hardened, and made as stony as clay, in an whot furnace of fire, that they could receiue neither repentance nor sayth, or any moyse of grace at all.

By the woorkes & fleshly interpretations of the scriptures the Jewes hartes were hardened.

But the heathen Finiuites, though they were blinded with lustes, yet wer in those two poyntes vncorrupte, and

vnhardened, and therfore with the only preaching of Jonas, came vnto the knowledge of their finnes and confessed them, and repented truly, and turned euery man from hys euil dedes, & declared their sorrow of hart and true repentance, with theyr dedes which they did out of sayth and hope of forgiveness, chastising their bodies with prayer and fastyng, and with takyng all pleasures from the flesh: trustyng, as God was angry for their wickednesse, euen so should he forgue them of his mercy if they repented, and forsoke their mislielyng.

The heathen repented at the preaching of Jonas.

And in the last ende of all, thou hast yet a goodly ensample of learnyng, to see how earthy Jonas is still for all his tryng in y^e whales belly. He was so sore displeasid because the Finiuites perished not, that he was wery of hys life, and wished after death for very sorrow, that he had lost the glory of hys prophesying, in y^e hys propheticie came not to passe. But God rebuked hym with a likenes, sayng: it greueth thine hart for the losse of a vile shrub or spray wheron thou bestowest no labour or cost, neither was it thine handy work. How much more then should it greue myne hart the losse of so great a multitude of innocentes as are in Finiue, which are all mine hādes woork. Nay Jonas, I am God ouer all, and father as well vnto the heathen as vnto the Jewes, and merciful to all, and warner ere I smite, neither threate I so cruelly by any prophet, but that I will forgue, if they repent and aske mercy: neither on the other side, whatsoeuer I prognise, will I fulfill it, saue for their sakes onely, which trust in me, & submit themselves to keepe my lawes of very loue, as naturall children.

A good and profitable example.

Note here the great mercy of God.

Of this maner to read the Scripture is the right vse therof, & why the holy ghost caused it to be written. That is, that thou first seke out y^e law, that God wyll haue thee to do, interpreting it spirytually, without glose or couering the brightnes of Moses face, so that that thou seele in thyne harte, how that it is damnable sinne before God, not to loue thy neighbour that is thine enemy, as purely as Christ loued thee, & that not to loue thy neighbour in thyne hart, is to haue committed already all sinne against hym. And therfore vntill that loue be come, thou must knowledge vnfaignedly that there is sinne in the best dede thou doest.

The right maner how to read the Scripture

doest. And it must earnestly greue thine hart, and thou must wash all thy good dedes in Christes bloud, ere they can be pure, and an acceptable sacrifice vnto god, and must desire God the father for his sake to take thy dedes a worth, and to pardon the imperfectnesse of them, & to geue thee power to do the better, and with more seruent loue.

And on the other side, thou must serch diligently for the promises of mercye, which God hath promised thee again, which two poyntes, that is to witte, the law spiritually interpreted, howe that all is damnable synne, that is not vnsayned loue out of the ground, and bottome of the harte, (after the ensample of Christes loue to vs, because we be all equally created and formed of one God our father, and indifferently bought, and redeemed with one bloude of our sauour Iesus Christ: and that the promises be geuen vnto a repen-tyng soule, that thirsteth and longeth after the, of the pure and fatherly mercye of God, thoro' our fayth only with out all deservyng of our dedes, or merites of our woorkes, but for Christes sake a lone, and for the merites and deservynges of hys woorkes, death and passions that he suffered all together for vs, and not for hymselfe; which two poyntes I say, if they bee written in thyne hart, are the keyes which so open all the Scripture vnto thee, that no creature can locke thee out, & with which thou shalt go in and out, & find pasture, and foode euery where. And if these lessons be not written in thyne hart, then is all the scripture shut vp, as a coper in the shale, so that thou mayest read it, and commen of it, and reherse all the stories of it, and dispute wittily, and be a profounde sophister, and yett vnderstand not one iota thereof.

And thirdly that thou take the stories and lynes which are contained in the bible, for sure and vndoubted ensamples, that god so wil deale with vs vnto the worldes ende.

Wherewith Reader farewell, and be commended vnto God, and vnto the grace of hys spirit. And first see y thou stoppe not thyne eares vnto the calling of GOD, and harden not thine hart beguiled with fleshly interpreting of the law, and false imagined and hypocritish righteousnes, least then the Minimes rise with thee at the day of iudgement, and condemne thee.

And secondarily, if thou fynde ought amisse, when thou seest thy selfe in the glasse of Gods worde, thinke it necessary wisdom, to amend the same besymes, monished and warned by the ensample of other men, rather then to tary vntill thou be beaten also.

And thirdly, if it shall so chaunce, that the wylde lustes of thy flesh shall blynde thee, & cary thee cleane away with the for a tyme: yet at y latter end, when the God of all mercye shall haue compassed thee in on euery syde with temptations, tribulation, aduersities and combrance, to byng thee home againe vnto thine owne harte, and to set thy finnes which thou wouldest so fayne couer, and put out of mynde with delectation of volupuous pastimes, before the eyes of thy conscience: then cal the faythfull ensample of Ionas, and all like stories vnto thy remembrance, and with Ionas turne vnto thy father that smote thee, not to cast thee away, but to lay a cosolie, and a fretting plaster vnto the pocke, that lay hidde and fret inward, to draw the disease out, & to make it appeare, that thou mightest feele thy sicknes, and the danger thereof, and come and receiue the healyng plaister of mercye.

And forget not that whatsoener ensample of mercye, God hath shewed since the begynnyng of the world, the same is promised thee, if thou wylt in like maner turne agayne, and receiue it as they did, and with Ionas bee a knowen of thy sinne and confesse it, & knowledge it vnto thy father.

And as the law which fretteth thy conscience is in thine hart, and is none outward thing, euen so seeke within thy hart the plaister of mercye, the promises of forgiveness in our Sauour Iesus Christ, accordyng vnto all the ensamples of mercye y are gone before.

And with Ionas let them that wait on vanities, and seke God here and there, and in euery temple sane in their hartes, go: and seke thou the testament of God in thyne harte. For in thyne hart is the word of the law, & in thine hart is the word of faith, in the promises of mercye in Iesus Christ. So that if thou confesse with a repen-tyng hart and knowledge, and surely beleue that Iesus is Lord ouer all sinne, thou art safe.

And finally, when the rage of thy conscience is ceased, and quieted with fast faith in the promises of mercye, the offer with Ionas the offering of prayle

All our dedes are made perfect in Christes bloud.

All the promises made by God in Christ, are made to the that repent

The two keyes that open at the Scripture

A very fruitfull & good lesson

How thou mayst at all tymes apply the stories of the Bible to thy great comfort.

The law must be fulfilled with the mercye that is in Christ.

In thy hart are the wordes of the law, & in thine hart are the promises and mercye of Christ.

Our sinne
is of our
felucc: but
remission &
forgueneſſe
therof com-
meth ſeely
of the mer-
cy of God
for chriſtes
ſake.

and thankſgeuyng, and pay the bove
of thy Baptiſme, that God onely ſa-
ueth, of his onely mercy and goodnes:
that is, beleue ſtedfaſtly and preach co-
ſtantly, that it is God onely that ſmi-
teth, and God onely that healeth:
atcribyng the cauſe of thy tribulation
vnto thyne owne ſinne, and the cauſe
of thy deliuerance vnto the mercy of god.

And beware of the leuen that ſayth
we haue potwer in our free will before
the preaching of the Goſpel, to deſerue
grace, to kepe the law of congruite, or
god to bee vnrightheous. And ſay with
John in the firſt, that as the law was
geuen by Moſes, euen ſo grace to ful-
fill it, is geuen by Chriſt. And when
they ſay our dedes with grace deſerue
heauen, ſay thou with Paule. Rom. vi
that euerlaſtyng lyfe is the gift of God
thorough Ieſus Chriſte, our Lorde, and
that we be made ſonnes by ſayth. John.
i. And therefore heires of God with
Chriſt. Rom. viij. And ſay that we re-
ceauē all of God through faith, that ſo-
loweth repentance, and that we doe
not our workes vnto God, but either
vnto our ſelues, to ſlay the ſinne that
remaineth in the fleſhe, and to ware
perfect, either vnto our neighbours,
which do as much for vs agayne in o-
ther thynges. And when a man exce-
deth in giftes of grace, let him vnder-
ſtand that they be geuen him, as well
for his weake bretheren, as for him ſelfe:
as though all the bread be committed
vnto the panter, yet for his felowes
with him, whiche geue thee thanks
vnto their Lord, and recompence the
panter agayn, with other kynde of ſer-
uice in their offices. And when they
ſay that Chriſt hath made no ſatiffac-
tion for the ſinne we do after our Ba-
ptiſme: ſay thou with the doctrine of
Paule, that in our Baptiſme we re-
ceauē the merites of Chriſtes death
through repentance, & faith, of which
two, Baptiſme is the ſigne. And though
when we ſinne of frailtie after our Ba-
ptiſme, we receauē the ſigne no more,
yet we be renewed agayne through re-
pentance, and ſayth in Chriſtes blood,
of which twaine, the ſigne of Baptiſme
euen continued among vs in Bap-
tiſing our young childre, doth euer kepe
vs in mynd, & call vs backe again vnto
our profeſſion, if we begon aſtray, &
promiſeth vs forgueneſſe. Neither can
actual ſinne be waſhed away with our
workes, but with Chriſtes blood: nei-
ther can there be any other ſacrifice, or
ſatiffaction to Godward for them, ſauē

God hath
no neede of
our workes
but we
muſt do
the for our
feluccs, and
for the pro-
ſite of our
neighbour.

Chriſt
hath ſatiffi-
ed for our
ſinnes, as
well after
baptiſme,
as before
Baptiſme.

Our actu-
all ſinnes
are waſhed
away in
Chriſtes
blood.

chriſtes blood. For as much as we can
do no workes vnto God, but receiue
only of his mercy, with our repenting
faith, through Ieſus Chriſt our lord,
and only ſauour: vnto whom and vnto
to God our father thoroꝝwe hym, and
vnto his holy ſpिरित, the onely purgeth,
ſanctifieth, and waſheth vs in the in-
nocent bloude of our redemption, be
praiſe for euer. Amen.

The Prologue vppon the Goſpell of S. Mathew, by M. William Tyndall.



Here haſt thou (moſt dere
reader) the new Teſta-
ment, or couenaut made
with vs of God in
Chriſtes blood. whiche
I haue looked ouer a-
gayne (now at the laſt) with all dili-
gence, & compared it vnto the Breke,
& haue weeded out of it many fautes,
whiche lacke of helpe at the begynning
and ouerſight, did ſow therein. If
ought ſeme chaunged, or not altoge-
ther agreyng with the Breke, let the
finder of the faute conſider the Hebrue
phraſe, or maner of ſpeache left in the
Breke wordes. whole preterperfecte
tence and preſentence is oft both one,
& the futuretence is the optatiue mode
alſo, & the futuretence oft the imperatiue
mode in the actiue voyce, & in the paſ-
ſiue euer. Likewiſe perſon for perſon,
number for number, and interrogatiō
for a conditionall, and ſuch lyke is with
the Hebrues a common vſage.

I haue alſo in many places ſet light
in the margent to vnderſtand the text
by. If any mā finde fautes either with
the tranſlation or ought beſide (whiche
is eaſier for many to do, then ſo well
to haue tranſlated, it the ſelues of their
owne pregnance wittes, at the begin-
nyng without an enſaple) to the ſame
it ſhalbe lawfull to tranſlate it them ſel-
ues, and to put what they liſt thereto.
If I ſhall perceane either by my ſelfe,
or by infoꝝnation of other, the ought be
eſcaped me, or might more playnly be
tranſlated: I will ſhortly after cauſe it
to be amended. Howbeit, in many
places, me thinketh it better to put a
declaration in the margent, then to
runne to ſarre from the text. And in
many places where the text ſemeth at
the firſt choꝝpe hard to be vnderſtād,
yet the circumſtaunces before and af-
ter, and often readyng together, make
it plaine enough.

Moreover, because the kyngdome of heauen, which is the Scripture and word of **G O D**, may be so locked vp, that he which readeth or heareth it, can not vnderstand it: as Christ testifieth how that the Scribes, and Phariseis had so shut it vp **Mat. xxij.** and had taken away the keye of knowledge. **Luke. xi.** that **¶** Jewes which thought them selues within, were yet so locked out, and are to this day, that they can vnderstand no sentence of the Scripture, vnto their saluation though they can rehearse the textes euery where and dispute thereof, as subtly as the **Isopith** Doctours of Dunces darke learning, whiche with their sophistry serued vs, as the Phariseis did **¶** Jewes. Wherefore, that I might be found faithfull to my father, and Lord in distributing vnto my brethren and sceloues of one faith, their due and necessary foode: so dressing it and seasoningg it, that the weakke stomackes may receiue it also, and be the better for it: I thought it my dutie (most deare reader) to warne thee before, and to shew thee, the right way in, and to geue thee, the true keye to open it with all, and to arine thee agaynst false Prophetes, and malicious hypocrites, whose perpetuall studie is to blind the scripture with gloses, and there to locke it vp, where it should saue thee soule, & to make vs hooie at a wyng mark, to put our trust in those thinges that profite their bellies onely, and sea our soules.

The Jewes to this day are locked out from the vnderstanding of the scriptures.

The right way into the vnderstanding of the scriptures.

The right way (yea, and the onely way) to vnderstand the Scripture vnto saluation is, that we earnestly and aboute all thyng search for the professiō of our Baptisme, or couenaunts made betwene **G O D** and vs. As for an example, Christ sayth **Mat. v.** Happy are the mercifull, for they shall obtayne mercy. Lo, here **G O D** hath made a couenaunt with vs, to be mercifull vnto vs, if we will be mercifull one to another, so that the man whiche sheweth mercy vnto his neighbour: may be bold to trust in **G O D** for mercy, at all needes. And contrarywise, iudgement without mercy, shalbe to him that sheweth not mercy. So now, if he that sheweth no mercy, trust in **G O D** for mercy, his faith is carnall and worldly, and but vayne presumption. For **G O D** hath promised mercy onely to the mercifull.

Act. 24

And therefore the mercyles haue not **G O D**s word that they shall haue mercy: but contrarywise that they shall

haue iudgement without mercy. And **Mat. vi.** If ye shall forgeue men their faultes, your heauenly father shall forgeue you: but and if ye shall not forgeue men their faultes: no more shall your father forgeue you, your faultes.

Here also by the vertue and strength of this couenaunt, wherewith **G O D** of his mercy, hath bounde him selfe to vs vnworthy: he that forgeueth his neighbour may be bold, when he returneth and amendeth; to beleue and trust in **G O D** for remission of what soeuer he hath done amisse. And contrarywise, he that will not forgeue, can not but dispayre of forgouenesse in the end, and feare iudgement without mercy.

The generall couenaunt wherein all other are comprehended & included, is this. If we make our selues to god, to kepe all his lawes, after the example of Christ: then **G O D** hath bounde him selfe vnto vs, to kepe and make good all **¶** mercies promised in Christ, thoroughout all the Scripture.

The generall couenaunt that **G O D** hath made with vs.

All the whole law, which was geuen to vetter our corrupt nature, is comprehended in the tenne commaundements. And the ten commaundemēts are comprehended in these two: loue **G O D**, and thy neighbour. And he that loueth his neighbour in **G O D**, and Christ, fulfilleth these two, and consequently the ten; and finally all the other. Now if we loue our neighbours in **G O D** and Christ, that is to witte, if we be louyng, kynde and mercifull to them, because **G O D** hath created them vnto his likeness; and Christ hath redeemed them, and bought them with his blood: the may we be bold to trust in **G O D** through Christ and his deserving, for all mercy. For **G O D** hath promised and bounde him selfe to vs, to shew vs all mercy, and to be a father almighty to vs, so that we shall not neede to feare the power of all our aduersaries.

In these commaundements is containd the whole law.

Now if any mā that submitteth not him selfe to kepe the commaundements, doe thinke that hee hath any faith in **G O D**: the same mans sayth is vayne, worldly, damnable, diuclish, & playne presumption as is aboue sayd, and is no sayth that can iustify, or be accepted before **G O D**. And that is it that James meaneth in his Epistle, For how can a man beleue (sayth **Paule**) without a preacher, **Rom. 10.** Now read all the scripture, and see where **G O D** sent any to preach mercy to any, saue vnto them onely that repente, and turre to **G O D**

Where no good fruits are, there the sayth is vayne.

B. i.

with

with all their hartes, to kepe his commaundementes. Unto the disobedient that wil not turne, is threacned wrath, vengeance, and damnation, according to all the terrible actes, and fearful ensamples of the Bible.

what sayth
it is that
faustly.

Faith now in God y^e father through our Lord Iesus Christ, accordyng to the couenauntes & appointment made betwene God and vs, is our saluatioⁿ. wherfore I haue euer noted the couenantes in the margentes, & also y^e promyses. Moreover, where thou findest a promise, and no couenaunt expressed therewith: there must thou vnderstand a couenaunt, that we when we be receyued to grace, know it to be our duty to kepe the law. As for an ensample when the scripture saith, Mat. 7. Aske, and it shall be geuen you, seeke and ye shall fynde, knocke and it shall be opened vnto you. It is to be vnderstand, if that when thy neighbour asketh, secketh or knocketh to thee, thou theⁿ shew hym the same mercy which thou desirest of God, then hath god bound him selfe to helpe thee agayne, and els not.

Two thinges
are requi-
red to
be in a
christian
man.

Also ye see that two thynges are required to be in a christen mā. The first is a stedfast sayth, and trust in almighty God, to obtayne all the mercy that he hath promised vs, through y^e deseryng and merites of Christs bloude onely, without all respect to our owne woorkes.

And the other is, that we forsake euill, and turne to GOD to kepe hys lawes, and to fight agaynst our felues and our corrupt nature perpetually, that we may do the will of God euery day better and better.

What the
nature of
gods worde
is.

Thys haue I sayd (most deare reader) to warne thee, least thou shouldst be deceyued, and shouldst not onely read the scriptures in vayne, and to no profite, but also vnto thy greater damnation. For the nature of gods worde is, that whosoener read it, or heare it reasoned and disputed before hym, it wyll begin immediately to make hym euery day better and better, till he be growen into a perfect man in y^e knowledge of Christ, and loue of the law of God, or els make hym worse & worse, till he be hardened, that he openly resist the spirit of god, & then blaspheme, after the ensample of Isharao, Coran, Abiron, Balam, Judas, Symon Magus and such other.

This to bee euen so, the woordes of Christ, John. 3. do well confirme. This is condemnation (sayth he) the

light is come into the world, but the men loued darkenes more then light, for their deedes were euill. Behold, when the light of Gods worde cometh to a man, whether he reade it, or heare it preached or testified, and he yet haue no loue therto, to fashion his lyfe thereafter, but consenteth still vnto hys olde dedes of ignorance: then beginneth hys iust damnation immediatly, and he is henceforth without excuse, in that he refused mercy offered hym, for God offreth mercy vpon the conditioⁿ that he will mende hys liuing: but he wyll not come vnder the couenaunt. And from that houre forwarde he waxeth worse and worse, God taking hys spirit of mercy and grace from hym, for his vnthankfulnes sake.

When we
heare gods
will and
do it not,
then God
withdraw-
eth his mee-
cy and fa-
uour from
vs.

And Paul writeth Rom. 1. that the heathen, because whē they knew god, they had no lust to honour hym w^{ith} godly liuing, therfore God poured his wrath vpon them, and tooke hys spirit from them, and gaue the^m vp to their hartes lustes to serue sinne, from iniquitie to iniquitie, till they were thorowly hardened, and past repentance.

And Isharao because when y^e word of God was in his countrey, & Gods people scattered throughout all his lād, & yet he neither loued the, nor it, therfore God gaue hym vp, and in takyng hys spirit of grace from hym, so hardened hys hart with couetousnes, that afterwarde no myracle could conuerte hym.

Defeuunto, pertaineth y^e parable of the talentes, Mat. 25. The Lord commaundeth the talent to be taken away from the euill and slothfull seruant, and to bynde hym hand and foote, and to cast hym into vtter darkenes, and to geue the talent vnto hym that had ten, say- ing: to all that haue, more shall be geuen: but from hym that hath not, that he hath, shall be taken from hym. That is to say, he that hath a good harte toward the word of god, and to garnish it w^{ith} godly liuyng, and to testify it to other, y^e same shall increase daily more and more in the grace of Christ. But he that loueth it not, to lyue thereafter, and to edify other, the same shall loose the grace of true knowledge, & be blinded agayne, and euery day wax worse and worse, and blynder and blynder, tyll he be an vtter enemy of the worde of God, and hys hart so hardened, that it shall be impossible to conuert hym.

He that
harkneth
to the word
of God &
doth it,
the same
shal be
blessed in
his deede.

And Luke 24. The seruante that knoweth hys maisters wyll and pre-
pareth

parcth not hymselfe, shall be beaten wyth many stripes: That is, shall haue greater damnation. And Mat. 7. All that heare the worde of God, and do not thereafter, build on sande: that is, as the foundation laid on sand, can not resist violence of water, but is vndermynded and ouerthrowne, euen so the fayth of them that haue no lust, nor lone to the law of God, builded vpon y^e sand of their owne imaginatiōs, and not on the rocke of Gods word, accordyng to hys couenauntes: turneth to desperation in tyme of tribulatiō, and when God commeth to iudge.

And the vineyard Mat. 21. planted and hyed out to the husbandmen that would not render to the Lorde of the fruit in due tyme, and therfore was take from them, and hyed out to other, doth confirme the same. For Chryste sayth to the Jewes, the kingdome of heaue shall be taken from you, and geuen to a nation that wyll bring forth the frutes therof, as it is come to passe. For the Jewes haue lost the spirituall knowledge of God, & of his commaundementes, and also of all the scripture, so that they can vnderstand nothyng godly. And the doore is so locked vpp, that all their knockyng is in vayne, though many of them take great payn for gods sake. And Luke 13. The figge tree that beareth no fruite, is commaunded to be plucked vp.

And finally, hereto pertaineth with infynite other, the terrible parable of the vncleane spirite (Luke. 11.) which after hee is cast out, when hee cometh, and findeth hys house swept and garnished, taketh to hym 7. worse then hymselfe, and cometh & enyeth in, and dwelleth there, and so is y^e ende of the man worse then the beginnyng. The Jewes, they had cleansed themselves with gods word, from all outward idolatry, and woorsipping of idols. But their hartes remainned styll saythlesse to godward, and toward his mercy and truth, and therfore without loue also, & lust to his law, & to their neighbours for hy sake, and through false trust in their owne woorkes (to which heresy, the chyld of perdition, the wicked bishop of Rome with hys lawyers, hath broughte vs christen) were more abhominable idolaters the befoze, and become ten tymes worse in the end, then at the beginning. For the first idolatry was soone spied and easie to be rebuked of the Prophets by the Scripture. But the latter is moze

subtill to beguile withall, and an hundred tymes of moze difficultie, to be weeded out of mens hartes.

This also is a conclusion, nothyng moze certayne, or moze proued by the testimony, and ensamples of the scripture: that if any that fauoureth the worde of God, be so weake that he can not challe hys flesh, byn wyll the lord chastice and scourge euery day Harper and Harper with tribulation, and misfortune, that nothyng shall prosper with him, but all shall go against him, what soeuer he taketh in hand, & will visite him with pouertie, with sicknesses and diseases, and shall plague him, with plague vpon plague, eche moze lothsome, terrible and fearefull then other, till he be at vtter defiaunce with his flesh.

Let vs therfore that haue now at this tyme our eyes opened agayne, through the tender mercy of G D D, kepe a meane. Let vs so put our trust in the mercy of G D D through Christ, that we know it our duetie to kepe the law of G D D, and to loue our neighbours, for their fathers sake whiche created them, and for their Lords sake which redeemed them, and bought the so dearely with his blood. Lette vs walke in y^e feare of God, and haue our eyes open vnto both partes of Gods couenaunts, beyng certified that none shall be partaker of the mercy, saue hee that will fight against the flesh to kepe the lawe. And let vs arme our selues with this remembraunce, y^e as Christs woorkes iustifie from sinne, and let vs dedes in the fauour of G D D: so our owne dedes through woorkyng of the spirite of God, helpe vs to continue in the fauour and the grace, into which Christ hath brought vs, and that we can no longer continue in fauour and grace, then our hartes are to kepe the law.

Furthermoze concernyng the lawe of God, this is a generall conclusion, that the whole lawe, whether they be ceremonies, sacrifices, yea, or Sacramentes either, or preceptes of equitie betwene man and man, throughout all degrees of the world, all were geue for our profite and necessitie onely, & not for any nede that God hath of our keepyng the, or y^e his ioy is encreased thereby: or that the dede, for the dede it selfe doth please him. Wherfore, all that God requirerth of vs, whē we be at one with him, and doe put our trust in him, and loue him, is that we loue, euery man his neighbour to pity hym, & to haue

Such as are professours of the worde of God, and will not tame and scourge themselves, the will God plague and scourge.

Christes dedes set vs in the fauour of God: & our owne, helpe vs to continue in his fauour.

What it is to build vpon sand.

The vncleane spirite that returneth in worse sort, the he was cast forth.

compassion on him in all his needes, and to be mercyfull vnto him. This to be euen so Christ testifieth, in the .vii. of Math: This is the lawe, and the Prophetes. That is, to do as thou wouldst be done to (accordyng I meane to the doctrine of the Scripture) and not to do that thou wouldst not haue done to thee, is all that the law requireth & the Prophetes. And Paul to the Rom. iij. affirmeth also y^e loue is that fulfilling of the law, and that he which lo- ueth, doth of his owne accorde all that the law requirerth. And .i. Tim. i. Paul sayth, that the loue of a pure hart and good conscience and faith vnfayned, is the end and fulfilling of the law. For faith vnfained in Christes bloud, causeth y^e to loue for Christes sake, which loue is the pure loue onely, & the onely cause of a good conscience. For then is the conscience pure, whē the eye loo- keth to Christ in all her deedes, to doe them for his sake, and not for her owne singular aduantage, or any other wic- ked purpose. And John, both in hys Gospell and also Epistles, speaketh neuer of any other law, then to loue one an other purely, affirmyng that we haue God himselfe dwelling in vs, & all that GOD desireth, if we loue one the other.

Seyng then, that sayth to God and loue, and mercyfullnesse to our neigh- bours, is all that y^e law requireth, ther fore of necessitie the lawe must be vnderstand and interprete by them. So that all inferior lawes are to be kept & obserued, as lōg as they be seruants to faith and loue: and then to be brokē immediatly, if thorough any occasion, they hurt either the sayth whiche we should haue to Godward, in the confi- dence of Christes bloud, or the loue whiche we owe to our neighbours for Christes sake.

And therefore when the blinde Pha- riseis murmured, and grudged at him and his Disciples, that they brake the Sabbath day, and traditions of the el- ders, and that he him self did eate with Publicanes, and sinners, he answered. Math. ix. allegyng Elayas y^e Pro- phet: So rather and learne what this meaneth, I require mercy, and not sa- crifice. And Math. xij. Wh that ye wist what this meaneth, I require mercy and not sacrifice. For onely loue and mercyfullnesse vnderstandeth the law: and els nathyng. And he that hath not that writtē in his hart, shall neuer vnderstand the law: no, though al the an-

gels of heauen went about to teache him. And he that hath that grauen in his hart, shall not onely vnderstand the law, but also shall do of his owne in- clinatio all that is required of the law, though neuer law had bene geuen: as all others do of them selues without law vnto their childzen, all that can be required by any law, loue ouercom- myng all payne, grief, redoulnesse or lothsomnesse: and euen so no doubt if we had continued in our first state of innocencie, we should euer haue fulfil- led the law, without compulsion of the law.

And bicause the law (which is a do- ctrine through teaching euery man his duetie, doth vtter our corrupt nature) is sufficiently described by Mo- ses, therefore is little mention made ther of in the new Testament, saue of loue onely, wherin all the law is included, as seldome mētion is made of the new Testament in the old law, saue here & there are promises made vnto thē, that Christ should come and blesse them, & deliuer them, and that the Gospell, and new Testamēt should be preached and published vnto all nations.

The Gospell is glad tidynges of mercy and grace, and that our corrupt nature shall be healed again for christes sake, and for the merites of his deser- uynges onely. Yet on that condition that we will turne to God, to learne to keepe his lawes spirituallly, that is to say, of loue for his sake, & will also suffer the curyng of our infirmities.

The new Testament is as much to say as a new couenaunt. The old Te- stamēt is an old temporall couenaunt, made betwene GOD, and the carnall childzen of Abraham, Isaac, and Ja- cob, otherwise called Israell, vpon the deedes, and the obseruyng of a tempo- rall law: where the rewarde of the ke- pyng is temporall life, and prosperitie in the land of Canaan, and the brea- king is rewarded with tēporall death, and punishment. But the new Testa- mēt is an euerlastyng couenaunt, made vnto the childzen of GOD thorough faith in Christ, vpon the deseruynges of Christ: where eternall life is promi- sed to all that beleue, and death to all that are vnbelyuyng. W^h deedes, if I kepe the law, are rewarded with tem- porall promises of this lyfe. But if I beleue in Christ, Christes deedes haue purchased for me the eternall promise of the euerlastyng lyfe. If I comit na- thyng worthy of death: I deserue is
my

Onely loue
vnderstand
doeth the
law.

Loue is the
fulfilling of
the law.

Faith is
cause of
loue.

Gospell.

New Te-
stament.

God requi-
reth mercie
and not sa-
crifice.

my reward that no man kill me: if I hurt no man, I am worthy that no mā hurt me. If I helpe my neighbour, I am worthy that he helpe me agayn, &c. So that with ourward dedes with whiche I serue other men, I deserue that other men doe like to me in this world: and they extēd no further. But Christes dedes extēde to lyfe euerlasting vnto all that beleue, &c. These be sufficient in this place concerning the law and the Gospell, new Testament & old: so that as there is but one God, one Christ, one faith, & one Baptisme, euen so vnderstand thou that there is but one Gospell, though many write it, and many preach it. For all preache the same Christ, & bying the same glad tidings. And thereto Iouales Epistles with the Gospell of John and his first Epistle, and the first Epistle of S. Peter, are most pure Gospell: and most playnly, and richely describe the glory of the grace of Christe. If ye require moze of the law, see in the Dialogic to the Romanes, and in other places where it is sufficiently entreated of.

¶ Repentaunce.

CONCERNING this word repētaunce, or (as they vse) penaunce, the Hebrew hath in the old Testament generally (*Sob*) turne, or be conuerted. For which the translation that we take for S. Hieromes, hath most part (*Conuerſi*) to turne, to be conuerted, and sometime (*Agere penitentiam*) And the Breke in the newe Testament hath perpetually (*Metanoeo*) to turne in the hart, and minde, and to come to the right knowledge, and to a mans right wit agayn. For which (*Metanoeo*) S. Hieromes translation hath sometime (*Ago penitentiam*) I do repent: sometime (*Paniteo*) I repent, sometime (*Paniteor*) I am repentaunt: sometime (*Habeo penitentiam*) I haue repentaunce: sometime (*Panitet me*) it repenteth me. And Erasmus vseth much this worde (*Respisco*) I come to my selfe, or to my right mynde againe. And the very sence and signification both of the Hebrew, & also of the Breke word is: to be conuerted and to turne to God with all the hart, to know hys will, & to liue accordyng to his lawes, and to be cured of our corrupt nature with the oyle of his spirit, and wyne of obedience to his doctrine. whiche conuersion or turnyng if it be vnfayned, these foure do accompany it, and are included therein. Confession, not in

the Priestes eare, for that is but mans inuention, but to God in the hart, and before all the congregation of **G D D**, how that we be sinners and sinnersfull, and that our whole nature is corrupt, and inclined to sinne and all vnrighteousnes, and therfore euill, wicked, and damnable, and his law holy and iust, by which our sinnersfull nature is rebuked. And also to our neighbours, if we haue offended any person particularly. Then contrition, sorrowfulness that we be such damnable sinners, and not only haue sinned, but are wholly enclined to sinne still.

Thirdly, sayth (of which our olde doctours haue made no mention at all in the description of their penaunce) that God for Christes sake doth forgive, vs and receyue vs to mercy, and is at one with vs, and will heale our corrupt nature. And fourthly, satisfaction or amendes makyng, not to god, with holy workes, but to my neighbour whom I haue hurt, and the congregation of God whome I haue offended (if any open crime be found in me) and submittyng of a mans selfe vnto the congregation or church of Christ, and to the officers of the same, to haue his lyfe corrected and gouerned henceforth of them, accordyng to the true doctrine of y church of Christ. And note this, that as satisfaction or amendes makyng, is counted righteousnesse before the world, and a purgyng of sinne: so that the world whē I haue made a full mendes, hath no further to complayne. Euen so sayth in Christes blood is counted righteousnesse, and a purging of all sinne before God.

Moreover, he that sinneth agaynst his brother, sinneth also agaynst his father almighty God, and as the synne committed agaynst his brother, is purged before the world with makyng amendes, or asking forgiveness: euen so is the sinne committed agaynst God, purged thorow sayth in Christes blood onely. For Christ sayth, John. 8. Except ye beleue that I am he, ye shal die in your sinnes. What is to say, if ye thinke that there is any other sacrifice, or satisfaction to Godward, than me, ye remaine ener in sinne before God, howsoeuer righteous ye appeare before the world. wherfore now, wherther ye call this (*Metanoia*) repētaunce, conuersion or turning agayne to god, either amendyng, &c. or whether ye say, repent, be conuerted, turne to god, amend your living, or what ye list, I

The foure partes of repētaunce.

What manner of satisfaction we ought to make.

Our wordes extend no farther then to our neighbour.

Why Syn dall vsed this worde repētaunce, rather then penaunce.

Metanoia.

Metanoia.

Metanoia.

an content, so ye vnderstande what is ment therby, as I haue now declared.

¶ Elders.

Why has
namely the
Elders, &
not priests.

In the olde testament, the temporall heads & rulers of the Jewes, which had the gouernance ouer the laye, or common people, are called Elders, as ye may see in the foure Euangelistes. Out of which custome, Iuaile in his epistle, and also Peter, call the prelates, and spirituall gouernours whiche are Bishops and priestes, Elders. Howe whether ye call them elders or priestes, it is to me all onc: so that ye vnderstand that they be officers, and seruaunts of the worde of God: vnto the which all men both hie and lowe, that will not rebell against Christ must obey, as long as they preach and rule truely, and no longer.

A Prologue made vpon
the Gospell of S. Marke, by
M. William Tyndall.

William
Tyndals
Prologue
vpon the
Gospell of
Marke.

Of Marke read (Act. 12.) how Peter (after he was loosed out of prison by the Angell) came to Markes mothers house, where many of the Disciples were praying for hys deliuerance. And Paul and Barnabas tooke hym with them from Jerusalem, & brought hym to Antioch, Act. 12. and Acts. 13. Iuaile and Barnabas tooke Marke with them, when they were sente to preach, from whome he also departed, (as it appeareth in y^e said chapter,) and returned to Jerusalem agayne. And Act. 15. Iuaile and Barnabas were at variance about hym, Iuaile not willing to take hym with them, because he forioke them in their first iorney. Notwithstanding yet, when Iuaile wrote the epistle to the Colossians, Marke was with hym, as he sayth in y^e fourth Chapter: of wh^o Iuaile also testifieth, both that hee was Barnabas sisters sonne, and also his fellowe worker in the kyngdome of God.

And 2. Timothy 4. Iuaile commaundeth Timothy to bring Marke wyth hym, affirmyng that he was needefull to hym, to minister to hym. Finally, he was alid with Peter when he wrote hys first Epistle, and so familiar, that Peter calleth hym hys sonne, whereof ye see, of whom he learned hys gospel, euen of the very apostles, with whom he had hys continuall conuerlation, &

also of what authoritie his wyting is, and how worthy of credence.

A Prologue made vpon
the Gospell of S. Luke, by M.
William Tyndall.



Lucas was Iuailes companion, at the least way from the 16. of the Actes forth, and with hym in all his tribulation, and he went with Iuaile at hys last goyng by to Jerusalem. And from thence he followed Paul to Cesarea, where he lay two yere in prison. And from Cesarea he went with Iuaile to Rome, where he lay ij. other yeaeres in prison. And he was with Iuaile whē he wrote to the Colossians, as he testifieth in the fourth chapter, sayyng: The beloued Lucas is the Philitian saluteth you. And he was with Iuaile when he wrote the second epistle to Timothy, as he sayeth in the 4. chapter, sayyng: Onely Lucas is with me: wherby ye see the autozitie of the man, & of what credence and reuerence hys wyting is worthy of, and thereto of whome he learned the story of his Gospell, as he hymselfe sayth, how that he learned it, and searched it out with all diligence of them that saw it, and were also partakers at the doying. And as for the Actes of the Apostles, he hymselfe was at the doying of them (at the least) of the most parte, and had his part therein, and therefore wrote of hys owne experence.

The Prologue of W. Tyndall vpon the Gospell of Luke.

A Prologue made vpon
the Gospell of S. Iohn, by
William Tyndall.



Iohn, what he was, is manifest by the thre first euangelistes. First christes Apostle, and y^e one of the chiefe. Then christes nie kinsman, and for his syngular innocency and softnesse, singularly beloued, and of singular familiaritie with Christ, and euer one of y^e thre witneses of most secreet things. The cause of his wyting was certains heresies that arose in his tyme, namely, y^e of which one denyed Christ to be very God, and the other to be very man, and to become in the very fleshe, & nature of man. Agaynst the whiche ij. heresies, he wrote both his Gospell and also his first epistle, and in the beginning

The Prologue of W. Tyndall vpon the Gospell of Iohn.

gaining of his gospel sayth: That the worde of thing was at the beginning, and was with God, and was also very God, and that all thinges were created by it, and that it was also made flesh: that is to say, became very man, and he dwelt among vs (sayth he) and we saw his glory.

And in the beginning of hys epistle he sayth: we shewe you of the thyng that was from the beginning, whiche also we heard, saw with our eyes and our handes handled. And agayne, we shewe you euerlastyng lyfe, that was with the father and appeared to vs, & we heard and saw, &c.

In that he sayeth, that it was from the beginning, and that it was eternal lyfe, and that it was with God, he affirmeth hym to be very God. And that he saith, we heard, saw, and felt, he witnesseth y he was very man also. John also wrote last, and therefore touched not the story that the other had compiled. But writeth most of faith, and promises, and of the Sermons of Christe. This be sufficient concernyng the foure Evangelistes and their authoritie, and worthines to be beleued.

A Prologue vpon the Epistle of S. Paule to the Romaines, by M. William Tyndall.

The epistle to the Romaines is the excellentest part of the new Testament.



As much as this epistle is the principal, and most excellent part of the new testament, and most pure Euangelion, that is to say, glad tidings, and that we call gospel, and also a light and a way in, vnto the whole scripture. I thinke it meete that euery christen man not onely know it, by roate and without the booke, but also exercise himself therein euermore continually, as with the daily bread of the soule. No man verily can read it to oft, or study it to well, for the moze it is studied, the easier it is, the moze it is chewed, the pleasanter it is, and the moze groundly it is searched, the preciouser thynges are found in it, so great treasure of spirituall thinges lyeth hid therein.

I will therfore bestow my labour & diligence, thowow this little preface or prologue, to prepare a way in, therunto, so farreforth as God shall geue me grace, that it may be the better vnderstand of euery man, for it hath ben hi-

therto euill darkened with gloses, and wonderful dreames of sophisters, that no man could spy out the intent, and meanyng of it, which neuerthelesse of it selfe, is a bright lyght, and sufficient to geue light vnto all the scripture.

First we must marke diligently the maner of speakyng of the Apostle, and aboute all thing, know what Paul meanneth by these wordes the Law, sinne, grace, sayth, righteousnes, flesh, sprite, and such lyke, or els read thou it neuer so ofte, thou shalt but loose thy labor. This word Lawe may not be vnderstand here, after the common manner, and to vse Pauls terme, after the maner of men, or after mans wayes: that thou wouldest say the law here in this place were nothyng but learnyng, which teareth what ought to be done, and what ought not to be done, as it goeth with mans law, where the law is fulfilled with outward workes onely, though the harte be neuer so far of, but God iudgeth after the grounde of the harte, ye and the thoughtes and the secret mouinges of the mynde, therfore hys law requirerth the grounde of the hart, and loue from the bottome thereof, and is not content with the outward worke onely, but rebuketh those workes most of all, which spring not of loue from the ground, and low bottome of the hart, though they appeare outward, neuer so honest and good, as Christ in the gospel rebuketh the pharises aboute all other that were open sinners, and calleth them hypocrites, that is to say, Simulars, and paynted Sepulchers, which Pharises yet liued no men so pure, as pertayning to the outward dedes, and workes of y law, ye, and Paul in the third chapter of his epistle vnto the Philippias confesseth of himselfe, that as touching the lawe, he was such a one, as no man coulde complayne on, and notwithstanding was yet a murderer of the christen, persecuted them, and tormented them so sore, that he compelled them to blaspheme Christ, & was altogether mercilesse, as many which now saync outward good workes, are.

For this cause the 115. psalme calleth all men lyers, because that no man keepeth the law from the ground of the harte, neither can kepe it.

For all men are naturally inclyned vnto euill, and hate the law, we fynde in our selues vnlust, and rediousnes to do good, but lust and delectation to do euill. Now where no free lust is to do

Were you must note these wordes, law, sinne, &c. Law, how it is to be vnderstand

The law of God requirerth the bottom of our hartes

S. Paul was a great persecutor of the christians.

If we be not willing to do good, then doth sinne raisn in vs.

good, there the bottom of the hart fulfilled not the law, and there no doute is also sinne and wrathe deserued before God, though there be neuer so great outward shew, and apparance of honest living.

No man can fulfill the law, but Christ onely.

For this cause concludeth S. Paule in the second chapter, that the Jewes all are sinners and transgressors of the law, though they make men beleue thoro'w hypocrisie of outward works, how that they fulfill the law, & sayth, that he onely whiche doth the law is righteous before God, meanyng thereby that no mā with outward workes, fulfilleth the law.

The pure and perfect keepynge of the law is to do the same of loue.

Thou (saith he to the Jewe) teachest a mā should not breake wedlocke, and yet breakest wedlocke thy selfe. wherin thou iudgest an other man, therein condemnest thou thy selfe, for thou thy selfe doest euen the very same thynges whiche thou iudgest. As though hee would say, thou liuest outwardly well in the workes of the law, and iudgest them that liue not so: thou teachest other men: and seest a mote in an other, mā's eye, but art not ware of the beame that is in thyne owne eye. For though thou keepe the lawe outwardly with works, for feare of rebuke, shame, and punishment, either for loue of reward, vantage, & bayne glory, yet doest thou all without lust and loue toward the law, and haddest leuer a great deaile otherwisc do, if thou diddest not feare the lawe, ye inwardly in thine harte thou wouldest that there were no law, no nor yet God, the author and venger of the lawe (if it were possible) so paynesfull it is vnto thee, to haue thyne appetites refrayned, and to bee kepte downe.

The law cannot be satisfied, but by inward loue.

wherefore then it is a playne conclusion, that thou from the grounde and bottom of thyne hart art an enemy to the law. what p'cuayleth it now, that thou teachest an other man not to seale, when thou thyne owne selfe art a thefe in thyne hart, and outwardly wouldest sayne seale if thou durst: though that the outward dedes abyde not alway behind with such hypocrites and dissimulers, but breake forth among, euen as an euill scabbie, or a pocke can not alwayes be kept in with violence of medicine. Thou teachest an other man, but teachest not thy selfe, yet thou wotest not what thou teachest, for thou vnderstādest not the law a right, how that it can not be fulfilled and satisfied, but with inward loue and affecti-

tion, much lesse can it be fulfilled with outward dedes, and workes onely. Moreover the law encreaseth sinne, as he sayth in the fift Chapter, because that mā is an enemy to the law, for as much as it requireth so many thynges cleane contrarie to his nature, wherof he is not able to fulfill one pointe or tittle, as the law requireth it. And therefore are we more prouoked, and haue greater lust to breake it.

The law encreaseth sinne.

For whiche causes sake he sayth in the seuenth Chapter, that the lawe is spirituall, as though he would say, if the law wer fleshly, and but mans doctrine, it might be fulfilled, satisfied, and filled with outward dedes. But now is the law ghostly and no man fulfilleth it, except that all that he doth spyng of loue from the bottom of the hart. Such a new hart and lusty courage vnto the law ward canst thou neuer come by of thyne owne strength & enforcement, but by the operation and workynge of the spirite. For the spirite of God onely maketh a man spirituall & like vnto the law, so that now henceforth hee doth nothyng of feare, or for lucre or vantages sake, or of vaine glory, but of a free hart, and of inward lust. The law is spirituall, and wilbe both loued, and fulfilled of a spirituall hart, and therefore of necessitie requireth it the spirit, that maketh a mans hart free, and geueth him lust and courage vnto the law ward. where such a spirite is not, there remaineth sinne, grudgynge, and harred against the law, which law neuerthelesse is good, righteous, and holy.

The law is spiritual

The spirite of god maketh a mā spirituall.

The law is good, righteous, and holy.

Acquaint thy selfe therefore with the māner of speakynge of the Apostle, and let this now sticke fast in thyne hart, that it is not both one, to do the dedes and workes of the law, and to fulfill the law. The worke of law is, what soeuer a man doth, or can doe of his owne free will, of his owne proper strength, and enforcing. notwithstanding though there be neuer so great workynge, yet as long as their remaineth in the hart, vnlust, tediousnes, grudgynge, grief, payne, lothsinnes, & compulsion toward the law, so long are all the workes vnprofitable, lost, ye and damnable in the sight of God. This meaneth Paule in the iij. Chapter, where he sayth, by the dedes of the lawe shall no fleshe be iustified in the sight of God. Hereby perceaucest thou, that those sophisters are but disceauers, whiche teach that a man may and

workes of the law & the fulfilling of the law, are two thyngs

must

By the
workes of
the law no
man can be
iustified.

must prepare him selfe to grace and to the fauour of god, with good workes. How can they prepare them selues vnto the fauour of God, & to that whiche is good, when them selues can do no good, no can not once thinke a good thought, or consent to do good, the deuill possesseth their hartes, myndes, & thoughtes captiue at his pleasure? Can those workes please God, thinkest thou, whiche are done with grief, payne, and tediousnes, with an euill will, with a contrary and a grudgyng mynde? O holy saint Prosperous, how mightely, with the Scripture of Paule diddest thou confound this heresie, twelue hundred yeares agoe or thereupon.

As the law
is spiritual
so it must
be fulfilled
spiritually.

To fulfill the law is, to do y^e workes thereof, and what soeuer the lawe commaundeth with loue, lust, and inward affection and delectation, and to lyue godly and well, freely, willyngly, and without compulsion of the lawe, euen as though there were no lawe at all. Such lust and free libertie to loue the law, commeth onely by the working of the spirite in the hart, as hee sayth in the first Chapter.

Where
true sayth
is, there is
the spirit of
God.

Now is the spirite none otherwise geuen, then by sayth onely, in that we beleue the promises of God, without waueryng how that God is true, and will fulfill all hys good promises toward vs for Christes bloudes sake, as it is playne in the first Chapter, I am not ashamed, sayth Paule, of Christes glad tydings, for it is the power of God vnto saluation to as many as beleue, for at once and together euen as we beleue the glad tydings preached to vs, the holy ghost entreteth into our hartes, and looseth the bondes of the deuill, whiche before possessed our hartes in captiuitie, and held them that we could haue no lust to y^e will of God in the law, and as the spirite commeth by sayth onely, euen so sayth commeth by hearyng the word, or glad tydings of God, when Christ is preached how that hee is Gods sonne and man also, dead and risen againe for our sakes, as hee sayth in the thyrde, fourth, and tenth Chapters. All our iustifying then commeth of faith, and faith and the spirite come of God, and not of vs.

Our iustification
is by sayth in
Christ.

Hereof commeth it, that sayth onely iustificeth, maketh righteous, and fulfilleth the law, for it bringeth the spirite through Christes deservynges, the spirite bringeth lust, looseth the hart, maketh him free, setteth hym at libertie,

and geueth him strength to worke the dedes of the lawe with loue, euen as the law requireth, then at the last out of the same sayth, so working in the hart, spryng all good workes by their owne accorde. That meaneth he in the thyrde Chapter, for after he hath cast away the workes of the law, so that hee foundeth as though he would breake, and disanulle the law through sayth, he answereth to that might bee layd agaynst, saying, we destroy not the law through sayth, but mayntaine, further, or stablish the law through sayth, that is to say, we fulfill the law thorough sayth.

Out of
true sayth
spryngeth
all good
workes.

Sinne in the Scripture is not called that outward worke onely committed by the body, but all the whole busines, and what so euer accompanyeth, moueth or stirreth vnto the outward deede, and that whence the workes spryng, as vnbefese, pronenes and readiness vnto the deede in the grounde of the hart, with all the powers, affections and appetites, wherewith we can but sinne, so that we say, that a man then sinneth when he is caried away headlong into sinne, all together as much as he is, of that popson inclination and corrupt nature, wherein hee was conceiued and borne: for there is none outward sinne committed, except a man be caried away all together, with life, soule, hart, body, lust and mynde therunto. The Scripture loketh singularly vnto the hart, & vnto the roote and originall fountaine of all synne, which is vnbefese in the bottom of the hart. For as sayth onely iustificeth and bringeth the spirite, and lust vnto the outward good workes. Euen so vnbefese onely damneth and keepeth out the spirite, prouoketh the flesh, and stretcheth vnto the euill outward workes, as it is fortunated to Adam & Eue in Paradise. Gene. 3.

Of synne.

Sinne
what it is.

For this cause Christ calleth synne vnbefese, and that notablie in the 16. of Iohn, the spirite (sayth he) shall rebuke the world of sinne, because they beleue not in me. Wherefore then beleeue all good workes as good frutes, there must needs be sayth in the hart whence they spryng, and before all bad dedes as bad frutes, there must needs be vnbefese in the hart, as in the roote, fountain, pith, and strength of all sinne, whiche vnbefese is called the head of the Serpent, and of the old Dragon, which the womans seede Christ, must treade vnderfoote, as it was promised

Sinne in
scripture
is chiefly
called vnbefese.

unto Adam.

Grace,
how it is
vnderstand
in the scrip-
tures.

Gift, what
it is.

Grace and gift haue this difference. Grace properly is Gods fauour, beneuolence or kynd minde, which of his owne selfe, without deseruyng of vs, he beareth to vs, wherby he was moued, and inclined to geue Christ vnto vs, with all his other giftes of grace. Gift is y^e holy ghoſt, and his working, which hee poureth into the hartes of them, on who he hath mercy, and who he fauoureth. Though the giftes & the spirit encrease in vs dayly, & haue not yet their full perfection, ye and though there remaine in vs yet euill lustes & synne, which fight agaynst the spire, as he sayth here in the 7. chapter, and in the 5. to the Galath. and as it was spoken befoze in the 3. chapter of Gen. of the debate betwene y^e womans seede, & the seede of y^e serpent, yet neuertheles gods fauour is so great, and so strong ouer vs for Christs sake, that we are counted for full whole, and perfect befoze God. For Gods fauour towarde vs, deuiceth not her selfe, encreasing a little and a little, as do the giftes, but receiueth vs whole, & altogether in full loue for Christs sake our intercessour and mediator, and because y^e the giftes of the spire, & the battell, betwene the spire and euill lustes, are begonne in vs already.

God for
Christs
sake recea-
neth vs.

There is
no damna-
tion to the
that are in
Christ.

Of this now vnderstandest thou the 7. chapter, where Paul accuseth hymselfe as a sinner, and yet in the 8. chapter, sayeth: there is no damnation to them that are in Christ, and that because of the spire, and because the giftes of the spire are begonne in vs. Sinners we are, because the fleshe is not full killed, and mortified. Neuertheles, in as muche as we belcue in Christ, and haue the earnest and beginning of the spire, God is so louyng & fauourable vnto vs, that he will not looke on such sinne, neither wil counte it as sinne, but will deale wth vs accordyng to our belief in Christ, and accordyng to his promyses which he hath swoyne to vs, vntyll the sinne be full slayne and mortified by death.

Faith,
what it is.

Faythe is not mans opinion and dreame, as some imagine and sayne, when they heare the story of the Gospell: but when they see that there follow no good woorkes, noz amendment of liuyng, though they heare, ye, & can habble many thyngs of fayth, then they fall from the right way, and say, fayth onely iustificieth not, a man must haue good woorkes also, if he will be righte-

ous and safe. The cause is when they heare the gospell or glad tidinges, they sayne of their owne strengeth certaine imaginations and thoughtes in their hartes, sayng: I haue heard the gospell, I remember the story, loc, I beleue, and that they counte right fayth, which neuertheles as it is but mans imagination and faining, euen so profiteth it not, neither followe there any good woorkes, or amendmēt of liuyng.

False and
fained fayth

But right fayth is a thing wrought by the holy ghoſt in vs, which chaungeth vs, turneth vs into a new nature and begetteth vs a new in God, and maketh vs the sonnes of god, as thou readeſt in the first of John, and killeth the olde Adam, and maketh vs altogether new in the hart, mynde, wyll, lust, and in all our affectiōs and powers of the soule, and bringeth the holyc goſt with her, fayth is a liuely thing, mighty in working, valiant & strong, euer doyng, euer fruitfull, so that it is vnpossible, that he whiche is endued therewith, should not worke alwayes good woorkes without ceasing. He asketh not whether good woorkes are to be done or not, but hath done them already, ere mention be made of them, & is alway doing, for such is his nature, for quicke fayth in hys hart and liuely mouyng of the spire, driue hym and stire hym therunto, whoso euer doth not good woorkes, is an vnbeluyng person & faithles, & loketh roūd about him, groping after fayth & good woorkes & woteth not what fayth or good woorkes meane, though he habble neuer so many thyngs of fayth & good woorkes.

True fayth
is liuely.

Fayth is
horible.

Fayth is then a liuely and a stedfast trust in the fauour of God, wherewith we commit our selues altogether vnto god, & that trust is so surely grounded, and sticketh so fast in our hartes, that a mā would not once doubt of it, though he should die a thousand tymes therefoze. And suche trust wrought by the holy goſt through fayth, maketh a man glad lusty, chereful, & true harted vnto God, and vnto all creatures. By the meanes wherof, willingly and without compulsion he is glad, and redy to do good to euery man, to do seruice to euery man, to suffer all thyngs, y^e god may be loued and prayled, which hath geuen hym such grace, so that it is impossible to separate good woorkes from fayth, euen as it is impossible to separate heat and burning, from fire. Therfoze take hede to thy selfe, and beware of thyne owne fantasies and imagina-

The true
definition
of fayth.

Good woorkes cannot be separate from true fayth.

tions

tions, which to iudge of sayth & good workes wyll seme wyse, when in dede they are starke blind, and of all things most foolishly. Pray God that he wyll vouchsafe to worke faith in thine hart, or els shalte thou remayne euermore saythlesse: sayne thou, imagine thou, enforce thou, wassle with thy self, and do what thou wilt or canst.

Righteousnes is euen such saythe, and is called Gods righteousnesse, or righteousnes that is of value before God. For it is gods gift, and it altereth a man, and chaungeth him into a new spiritual nature, and maketh him free and liberall, to pay euery man his duety. For through sayth a mā is purged of his sinnes, and obteyneth luste vnto the law of God, whereby he getteth Gods hys honoz, and payeth hym that he oweth hym, and vnto men he doth seruice willingly, wherewith soeuer he can, and payeth euery man his duety. Such righteousnes can nature, freewill, and our owne strength neuer bring to passe: for as no man can gene himselfe faith, so can he not take away vnbellefe, how then can he take away any sinne at all? wherfore all is falsse hypocrisie & sinne, whatsoeuer is done without sayth, or in vnbellefe, as it is euident in the 14. chapter vnto the Romaines, though it appeare neuer so glorious, or beautiful outwardes.

Fleshe and sprite mayest thou not here vnderstand, as though flesh were onely that which pertaineth vnto vnchastitie, and the sprite that which inwardly pertaineth to the hart: but Paul callerh flesh here as Christ doth, John. 3. All that is bozne of fleshe, that is to witte, the whole man, with lyfe, soule, body, wit, will, reason, & whatsoeuer he is, or doth within and without, because that these all, and all that is in man study after the worlde, and the flesh. Call fleshe therfore whatsoeuer (as long as we are without sprite of God) we thinke or speake of God, of sayth, of good workes, and of spirituall matters. Call fleshe also all works which are done without grace, and without the working of the sprite, howsoeuer good, holy, and spirituall they seeme to be, as thou mayest proue by the 7. chapter vnto the Galathians, where Paule numbryeth worshipping of idoles, witchcraft, enuy and hate among the dedes of the flesh, and by the 8. vnto the Romaines, where he sayth, that the law by the reason of the fleshe is weake, which is not vnderstand of

vnchastitie onely, but of all sinnes, and most specially, of vnbellefe, which is a vice most spirituall, and grounde of all synnes.

And as thou callest him which is not renewed with the spirit, and bozne agayne in Christ, flesch, & all his dedes, euen the very motions of his hart, and minde, his learning, doctrine and contemplation of hye thinges, his preaching, teaching, and study in the Scripture, buildyng of Churches, foundyng of Abbeyes, geuing of almes, Masse, mattes, & what soeuer he doth, though it seme spirituall, and after the lawes of God: So contrarywise call him spirituall which is renewed in Christ, and all his dedes which spryng of sayth, seme they neuer so grose, as the waschyng of the Disciples feete done by Christ, and Peters fishing after the resurrection, yea and al the dedes of matrimony are pure spirituall, if they procede of faith, and what soeuer is done with in the lawes of God, though it be wrought by the body, as the very wynging of shooes, and such like, how soeuer grose they appeare outward. With out such vnderstandyng of these wordes canst thou neuer vnderstand this Epistle of Paule, neither any other place in the holy Scripture. Take hede therfore, for who soeuer vnderstandeth these wordes otherwise, the same vnderstandeth not Paule, what soeuer he be. Now will we prepare our selues vnto the Epistle.

For as much as it becommeth the preacher of Christes glad tydings, first through openyng of the law, to rebuke all thinges, and to proue all thynges sinne, that procede not of the sprite, & of faith in Christ, and to proue all men sinners, and children of wrath by inheritance, and howe that to sinne is their nature, and that by nature they can no otherwise doe their sinne, and therewith to abate the pride of man, and to bring him vnto the knowledge of him selfe, and of his miserie & wretchednes, that he might desire helpe. As thus so doth S. Paule, and beginneth in the first Chapter to rebuke vnbellefe and grose sinnes, which all men see as the Idolatrye, and as the grose sinnes of the heathen were, and as the sinnes now are of all them, which liue in ignorance without sayth, and without the fauour of God, and sayth. The wrath of God of heauen appeareth through the Gospell vpon all men, for their vngodly, & vnholly lyuyng. For

Incredulitie is the chief of all sinnes.

Fleshe is here well described.

What soeuer procedeth of faith is spirituall.

A necessary and profitable instruction for all preachers.

The manner of S. Pauls doctrine.

Righteousnes. & how it is to be vnderstand.

Flesch & sprite what they are, & how to vnderstande them.

How this word fleshe is to be vnderstand in the Scripture.

D. G. though

Nature is so blinde that we can not see nor vnderstand the goodnes of God & hys mercie shewed vnto vs in Christ Jesus in hys sonne.

though it be knowen, and dayly vnderstand by the creatures, that there is but one God, yet is nature of her self, with out the spirit and grace, so corrupt and so popsoned, that men neither can thanke him, neither worship him, neither geue him his due honor, but blind the selues, and faule without ceasing into worse case, euen vntill they come vnto worshipping of Images, & worshipping of shamefull sinnes whiche are abhominable and agaynst nature, and mozeuer suffer the shame vnrubeked in other, hauing delectation and pleasure therein.

without their own deseruyng be made righteous throughe fayth in Christe, which hath deserued such righteousnes for vs, and is become vnto vs Gods mercysoule, for the remission of sinnes that are past: thereby prouyng that Christes righteousnes which cometh on vs through fayth, helpeth vs onely: whiche righteousnes (sayth he) is now declared through the Gospell, & was testified of before, by the lawe of the Prophetes. Furthermore (sayth he) the law is holpe and furthered the rough sayth, though that the workes thereof, with all their boast are brought to nought.

Faith obtemereth the fulfylling of the law.

S. Paule condemneyth all hypocrites.

In the second Chapter he procedeth further, and rebuketh all those holy people also whiche without lust, and loue to the law, liue wel outwardly in the face of the world, and condemne othter gladly, as the nature of all hypocrites is, to thinke them selues pure in respect of open sinners, and yet hate the law inwardly, and are full of couetousnes and enuy, and of fall vncleines. Math. xxij. These are they whiche despite the goodnes of God, and accouyng to the hardenes of their hartes, heape together for the selues the wrath of God. Furthermore S. Paule as a true expounder of the law, suffreth no man to be without sinne, but declareth that all they are vnder sinne, whiche of free will, and of nature will liue well, & suffreth them not to be better the open sinners, yea he calleth them hard harted, and such as can not repent.

In the iiii. Chapter (after that now by the 3. first Chapters the sinnes are opened, and the way of fayth vnto righteousness layd) he begynneth to answer vnto certain objections and cauillations. And first putteth forth those blinde reasons, whiche commonly they that will be iustified by their owne workes are wont to make, when they heare that fayth onely without workes iustificieth, saying, shall men do no good workes, yea, and if sayth onely iustificieth, what needeth a man to studie for to do good workes? He putteth forth therefore Abraham for an ensample, saying, what did Abraham with his workes, was all in vayne, came his workes to no profite? And so concludeth that Abraham without, and before al workes was iustified and made righteous. In so much that before the worke of Circuncision he was prayled of the Scripture, and call'd righteous by his fayth onely. Gene. xv. So that he did not the worke of Circuncision, for to bee holpen there by vnto righteousness, whiche yet God commaunded hym to do, & was a good worke of obedience. So in likewise no doubt none other workes helpe any thyng at all vnto a mans iustifying, but as Abrahams Circuncision was an outward signe whereby he declared his righteousness which he had by fayth, and his obedience and readynes vnto the will of God; euen so are all other good workes outward signes and outward frutes of fayth, & of the spirit; which iustifie not a man, but that a man is iustified already before god inwardly in the hart, through fayth, and through the spirit purchased by Christes blood.

S. Paule answereth to the caucioning question that our papistes vse agaynst iustification of fayth onely.

How S. Paule rebuketh hypocrites.

In the thyrd Chapter he mingieth both together, both the Jewes and the Gentiles and sayth, that the one is as the other, both sinners, & no difference betwene them, saue in this onely, that the Jewes had the word of God committed vnto them. And though many of them belened not thereon, yet is Gods truth and promise thereby neither hurt, nor nished: And he taketh in his way, and allegeth the saying of the 50. psalme, that God might abyde true in his wordes, & overcome when he is iudged. After that he returneth to his purpose agayn, and proueth by the Scripture, that all men without difference, or exceptio are sinners, and that by the workes of the law no man is iustified: but that the law was geuen to bitter, and to declare sinne onely. The hee begynneth, and sheweth the right way vnto righteousness, by what means me must be made righteous and without prayse before God, and must

The difference betwene the Jewes & the Gentile.

All men are sinners.

The waye howe we must be made righteous.

Good workes are outward signes of true fayth.

Herewith now stablisheth S. Paule his doctrine of fayth, afore reheard in the thyrd Chapter, and bringeth also testimony of Dauid in the xij. psalme, which

whiche collecth a man blessed, not of workes, in that his sinne is not rekened; and in that fayth is imputed for righteousnes, though he abide not afterward without good workes, when he is once iustificied. For we are iustificied, & receiue the spirite for to do good workes, neither were it otherwise possible to do good workes, except we had first the spirite.

For howe is it possible to doe any thyng well in the sight of God, while we are yet in captiuitie and bondage vnder the deuill, and the deuill possesseth vs all together, and holdeth our hartes, so that we can not once consent vnto the will of God? No man therefore can preuent the spirite in doying good, the spirite must first come, and wake him out of his sleepe, with the thunder of the law and feare him, and shew him his miserable estate & wretchednes, and make him abhorre & hate him selfe, and to desire helpe, and then comfort him agayne with the pleasaunt rayne of the Gospell, that is to say, with the sweete promises of God in Christ, and stirre vp fayth in him to beleue the promises: then when he beleueth the promises, as God was mercifull to promise, so is he true to fulfill them, and will geue him the spirite and strength, both to loue the will of God, & to worke there after. So see we that God onely (whiche accordyng to the Scripture worketh all in all thinges) woorketh a mans iustificyng, saluation and heaith, yea, & poureth fayth & belefe, lust to loue Gods will, & strength to fulfill the same into vs, euen as water is poured into a vessell, and that of his good will and purpose, and not of our deseruynges and merites: Gods mercy in promysing, and truth in fulfilling his promises saueth vs, and not we our selues, and therefore is al laude prayle & glory, to be geuen vnto God for his mercy and truth, and not vnto vs, for our merites and deseruynges. After that he stretcheth hys example out agaynst all other good workes of the law, and cōmēdeth that the Jewes can not be Abrahams heyyes, because of bloud and kinred onely, and much lesse by the workes of the law, but must inherite Abrahams fayth, if they wilbe the right heyyes of Abraham, for as much as Abraham before the law, both of Moyses, & also of Circumcision, was through fayth made righteous, and called the father of all them that beleue, & not of them that worke, Moreover the

law causeth wrath, in as much as no mā can fulfill it with loue and lust, and as longe as such grudgyng, hate and indignation agaynst the law remaineth in the hart, and is not take away by the spirite that commeth by fayth, so long no doubt the workes of the law, declare euidently that the wrath of god is vpon vs, and not fauour: wherefore fayth only receyueh the grace promised vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayth he) but for oures also, to whom if we beleue, sayth shall be reckened lykewise for ryghteousnesse, as he sayth in the end of the chapter.

In the 5. chapter he commendeth the fruit and workes of faith, as are peace, reioycing in the conscience, inwarde loue to God, and mā, moreover holdnesse, trust, confidence, and a strong & a lusty mynd, and stedfast hope in tribulation, and suffering. For all such follow, where the right fayth is, for the aboundant graces sake, and giftes of the spirite, which god hath geuen vs in Christ, in that he suffered hym to die for vs yet his enemies.

Now haue we then that fayth only before all workes iustificieth, and that it followeth not yet therefore, that a man should do no good workes, but that y right shapē workes abide not behind, but accompany fayth, euen as brightnesse doth the sunne, and are called of Paul the fruites of the spirite. where y spirite is, there it is alwayes sommer, and there are alwayes good fruites, that is to say good workes. This is Pauls order, that good workes spring of the spirite, y spirite commeth by fayth, and faythe commeth by hearyng the worde of God, when the glad tidings and promises which God hath made vnto vs in Christ are preached truly, and receiued in the ground of the hart, with out waueryng or doubting, after that the law hath passed vpon vs, and hath damned our consciences. where the worde of God is preached purely, and receiued in the hart, there is faith, the spirite of God, & there are also good workes of necessitie, whensoever occasiō is geue. where Gods word is not purely preached, but mens dreames, traditions, unaginations, inuentiōs, ceremonies, & superstition, there is no fayth, and consequently no spirite that commeth of God, and where Gods spirite is not, there can bee no good workes, euen as where an apple tree is not, there can grow no apples, but

Fayth onely receaueth the grace that cometh by Abraham.

The fruites & workes of fayth.

Fayth before all workes iustificieth.

Good workes are the fruites of fayth.

Where true fayth is there are good workes.

Wee are first iustificied, the law followeth good workes.

Gods mercy moueth vs to fayth in his promises, so that God in all things worketh our iustification.

Gods mercy saueth vs, and not we our selues.

If we lack Abrahams fayth, we cannot be Abrahams children.

there is vnbeliefe the diuels sprite, and euill workes. Of this Gods sprite and hys frutes, haue our holy hypocrites not once knowen, neither yet tasted how swete they are, though they sayne many good workes of their own imaginatio to be iustified withal, in which is not one cromme of true sayth, or spiritual loue, or of inward ioy, peace and quietnes of consciens, for as much as they haue not the worde of GOD for them, that such workes please GOD, but they are euen the rotten feuites of a rotten tree.

Where sayth lacobeth there is all null workes.

After that he breaketh forth, and runneth at large, & sheweth, whence both sinne and righteousnesse, death and life come. And he compareth Adam and Christ together, thus wise reasonyng and disputyng, that Christ must nedes come as a seconde Adam, to make vs heyses of his righteousnesse, through a new spiritual birch, without our deseruings. Euen as the first Adam made vs heyses of synne, through the bodily generation without oure deseruyng. wherby it is euidently knowne, and proued to the vttermost, that no man can byyng himselfe out of synne vnto righteousnesse, no more then he could haue withstād, that he was borne bodily. And y is proued herewith, for as much as y very law of God, which of right should haue helped, if any thyng could haue holpē, not onely came and brought no helpe with her, but also encreased synne, because that the euil and poisoned nature is offēded, and vtterly displeasid with the law, and y more she is forbid by the lawe, the more is she prouoked, and set a fyre to fulfill & satisfie her lustes. By the law then we see clearly, that we must nedes haue Christ to iustify vs, with his grace, & to helpe nature.

As by Adā came sinne, so by Christ came saluation.

The principall work of faith, and the battaille between the sprite and the flesh.

In the vi. he setteth forth the the chief and principall worke of sayth, the battayle of the sprite agaynst the flesh, how the sprite laboureth and enforzeth to kyl the remnaunt of sinne and lust: which remayne in the flesh, after our iustifyng. And this chapter teacheth vs, that we are not so free from sinne through sayth, that we should henceforth go vp and down, idle, carelesse, & sure of our selues, as though there were now no more synne in vs. Yes, there is sinne remayning in vs, but it is not reckoned, because of sayth and of the sprite, which fyght agaynst it. wherfoze we haue mough to doe all our lynes long, to tame our bodies, &

and to compell the members to obey the sprite, and not the appetites: that therby we myght be like vnto christes death and resurrection, and might fulfill our baptisme, which signifieth the mortifying of sinnes, and the new lyfe of grace. For this battayle ceaseth not in vs vntill the last breath, and vntyll that sinne be vtterly slayne by the dech of the body.

This thyng (I meane to tame the body, and so forth) we are able to doe (sayth he) sayng we are vnder grace, & not vnder the lawe. what it is, not to be vnder the lawe he himselfe expoundeth. For not to be vnder the lawe, is not so to be vnderstand, that euery mā may do what hym listeth. But not to be vnder the law is, to haue a fre hart renewed with the sprite, so that thou hast lust inwardly of thine owne acorde, to do that which the lawe commaundeth, without compulsion, yea, though there were no law. For grace that is to say gods fauour, bringeth vs the sprite, & maketh vs loue the lawe, so is there now no more sinne, neither is the law now any more agaynst vs, but at one, & agreed with vs, and we with it. But to be vnder the law, is to deale with the workes of the law, and to worke without the sprite and grace, for so long no doubt sinne raigneth in vs through the law, that is to say, the lawe declareth y wee are vnder sinne, and that sinne hath power and domination ouer vs, sayng we can not fulfill the law, namely within in the hart, for as much as no man of nature fauouretch the law, consenteth therunto, and delitteth therein, which thyng is excecding great synne, that we cannot consent to the law, which law is nothyng els saue the will of God.

What it is not to be vnder the law.

What it is to be vnder the lawe.

This is the right freedome and libertie from sinne, and from the lawe, whereof he writeth vnto the ende of this chapter, that it is a freedome to do good onely with lust, and to liue well without compulsion of the law. wherfoze this freedome is a spirituall freedome, which destroyeth not the lawe, but ministrerth that which the law requirerth, and wherwith the law is fulfilled, that is to vnderstand, luste and loue, wherewith the law is stilled, and accuseth vs no more, compellerth vs no more, neither hath ought to craue of vs any more. Euen as though we were in debt to an other man, and wer not able to pay, two maner of wayes mightest thou be losed. One way, if he

The right freedome, & libertie fro sinne, and from the law.

Example.

would

would require nothyng of thee, and break thine obligation. An other way, if some other good man woulde paye for thee, and gene thee as muche as thou mightest satisfie thyne obligation with all. **O**n this wyse hath Christe made vs free from the law, & therefore is this no wyldc fleshy libertie, y^e should do nought, but that doth all thynges, and is free from the crauyng and debt of the law.

In the seuenth he confirmeth y^e same, with a similitude of the state of matrimony. As whē the husband dyeth, the wyfe is at her libertie, and the one loosed and departed from the other, not that the woman should not haue power to mary vnto an other man, but rather now first of all is she free, & hath power to mary vnto an other man, which she could not do before, till she was loosed from her first husband. **E**uen so are our consciences bound, and in daunger to the law vnder olde Adam, as long as he liueth in vs, for the law declareth y^e our hartes are bound, and that we cannot dissent from hym, but when he is mortified & killed by the spyrte, then is the conscience free and at libertie, not so that the conscience shall now nought doe, but nowe first of all cleauech vnto an other, that is to witte, Christ, and bringeth forth the frutes of lyfe. So now to be vnder the lawe, is not to be able to fulfill the law, but to be better to it, and not able to pay that, which the lawe requirerth. And to be lose from the lawe, is to fulfill it, and to pay that which the lawe demaundeth, so that it can now henceforth aske thee nought.

Consequently Paul declareth mo^{re} largely the nature of synne, and of the law, how that throught the law, synne reuiuerth, moueth her selfe, and gathereth strength. For the olde man and corrupt nature, the moze he is forbidden, and kept vnder of the law, is the moze offended and displeas'd therewith, for as much as he cannot pay y^e which is required of the lawe. For synne is his nature, and of himselfe, he cannot but sinne. Therefore is the law death to hym, torment and martirdom. Not that the lawe is euill, but because that the euill nature can not suffer y^e which is good, & cannot abyde that the law should require of him any good thing: like as a sicke mā cannot suffer that a man should desire of hym to runne, to leape, and to doe other dedes of an whole man.

For which cause S. Paule concludeth, that where the law is vnderstand and perceiued in the best wise, there is doth no moze, but vtter synne, & byyng vs vnto the knowledg of our selues; and thereby kyl vs, and make vs bond vnto eternall damnation, and detters of the euerlastyng wrath of God, euen as he well feelteth and vnderstandeth whose conscience is truly touched of the law. In such daunger were we ere the law came, that we knew not what sinne ment, neither yet knowe we the wrath of God, vppon sinners, tyll the law had vttered it. So seekest thou that a man must haue some other thyng, y^e a greater and a moze mighty thing the law, to make hym righteous & safe. They that vnderstand not the law on this wise, are blinde, and go to worke presumptuously, supposing to satisfie the law with workes. For they knowe not that the law requirerth a free, a willing, a lusty and a louing hart. Therefore they see not Moses right in y^e face, the vayle hangeth betwene, and hideth his face, so that they can not behold the glorie of his countenance, how that the law is spiritual, and requirerth the hart. I may of myne own strength refrain that I do myne enemy no hurt, but to loue him with all myne hart, & to put away wrath cleane out of my mind, cā I not of mine own strength. I maye refuse money of myne owne strength, but to put away loue vnto riches out of myne hart, can I not do of myne owne strength. To abstaine from adultery (as concernyng the outward dede) can I doe of myne owne strength, but not to desire in mine hart, is as vnpowable vnto me, as is to chole whether I will hungrē or thurst, and yet so the law requirerth. Wherefore of a mans owne strength is the law neuer fulfilled, we must haue therunto Gods fauour and his spirite, purchas'd by Christes blond.

Nevertheless when I saye a man may do many things outwardly cleane agaynst his hart, we must vnderstand y^e mā is but diuē of diuers appetites, and the greatest appetite ouercōmēth the lesse, and carrieth the mā away violently with her.

As when I desire vengeance, and feare also the inconuenience that is like to solowe, if feare bee greater I abstaine, if the appetite that desireth vengeance be greater, I can not but prosecute the dede, as we see by experyēce in many murderers & theues, which

D. iiii. though

Our consciences bound, and in daunger to the lawe by olde Adam, so long as he liueth in vs.

The law requirerth of vs that which we cannot pay.

The law both vetter and declareth what sinne is.

What we may do of our selues, and what we may not do.

Where feare and shame is away, there all wickednes is committed.

though they be brought into neuer so great perill of death, yet after they haue escaped, do euen the same agayne. And comon women prosecute their lustes because feare & shame are away, when other whiche haue the same appetites in their hartes, abstaine at the lest way outwardly, or worke secretly beyng overcome of feare and of shame, and likewise is it of all other appetities.

The fleshe is contrary to the spirite

Furthermoze he declared, how the spirite, and the flesh fight together in one man, and maketh an ensample of him self, that we might learne to know that worke a righte. I meane to kill sinne in our selues. He calleth both the spirit, and also the flesh a law, because that like as the nature of Gods law is to driue, to compell, and to craue; euen so the flesh driueth, compelleth, craueth and rageth, agaynst the spirite, and will haue her lustes satisfied. On the other side driueth the spirite; crieth and fighteth against the flesh, and will haue his lust satisfied. And this strife dureth in vs, as long as we liue, in some moze & in some lesse, as the spirite or the flesh is stronger; & the very man his owne selfe is both the spirite and the fleshe, which fighteth with his owne self, vntil sinne be vterly slayne, and he all together spirituall.

The spirite lusteth contrary to the fleshe.

Where is no danger to the that are in Christ.

In the viij. Chapter he comforteth such fighters, that they dispayre not because of such fleshe, either thinke that they are lesse in fauour with God. And he shewed how that the sinne remaining in vs hurteth not, for there is no daunger to them, that are in Christ whiche walke not after the flesh, but fight agaynst it. And he expoundeth moze largely what the nature of the flesh, and of the spirit is, and how the spirite commeth by Christ, whiche spirite maketh vs spirituall, tames, subdueth, and mortifieth the flesh, and certifieth vs that we are neuertheless the sonnes of God, & also beloued, though that sinne rage neuer so much in vs, so long as we folow the spirite, and fight agaynst sinne to kill and mortifie it. And because the chastising of the flesh, the crosse, and sufferieng are nothyng pleasaunt, he comforteth vs in our passions and afflictions, by the assistance of the spirite, which maketh intercessiō to God for vs mightely with groynages that passe mans vnderstanding, and the creatures moze also with vs of great desire that they haue, that we were loosed from sinne, and corruption

of the flesh. So see we that these three Chapters, the vi. viij. do none other thynge so much as to driue vs vnto the right worke of faith, whiche is to kill the old man, and mortifie the flesh.

The right worke of faith, is to mortifie the flesh.

In the .ix. and .xj. Chapters he teacheth of Gods predestinatiō, whēce it springeth all together, whether we shall beleue or not beleue, be loosed fro sinne, or not be loosed. By whiche predestinatiō our iustifying, and saluatiō, are cleane taken out of our hands, and put in the hands of God onely, which thynge is most necessary of all. For we are so weake and so vncertaine, that if it wode in vs, there would of a truch no man be saued, the deuill no doubt would deceaue vs. But now is God sure, that his predestinatiō can not deceaue him, neither can any man withstand or let him, and therefore haue we hope and trust agaynst sinne.

Predestinatiō is in the hands of God.

But here must a marke be set vnto those vnquiet, busie, and hyc clymyng spirites, how farre they shall go: which first of all byyng hether their hyc reasons and pregnant wittes, and begyn first from an hyc to search the bottome lesse secretes of Gods predestination, whether they bee predestinate or not. These must nedes either cast them selues down headlong into desperation, or els commit the selues to see chaunce carelesse. But folow thou the order of this Epistle, and noofell thy selfe with Christ, and learne to vnderstand what the law and Gospel meane, and the office of both two, that thou mayest in the one know thy selfe, and how that thou hast of thy selfe no strength but to sinne, & in the other the grace of Christ, And then see thou fight agaynst sinne, and the flesh as the .viij. first Chapters teach thee. After that when thou art come to the viij. Chapter, & art vnder the crosse, and sufferieng of tribulation, the necessitie of predestination will wape swete, and thou shalt well feele how precious a thynge it is. For except thou haue borne the crosse of aduersitie, and temptation, & hast felt thy selfe brought vnto the very bymme of desperation, yea and vnto hell gates, thou canst neuer medle with the sentēce of predestination, without thync owne harme, & without secret wozth and grudgyng inwardly agaynst God, for otherwise it shall not be possible for thee to thinke that God is righteous, & iust. Therefore must Adam be well mortified, and the fleshly wytte brought vterly to nought, yet that thou mayest awaye

How farre we may proceede in predestination.

Predestination is not rashly to be disputed of.

with

with this thyng, and drinke so strong wyne. Take hede therefore vnto thy selfe, that thou drinke not wyne, while thou art yet but a sucklyng. For euery learning hath her tyme measure & age, and in Christ is there a certayne childehode, in whiche a man must be content with milke for a season, vntill he waxe stronge, and growe vp, vnto a perfect man in Christ, and be able to cate of more strong meate.

In the xij. Chapter, he geueth exhortations. For this maner obserueth Paul in all his Epistles, first he teacheth Christ, and the sayth, then exhorteth he to good workes, and vnto continuall mortifying of the flesh. So here teacheth he good workes in deede, and the true seruyng of God, and maketh all men Priestes, to offer vp, not money and beastes, as the maner was in the tyme of the law, but their own bodies with killyng, and mortifying the lustes of the fleshe. After that he describeth the outward conueration of Christen men, how they ought to behaue them selues in spirituall thinges, how to teach, preach and rule in the congregation of Christ, to serue one another, to suffer all things patiently, and to commit weake and vengeaunce to God: in conclusion how a Christen mā ought to behaue him selfe vnto all men to friend, foe, or whatsoeuer he be. These are the right workes of a Christen mā whiche spryng out of fayth. For fayth keepeth not holy day, neither suffreth any man to be idle, wherelocue the dwelleth.

In the xij. he teacheth to honour the worldly and temporall sword. For though that mans law, and ordinaunce make not a man good before God, neither iustifie him in the hart, yet are they ordeined for the furtheraunce of the common wealth, to mainteine peace, to punish the euill, and to defend the good. Therefore ought the good to honoz the temporal sword, and to haue it in reuerence, though as concernyng them selues they neede it not, but would abstaine from euill of their owne accord, yea, and do good without mans lawe, but by the law of the spirite which goerneth the hart, and guideth it vnto all that is the will of God. Finally he comprehendeth and knitteth vp all in loue. Loue of her owne nature bestoweth all that she hath, and euen her own selfe on that whiche is loued. Thou needest not to bid a kynd mother to be louyng vnto her onely sonne, much

lesse spiritual lone which hath eyes geuen her of God, needeth mans law to teach her to do her duetic. And as in begynnyng he did put forth Christ as the cause, and author of our righteousnes and saluation, euen so here setteth he hym forth, as an ensample to counterfaite that as he hath done to vs, eue so should we do one to an other.

In the xiiij. Chapter he teacheth to deale soberly with the consciences of the weake in the sayth, whiche yet vnderstand not the libertie of Christ perfectly enough, and to saouer them of Christen loue, and not to vse the libertie of the faith vnto hinderace, but vnto the furtheraunce and edifying of the weake. For where such consideratiō is not, there foloweth debate, and despyling of the Gospell. It is better there to forbear the weake a while, vntill they waxe strong, then that the learning should come altogether vnderfoote. And such worke is singular work of loue, ye, and where loue is perfecte, there must nedes be such a respect vnto the weake, a thing that Christ commaunded and charged to be had aboute all thinges.

In the xv. Chapter he setteth forth the Christ agayne to be counterfaited, that we also by hys ensample should suffer other that are yet weake, as them that are fraile, open sinners, vlearned, vnsperyt, and of lothesome maners, and not to cast the away forthwith, but to suffer the, til they waxe better & exhort them in the meane tyme. For so delte Christ in the gospel, and now dealeth with vs daily suffering our vnperfectnes, weaknes, conueration & maners, not yet fashioned after the doctrine of the Gospell, but smell of the flesh, ye and sometyme breake forth into outward deedes.

After that to conclude withall, he wissheth thein encrease of fayth, peace, and ioye of conscience, prayleth them and comitteth them to God and magnifieth his office and administration in the gospel, and soberly and with great discretion desireth succour, and ayde of them for the poore sayntes of Ierusalem, and it is all pure loue that he spekerh or dealeth withall. So fynde we in this Epistle plentifully, vnto the vttermost, whatsoeuer a chriden man or woman ought to know, that is to witte, what the law, the gospel, sinne, grace, fayth, rightcoulnes, Christ, god, good workes, loue, hope, hope, and the crosse are, and euen wherin the pith of

We must deale lowly with our weake brethren.

The weakness of our brethren is to be considered.

In the epistle to the Romaynes is contained a sufficient doctrine for a Christen man.

Which are good workes mete to be done.

There is fulfilling of the law.

of all that pertaineth to the Christen sayth standeth, and how a christen mā ought to behaue himselfe vnto euery man, be he perfect, or a sinner, good or bad, strong or weake, frend or foe, and in concludid, how to behaue our selues both towarde God, and toward oure selues also. And all thynges are profoundly grounded in the Scriptures, and declared with ensamples of hymselfe, of the fathers and of the prophets, that a man can here desire no more.

Wherfore it appeareth evidently, that Pauls mynde was to comprehend briezly in hys Epistle, all the whole learning of Christes gospel, and to prepare an introduction vnto all the olde testament. For without doubt, whosoever hath this Epistle perfectly in hys harte, the same hath the light, & the effect of the olde Testament wpth hym. wherfore let euery man without exception, exercise himselfe therein diligently, and recorde it night and day continually, until he be full acquainted therewith.

The last chapter is a chapter of recommendation, wherein he yet minglith a good monition, that we should beware of the traditions and doctrine of men, which beguile the simple with sophistry, and learning that is not after the Gospel, and draw them from Christ, and noosell them in weake and feble, and (as Paul calleth them in the epistle to the Gallathians) in beggerly ceremonies, for the intent, that they would lyue in fat pastures, and be in authoritie, and be taken as Christ, ye and aboue Christ, and sitte in the temple of God, that is to witte, in the consciences of men, where God onely, his worde & his Christ ought to sit. Compare therfore all maner doctrine of mā vnto y scripture, and see whether they agree or not. And commit thy selfe whole, and all together vnto Christe, and so shal he with his holy sprite, and withal his fulnes dwell in thy soule. Amen.

The Prologue vppon the first Epistle of S. Paule to the Corinthians, by William Tyndall.



This Epistle declareth it selfe from chapter to chapter, that it nedeth no Prologue, or introduction to declare it, when Paul had con-

uerted a great number at Corinthum, as ye read, Act. 18. and was departed, there came immediately false Apostels, and sectmakers, and drew euery mans disciples after hym, so that the people were whole vnquicted, deuided, and at variance among themselves, euery man for the zeale of hys doctour, thole newe Apostles, not regardyng what diuision, what vnclannesse of liuing, or what false opinions were amonge the people, as long as they might bee in authoritie, and well at ease in theyr bellies. But Paul in the first foure chapters with great wisdom, and sobernesse rebuked, first the diuision & the authors therof, and calleth the people to Christ agayne, and teacheth howe, and for what the preacher is to be take.

In the 5. he rebuketh the vnclannesse that was amongst them.

In the 6. he rebuketh the debate and goyng to law together, pleryng their causes before the heathen.

In the 7. he refoymeth them concernyng chastitie and mariage.

In the 8. 9. 10. and 11. he teacheth strong to forbear the weake, that yet vnderstand not the libertie of the gospel, and that with the ensample of himselfe, which though he were an apostle, and had authoritie, yet of loue he abstayned to winne other. And he feareth them with the ensamples of the olde Testament, and rebuketh diuers disorders that were among them concernyng the Sacrament, and the goyng barehedded of married women.

In the 12. 13. and 14. he teacheth of the manifold gyftes of the spirite, and proueth by a similitude of the bodye, that all gyftes are geuen y eche should helpe other, and through loue do ser- uice to other, and proueth that where loue is not, there is nothing that pleasech God. For that one should loue another, is all that God requireth of vs: and therfore if we desire spiritual gyfts he teacheth those gyfts to bee desired that helpe our neighbour.

In the 15. he teacheth of the resurrection of the bodye. And in the last he exhorteth to helpe the poore layntes,

Weake and strong consciences as to be stubborne. for the last that receiue the equall reward with the first.

None fulfilleth the law.

Beware of the traditions of men

Ne

This epistle declareth it selfe.

A Prologue vpo the second Epistle of S. Paul to the Corinthians, by W. Tyndall.



In the first epistle he rebuketh the Corinthians sharply, so in this he comforteth them and prayeth them, and commendeth him that was excommunicate, to be received lovingly into the congregation agayne.

And in the 1. and 2. chapters, he sheweth his loue to them warde, how that all that he spake, did, or suffered, was for their sakes, and for their saluation.

Then in the 3. 4. and 5. he prayeth the office of preaching the gospell, a boue y^e preaching of the law, & sheweth that the Gospell groweth through persecution, & through the crosse, whiche maketh a man sure of eternall lyfe: and here and there he toucheth y^e false prophets, which studied to turne the faith of the people from Christe vnto the workes of the law.

In the 6. and 7. chapters, he exhorteth the to suffer with the gospell, & to lyne as it becommeth the Gospell, and prayeth hym in the latter ende.

In the 8. and 9. chapters, he exhorteth the to helpe the poore santes that were at Jerusalem.

In the 10. 11. and 12. he inuycygeth agaynst the false prophetes.

And in the last Chapter he threatheneth them that had sinned, and not amended themselves.

A Prologue vpon the Epistle of S. Paule to the Gallatians, by W. Tyndall.



As ye read Act. 15. how certaine came from Jerusalem to Antioche, & vexed y^e disciples there, affirming y^e they coulde not be saued except they were circumcised. Euen so, after Paul had conuerted the Galathians, & coupled them to Christ, to trust in him only for the remission of synne, and hope of grace and saluation, and was departed, there came false apostles vnto the, (as vnto the Corinthians, and vnto all places where Paul had preached) and that in the name of Peter, James, and John, whom they called the hie Apostles, and preached circumcision, and

the keepyng of the law to be saued by, and minished Pauls authoritie.

To the confounding of those, Paul magnifyeth hys office and Apostleship in the two first chapters, and maketh hymselfe equall vnto the hie Apostles, and concludeth that euery man muste be iustified without deseryngs, without workes, and without helpe of the law: but alone by Christ.

And in the 3. and 4. he proueth the same with Scripture, examples and similitudes, and sheweth that the law is cause of more sinne, and byngeth the curse of God vpon vs: and iustifieth vs not, but that iustifying cometh of grace promised vs of God, through the deseryng of Christe, by whome (if we beleue) we are iustified without helpe of the workes of the lawe.

And in the 5. and 6. he exhorteth vnto the workes of loue, which follow sayth and iustifying. So that in all his Epistle, he obserueth this order. First he preacheth the damnation of the law: then the iustifying of sayth: and thirde ly the workes of loue. For on that condition that wee loue henceforth and worke, is the mercy giuen vs, or els if we will not worke the will of God henceforward, we fall from fauour, & grace: and the inheritance that is freely giuen vs for Christes sake, through our owne fault, we lose agayne.

That re- pent, are iustified through faith by Christ, and not by workes.

The law condēneth, but the be- leuyng of Gods promys iustifieth.

A Prologue vpon the Epistle of Saint Paule to the Ephesians.

In this Epistle, and namely in the three first Chapters, Paul sheweth that the Gospell & grace therof was fore- seene and predestinate of God, from before the begynnyng, and deserued through Christ, & now at the last sent forth, that all men should beleue thereon, thereby to be iustified, made righteous, liuyng and happy, and to bee deliuered from vnder the damnation of the law, and captiuitie of ceremonies.

And in the fourth he teacheth to a- uoyde traditions, and mens doctrine, and to beware of puttyng trust in any thyng saue Christ, affirmyng that he onely is sufficient, and that in him we haue all thynges, and beside him neede nothyng.

In the v. and vi. he exhorteth to ex- ercise

In sekyng any other satisfaction the Christ, we deceaue our selues.

It is the parte of a good shep- herd to v^e- ture hys lric for hys sheepe.

Tribulatio for the Gos- pell sake maketh vs sure of eter- nall life.

ercise the faith, and to declare it abroad through good workes, and to auoyde sinne, and to arme them with spiritual armour agaynst the deuill, that they might stand fast in time of tribulation, and vnder the crosse.

ned throughe the preaching of the Apostles.

In the ij. he warneth them of mens doctrine, and describeth the false Prophetes to the vttermost, and rebuketh them accordyng.

In the thyrd, he exhorteth to be frutefull in the pure sayth, with all maner of good workes one to an other, and describeth al degrees, and what their duties are.

Who so hath a pure sayth, can not but abound with good workes.

In the fourth he exhorteth to pray, and also to pray for him, and saluterly them.

The Prologue vpon the Epistle of Saint Paule to the Philippians, by W. Tyndall.

Paul prayeth the Philippians, and exhorteth them to stand fast in the true faith, and to encrease in loue. And because that false Prophetes study all wayes to impugne, and destroy true sayth, he warneth them of such worke learners or teachers of woorkes, and prayeth Epaphroditus. And all this doth hee, in the first and seconde Chapters.

Hereby are we warned that workes saue vs not. but the word, that is the promise.

Whannes rightousnes zeale or imagination with our Gods word: is obvious.

In the thyrd he reproveth faythles, and mauns rightousnes, whiche false Prophetes teach and mainteyne. And he setteth him for an ensample, howe that he him selfe had. liued in such false rightousnes, and holinesse vnruckable, that was so, that no man could complaine on him, and yet now setteth nought therby, for Christes rightousnes sake. And finally he affirmeth that such false Prophetes are the enemies of the crosse, & make their bellies their Godd, for further then they may safely and without all perill and suffering, will they not preach Christ.

A Prologue vpon the first Epistle of S. Paul to the Thesalonians, by W. Tyndall.



His Epistle did Paule write of exceeding loue and care, and prayseth them in the two first chapters, because they did receiue the Gospell earnestly, and had in tribulation and persecution, continued therein stedfastly, and were become an ensample vnto all congregations, and had thereto suffred of their own kinne, as Christ and his apostles did of Jewes, putting them thereto in mynde, how purely and godly he had lyued among them to their ensample, and thanketh God, that hys gospel had brought forth such fruite among them.

Not the receiving of the Gospell, but the continuance to the latter ende, maketh vs blessed.

A Prologue vpon the Epistle of Saint Paule to the Colosians, by W. Tyndall.



S the Epistle to the Galatians holdeth the maner and fashion of the Epistle to the Romains, bryefly comprehending all that is therein at length disputed. Euen so this Epistle soloweth the ensample of the Epistle to the Ephesians, conveying the tenour of the same Epistle with fewer wordes.

For sayth when it is preached bringeth spirit and power to fulfill the law.

In the first Chapter he praiseth them, and wissheth that they continue in the sayth, and grow perfecter therein, & the describerh he the Gospell, how that it is a wisdom that confesseth Christ to be the Lord and God, crucified for vs, and a wisdom that hath bene hyd in Christ, sence afore the beginning of the world, and now first begon to be open

In the thirde chapter he sheweth his diligence and care, lest hys so greate labor, and their so blessed a beginning should haue bene in vayne, Satan & his apostles verpyng them with persecution, and destroying their faith with mens doctrine. And therefore he sente Tymothie to them to comforte them, and strengthen them in the sayth, and thanketh God, that they had so constantly endured, and desireth God to encrease them.

He meaneth thereby lest they should fall from the worde, they had already received.

In the fourth, he exhorteth them to kepe themselves from sinne, and to do good one to another. And thereto he informeth them concerning the resurrection.

In the fifth, he writeth of the last day, that it should come sodenly, exhortyng to prepare themselves thereafter, and to kepe a good order concerning obedience and rule.

The

The Prologue vpon the second Epistle of S. Paule to the Thessalonians, by W. Tyndall.

BEcause in the fore epistle he had said y^e the last day should come sodenly, the Thessalonians thought that it should come shortly. wherefore in this Epistle he declarerth hymselfe.

And in the first chapter he comforterth them with euerlasting reward of their fayth and patience, in sufferynge for the Gospell, and with the punishment of their persecutours in euerlasting payne.

In the second he sheweth that y^e last day should not come till there were first a departing (as some men thinke) frō vnder y^e obedience of y^e Emperour of Rome, and that Antichrist should set vp hymselfe in y^e same place as god, and deceyue the vnthankfull worlde with false doctrine, and with false and lying myracles, wrought by the working of Sathan, vntill Christ should come, and slay hym with his glorious coming, and spirituall preachynge of the woide of God.

In the third, he geneth them exhortation, and warneth them to rebuke y^e idle that would not labour with their handes, and auoyde their company, if they would not amende.

A Prologue vpon the first Epistle of S. Paule to Tymothe, by W. Tyndall.

His epistle writeth S. Paul to be an ensample to all Bishoppes what they should teache, and how they should gouerne the congregation of Christe in all degrees, that it should be no nede to gouerne christes flocke with the doctrine of their owne good meanynge.

In the first Chapter he commaundeth that the bishop shall maynetayne y^e right fayth and loue, and resist false preachers, which make the lawe and woorkes equall with Christ and hys Gospell. And he maketh a shorthe conclusion of all Christes learning, whereto the law serueth, and what the ende therof is, also what the Gospell is, and setteth hymselfe for a comfortable ensample vnto all sinners, and troubled consciences.

In the second, he commaundeth to pray for all degrees, and chargeth that women shall not preache nor weare costly apparell, but to be obedient vnto the men.

In the thyrde he describerth, what maner persons the Bishop or Priest and their wyues should be, & also the Deacons and their wiues, and commēdeth it, if any man desire to be a Bishop after that maner.

In the fourth hee prophesieth, and sheweth before of the false Bishops & spirituall officers, that should aryse among the Christen people, and be, do, and preach cleane contrary to the fore described ensample, and should depart from the fayth in Christ, and forbyd to marye, and to eate certain meates, teaching to put trust therein, both of iustifying and forgiuenesse of sinnes, & also of deseruyng of eternall life.

In the fift he teacheth howe a Bishop should vse hym self toward yong and old, & concernyng widowes what is to be done, & which should be found of the common cost, and teacheth also how men should honour the vertuous Bishops and Priestes, and how to rebuke the euill.

In the sixt he exhorteth y^e Bishops to cleane to the Gospell of Christ, and true doctrine, & to auoyde vayne questions, and superfluous disputynge which geuē strife, & quench the truth, and by which also the false Prophetes get them auzhoritie, and seeke to satisfie their insatiable conetousnesse.

The Prologue vpon the second Epistle of Saint Paule vnto Timothe. W. Tyndall.

In this Epistle Paul exhorterth Timothe to go forward as he had begū, & to preach y^e Gospell with all diligence, as it neede was, seying many were fallen away, and many false spirites and teachers were sprung vp already. wherefore a Bishops part is euer to watche and to labour in the Gospell.

In the thirde and fourth he sheweth before and that notable, of the ievoudous tyme toward the end of y^e world, in which a false spiritual liuing should disceiue y^e whole world, with outward hypocrite, and apparance of holinesse, vnder which all abhominations should haue their free passage and courie, as we (alas) haue sene this prophetic of S. Paule fulfilled in our spirituall

The Pope & his Prelates are here plainly set forth, for what Christ tooled freely, the Pope did bynd it, to lose it as gayne for money.

Vertuous Bishops are worthy double hono^r.

Bishops must be vigilant in their vocation.

This hath already ben fulfilled in our spiritualitie.

Patience in persecution for Christs sake rewarded with y^e crowne of euerlasting ioy and felicitie.

Hereby haue we euident signes, that the latter day is at hand.

The office of a bishop.

unto the uttermost iote.

The Prologue vpon the Epistle of S. Paul to Titus.



This is a short Epistle, wher-
in yet is conteyned all that
is needefull for a Chyssen to
know.

What maner
a mon,
a Byshop
or Curate
ought to
be.

In the first Chapter, he sheweth
what maner a man a Byshop or Cu-
rate ought to be, that is to witte, ver-
tuuous and learned, to preach and de-
fende the Gospell, & to confounde the
doctrine of trussing in woordes and
mens traditions, whiche euer fight a-
gaynst the faith, and cary away the co-
science captiue from the freedom that
is in Christ, into the bondage of their
owne imaginations and inuentions,
as though the thynges should make a
man good in the sight of God, whiche
ate to no profite at all.

In the secōd he teacheth all degrees,
old, young, men, womē, maisters and
seruautes, how to behaue the selues,
as they which Christ bought with his
bloud, to be his proper, or peculiar peo-
ple, to glorifie god with good workes.

In the thyrd, he teacheth to honoure
tempozall rulers, and to obey the, and
yet byngeth to Christ agayne, and to
the grace that hee hath purchased for
vs, that no man should thinke that the
obedience of Princes lawes, or any o-
ther woorde, should iustifie vs before
God. And last of all he chargeth to a-
uoyde the company of the stubburne,
and of the hereticke.

Good
besides
please god,
so farre
soorth as
they are ap-
plied to the
kepping of
the com-
maunde-
ments, but
Christ onely
iustifieth

A Prologue vpon the E- pistle of Saint Paule vnto Phi- lemon, by W. Tyndall.



In this Epistle S. Paule
sheweth a godly ensam-
ple of Chyssen loue. Here
in we see how Paule taketh
poore Onesimos vnto
him, and maketh intercessio for him
vnto his master, and helpeth him with
all that he may, and behaueth him like
none other wise then as though he him-
self were the sayd Onesimos, whiche
thyng yet he doth not with power and
authoritie, as hee well might haue
done: but putteth of all authoritie, and
whatsoeuer he might of right do, that
Philemon might do likewise toward
Onesimos, and with great mekenesse
and wisdom, teacheth Philemon to
see his dutie in Christ Iesu.

The Prologue vpon the first Epistle of Saint Peter, by William Tyndall.



This Epistle dyd S. Peter
write to the heathen that
were conuerted, and exhorteth
them to stand fast in the
faith, to grow therein, and

to be perfect through all maner of suf-
fering, and also good workes.

In the first he declareth the iustifi-
ng of fayth through Chysses bloud,
and comforteth them with the hope of
the lyfe to come, and sheweth that we
haue not deserued it, but that the pro-
phetes prophesied it should be geuen
vs, & as Christ which redeemed vs out
of synne, and all vncleannesse is holy,
so he exhorteth to lead an holy conuer-
sation, & because we be richly bought,
and made heyres of a riche inheritace,
to take hede that we lose it not agayn,
through our owne negligence.

In the 2. Chapter, he sheweth that
Christ is the foundation, and hed cor-
ner stone, wheron all are built through
fayth, whether it be Jew or Gentile, &
how that in Christ they are made prie-
stes, to offer themselves to God (as
Christ dyd hymselfe) and to slea the
lustes of the fleshe, that fyght againste
the soule. And first he teacheth them in
generall to obey the worldly rulers, &
than in special he teacheth y seruantes
to obey their maisters be they good or
badde, and to suffer wrong of them, as
Christ suffred wrong for vs.

In the 3. he teacheth the wiues to o-
bey their husbands, ye, though they
be vbeleuers, and to apparell them-
selues godly, and as it becommeth ho-
lynes. And herto that the husbands
suffer, and beare the infirmity of their
wpyues, and lyue accordyng to know-
ledge with them. And than in generall
he exhorteth them to be soft, curteous,
patient, and frendly one to another,
and to suffer for righteconsnesse, after
the ensample of Christ.

In the 4. he exhorteth to flye synne,
and to tame the fleshe with sobernesse,
watching, and prayer, & to loue ech o-
ther, and to know that all good gifies
are of God, & euery man to helpe his
neighbour, with such as he hath recei-
ued of God, and finally not to won-
der, but to reioyce though they muste
suffer for Chysses names sake, seeing
as they be here partakers of hys afflic-
tions, so shall they be partakers of his
glozy to come.

Christ is
all to a
Chyssen
man.

He ought
to rule
they
wiues
with gods
word.

To watch
is not onely
to abstaine
from slepe,
but also to
auoyde all
occasions
that may
drowe vs
to sinne.

In the 5. he teacheth the bishops & priestes how they should lyue and fede Christes flocke, and warneth vs of the deuil, whiche on euery side lyeth in wayte for vs.

A Prologue vppon the second Epistle of S. Peter, by William Tyndall.



In this Epistle was written agaynst the whiche thought y^e christen faith might be idle, and without workes, when yet the promise of Christ is made vs vpon that condition, that we henceforth worke the will of God, and not of the flesh. Therefore he exhorteth them to exercise themselves diligently in vertue and all good workes, thereby to be sure that they haue the true faith, as a man knoweth the goodnes of a tree by hys fruite. Then he commendeth and magnifieth the gospel, & wil- leth that men harken to that only, and to mens doctrine not at all. For as he sayth, there came no propheticall scripture by the will of man, but by the will of the holy ghost, which onely know- eth the will of God: neither is any scripture of private interpretation, that is to say, may be otherwise expounded them agreyng to the open places, and generall articles, & to the covenantes of god, and all the rest of the scripture.

And therefore in the second, he warneth them of false teachers, that should come, and throughe preaching confidence in false workes, to satisfie their couetousnesse withall, shoulde denye Christ, which he threatneth with the terrible examples. With the fall of the angels, the floude of Noe, and ouerthrowyng of Sodom and Gomorre, and so describeth them with their insatiable couetousnes, pryde, stubborn- nes and disobedience to all temporall rule and authoritie, with their abhor- minable whoredome, and hypocrisie, that a blinde man may see, that he propheticd it of the Popes holy spiritual- tie, which denoured the whole worlde with their couetousnes, liuyng in all lust and pleasure, and raigning as ten porall tyrantes.

In the third he sheweth that in the latter dayes, the people through unbeli- eife, and lacke of feare of the iudge- ment of the last day, shall be euen as Epicures, wholly geuen to the flesh.

which last day shall yet surely & short- ly come sayth he: for a thousand yeres, and one day is with God all one. And he sheweth also how terrible that day shall be, & how sodenly it shall come, & therefore exhorteth all men to loke ear- nestly for it, and to prepare themselves agaynst it with holy conuersation, and godly liuyng.

Finally, the first chapter sheweth how it shold go in the tyme of the pure and true Gospell. The second, how it should go in the tyme of the Pope and mens doctrine. The third, how at the last men shoulde beleue nothyng, nor feare God at all.

The con- dition of the worlde shall waxe worse and worse.

The Prologue vppon the three Epistles of S. Iohn, by William Tyndall.

In this first Epistle of Saint Iohn, is contayned the doc- trine of a verie Apostle of Christ, and ought of right to follow hys Gospell. For as in his gos- pell he setteth out the true saythe, and teacheth by it only all men to be saued, and restored vnto the fauour of God agayne, euen so here in this Epistle, he goeth agaynst them, that boaste them- selues of sayth, and yet continue with- out good workes, and teacheth many wayes, that where true sayth is, there the workes tary not behinde, and con- trary that where the workes followe not, there is no true sayth, but a false imagination and vtter darkenes.

Where a true sayth is, there are also good workes.

And he writeth soe agaynst a secte of heretikes, which then began to des- ny that Christ was come in the flesh, and calleth the very Antichristis, which sect goeth now in her full swinge. For though they deny not openly with the mouth, y^e Christ is come in y^e flesh, yet they deny it in y^e hart wth their doctrine & liuyng. For he that wil be iustified, & saued through his owne workes, the same doth as much as he that denyed Christ to be come in flesh, seyng that Christ came only therefore in the flesh, that he should iustifye vs, or purchase vs pardon of our synnes, byng vs in the fauour of God agayne, and make vs heyres of eternal life, with his workes only, and with his bloodsheddyng, without, and before all our workes.

Christes blood purchaseth forgiveness of sinnes, and not mans workes.

So fighteth this epistle both agaynst them that will be saued by their owne good workes, and also agaynst them that wyll be saued by a sayth, that hath

As god re- specheth not in the dede it selfe, so doth he not in an idle sayth with- out workes

Good work- kes are a shew of our sayth, as the fruite is of the tree.

The prophe- sies of the popes spi- ritualtie.

no lust to do workes at all, and kepeth vs in y^e middle way, that we beleue in Christ to be saued by his workes only, and then to know that it is our duty for that kyndnes, to prepare oure selues to doe the commaundement of God, and to loue euery man his neighbour, as Christ loued hym, sekyng with our owne workes Gods honour and our neighbours wealth only: and trusting for eternall lyfe, and for all that God hath promised vs for Christes sake.

The two last Epistles though they be short, yet are goodly culsamples of loue and fayth, and do sauour of the spirite of a true Apostle.

A Prologue vpon the Epistle of Saint Paule to the Hebrewes, by William Tyndall.



Whether this were Paules Epistle or no great learned men haue doubted.

about this epistle hather ben much doubting & that among great learned men, who should be the authour thereof diuers affirmyng that it was not Paules, partly because the style so disagreeeth, and is so unlike hys other Epistles, and partly because it standeth in the second Chapter, this learnyng was confirmed to vs ward: that is to say, taught vs by them that heard it them selues of the Lord. Now Paule testifieth Gala. 1. that he receyued not his Gospell of man, nor by mā, but immediately of Christ, and that by reuelation. wherfore say they, seing this man confesseth that hee receiued his doctrine of the Apostles, it can not be Paules, but some Disciple of the Apostles. Now whether it were Pauls or no I say not, but permit it to other mens iudgementes, neither thinke I it to be an Article of any mans fayth, but that a man may doubt of the authour.

Moreouer, many there hath bene which not onely haue denyed this Epistle to haue bene written by any of the Apostles, but haue also refused it all together as no Catholicke or godly epistle, because of certaine textes written therein. For first he sayth in the first it is impossible that they whiche were once lighted, and haue tasted of the heavenly gift, and were become partakers of the holye ghoste, and haue tasted of the good worde of God, and of the power of the worlde to come, if they fall, shoulde bee renewed agayne to

Some deny it to haue bene written by anye Apostle, and refuse it as not Catholike.

repentance or conuersion. And in the tenth it sayth: if we sinne willingly after we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for iudgement, and violent fyre whiche shall destroy the aduersaries. And in the xij. it saith, that Esau found no way to repentance or conuersion, no, though he sought it with teares. whiche textes say they, sound: that if a man sinne any more after he is once Baptised, he can be no more forgiven, and that is contrary to all the Scripture, and therefore to be refused to be Catholicke and godly.

Unto whiche I aunswere: if we should denye this Epistle for those textes takes, so should we deny first Mathew, which in his xij. Chapter affirmeth that he which blasphemeth the holy Ghost, shall neither be forgiven here, nor in the world to come. And then Marke, which in his thyrd Chapter sayth, that he that blasphemeth the holy Ghost, shall neuer haue forgiveness, but shall be in daunger of eternall damnation. And thirde Luke, which saith there shall be no remission to him that blasphemeth in the spirit of God. Moreouer John in his first Epistle saith, there is a sinne vnto death, for which a man should not pray. And ij. Pet. ij. saith if a man be fled from the uncleannesse of the world through the knowledge of our Saviour Iesus Christ, and then be wrapt in agayne, his ende is worse then the beginnyng, and that it had better for him neuer to haue knowen the truth. And Paule ij. Ti. ij. curseth Alexander the Coppersmith, desiring the lord to reward him accordyng to his deedes. whiche is a signe that either y^e Epistle should not be good, or that Alexander had sinned past forgiveness, no more to be prayed for. wherfore, seying no Scripture is of private interpretation, but must be expounded accordyng to the generall Articles of our fayth, and agreeable to other open and euident textes, & conficined or compared to lyke sentences, why should we not vnderstand these places with like reuerence as we do the other, namely when all the remnaunt of the Epistle is so godly, & of so great learnyng?

The first place in the vij. Chapter, will no more then that they which know the truth, and yet willingly refuse the light, and chuse rather to dwell in darkenes, and refuse Christ, & make

A solution of the former doubts

This not to be denied to be Paules Epistle.

a mocke of him (as y Pharissies, which whe they were ouercome with Scripture & miracles, y Christ was the very Messias, yet had they such lust in iniquitie that they forsoke him, persecuted him, snew him, and did all the shame that could be imagined to him) can not bee renewed (εἰς μετάνοιαν) sayth the Greeke, to be conuerted: that is to say, such malicious vnkynndesse, which is none other, then the blaspheming of the holy Ghost, deserueth that the spirite shall neuer come more at them to conuerte them, whiche I beleue to be as true, as any other text in all the Scripture.

And what is ment by that place in the tenth Chapter, where he sayth, if we sinne willingly after we haue receiued y knowledge of the truth, there remaineth no more sacrifice, for sinne is declared immediatly after. For he maketh a comparison betwene Moyses and Christ, saying: if he which despised Moyses law dyed without mercy, how much worse punishment is he worthy of, that treadeth the sonne of God vnder foote, and counteth the blood of the couenaunt, by which blood he was sanctified, as an vnholy thyng, & blasphemeth the spirite of grace? By which wordes it is manifest that he meaneth none other by the fore wordes, then the sinne of blasphemy of the spirite.

For them that sinne of ignorance or infirmitie, there is remedy, but for him that knoweth the truthe, and yet willingly yeldeth him selfe to synne, & conscribeth vnto the lye of sinne with soule and body, & had rather lye in sin, then haue his popsoned nature healed, by the helpe of the spirite of grace, and maliciously persecuteth the truth, for him I say there is no remedy, the way to mercy is locked vp, and the spirite is taken from him, for his vthankfulness sake no more to be geuen him. Truthe it is, if a mā can turne to God and beleue in Christ, he must be forgiven how deepe soeuer he hath sinned: but that wil not be without the spirite, and such blasphemers shall no more haue the spirite offered them. Let euery man therefore feare God, and beware what he yeld not him selfe to serue sinne, but how oft soeuer he sinne, let him be gynn agayne and fight a freshe, and no doubt he shall at the last ouercome, and in the meane tyme, yet be vnder mercy for Christes sake, because his hart worketh, and would fayne be loused from vnder the bondage of sinne.

Mercy is locked vp from him which wilfully yeldeth his body to sinne.

And there it sayth in the .xij. Esau founde no way (εἰς μετάνοιαν) to bee conuerted and reconciled vnto God, and restored vnto his birth right agayn, though he sought it with teares, that text must haue a spirituall eye. For Esau in selling his birthright, despised not onely that tempoꝛall promission, that he should haue bene Lord ouer all his brethren, and kyng of that countrey: but he also refused the grace and mercy of God, and the spirituall blessing of Abraham and Isaac, and all y merry that is promised vs in Christ: which should haue bene his seede. Of this ye see that this Epistle ought no more to be refused for holy, godly, and Catholicke, then the other autentike Scriptures.

Now therefore to come to our purpose agayne, though this Epistle (as it sayth in the sixt) lay not the grounde of the fayth of Christ, yet it buildeth cunningly thereon pure gold, siluer, and precious stones, & proueth the Priesthode of Christ with Scriptures inuincible. Moreover, there is no worke in all the Scripture, that so playnly declareth the meanyng and significatiōs of the sacrifices, ceremonies, and figures of the old Testament, as this Epistle: in so much that if wilful blindness, & malicious malice were not the cause, this Epistle onely were enoughe to weede out of the hartes of the papistes, that cankered heresie of iustifying of workes, concerning our Sacraments, ceremonies, and all maner tradicions of their owne inuention.

And finally in that ye see in the tenth that he had bene in bondes, and prison for Christes sake, & in y he so mightely diuiceth all to Christ to be lauded thorough him, and so cared for the flocke of Christ that he both wrote and sent, where hee heard that they begon to faynte, to comforte, courage, & strength them with the word of God, and in that also that he sent Timothe, Pauls Disciple, both vertuous, well learned, and had in great reuerence, it is easy to see that he was a faythfull seruant of Christes, and of the same doctrine that Timothe was of, yea, and Paule hym selfe was of, and y he was an Apostle or in the Apostles tyme, or nere thereunto. And seyng the Epistle agreeth to all the rest of the Scripture (if it be indifferently looked on) why should it not bee authoritic and taken for holy Scripture?

No place in the scripture, so plainly describeth the significations & figures of the olde Testament, as this epistle doth.

This epistle for that it agreeth with the rest of the scripture ought to be of equal authoritie with the other.

The Prologue vpon the Epistle of S. James, by W. Tyndall.



Thoughe this Epistle were refused in the old tyme, and denyed of many to be the epistle of a very Apostle, and though also it laye not the foundation of the fayth of Christe, but speaketh of a general fayth in god, neyther preacheth his death and resurrection, either the mercy that is layde vp in store for vs in him, or euerlasting covenant made vs in his blood, which is the office, and duety of a very apostle, as Christ sayeth: John 15. ye shall testifie of me: yet because it setteth vp no mans doctrine, but cryeth to keepe the law of God, & maketh loue which is without parcialitie the fulfilling of the law, as Christ and all the Apostles did, and hath thereto many good and godly sentences in it: and hath also nothing that is agreeable to the rest of the scripture: if it be looked indifferently on, me thinketh it ought of right to be taken for holy scripture. For as for that place for which happely it was at the beginning refused of holy men (as it ought, if it had meant as they toke it, and for which place onely, for the false vnderstanding, it hath bene chiefly receiued of the Papistes) yet if the circumstances be well pondered, it wyll appeare that the authours intent was farre otherwise then they toke for.

For where he saith in the 2. chapter, sayth without dedes is dead in it self, he meaneth none other thyng, then all the scripture doth: how that that sayth which hath no good dedes following, is a false sayth, and none of that sayth iustificieth, or receyuethe forgiveness of sins. For God promised the only forgiveness of theyr sinnes onely, whiche turne to God to keepe his lawes. wherfore they that purpose to continue still in synne, haue no part in that promise, but deceyue themselves if they helue that God hath forgiven them their olde synnes for Christes sake. And after when he sayth, that a man is iustificed by dedes, and not of faith onely, he will no more, then that faith doth not iustify euery where, that nothyng iustificieth saue sayth. For dedes also do iustify. And as sayth only iustificieth before God, so do dedes onely iustify before the world, whereof is mough spo-

ken, partly in y^e Prologue on Paul to the Romaynes, and also in other places. For as Paule affirmeth, Rom. 2. that Abraham was not iustificed by workes before God, but by fayth only as Gen. beareth record, so wil James that dedes onely iustificed hym before the world, and saith wrought with his dedes: that is to say, sayth wherwith he was righteous before God in the hart, did cause hym to worke the wyll of God outwardly, wherby he was righteous before the worlde, and wherby the worlde perceiued that he belened in God, loued and feared God. And as Heb. 11. y^e scripture affirmeth that Raab was iustificed before God through fayth, so doth James affirme that through workes, by whiche she sheweth her fayth, she was iustificed before the world, and it is true.

And as for the Epistle of Judas, though men haue, and yet do doubt of the authour, and thoughe it seeme also to be drawne out of the second Epistle of S. Peter, and thereto alleageth scripture that is no where founde, yet seeing the matter is so godly, and agreeing to holy Scripture, I see not but that it ought to haue the authoritie of holy Scripture.

An exposition vpoⁿ certaine wordes, and phrases of the new Testament.

Infernus and Gehenna differ much in significatio, though we haue none interpretatioⁿ for either of the, the this English word Hell: for Gehenna signifieth a place of punishment: but Infernus is taken for any inauer of place beneth in the earth, as a grane, sepulchre, or a caue.

Hell it is called in Hebrue the valley of Hennon, a place by Ierusalem, where they burnt their children in fyre, vnto the Idoll Moloch, and is vsurped, and taken now for a place where the wicked, and vngodly shalbe tormented both soule and body, after the generall iudgement.

Seue rounne to the wrath of God: Rom. 12. wrath is there taken for vengeance, and the meanyng is: let God auenge either by himselfe, or by the officers that beare hys rounne.

There tary and abide till ye go out. It is Marke the 6. chap. whersoever ye enter into an house, there abide tyll

This epistle is to be taken as holy scripture.

The papistes alleage this text for their purpose, though misunderstanding the same.

fayth onely iustificed

ye go out thence: And Luke. 9. it is. Into whatsoever house ye enter, there tarry, and go not out thence, that is to say, whosoever receiveth you, there abide as long as you are in the citie, or to wine: and go not shamefully a begging from house to house, as fridts doe.

Dust, shake of the dust of your feete. Math. 10. why are they commaunded to shake of the dust? for a witness sayth Luke, that that dedde may testifye against them, in the day of iudgement, that the doctrine of saluation was offered for them, but they would not receyue the: ye see also that such lectures and ceremonies, haue greater power with them, the haue bare wordes one

ly, to moue the harte, and to stirre vp sayth, as do the laying on of handes, & annointyng with oyle, &c.

Hypocrites can ye discern the face of heauen, and not discern the signe of the tymes? that is to say, they could iudge by the signes of the skye what weather should follow, but they could not know Chryste by the signes of the Scripture, and yet other signes might not be geuen them.

He that sayth he knoweth Christ, & keepeth not his commaundementes is a lyar. To knowe Christ is to beleue in Christ: Ergo, he that keepeth not the commaundementes, beleueth not in Christ.

¶ The end of such Prologues of the old Testament, and new Testament, as were made by William Tyndall.

¶ The parable of the wicked Mammon, published in the year 1527. the 8. of May, by William Tyndall.

¶ That sayth the mother of all good workes iustificieth vs, before we can bryng forth any good worke: as the husband marieth his wyfe before he can haue any lawfull children by her. Furthermore, as the husband marieth not his wyfe, that she should continue vnfruitfull as before, and as she was in the state of virginitie (wherin it was impossible for her to beare fruite) but contrariwise to make her fruitfull: euen so sayth iustificieth vs not, that is to say, marieth vs not to God, that we should continue vnfruitfull as before, but that he should put the seede of his holy sprite in vs (as S. Iohn in his first Epistle calleth it) and to make vs fruitfull. For sayth Paul, Ephe. 2. By grace are ye made safe through fayth, and that not of your felues: for it is the gifte of God, and commeth not of the workes, lest any man should boast himselfe. For we are his workmanship created in Christ Iesu vnto good workes, which God hath ordeyned that we should walke in them.

William Tyndale other-
wyse called Hitchens to
the Reader.



W'ace and peace with all manner spirituaill feeling and liuyng, worthy of the knowledge of Christ, be wyth the reader, & with all that trust the word of God, Amen.

The cause why I set my name before this little treatise, and haue not rather done it in the new testament, is, that then I followed the counsel of Christ which exhorteth men. Math. 6. to doe their good deedes secretly, and to be contente with the conscience of well doying, and that God seeth vs, and patiently to abyde the reward of the last day which christ hath purchased for vs: & now would I sayne haue done likewise,

but am I compelled otherwise to do.

while I aboade, a faythfull companion which now hath taken another voyage vpon him, to preach Christ where (I suppose) he was neuer yet preached (God which put in hys hart thether to go, sende his spirit with hym, comforte hym and bypnyng hys purpose to Gods effecte) one William Koye, a man somewhat crafty, when he commeth vnto new acquayntance, and before he be through knowne, and namely, when all is spent, came vnto me, and offered hys helpe. As long as he had no money, somewhat I could rule hym, but as soone as he had gotten hym money, he became lyke hymselfe agayne. In such cheicse I sufferd all thynges tyll that was ended, which I coulde not doe alone without one, both to write, and to helpe me to copare the textes together. When that was ended, I toke my leaue and bade hym farewell for our two yeres, and as uen say, a day longer. It-

William
Koye a
false Dis-
ple.

The cause
why W.
Tyndall
put his
name to
some booke
& left it out
in some.

ter we were departed he went, and gate him new frendes, which thyng to doc, he passeth all that euer I yet knew. And there, when he had stozed hym of money, he gate hym to Argentine, where he professed wonderfull faculties, & maketh boast of no small things. A yere after that, and now xj. monthes before y printing of this woꝝke, came one Jerome a brother of Grenawich wozmes to Argentine, saying y he intended to be Christs Disciple another whyle, & to kepe (as nyce as God would geue him grace) y profession of hys baptisme, & to get hys lyping with his hades, & to lyue no longer idly, & of the sweate and labour of thole captiues, whiche they had taught, not to beleue in Chryste, but in cut shooes, and russet coats. which Jerome with all diligence I warned of Ropes boldnes, & exhorted him to beware of hym, & to walke quietly, and wyth all patience & long suffering, accordyng as we haue Chryst & hys Apostles, for an ensauple, which thyng he also promysed me.

Deuerthelesse whē he was coumpyng to Argētine, Willia Rōpe (whose tounge is able not onely to make fooles starke mad, but also to deceaue the wisest that is at the first sight and acquaintaunce) gate hym to hym, and let hym a woꝝke, to make rymes, while he hym selfe translated a Dialogue out of Latin into Englishe, in whose Prologue he promyseth moze a great deale, then I feare me he will euer pay. Paule sayth, 2. Timo. 2. The seruauit of the Lord must not strine, but be peaceable vnto all men, and ready to teach, & one that can suffer the cuill with mekenesse, and that can informe them that resist: if God at any tyme will geue them repentaunce for to know the trouth. It becommeth not then the Loydes seruauit to vse rayling rymes, but Gods woꝝde, which is the right weapōn to slay sinne, vice & all iniquitie. The Scripture of god is good to teach, and to improue, 2. Timo. 3. 2. Thess. 2. 2. Cor. 10. The weapons of our warre are not carnall thynges (sayth he) but mighty in God to cast downe strong holdes, and so forth, that is, to destroy high buildyngs of false doctrine. The woꝝd of God is that day wherof Paul speaketh, 1. Cor. 13. which shall declare all thing, & that fire which shall try euery mans woꝝke, and consume false doctrine: with that woꝝd ought men sharply to fight, and not to rāple with footishe rymes. Let it not offende thee, that some walke inordinatly, let not the wickednes of Judas, cause thee to despise the doctrine of his fellowes. No man ought to thinke that Stephen was a false preacher, because that Nicolas whiche was chosen fellow with hym (Act. vi.) to minister vnto the widowes, fell after into great heresies, as his stoꝝies make mention. Good and euill go alwayes together, one cā not be knowen without the other.

Jerome a brother of Grenawich

2. Timo. 2.

2. Timo. 3.

2. Thess. 2.

2. Cor. 10.

1. Cor. 13.

Actes. 6.

Antechrist what it is.

Marke this also aboute all thynges, that Antechrist is not an outward thyng, that is to say, a man that should sodely appere with wonders, as our fathers talked of hym. No verely, for Antechrist is a spirituall thyng.

And is as much to say as agaynst Chryst, & is, one that preacheth false doctrine contrarie to Chryst. Antechrist was in the old Testament and fought with the Prophetes, he was also in the tyme of Chryst, & of the Apostles, as thou redest in the Epistles of Iohn, and of Paule to the Corinthians, and Galathians, and other Epistles. Antechrist is now & shall (I doubt not) endure till the woꝝldes ende. But his nature is (when he is vttered and ouercome with the woꝝde of God) to go out of the playe for a season, and to disguise hymselfe, and then to come in agayne with a new name, and new rayment. As thou seest howe Chryst rebuketh the Scribes, and the Pharises in the Gospel (which were very Antechristes) saying, wo be to you Pharises, for ye robbe widowes houses, ye praye long prayers vnder a colour, ye shut vp the kingdom of heauē, & suffer the not y would, to enter in, ye haue taken away the kepe of knowledge, ye make men breake Gods commaundementes with your traditions, ye bequile the people with hypocrite and such like. Which thynges all our prelates do, but haue yet gotten them new names, and other garments, and are otherwyle disguised. There is difference in the names betwene a Pope, a Cardinall, a bishop, and so forth, and to say a Scribe, a Pharisey, a senour and so forth: but the thyng is all one. Euen so now when we haue vttered hym, he wyll change hymselfe once moze, and turne hymselfe into an angell of lycht, 2. Cor. 11. Read the place I exhorte thee, what I deuer thou art that redest this, and note it well. The Jewes loke for Chryst, and he is come xv. hundred yeres agoe, and they not ware: we also haue looked for Antechrist, and he hath raigned as long, and we not ware: and that because epyther of vs looked carnally for hym, and not in the places where we ought to haue sought. The Jewes had found Chryst verily, if they had sought hym in the lawe and the Prophetes, whether Chryst sendeth them to seke: Iohn 5. We also had spied out Antechrist long ago, if we had looked in the doctrine of Chryst, & hys apostles, where, because y beast seeth him liue now to be sought for, he roareth, and secketh new holes to hyde hymselfe in, & chaungeh hymselfe into a thousand fashions with all maner wilfulness, falshode, suttletie & craft. Because that hys excommunications are come to lycht, he maketh it treason vnto the kyng, to bee acquainted with Chryste. If it treason Chryste, & they may not raigne together, one hope we haue that Chryst shall liue euer. The olde Antechristes brought Chryst vnto Pilate, saying by our lawe he ought to die, and whē Pilate badde them iudge hym after their lawe, they answered, it is not lawfull for vs to kyll any man, whiche they dyd to the intent that they whiche regarded not the shame of their false excommunications, should yet feare to confesse Chryst, because that the temporall woꝝd had condemned hym. They do all thyng of a good zeale they say, they loue you so well, that they had rather burne you, then y you should haue fellowship w Chryst. They are icalous ouer you amisse (as sayth S. Paul Gal. iij.) They would deuide you from Chryste and his holy Testament, and

Scribes & Pharises were very Antechristes.

The properties of Antechrist.

1. Cor. 11.

Antechrist hath bene among vs a lōg tyme.

Iohn. 5.

Antechrist accompeeth to bee acquainted w Chryst.

Gala 4.

wyne you to the Pope, to beleue in his Testament and promises. Some man will aske (peraduenture) why I take the labour to make this worke, in as much as they will burne it, seying they burnt the Gospell, I answered, in burnyng the new Testament they dyd none other thyng then that I looked for, no more shall they do, if they burne me also, if it be Gods will it shall so be.

Further thelesse, in translating of the Testament I dyd my dutie, and so doe I now, and will doe as much more as God hath ordeined me to do. And as I offered that, to all men to correct it; who soeuer could, euen so do I this. who soeuer therfore readeth this, compare it vnto the Scripture. If Gods word beare recorde vnto it, and thou also feelest in thine hart, that it is to be of good comfort and geue God thanks. If Gods word condemne it, then hold it accursed, and so doe all other doctrines. As Paule comseleth his Galatians. Beleue not euery spyte sodenly, but iudge the by the word of God, whiche is the trial of all doctrine and lasteth for euer. Amen.

The Parable of the wicked Mammon.

Luke. 16.



Here was a certain rich man, whiche had a steward that was accused vnto hym that hee had wasted his goodes. And called hym, and sayd vnto him. How is it that I heare this of thee? Geue accountes of thy stewardshyp. For thou mayst be no longer my steward. The steward sayd with in him selfe. What shall I do? for my master will take away fro me my stewardshyp. I can not digge, and to begge, I am ashamed. I wote what to doe, that when I am put out of my stewardshyp, they may receaue me into their houses.

Then called he all his masters detters, and sayd vnto the first, how much owest thou vnto my master? And he sayd, an hundred tonnes of oyle, and hee sayd to hym: take thy bill, and sit downe quickly, and write fiftie. Then sayd he to an other, what owest

thou? And he sayd, an hundred quarters of wheate. He sayd to hym. Take thy bill, and write foure score. And the Lord commended the vniust steward, because he had done wisely. For the children of this world, are in their kynde, wiser then the children of light. And I say also vnto you, make you frendes of the wicked Mammon, that when ye shall haue neede, they may receaue you into euerlastyng habitations. Luke. xvi. Chapter.

For as much as with this, & diuers such other textes, many haue inforced to draw the people from the true faith, & from puttyng their trust in the truth of Gods promises, and in the merites and deseruyng of his Christ our Lord, and haue also brought it to passe (for many false Prophetes shall arise and deceaue many, and much wickednes must also be, sayth Christ Math. xxiii. And Paul sayth. ij. Timo. iij. Euill men and deceauers shall preuaile in euill, while they deceaue, and are deceaued them selues) and haue taught them to put their trust in their owne merites, and brought them in belese, that they shalbe iustified in the sight of God, by the goodnesse of their owne workes, & haue corrupt the pure word of God, to confirme their Aristotle with all. For though that y^e Philosophers, & worldly wisemen were enemyes aboue all enemyes to the Gospell of God, and though the worldly wisdomes can not comprehend the wisdomes of God, as thou mayst see. i. Corint. i. and. ij. And though worldly righteousnes can not be obedient vnto the righteousnes of God. Rom. 7. Yet what so euer they read in Aristotle, y^e must be first true. And to mainteine that, they rent and tare the Scriptures with their distinctions, and expounde them violently contrarie to the meanyng of the text, and to the circumstaunces that go before and after, and to a thousand cleare and euident texts. wherfore I haue taken in hand to expounde this Gospell, & certaine other places of the new Testament, and (as far forth as God shall lende me grace) to bring the Scripture vnto the right sence, and to digge agayne the welles of Abraham, &. iij. and

Math. 24
2. Timo. 3

1. Cor. 1
and. 2.

Roma. 10.

and to purge & cleanse the of the earth of worldly wisdom, where with these whilistenes haue stopped them. whiche grace graunt me God, for the loue that he hath vnto his sonne Iesus our Lord, vnto the glory of his name. Amen.

Faith onely iustificeth
Roma. 1.
That sayth onely before all workes and without all merites, but chri- sties onely, iustificeth and setteth vs at peace with God, is proued by Paul in the first chapter to the Roma. I am not ashamed (sayth he) of the Gospell, that is to say, of the glad tidings and promises which God hath made, and sworne to vs in Christ. For it (that is to say the gospell) is the power of god vnto saluation, to all that helcuc. And it followeth in the foresayd chapter, yf iust or righteous must liue by faith.

Faith bringeth lyfe.
The law bringeth death.
1. Cor. 3.
For in the sayth which we haue in Christ, and in Gods promises fynde we mercy, lyfe, fauour and peace. In the law we fynde death, damnation, & wrath: mozeouer, the curse and vengeance of God vpon vs. And it (that is to say, the lawe) is called of Paul, 2. Corin. 3. the ministracion of death and damnation. In the lawe we are proued to be the enemyes of God, and that we hate him. For how can we be at peace with God and loue hym, seing we are conceiued, and borne vnder the power of the deuill, and are his possession and kingdome, his captiues and bondmen, and ledde at his wyll, & he holdeth our hartes, so that it is impossible for vs to consent to the wil of God, much moze is it impossible for a man to fulfill the lawe of his owne strength and power, seyng that we are by birth and of nature, the heires of eternall damnation. As sayth Paul E- phe. 2. we (sayth he) are by nature the children of wrath. whiche thyng the lawe doth but viter onely, and hel- peth vs not, yea requireth impossible thynges of vs. The lawe when it commaundeth that thou shalt not lust, genneth thee not power so to doe, but damnethe thee, because thou canst not doo.

The Gos- pelt is the ministratio of righte- ousnes.
If thou wilt therefore bee at peace with God, and loue him, thou must turne to the promises of God, and to y Gospell, which is called of Paul in the place before rehearsed to the Corinthe- ans, the ministracion of righteousnes, and of the spirite. For sayth bringeth pardō, and forgiveness freely purcha- sed by Christs blood, and bringeth also the spirite, the spirite looseth the bon-

des of the deuill, and setteth vs at li- bertie. For where the spirite of the Lord is, there is libertie sayth Paul in the same place to the Corintheians, that is to say, there the harte is free, and hath power to loue the will of God, & there the hart mourneth that he cannot loue enough. Now is that consent of y hart vnto the law of God eternall life, yea, though there bee no power yet in the members to fulfill it. Let every man therefore (accordyng to Pauls coun- cell in the 6. chapter to the Eph.) arme himselfe with y armour of god, that is, to vnderstand, with gods promises, & aboute all thing (sayth he) take vnto you the shield of sayth, wherewith ye may be able to quench all the fierye dartes of the wicked, that ye may be able to resist in the euill day of tempta- tion, and namely at the houre of death.

See therefore thou haue Gods pro- mises in thyne hart, and that thou be- leue them without waueryng: & when temptation ariseth, and the deuill lay- eth the law, & thy dedes agaynst thee, aunswere him, with the promises, and turne to God and confesse thy selfe to hym, and say it is euen so, or els howe could he be mercifull? but remember that he is the God of mercy, & of truth, and cannot but fulfill his promises. Al- so remember that his sonnes blood is stronger then all the synnes and wic- kednes of the whole world, and there- with quiet thy self, and therunto com- mit thy selfe, and blesse thy selfe in all teinytation (namely, at the houre of death) with that holy eadde. Or els pe- richest thou, though thou hast a thou sand holy candels about thee, a C. ton of Holy water, a shipfull of pardones, a clothe lacke full of fricers coates, and all the ceremonies in the world, and al the good workes, deseruings and me- rites of all the men in the worlde, bee they or were they neuer so holy, Gods worde onely lasteth for euer, and that which he hath sworne, doth abide, whē all ocher thynges perish. So long as thou findest any consent in thyne hart vnto the law of God, that it is righte- ous and good, and also displeasure that thou canst not fulfill it; dispayre not, neither doubt, but that Gods spirite is in thee; and that thou art chosen for Christes sake, to the inheritaunce of e- ternall lyfe.

And agayne, Roma. 3. we suppose that a man is iustificed through sayth, without the deedes of the laye. And liætwyse Roma. 4. we say y sayth was

*
Blesse the deuill with the shield of sayth.

*
Faith is y holy candis wherewith we must blesse our selues at y last houre.

*
Roma. 3.
Roma. 4.

reckoned to Abraham for righteousness. Also Romaynes. v. sayng that we are iustificed through sayth, that we are at peace with God. Also Roma. 10. with the hart doth a man belene, to be made righteous. Also Gal 3. Receiued ye the spirite by the deedes of the law, or by hearyng of the sayth? Doth he which ministrerth the sprite vnto you, & worketh miracles among you, do it of the deedes of the law, or by hearyng of sayth? Euen as Abraham beleneu god, & it was reckoned to hym for righteousness. Understand therfore (saith he) that the children of sayth are the children of Abraham. For the Scripture saith before, that God would iustify the heathen or Gentiles by sayth, & shewed before glad tidings vnto Abraham, in thy seide shall all nations be blessed. wherfore they which are of sayth are blessed, that is to witte, made righteous with righteous Abraham. For as many as are of the deedes of the law, are vnder curse. For it is writen, saith he: Cursed is euery man that continueth not in all thinges, which are writen in the booke of the lawe to fulfill them.

Item Galat. ii. where he resisted Peter in the face he sayth. we whiche are Jewes by nation, and not sinners of the Gentiles, know that a man is not iustificed by the deedes of the law, but by the sayth of Iesus Christ, and haue therfore beleneu on Iesus Christ, that we might be iustificed by the sayth of Christ, and not by the deedes of the law: for by the deedes of the law shall no fleshy be iustificed. Item in the same place he sayth, touchyng I now liue, I lyue in I sayth of the sonne of God, which loued me, and gaue him selfe for me, I despise not the grace of God. For if righteousness come by I law, the is Christ dead in vayne. And of such like enamples are all the Epistles of Paul full. Marke how Paul laborerth with him selfe to expresse the excedyng miseries of sayth, in the epistle to the Ephesians, and in the Epistle to the Collossians. Of these and many such like textes, are we sure that the forgiveness of sinnes, and iustifying is appropriate vnto faith onely without the addyng to of workes.

Take forthe also the similitude that Christ maketh Math. viij. A good tree bringerth forth good frute. And a bad tree bringerth forth bad frute. Where seest thou, that the frute maketh not the tree good, but the tree the frute, & that

the tree must afore hand be good, or be made good: yet it can byng forth good frute. As he also sayth Math. xij. either make the tre good, and his frute good also, either make the tre bad, and hys frute bad also. How can ye speake well while ye pour selues are euil: So likewise is this true, and nothyng moys true, that a mā before all good workes must first be good, and that it is impossible that workes should make hym good, if he were not good before, yet he did good workes. For this is Christes pynckle (as we say) a generall rule. How can ye speake well, while ye are euil: so likewise how can ye do good, while ye are euil.

This is therfore a playne, and a sure conclusion not to bee doubted of, that there must be first in the hart of a man, before he do any good worke, a greater and a preciouer thyng then all the good workes in the world to reconcile him to God, to byng the loue and fauour of God to him, to make him loue God agayne, to make him righteous, and good in the sight of God, to do a way his sinne, to deliuer him, and lose him, out of that captiuitie where in he was concealed and borne, in whiche he could neither loue God, neither the will of God. Or els how can he worke any good worke that should please God, if there were not some supernaturall goodnes in him giuen of God freely, where of the good worke must spryng: euen as a sicke man must first be healed or made whole, yet he can do the deedes of an whole man, and as the blind man must first haue sight geuen him, yet he can see: and he that hath his feete in fetters, gines, or stockes must first be loosed, or he can go, walke or ruine, and euen as they whiche thou readeest of in the Gospell, that they were possessed of the deuils, could not laude God, till the deuils were cast out.

That precious thing which must be in the hart, yet a marcan worke any good worke is I word of God, which in the Gospell preacheth, profereth & bynggeth vnto all that repent, and beleue, the fauour of God in Christ. who soener heareth the word, and beleneueth it, the same is thereby righteous, and thereby is geuen hym the spirite of God, which leadeeth him vnto all that is the will of God, and is loosed from the captiuitie and bondage of the deuill, and his hart is free to loue God, and hath lust to do the will of God. Therfore it is called the word of lyfe,

Is. iij. the

Sayth is accounted to vs for righteousnes. Gal. 3.

The children of sayth are the children of Abraham.

Gal. 2.

Sayth onely iustificeth vs.

Math. 7.

Sayth becometh good frute, with the worde of God, bynggeth forth good frute.

the word of grace, the word of health, the word of redemption, the word of forgiveness, and the word of peace, he that heareth it not, or beleueth it not, can by no meanes be made righteous before God. This confirmeth Peter in the xv. of the Actes, saying that **S D D** through fayth doth purifie the hartes. For of what nature so euer the word of God is, of the same nature must the hartes be, whiche beleue thereon and cleaue thereunto. Now is the word li-ving, pure, righteous and true, & euen so maketh it the hartes of them that beleue thereon.

If it be sayd that Saul (when he sayth in the iij. to the Romaines, no fleshe shall be, or can be iustified by the deedes of the law) meaneth it of the ceremonies or sacrifices, it is an vntrue saying. For it foloweth immediatly, by the law commeth the knowledge of sinne. Now are they not the ceremonies that vtter sinne, but the law of commandementes. In the iiii. (he sayth) the law causeth wrath whiche can not bee vnderstand of the ceremonies, for they were geuen to reconcile the people to God agayne after they had sinned. If as they say the ceremonies which were geuen to purge sinne and to reconcile, iustifie not, neither blesse, but temporally onely, much more the law of commandementes iustificeth not. For that whiche proueth a man sick, health him not, neither doth the cause of wrath bring to fauour, neither can that whiche dammeth saue a man. When the mothe commaundeth her childe, but euen to rocke the cradle, it grudgeth, the commaundement doth but vtter the popson that lay hid, and setteth him at bate with hys mother, and maketh hym beleue thee loueth him not.

These commaundementes also (thou shalt not couer thy neighbours house, thou shalt not lust desire or wishe after thy neighbours wife, seruaunt, mayde ore or asse, or what soeuer pertaineth vnto thy neyghbour) geue me not power so to doe, but vtter the popson that is in me and damne me, because I can not so do, and proue that God is wrath with me, seing that his wil, and mine are so contrary. Therefore sayth Saul, Gal. iij. If there had ben geuen such a law that could haue geuen lyfe, then no doubt righteousnes had come by the law, but the Scripture concluded all vnder sinne (sayth he) that the promise might bee geuen vnto them

that beleue through the fayth that is in Iesus Christ.

The promises when they are beleued) are they that iustifie, for they bring the spirite whiche looeth the hart, giueth lust to the law, and certifieth vs of good will of God vnto vs ward. If we submit our selues vnto God, & desire him to heale vs, he will do it, and will in the meane tyme (because of the consent of y hart vnto y law) count vs for full whole, & wil no more hate vs, but pitie vs, cherish vs, be tender harted to vs, & loue vs as he doth Christ him selfe. Christ is our redemer, Sauer, our peace, attonement, and satisfactio, and hath made amendes or satisfaction to Godward for all the sinne whiche they that repēt (consentyng to the law and beleuyng the promises) do, haue done, or shal do. So that if through fragilitie we fall a thousand tymes in a day, yet if we do repent agayne, we haue alway mercy layd vp for vs in store in Iesus Christ our Lord.

What shall we say then to those Scriptures whiche go so soze vpo good workes: As we read Math. xxv. I was an hungred, and ye gaue me meate, &c. And such like, whiche all found as though we should be iustified, and accepted vnto the fauour of God in Christ through good workes. To this I aunswere, Many there are which whē they heare or read of sayth, at once they consent therunto, and haue a certaine imagination or opinion of sayth, as when a man telleth a story or a thyng done in a strange lande, that pertaineth not to the at all, which yet they beleue, and tell as a true thyng. And this imagination or opinion they call faith. They thinke no further then that sayth is a thyng which standeth in their own power to haue, as do other naturall workes whiche men worke: but they feele no maner workyng of the spirite, neither the terrible sentencs of the law, the fearefull iudgements of God, the horrible damnation and captiuitie vnder Sathan. Therefore as soone as they haue this opinion, or imaginatio in there hartes that sayth, verely this doctrine semeth true, I beleue it is eue so. Then they thinke that the right sayth is there. But afterward when they feele in them selues, and also see in other, that there is none alteration, and that the workes folow not, but that they are altogether eue as before, and abide in their old estate: then thinke they y sayth is not sufficient, but

Fayth in christes p^{ro} mises doth iustify vs.

Christ is the storehouse of mercy for vs.

The definition of true sayth.

Actes. 15.

The law cannot iustify vs.

Gal. 3.

that it must be some greater thing then sayth that should iustifie a man.

So faule they away from sayth a gayne, and crye saying, sayth onely iustifieth not a man, and maketh him acceptable to **W D D**. If thou aske them wherfore. They answer, see how many there are that beleue, and yet do no more then they did before. These are they whiche Judas in his Epistle calleth dreamers, which deceaue themselves with their owne fantasies. For what other thing is their imagination which they call sayth, then a dreaming of the sayth, and an opinion of their owne imagination wrought without the grace of **W D D**? These must nedes be worse at the latter end then at the beginning. These are the old vessels, that rent, when new wyne is poured into them. **Mat. ix.** that is, they heare **W D D**'s word, but hold it not, and therefore were worse, then they were before. But the right sayth spyngeth not of mans fantasie, neither is it in any mans power to obtaine it, but is all together the pure gift of **W D D** poured into vs freely, without all maner doyng of vs, without deservyng and merites, yea and without sekynge for of vs. And is (as sayth Paul in the second to the **Ephesians**) euen **W D D**'s gift and grace purchased through **Christ**. Therefore is it mighty in operation, full of vertue and euer working, which also renucth a man and begetteth him a fresh; altereth him, chaungeth hym, and turneth him altogether into a new nature and conuersation: so that a man sceleth hys hart all together altered, chaunged, and fare otherwise disposed then before, & hath power to loue that whiche before he could not but hate, and delighteth in that, which before he abhorred, and hateth that, which before he could not but loue. And it letteth the soule at libertie, and maketh her free to folow the will of **W D D**, and doth to the soule euen as health doth vnto the body, after that a man is pined and wasted away with a long sokyng disease: the legges cannot beare hym, he cannot lift vp his handes to helpe himself, his taste is corrupt, suger is bitter in hys mouth, his stomacke abhoireth longynge after libberfaule and swalhe, at which a whole stomacke is readye to cast hys gorge. when helth commeth, she chaungeth and altereth hym cleane, geneth hym strength in all hys members, lust & to do of his owne accord, that which before he could not do, nei-

ther could suffer that any man exhorted hym to do, and hath now lust in holysome thynges, and hys members are free and at libertie, and haue power to do of their owne accord all thynges, which belong to an whole man to do, which afore they had no power to do, but were in captiuitie and bondage. So likewise in all thyng doth right sayth to the soule.

The spryte of **W D D** accompanieth sayth, & bringeth with her light, wherewith a man beholdeth hymselfe in the lawe of **W D D**, and seeth his miserable bondage and captiuitie, and humbleth hymselfe, and abhorreth himselfe: she bringeth **W D D**'s promyses of all good thynges in **Christ**. **W D D** worketh with his worde, and in his worde. And as his worde is preached, sayth rooteth her selfe in the hartes of the elect: and as sayth entreteth and the worde of **W D D** is beleued, the power of **W D D** looseth the hart from the captiuitie, and bondage vnder sinne, and knitteth and completh him to **W D D**, and to the wyll of **W D D**: altereth hym, chaungeth hym cleane, fashioneth, and forgeth hym a new, geneth hym power to loue, and to doe that whiche before was impossible for hym eyther to loue or do, and turneth hym into a new nature: so y he loueth that which he before hated, and hateth that which he before loued, and is cleane altered, chaunged, and contrary disposed, and is knit and coupled fast to **W D D**'s will, and naturally bringeth forth the good workes, that is to say, that which **W D D** commaundeth to do, and not thynges of hys owne imagination. And that doth he of hys owne accord, as a tree bringeth forth fruite of her own accord. And as thou needest not to bid a tree put vnto hym that beleuech, and is iustified through sayth (as sayth Paul in the first Epistle to **Timothie** the first chapter.) Neither is it needful, for the law of god is wyitten & graued in his hart, and his pleasure is therein. And as without commaundement, but euē of hys owne nature, he cateth, drinketh, seeth, heareth, talketh, & goeth, euē so of his owne nature, without coaction or compulsion of y law, bringeth he forth good workes. And as a whole man when he is a thurst, tarieth but for drinke, and when he hungereth abideth but for meate, and then drinketh and eateth naturally: euē so is y saythfull euer a thurst, & an hungred after

The spryte of **W D D** accompanieth Faith.

Fayth of her selfe bringeth forth good scutes, that is, good workes.

Faith that bringeth not forth fruite, is but a dream.

Mat. 9.

Faith is the gift of **W D D**.

Eph. 1.

the will of God, and carrieth but for occasion. And whensoever an occasion is given, he worketh naturally the will of God. For this blessing is given to all them that trust in Christes blood, that they thirst and hunger to do gods will. He that hath not this faith, is but an unprofitable babler of faith and workes, and wotteth neither what he bableth, nor what he meaneth, or wherunto his wordes pertain. For he feeleth not the power of faith, nor working of the spirite in his hart, but interpreteth the scriptures which speake of faith and workes, after hys owne blind reason & foolish fantasies, & not of any feeling that he hath in his hart: as a man rehearseth a tale of an other mans mouth, and wotteth not whether it be so, or no as he sayth, nor hath any experience of y^e thing it selfe. How doth the scripture ascribe both faith & workes not to vs, but to God only, to whom they belong onely, and to whō they are appropriate, whose gifte they are, and the proper worke of his spirit.

Is it not a frowarde and peruerse blindness, to teach how a man can do nothing of his owne selfe, and yet presumptuously take vps them the greatest and best worke of God, euen to make faith in themselves of their own power, and of their owne false imagination and thoughtes? Therfore I say we must dispayre of our selues, & pray God (as christes apostles did) to geue vs faith, & to encrease our faith. When we haue that, we neede no other thing more. For she bringeth the spirite with her, and he not onely teacheth vs all thinges, but worketh them also mightely in vs, and carrieth vs through aduersitie, persecution, death and hel, vnto heauen and euerlasting lyfe.

Marke diligently therfore seing we are come to answer. The Scripture (because of such dreames and fayned saythes sake) vseth such manner of speakinges of workes, not that a man should thereby be made good to Godward or iustified, but to declare vnto other, and to take of other the difference betwene false fayned faith, and ryght faith. For where right faith is, there bringeth she forth the good workes, if there followe not good workes, it is (no doubt) but a dreame and an opinion or fayned faith.

Wherfore looke as the fruit maketh not the tree good, but declareth and testifieth outwardlye that the tree is good (as Christ sayeth) every tree is

known by his fruite: euen so shall ye know the right faith by her fruite.

Take for an ensample Mary that annoynted Christes secte. Luke. 7. Example. when Simon which had Christ to his house had condemned her, Christe defoded her, and iustified her saying: Simon, I haue a certayne thing to say vnto thee. And he sayd maister, say on. There was a certayne lender whiche had two debtors, the one ought v. Pence, and the other fiftie. When they had nothing to pay, he forgauē bothe. which of them tell me, will loue hym most? Simon answered and sayd: I suppose that he to whome he forgauē most. And he said to him, thou hast truly iudged. And he turned him to y^e woman, and sayd vnto Simon, Seest thou this woman? I entred into thine house and thou gauest me no water to my fete, but she hath washed my feet with teares, & wypte them with the heares of her head. Thou gauest me no kisse, but she since the tyme I came in, hath not ceasēd to kisse my feete. My heade with oyle thou hast not annoynted, And she hath annoynted my feete with costly and precious oyncment. Wherfore I say vnto thee, many sinnes are forgiven her, for she loueth much. To whom lesse is forgiven, the same doth loue lesse, &c. Herby see we that dedes and workes are but outward signes of of the inward grace of the bounteous and plenteous mercy of God, freely receyued without all merites of dedes, ye and before all dedes. Christ teacheth to know the inward faith and loue by the outward dedes. Dedes are the fruites of loue, and loue is the fruit of faith. Loue and also the dedes are great or smal, according to the proportion of faith. where faith is mighty & strong, there is loue feruent and dedes plenteous, and done with excedyng mekenes. where faith is weake, there is loue cold, & the dedes few, & seldom beare flowers, & blossomes in winter.

Simon beleued and had faith, yet but weakly, & according to the proportion of his faith loued coldly, and had dedes thereafter: he had Christ vnto a simple and a bare feast onely, & receaued him not with any great humanitie. But Mary had a strong faith, and therfore burning loue, & notable dedes done with excedyng profound, & depemekenes. On the one side she saw her selfe clearly in the law, both in what daunger she was in, & her cruell bondage vnder sinne, her horrible damnation

True faith is not with out good workes.

True faith and good workes, are the gifte of God, and come not of our selues.

The difference betwene false faith, and right faith.

As the tree is known by his fruit so right

The frutes of faith.

A difference betwene true faith & fayned faith

tion, and also the feareful sentence and iudgement of God vpon sinners. On the other side she heard the Gospell of Christ preached, and in the promises she saw with egles eyes the exceeding abundant mercy of God, that passeth all utterance of speech, whiche is set forth in Christ for all meke sinners, whiche knowlege their finnes. And she belued the word of God mightily, and glorified God ouer his mercy and truth, and beyng overcome and overcome with y^e vnspcakable, yea and incomprehensible abundant riches of the kyndnes of God, did enflame & burne in loue, yea was so swolne in loue, that she could not abide nor hold, but must breake out, and was so droke in loue that she regarded nothyng, but euen to utter the feruent, and burnyng loue of her hart onely. She had no respect to her selfe, though she was neuer so great and notable a sinner, neither to the curious hypocritic of the Phariseis, whiche euer disdain weake sinners, neither the costlines of her oymment, but with all humblenes did run vnto his secte. Washed them with the teares of her eyes, and wyped them with the heares of her head, & anoynted them with her precious oymment, yea, and would no doubt haue runne into the ground vnder his feete to haue vttered her loue toward hym, yea would haue descended downe into hell, if it had bene possible. Euen as Paul in the ix. Chapter of his Epistle to the Romaines was droke in loue, and overcome with the plenteousnes of the infinite mercy of god (whiche he had receaued in Christe vnloughe for) wished hym selfe banished from Christ and damned, to saue y^e Jewes, if it might haue ben. For as a man feelth God in hym selfe, so is he to his neighbour.

Marke an other thyng also. We for the most part because of our grossenes, in all our knowlege procede frō that whiche is last and hinmost, vnto that whiche is first, begynnynge at the latter end, disputynge and makynge our argumentes backward. We begyn at the effect and worke, and procede vnto the naturall cause. As for an ensample, we first see the Moone darke, and then search the cause, and find that the putting of the earth, betwene the Sunne and the Moone is the naturall cause of the darknes, and that the earth stoppeth the light. When dispute we backward saying: the Moone is darkned,

therfore is the earth directly betwene the Sunne and the Moone. Now yet is not the darknes of the Moone the naturall cause that the earth is betwene the Sunne and the Moone, but the effect therof, and cause declaratiue, declaring and leading vs vnto the knowlege, how that the earth is betwene the Sunne and the Moone directly, & causeth the darknes, stopping the light of the Sunne from the Moone. And contrarywise the beyng of the earth directly betwene the Sunne, and the Moone is the naturall cause of y^e darknes. Likewise he hath a sonne, therfore is he a father, and yet the soone is not cause of the father, but contrarywise. Notwithstanding y^e sonne is the cause declaratiue, wherby we know that the other is a father. After the same maner here, many finnes are forgiven her, for she loneth much, thou mayst not vnderstand by the word for, that loue is the naturall cause of the forgeryng of finnes, but declareth it onely, and contrarywise the forgynesse of finnes is the naturall cause of loue.

The workes declare loue. And loue declareth that there is some benefite & kindnes shewed, or els would there bee no loue. Why woorketh one, and an other not? Or one more then an other? Because that one loneth and the other not, or that the one loueth more then the other, why loneth one, & an other not, or one more then an other? Because that one feelth y^e exceeding loue of god in his hart, & an other not, or that one feelth it more then an other. Scripture speaketh after y^e most grossest maner: Be diligent therfore that thou be not deceaued with curiousnes. For me of no small reputation haue bene deceaued with their owne sophistry.

Herby now seekest thou, that there is great difference betwene beyng righteous, and good in a mans selfe, & declaring and vtterynge righteousnes and goodnes. The sayth onely maketh a man safe, good, righteous and the friend of God, yea and the sonne and the heyre of God, and of all his goodnes, & possesseth vs with the spirite of God. The worke declareth the selfe sayth and goodnes. Now bleth the Scripture the common maner of speaking, and the very same that is among the people. As when a father sayth to his child, go, & belouing, mercifull and good, to such, or such a poore man, he biddeth him not, there with to be made mercifull, kinde and good: but

The kindnes of God mouerly vs to long god.

Faith onely maketh vs the sonnes and heires of God.

Faith possesseth the spirite of God.

Workes declare faith and Gods goodnes.

Rome. 9.

Backe word interpretations.

to testifie and declare the goodnes that is in him already, with the outward deede: that it may breake out to y^e profite of other, and that other may feele it which haue neede therof.

After the same maner shalt thou interpret the Scriptures which make mention of workes: that God therby wil that we shew forth, that goodnes which we haue receaued by fayth, and let it breake forth and come to the profite of other, that the false fayth may be knowe, and wedded out by the rootes. For God geueth no mā his grace, that he should let it lye still, and do no good with all: but that he should encrease it, and multiplie it with lendyng it to other, and with open declaryng of it with the outward workes, prouoke & draw other to God. As Christ sayth in Mathew the v. Chapter: let your light so shine in the sight of men, that they may see your good workes, and glorifie your father which is in heauen. Or els were it as a treasure digged in the ground and hid wisdom, in whiche what profite is there?

Whoeuer there with the goodnes, fauour, and giftes of God which are in the, not onely shalbe knowen vnto other, but also vnto thyn owne selfe, and thou shalbe sure that thy fayth is right, and that the true spirite of God is in thee, and that thou art called, and chosen of God vnto eternall lye, and loosed fro the bondes of Sathā whose captiue thou wast, as Peter exhorteth in y^e first of his second Epistle, through good workes to make our calling and election (wherewith we are called and chosen of God) sure. For how dare a man presume to thinke, that his fayth is right, and that Gods fauour is on him, and that Gods spirite is in hym when hee feeleth not the workyng of the spirite, neither him selfe disposed to any godly thyng? Thou canst neuer know or be sure of thy fayth, but by the workes, if workes folow not, yea and that of loue, without lopyng after any reward, thou mayst be sure that thy fayth is but a dreame, and not right, & euen the same that James called in his Epistle the second Chapter dead fayth, and not iustifying.

Goddes grace is to be exercised in vs.

Whers true fayth is, good workes folow.

Gene. 2.

Abraham through workes Genesis. xxi. was sure of his fayth to be right, and that the true feare of God was in him, when he had offered his sonne (as the Scripture sayth.) Now know I that thou fearest God, that is to say. Now is it open, and manifest that thou

fearest God, in as much as thou hast not spared thy onely sonne for my sake.

Now by this abyde sure and fast, that a mā inwardly in the hart and before God is righteous, & good thorough fayth onely before all workes. Forwithstandyng yet outwardly and openly before the people, ye and before him selfe, is he righteous through the worke, that is, he knoweth and is sure through the outward worke that he is a true beleuer, and in the fauour of God, and righteous, and good thorough the mercy of God: that thou mayst call the one an open, and an outward righteousnes, & the other an inward righteousnes of the hart (so yet) that thou vnderstand by the outward righteousnes, no other thyng saue the frute that foloweth, and a declaryng of the inward iustifying and righteousnes of the hart, and not that it maketh a man righteous before God, but that he must be first righteous before hym in the hart. Euen as thou mayst call the frute of the tree, the outward goodnes of the tree, whiche foloweth and vttereth the inward naturall goodnes of the tree.

This meaneth James in hys Epistle where he sayth, fayth without workes is dead, that is, if workes folow not, it is a sure & an euident signe, that there is no fayth in the hart, but a dead imagination and dreame, whiche they falsly call fayth.

Of the same wise is this saying of Christ to be vnderstande. Make you frendes of the vnrightheous Mammon, that is, shew your fayth openly, and what ye are within in the harte, with outward geuyng and bestowynge your goodes on the poore, that ye may obtayn frendes, that is, that the poore on whome thou hast shewed mercy may at the day of iudgement testify, & witness of thy good workes. That thy fayth and what thou wast within in thy harte before God, may there appeare by thy frutes openly vnto all men. For vnto the right beleuyng shal all thinges be comfortable, and vnto consolation, at that terrible day. And contrariwise vnto the vnbelyuyng, all thing shall be vnto desperation, and confusion, and euery man shall be iudged openly, and outwardly in the presence of all men, accordyng to their dedes and workes. So that not without a cause thou mayest call them thy frendes, which testifye at that daye of thec, that thou liuedst as a true and a right

The outward righteousnes & the inward righteousnes what they are.

Outward workes declare where true fayth is.

Good woꝝ
kes are
wraſtes
foꝝ vs be-
foꝝe God.

Math. vi. c
vii.

right Chriſten man, and ſolowdeſt the ſteppes of Chriſte in ſhewyng mercy, as no doubt he doth which ſeeth God merciful in his hart. And by þ̄ woꝝkes is the fayth knowen, that it was right and perfect. Foꝝ the outward woꝝkes can neuer pleaſe God noꝝ make friend, except they ſpring of fayth. Foꝝ in much as Chriſt himſelfe, Math. 6. and 7. diſalloweth and caſteth away the woꝝkes of the Pharifees, yea, prophelyng and woꝝkyng of miracles, and caſtyng out of devils, which we count and eſteeme foꝝ very excellent verrues. Yet make they no friendes with their woꝝkes, whyle their hartes are falſe & vnpure, and their eye double. Now wythout fayth, is no harte true oꝝ eye ſingle: ſo that we are compelled to confeſſe that the woꝝkes make not a mā righteous oꝝ good, but that the hart muſt firſt be righteous & good, ere any good woꝝke procede thence.

Secondarily all good woꝝkes muſt be done free with a ſingle eye, with out reſpect of any thing, and that no profite be ſought thereby.

Math. 10.

That commaundeth Chriſt, where he ſayth, Mat. 10. freely haue ye receyued, freely geue agayne. Foꝝ looke as Chriſt with all his woꝝkes did not deſerue heaue, foꝝ that was hys already, but did vs ſerue therewith, and neither looked, noꝝ ſought his owne profite, but our profite, and the honour of God the father only. Euen ſo we with all our woꝝkes may not ſeke our owne profite, neither in this world, nōꝝ in heauen, but muſt and ought freely to woꝝke, to honour God withall, and without all maner reſpecte, ſeek our neighboures profite, and do hym ſerue. That meaneth Paul Phil. 2. ſaying: We minded as Chriſt was, which beynge in the ſhape of God, equall vnto God, and euen very God, layd that a part, that is to ſay, hid it. And tooke on hym the forme and ſaſhion of a ſeruaunt. That is, as concerning himſelf he had inough, that he was full, & had all plentiuſneſſe of the Godhed, and in all his woꝝkes ſought our profite, & became our ſeruaunt.

We muſt
of duty do
good woꝝ-
kes with-
out hope of
reward.

The cauſe is: foꝝ in much as faythe iuſtifieth and putteth away ſinne in the ſight of God, bringeth lyfe, health, and the fauour of God, maketh vs the heyres of God, poureth the ſpिरite of God, into our ſoules, and filleth vs with all godly fulnes in Chriſt, it wer to great a ſhame, rebuke, and wꝝonge vnto the fayth, ye to chriſtes bloud, if a

man would woꝝke any thyng to purchaſe that wherwith fayth hath indued hym already, and God hath geuen hym freely. Euen as Chriſt had done rebuke and ſhame vnto hymſelfe, if he would haue done good woꝝkes, and wꝝought to haue bene made thereby Gods ſonne and heyre ouer all, which thing he was already. Now doth fayth make vs the ſonnes oꝝ childꝝ of god. John. 1. he gaue them might oꝝ power to be þ̄ ſonnes of God, in that they be- lened on his name. If we be ſonnes, ſo are we alſo heires. Roma. viij. and Gala. iiij. How can oꝝ ought we then to woꝝke, foꝝ to purchaſe that inheri- taunce withall, whercof we are heyres already by fayth?

Fayth ma-
keth vs the
ſonnes and
childꝝ of
God.

Roma. 8.
Gala. 4.

What ſhall we ſay the to thoſe ſcrip- tures, which ſound as though a man ſhould do good woꝝkes, and lyue well foꝝ heauens ſake, oꝝ eternall reward? As theſe are, make you friendes of the vnrighteous Mammon. And Math. vij. Gather you treasures together in heauen. Alſo Math. xix. If thou wilt enter into lyfe keepe the commaunde- mentes and ſuch like. This ſay I, that they whiche vnderſtand not, neither ſeek in their hartes what fayth mea- neth, talke and thinke of the reward e- uen as they do of the woꝝke, neither ſuppoſe they þ̄ a man ought to woꝝke, but in a reſpect to the reward. Foꝝ they imagine that it is in the kyngdome of Chriſt, as it is in the world among me, that they muſt deſerue heauen with their good woꝝkes. Howbeit their thoughtes are but dreames and falſe i- maginations. Of theſe men ſpeaketh Galathias Chap. i. who is it among you that ſhuteth a dooze foꝝ my plea- ſure foꝝ nought, þ̄ is, without reſpect of reward? Theſe are ſeruauntes, that ſeke gaynes and bauntage, hyꝝelinges & day labourers, whiche here on earth receaue their rewardes, as the Phari- ſeis with their prayers, and faſtynges. Math. v.

Math. 7.
Math. 19.

They that
ſeek heaue
foꝝ theꝝ
woꝝkes are
ſuch as be-
deſtand
not the trea-
ſures of
Chriſt.

But on this wiſe goeth it with hea- uen, with enerlaſtyng lyfe and eternall reward, likewiſe as good woꝝkes naturally folow fayth (as it is aboue re- heard) ſo that thou needeſt not to commaunde a true beleuer to woꝝke, oꝝ to compel him with any law, foꝝ it is vn- poſſible that he ſhould not woꝝke, he taryeth but foꝝ an occaſion, he is euer diſpoſed of him ſelfe, thou needeſt but to put him in remembraunce, and that to know the falſe fayth from the true. E- uen ſo naturally doth eternall lyfe fo-

Math. 6.

As good
woꝝkes na-
turally fo-
low fayth.
So eternal
lyfe follow-
eth fayth &
good ly-
uynge.

low faith and good lining, without sekyng for, & is impossible that it should not come, though no mā thought there on. Yet is it rehearsed in Scripture, alledged and promised to know the difference betwene a false beleuer, and a true beleuer, and that every man may know what foloweth good liuyng naturally, and of it selfe, without takyng thought for it.

As good
wozkes fo-
low faith:
So hell fo-
loweth euil
wozkes.

Take a grosse ensample. Hell that is, euerlastyng death is threathed vnto sinners, and yet foloweth it sinne naturally without sekyng for. For no mā doth euill to be damned therfore, but had rather auoyde it. Yet there the one foloweth the other naturally, & though no man told or warned him of it, yet should the sinner finde it, and feele it. Neuerthelesse it is therfore threathed, that men may know what foloweth euill liuyng. Now then as after euill liuyng foloweth his reward vsought for, euen so after good liuyng foloweth his reward naturally vsought for, or vnthought vpon. Euen as when thou drinkest wine, be it good or bad, the tast foloweth of it selfe, though thou therfore drinke it not. Yet testifieth the Scripture, and it is true, that we are by inheritaunce heyres of damnation: and that ere we be borne, we are vessels of the wrath of God, & full of that popson whence naturally all synnes spring: and wherewith we can not but sinne, which thyng the dedes that folow (whē we behold our selues in the glasse of the law of God) do declare & bitter, kill our consciences, & show vs what we were and wist not of it, & certifieth vs that we are heyres of damnation. For if we were of God we should cleaue to God, and lust after the wil of God. But now our dedes compared to the law, declare y contrary, & by our dedes we see our selues, both what we be, and what our end shall be.

To beleue
in Christ
is saluatio.

To seeke
heaven by
good wo-
zkes were
to derogate
the dignitie
of the blood
of Christ.

So now thou seest that lyfe eternall and all good thynges are promised vnto sayth and belefe: so that he that beleueth on Christ, shall be safe. Christes blood hath purchased life for vs, & hath made vs the heyres of god: so that heauen commeth by Christes blood. If thou wouldest obtaine heauen with the merites and deseruings of thine own woorkes, so dydest thou wrong, yea and shamedest the blood of Christ, and vnto thee were Christ dead in vayne. Now is the true beleuer heyre of God by Christes deseruynges, yea and in Christ was predestinate and ordeined

vnto eternall life, before the world began. And when the Gospel is preached vnto vs, we beleue the mercy of God, and in beleuyng we receaue the spirite of God, which is the earnest of eternal lyfe, and we are in eternal life already, & feele already in our hartes the sweetness therof, and are ouercome with the kyndnes of God and Christ, and therfore loue the will of God, and of loue are ready to woork freely, and not to obtaine that which is geuen vs freely, and wherof we are heyres already.

Now when Christ sayth: Make you frendes of vnrightheous Mammon. Rather you treasure together in heauen and such like. Thou seest that the meanyng and entent is no other, but that thou shouldst do good, & so will it folow of it selfe naturally, without sekyng & takyng of thought, that thou shalt find frendes, and treasure in heauen, and receaue a reward. So let thine eye be single, and looke vnto good liuyng onely, and take no thought for reward: But be content. For as much as thou knowest and art sure that the reward & all thyng contained in gods promises, folow good liuyng naturally: and thy good woorkes do but testifie onely and certifie thee, that the spirite of God is in thee, whom thou hast receaued in earnest of Gods truth, and that thou art heyre of all the goodnes of God, and that all good thynges acc thyne already, purchased by Christes blood, and layd vp in store against that day when every man shall receaue according to his dedes, that is, according as his dedes declare and testifie, what he is, or was. For they that looke vnto the reward, are slow, false, litle and crafty woorkers, and loue the reward more the the woork, yea hate the labour, yea hate God which commaundeth the labour, and are wery both of the commaundement, and also of the commaunder, and woork with tediousnes. But he that woorketh of pure loue without sekyng of reward, woorketh truly.

Thirdly, that not the saines, but god onely receineth vs into eternall tabernacles, is so plaine & euident, that it needeth not to declare, or proue it. How shall the saines receaue vs into heauen, when euery man hath neede for him selfe that God onely receiue hym to heauen, and euery man hath leace for himselfe: As it appeareth by the fine wife virgins. Math. 25, which would not geue of their oyle vnto the vnwise

All that is
good is pur-
chased for
vs by
Christ.

Saines
can not
helpe vs in
to heauen.

Math. 26

vir.

1. Pet. 4.

virgins. And Peter sayeth in the 4. of his first Epistle, that the righteous is with difficultie saved. So seekest thou y the saying of Christ, make you frendes and so forth, that they may receiue you into euertlasting tabernacles, pertayneth not vnto the saintes which are in heauen, but is spoke of the poore and neddy which are here presēt with vs on earth, as though he would say. what buildest thou, churches, foundest Abbeys, chauntries, and colledges in the honor of saintes, to my Mother, S. Peter, Paule, and saintes that be dead, to make of them thy frendes? They nede it not, ye, they are not thy frendes, but theirs which liued then whē they did, of whome they were holpen. Thy frendes are the poore which are now in thy tyme, & liue with thee, thy poore neighbours which nede thy help and succour. Then make thy frendes with thy vnrightheous Mammon, that they may testify of thy faith, and thou maist know and feele that thy sayth is right and not fayned.

How we may make frendes of the wicked Mammon.

Vnto the second, such receauing into euertlasting habitations, is not to be vnderstand, that men shall do it. For many to whom we shew mercy & do good, shall not come there, neyther skilleth it, so we meekely and louingly do our duetie, ye, it is a signe of strong sayth and feruent loue, if we do wel to the euill, and stude to drawe them to Christ in all that lyeth in vs. But the poore geue vs an occasion to exercise our sayth, and the dedes make vs feele our sayth, and certify vs ānd make vs sure that we are safe, and are escaped and translated from death vnto lyfe, & that we are deliuered and redeemed fro the captiuitie and bondage of Satan, and broughte into the libertie of the sonnes of God, in that we fele lust and strength in our hart, to worke the will of god. And at that day shall our dedes appeare and comfort our hartes, witness our faith and trust, which we now haue in Christ, which sayth shall then keepe vs from shame, as it is written. None that beleueth in him shall be ashamed, Rom. 9. So that good works helpe our sayth, and make vs sure in our consciences, and make vs feele the mercy of god. Notwithstanding heauen, euertlasting lyfe, ioy eternal, faith, the fauour of God, the spirite of God, lust and strength vnto the wil of God, are geuen vs freely of the bounteous and plenteous riches of God purchased by Christ, without our deservings,

To do good to such as are euill, is commendable

Rom. 9.

All our righteous commeth freely from Christ.

that no man should reioyce, but in the Lord onely.

For a further vnderstanding of this Gospel, here may be made 3. questions. what Mammon is, why it is called vnrightheous, and after what manner Christ biddeth vs couterferre & follow the vniust and wicked steward, which with his lordes dammage prouided for his owne profite and vantage, which thing no doubt is vnrightheous and sinne.

First, Mammon is an Hebrue word & signifieth riches or temporal goods, and namely, all superfluitie, and all y is aboue necessitie, & that which is required vnto our necessary vses, wherewith a man may helpe an other, without vndoing or hurtyng himselfe. For Mammon in the Hebrue speech, signifieth a multitude, or abundance, or many. And therefore commeth Mahammon, or Mammon, aboundaunce, or plenteousnes of goodes or riches.

Mammon what it is?

Secondarily, it is called vnrightheous Mammon, not because it is gotten vnrightheously, or with vsury, for of vnrightheous gotten goodes can no mā do good workes, but ought to restore them home agayne. As it is sayd, 1. Tim. 6. 1. I am a God that hateth offering that commeth of robbery. And 1. Tim. 3. 3. sayth: Honour the Lord of thine own good. But therefore it is called vnrightheous, because it is in vnrightheous vse. As Paule speaketh vnto the Ephel. 5. how that the dayes are euill thoughte that god hath made them, and they are a good worke of gods making: How be it they are yet called euill, because that euill men vse them amisse, & much sinne, occasions of euill, peril of soules are wrought in the. Eue so are riches called euill, because that euill men bestow the amisse, and misuse them. For where riches is, there goeth it after the common prouerbe. He that hath money, hath what hym listeth. And they cause fighting, stealing, laying awaite, lying, flatering, and all vnhappines against a mans neigbbour. For all men holde on riches part.

1. Tim. 6. 1.

1. Tim. 3. 3.

Ephel. 5.

The dayes are called euill, because euill men vse them.

But singularly before God is it called vnrightheous Mammon, because it is not bestowed, and ministred vnto our neighbors nede. For if my neighbor nede and I geue him not, neyther depart liberally with him, of that which I haue: than withhold I from him vnrightheously that which is hys owne. For as much as I am bounden to helpe hym by the lawe of nature,

L. iij. which

We are
dors by
the law of
nature to
helpe our
needy
neighbour.

which is, whatsoeuer thou wouldest y^e an other did to thee, that doe thou also to hym. And Christ. Math. 5. Beue to euery mā that desireth thee. And Iohn in his first Epistle, if a man haue thys wordes good, & see hys brother neede, how is the loue of God in hym? And this vnrightheadnes in our Mammon see very few men: because it is spiri- tuall, and in those goodes whiche are gotten most truely and iustly, whiche beguile men. For they suppose they do no man wrong in keeping them, in that they got them not with stealing, robbing, oppression, and vsury, neither hurt any man now with them.

Thirdly many haue busied theselues in studying what, or who, this vnrightheadnes is, because y^e Christ so praise him. But shortly and plainly this is the aunswere. That Christ praise not the vnrightheadnes steward, neither setteth him forth to vs to counterfeit, because of his vnrightheadnes, but because of his wisdom onely, in that he with vnrightheadnes wisely prouided for himself. As if I would prouoke another to pray, or study, do say. The theeuers watch all night to robbe and steale: why cast not thou watch to pray and to study? Here prayse not I the theefe, and murderer for their euill doing, but for their wisdom, that they so wisely and diligently wayt on their vnrightheadnes. Likewise whē I say, misse women tye the selues with gold and silke to please their louers: what wilt not thou garnish thy soule with sayth to please Christ? here prayse I not whoz doome, but y^e diligence which the whoze misleth.

On this wise Paule also Roma. v. likeneth Adam & Christ together, saying that Adam was a figure of Christ. And yet of Adam haue we but pure sinne, and of Christ grace onely, which are out of measure contrary. But the similitude or likeness standeth in the originall byrth, and not in the vertue, & vice of the byrth. So that as Adam is father of all inuie, so is Christ father of all righteoussnes. And as all sinners spryng of Adam: Eue so all righteous men and women spryng of Christ. After the same maner is here the vnrightheadnes steward an ensample vnto vs, in his wisdom and diligence onely, in that he prouided so wisely for him self, that we with righteoussnes should be as diliger to prouide for our soules, as he with vnrightheadnes prouided for hys body.

Christ is
the father
of all righteoussnes.

Likewise mayst thou soyle all other textes which sound as though it were betwene vs and God, as it is in the world where the reward is more looked vpon, then the labour: yea, where men hate the labour, and worke falsly with the body, and not with the hart, and no longer then they are looked vpon, that the labour may appeare outward onely.

When Christ sayth Math. v. Blessed are ye whē they rayle on you, and persecute you, and say all maner euill sayinges agaynst you, and yet lye, and that for my sake, reioyse & be glad, for your reward is great in heauen. Thou mayest not imagine that our deedes deserue the ioy and glorie that shalbe geuen vnto vs. For then (Paule saith Rom. xi.) fauour were not fauour, I ca not receaue it of fauour, & of the bounteous of God freely, and by deseruyng of deedes also. But beleue as the Gospell, glad tydynges & promyses of God say vnto thee, that for Christes bloudes sake onely through sayth, God is at one with thee, and thou receaued to mercy, and art become the sonne of God, and heire annexed with Christ of al the goodnes of God, the earnest wherof is the spirite of god poured into our hartes. Of whiche thynges the deedes are witness, and certifie our consciences that our sayth is vnfaigned, and that the right spirite of God is in vs. For if I patiently suffer aduersitie and tribulation for conscience of God onely, that is to say, because I know God and testifie the truth, then an I sure that God hath chosen me in Christ, and for Christes sake, and hath put in me his spirite, as an earnest of his promyses, whose working I feele in myne hart, the deedes bearyng witnes vnto the same. Now is it Christes bloud onely that deserued all the promyses of God, & that which I suffer and do, is parcelly the curyng, healyng and mortifying of my members, and killing of that originall payson, wherwith I was conueined and bozne, that I might be altogether like Christ, and partly the doying of my dutie to my neighbour, whose debter I am of all that I haue receiued of God, to draw him to Christ with al suffering, with all patience, and euen with hea- ding my bloud for him, not as an offering or merite for hys sinnes, but as an ensample to prouoke hym. Christes bloud onely putteth away all the sinne that euer was, is or shalbe from them

Math. 5.

For Christes bloud sake, onely through sayth, God is at one with vs.

Christes bloud onely putteth away all sinne.

that are elect and repent, beleuyng the Gospell, that is to say, gods promises in Christ.

Again in the same 5. chapter, loue your enemies, blesse them that curse you, doe well to them that hate you, and persecute you, that ye may be the sonnes of your father which is in heauen. For he maketh his sunne shine vpon euill, & on good, and sendeth his rayne vpon iust and iniust. Not that our woorkes make vs the sonnes of God, but testifie onely, and certifie our consciences, that we are the sonnes of God, and that God hath chosen vs, & walketh vs in christes blood, and hath put his spirite in vs. And it foloweth, if ye loue them that loue you, what reward haue ye? do not the Publicanes euen the same? and if ye shall haue fauour to your frendes onely, what singular thing do ye? doe not the Publicanes euen the same? ye shall be perfect therefore, as your father which is in heauen is perfect. That is to say, if that ye do nothing but that the world doth, and they which haue the spirite of the world, wherby shall ye know that ye are the sonnes of God, and beloued of God more then the world? But and if ye counterfet, and follow God in well doying, then no doubt it is a signe that the spirite of God is in you, and also the fauour of God, which is not in the world, and that ye are inheriours of all the promises of God, and elect vnto the fellowship of the blood of Christ.

Also Math. 6. Take heed to your almes, that ye do it not in the sight of men, to the extent that ye would be seene of them, or els haue ye no reward with your father which is in heauen. Neither canst thou doost thine almes, as the hypocrites do in the sinagoges, and in the streetes to be glorified of the worlde, but when thou doost thine almes, let not thy lefte hande knowe what thy right hand doth, for thy almes may be in secret, and thy father which seeth in secret shall reward thee openly. This putteth vs in remembrance of our duetic, and sheweth what foloweth good woorkes, not that woorkes deserue it, but that the reward is layd vp for vs in store, and we thereunto elect through Christes blood, which the woorkes testify. For if we be worldye minded, and do our woorkes as the world doth, how shall we know that God hath chosen vs out of the world? But if we woork freely, without all maner

worldly respect, to shew mercy, and to do our duetic to our neighbour, and to be vnto him as God is to vs, then are we sure for the fauour, & mercy of God is vpon vs, & that we shall enjoy all the good promises of god through Christ, which hath made vs heyes thereof.

Also, in the same chapter it followeth. When thou prayest, be not as the hypocrites, which loue to stand and pray in the sinagoges, and in the corners of the streetes, for to be seene of men. But when thou prayest enter into thy chamber, and shut thy doore to, & praye to thy father which is in secreete, and thy father which seeth in secreete, shall reward thee openly. And like wise when we fast (teacheth Christe in the same place) that we should behaue our selues that it appears not vnto men how that we fast, but vnto our father which is in secret, & our father which seeth in secret, shall reward vs openly. These two textes do but declare what followeth good woorkes, for eternall life cometh not by the deseruyng of woorkes, but is (sayth Paul in 1. to the Rom.) the gift of God through Iesus Christ. Neither do our woorkes iustify vs. For except we were iustified by faith which is our righteousness, & had the spirite of God in vs to teach vs, we could do no good worke freely, without respect of some profit, either in this world, or in the world to come, neither could we haue spirituall ioye in our hartes in time of affliction, and mortifying of the flesh.

Good woorkes are called the fruites of the spirite, Gal. 5. for the spirite woorketh them in vs, and sometyne fruites of righteousness, as in the second Epistle to the Cor. and 9. chapter, before all woorkes therefore, we must haue a righteousness within the hart, the mother of all woorkes, & fro whence they spring. The righteousness of the Scribes and Pharises, & of them that haue the spirite of this world, is the glorious shew & outward shining of woorkes. But Christ sayth to vs Mat. 5. except your righteousness, exceede the righteousness of the scribes & Pharises, ye cannot enter into the kingdome of heauen. It is righteousness in the world, if a man hath not. But a Christen perceiueth righteousness if he loue his enemy, euen when he suffereth persecution and torment of him, and the paines of death, and mourneth more for his adueraries blindnesse, then for his owne payne, and prayeth God to open his eyes and to forgue

We must be to our neighbour as God is to vs.

Hypocrites seeke to be praised of men.

Rom. 8. Faith onely iustifieth vs and no good woorkes can be done without Faith.

Good woorkes are the fruites of Faith.

True righteousness, what it is

We must follow Christ in well doying.

Math. 6.

We may not do good woorkes to be praised of the world.

Act. 7.
Luce. 23.

hym his sinnes, as dyd Steuen in the Actes of the Apostles the vij, Chapter and Christ Luke xxij.

A Christen considereth him selfe in the law of GOD, and there putteth of him all maner righteousnes. For the law suffereth no merites, no deseruings, no righteousnes, neither any mā to be iustified in the sight of God. The law is spirituall and requireth hart and commaundements to be fulfilled, with such loue and obedience as was in Christ. If any fulfill all that is the will of God, with such loue and obedience, the same may be bold to sell pardons of his merites, and els not.

A Christen therfore (when he beholdeth hym selfe in the law) putteth of all maner righteousnes, deseruings and merites, and mekely and vnflatteringly knowledgeth his sinne & miserie, his captiuitie and bondage in the flesh, his trespasses and giltes, and is thereby blessed with the poure in spirite. Math. v. Chap. Then he moorneth in his hart, because he is in such bondage that he can not do the will of God, and is ahungred, and a thyrst after righteousnes. For righteousnesse (I meane) which springeth out of christes blood, for strength to do the wil of God. And turneth him selfe to the promises of God, & desireth him for his great mercy and truth, and for the blood of hys sonne Christ to fulfill his promises, & to geue him strength. And thus his spirite euer prayeth within him. He fasteth also not one day for a weke, or a Lent for an whole yeare, but professeth in his hart a perpetuall sobernes, to tame the flesh, and to subdue the body to the spirite, vntil he waere strong in the spirite, and grow ripe into a full righteousnes, after the fulnes of Christ. And because this fulnes happeneth not till the body be slayne by death, a Christen is euer a sinner in the law, and therfore fasteth, and prayeth to God in the spirite, the world syng it not. Yet in y promises he is euer righteous, thorough sayth in Christ, and is sure, that he is heire of all Gods promises, the spirite which he hath receaued in earnest, bearyng him witness, his hart also, and his dedes testifying the same.

True righteousness springeth out of Christes blood.

True fasting, what it is.

No flesh can fulfill the lawe.

Macke this then. To see inwardly that y law of God is so spirituall, that no flesh can fulfill it. And then for to moorne and moorrow, and to desire, yea to hunger and thyrst after strength to do the wil of God, from the ground of the hart, and (not withstanding all the su-

erety of the deuil, weakenes and feblenes of the flesh, and wondyrng of the world) to cleaue yet to y promises of God, and to beleue that for Christes blood sake, thou art receaued to the inheritance of eternall lyfe, is a wonderfull thyng, and a thyng that the world knoweth not of: but who soeuer feleth that (though he fall a thousand tymes in a day) doth yet rise agayne a thousand tymes, and is sure that the mercy of God is vpon hym.

If ye forgeue othermen their trespasses, your heauely father shall forgeue you yours. Mat. in the vij. Chap. if I forgeue, God shall forgeue me, not for my dedes sake, but for his promises sake, for his mercy & truth, and for the blood of hys son Christ our Lord. And my forgyng, certifieth my spirite that God shall forgeue me, yea y he hath forgyne me already. For if I consent to y will of God in my hart, though thorough infirmitie and weakenes I can not do the will of GOD at all tymes, mozeouer though I can not do the wil of God so purely, as the law requireth it of me, yet if I see my faulte & mekely knowledg my sinne, wepyng in myne hart, because I ca not do the will of God, and thyrst after strength, I am sure that y spirite of God is in me, & his fauour vpon me. For the world lusteth not to do the will of God, neither sorroweth because he can not, though he sorrowe some tyme for feare of y paine, that he beleueth shall solow. He that hath the spirite of this world, can not forgeue wthout amendes making, or a greater dauntage. If I forgeue now how cometh it? verely because I feele the mercy of God in me. For as a man feeleth God to him selfe, so is he to his neighbour, I know by mine owne experience that all flesh is in bondage vnder sinne, and ca not but sinne, therfore am I mercifull, and desire God to loole the bondes of sinne euen in mine enemy.

We cannot deserue the grace of God, but he of hys mercy pardoneth vs.

Gather not treasure together in earth, &c. Math. vij. But gather you treasure in heauen. &c. Let not your hartes be glued to worldly thynges, studie not to heape treasure vpon treasure, and riches vpon riches, but study to bestow well that whiche is gotten already, and let your abundaunce succour the lacke, and neede of the poouer which haue not. Haue an eye to good workes, to which if ye haue lust, and also power to do them, then are ye sure that the spirite of God is in you, and

Mat. 6.

True bestowing of almes.

ye in Christ elect to the reward of eternal life which foloweth good workes. But looke that thine eye be single and robbe not Christ of his honour, ascribe not that to þe defecyng of thy workes, which is geuen the freely by the merites of his blood. In Christ we are sonnes. In Christ we are heires. In Christ god chose vs and elected vs before the begynning of the world, created vs a new by the word of the Gospel, and put his spirite in vs, for because we should do good workes. A Christe man worketh because it is the will of his father onely. If we do no good worke, nor be mercifull, how is our lust therein? If we haue no lust to do good workes, how is Gods spirite in vs? If the spirite of God be not in vs, how are we his sonnes? How are we his heires, & heires annexed with Christ of the eternal life, which is promised to all them that beleue in hym? How do our workes testifie and witness what we are, and what treasure is layd by for vs in heauen, so that our eye be single, and looke vpon the commaundement without respect of any thing, saue because it is Gods wil, and that God desireth it of vs, and Christ hath deserued that we do it.

Math. viij. Not all they that say vnto me Lord, Lord, shall enter into the kyngdome of heauen, but he that doth the will of my father which is in heauen. Though thou canst laude God with thy lippes, and call Christ Lord, and canst bable, and talke of the scripture, and knowest all the stories of the Bible. Yet shalt thou thereby neuer know thyne election, or whether thy saye be right. But & if thou feele lust in thyne hart to the will of God, and bringest forth the frutes therof, then hast thou confidence and hope, and thy dedes, and also the spirite whence thy dedes spyng certifie thyne hart that thou shalt enter, yea art already entred into the kyngdome of heauen. For it foloweth, he that heareth the word and doth it, buildeth his house vpon a rock, and no tempest of temptations can ouerthrow it. For the spirite of God is in his hart, and comforteth him, & holdeth him fast to the rocke of the merites of Christes blood, in whom he is elect. Nothyng is able to plucke hym out of the handes of God, god is stronger then all things. And contrarywise he that heareth the word & doth it not, buildeth on the lande of his owne imagination, & euery tempest ouerthroweth

his building. The cause is, he hath not Gods spirite in him, and therefore vnderstandeth it not a right, neither worketh a right. For no mā knoweth the thyngs of God (sayeth Paul in the i. Epistle to the Corinthians in the second Chapter) saue the spirite of God: as no man knoweth what is in a mā, but a mā's spirite, which is in him. So then if the spirite be not in a man, he worketh not the will of God, neither vnderstandeth it, though he bable neuer so much of the scriptures. Reuerthelesse such a mā may worke after his owne imagination, but Gods wil can be not woorked, he may offer sacrifice, but to do mercy knoweth he not. It is easy to say vnto christ, Lord, Lord: but thereby shalt thou neuer feele or be sure of the kyngdome of heauen. But and if thou do the will of God, thou art thou sure that Christ is thy Lord in dede, & that thou in him art also a Lord, in þe thou feelest thy selfe loosed, and free fro the bondage of sinne, and lusty and of power to do the will of God.

where the spirite is, there is feeling. For þe spirite maketh vs feele all thyngs. where the spirite is not, there is no feeling, but a vayne opinion or imagination. A phisician serueth but for sicke men, and that for such sicke men as feele their sicknesses, & moyne thereof, and long for health. Christ lykewise serueth but for sinners onely as feele there sinne, and that for such sinners, that sorrow and moyne in theyr hartes for health. Health is power or strength to fulfill the law, or to keepe the commaundementes. How be that longeth for that health, that is to say, for to do the law of God, is blessed in Christ, and hath a promise that his lust shall be fulfilled, & that he shall be made whole. Math. v. blessed are they which hunger & thirst for righteousness sake (that is to fulfill the law) for their lust shall be fulfilled. This longing and consent of the hart vnto the law of God, is the woorkyng of the spirite, which God hath poured into thine hart, in earnest that þe mightest be sure þe God will fulfill all his promises that he hath made thee. It is also the scale & marke which God putteth on all men that he choiceth vnto euertlastyng life. So long as thou seest thy sinne, and moynest, & consatest to the law, & longeth (though thou be neuer so weak) yet the spirite shall kepe thee in all temptations, from desperatio, and certifie thyne hart, that God for his reuolt, shall deliuer thee.

Christ be
our onely
forbiton
to heale
& deliuer vs
of our sins.

In Christ
we are all
in all.

We must
do good
workes be-
cause it is
Gods will
that we
should do
them.

We must
heare the
word of
God and
do it.

and saue thee, yea & by thy good dedes shalt thou be saued, not whiche thou hast done, but whiche Christ hath done for thee. For Christ is thine, and all his dedes are thy dedes. Christ is in thee, and thou in him knit together inseparably. Neither canst thou be damned, except Christ be damned with thee. Neither can Christ be saued, except thou be saued with him. Moreover thy hart is good, right, holy and iust. For thy hart is no enemy to the law, but a friend & a louer. The law and thy hart are agreed, and at one, and therefore is God at one with thee. The content of the hart vnto the law, is vniue and peace betwene God and man. For he is not myne enemy, whiche would fayne do me pleasure, and moyneth because he hath not wherewith. Now he that opened thy discale vnto thee, and made thee long for health, shall as he hath promised, heale thee, and he that hath loosed thy hart, shall at hys godly layser, lose thy members. He that hath lost the spirite hath no felyng, neither lusteth or longeth after power to fulfil the law, neither abhorreth the pleasures of sinne, neither hath any more certaintie of the promises of God, the I haue of a tale of Robinhode, or of some iest that a man telleth me was done at Rome. An other man may lightly make me doubt, or beieue the contrary, seyng I haue no experieuce therof my selfe. So is it of them that feele not the workyng of the spirite, & therefore in tyme of temptatio the buildynges of their imaginacions fall.

Mat. v. He that receaueth a Prophet in the name of a Prophet, that is, because he is a Prophet, shall receaue the reward of a Prophet, & he y geueth one of these litle ones a cup of cold water to drinke, in the name of a Disciple, shall not lose hys reward. Note this that a Prophet signifieth as well him that enterpreteyth y hard places of Scripture, as him that prophesieth thyngs to come. Now he that receaueth a Prophet, a iust man, or a Disciple, shall haue the same, or lyke reward, that is to say, shall haue the same eternall lyfe, whiche is appointed for the in Christes blond, & merites. For except thou were elect to y same eternall lyfe, & haddest the same sayth and trust in God, and the same spirite, thou couldest neuer consent to their dedes and helpe them. But thy dedes testifie what thou art, & certifie thy conscience that thou art receaued to mercy, and

sanctified in Christes passions and sufferynges, and shalt hereafter with all them that folow God, receaue the reward of eternall lyfe.

Of thy wordes y shalt be iustified, & of thy wordes thou shalt be condemed. Mat. xx. That is thy wordes as well as other dedes shall testifie with thee, or agaynst thee at the day of iudgement. Many there are whiche abstaine from the outward dedes of fornication and adulterie, neuertheless reioyce to talke therof & laugh, their wordes & laughter testifie agaynst them, that their hart is vnpure, and they adulterers, & fornicatours in the sight of God. The toung and other signes of tynes vcter the malice of the hart, though a mā for many causes abstaine his hand, from the outward dede or act.

If thou wilt enter into lyfe kepe the commaundements. Mat. xix. First remember that when God commaundeth vs to do one thyng, he doth it not therefore, because that we of our selues are able to do that he commaundeth, but that by the law we might see, & know our horrible damnation and captiuitie vnder sinne, and therefore should repēt and come to Christ, & receaue mercy & the spirite of God to loose vs, strength vs, & to make vs able to do Gods wil which is the law. Now when he sayth if thou wilt enter into lyfe kepe the commaundementes, is as much to say, as he that kepeth the commaundementes is entred into life, for except a mā haue first the spirite of lyfe in hym by Christes purchasyng, it is impossible for him to kepe the commaundements, or that his hart should be loose, or alibertie to lust after them, for of nature waare enemyes to the law of God.

As touching that Christ saith afterward if thou wilt be perfect, go and sell thy substance, and geue it to the poore, he sayth it not, as who should say that there were any greater perfection then to kepe the law of God (for that is all perfection) but to shew the other hys blindnes, which saw not that the law is spirituall, and requireth y hart. But because he was not knowyng that he had hurt any man with the outward dede, he supposed that he loued his neighbour as him selfe. But when he was bydde to shew the dedes of loue, and geue of hys aboundaunce to them that neded, he departed mournyng. Whiche is an euide tokē that he loued not his neighbour as well as him self. For if he had neede hym selfe, it would not

Christ is our anker hold to salvation.

Mat. 12.

The abstinence from sinne outwardly is but hypocrite.

Mat. 19.

To beleue vnfaignedly in Christ is to kepe the commaundementes.

A Prophet what hee is.

The law is spirituall and requirereth the hart.

not haue greued hym to haue receaved succour of an other man. Moreover he sawe not that it was murthre & theft, that a man should haue aboundance of riches lying by hym, and not to shew mercy therewith, and kyndly to succour hys neighbours neede. God hath geuen one man riches to helpe an other at neede. If thy neighbour neede & thou helpehim not, beyng able, thou withholdest his dutie from hym, and art a thefe before God.

What also that Christ saith, how that it is harder for a rich man (who loueth his riches so, that he can not find in his hart, liberally and freely to helpe the poore and nedey) to enter into the kingdome of heauen, then a Camell to goe through the eye of a needle, declareth that he was not entered into the kingdome of heauen, that is to say, eternall life. But he that kepeth the commaundementes is entred into life: he hath life, and the spirite of life in him.

Math. 27. This kinde of devils goeth not out but by prayer & fasting. **M**ath. 27. Not that the deuill is cast out by merites of fasting or praying. For he sayth before, that for theyr vndeles sake, they could not cast him out. It is faith no doubte that casteth out the devils, and sayth it is that fasteth and prayeth. Faith hath the promises of God, wher unto she cleaueth, and in all thinges thyrsseth the honour of God. She fasteth to subdue the body vnto the spirit that the prayer be not let, and that the spirite may quietly talke with God: she also whensoever oportunitie is geuen, prayeth God to fulfil his promises vnto his prayse & glory. And God which is mercifull in promising, and true to fulfill them, casteth out the devils, and doth all that sayth desireth, and satisfyeth her thyrsse.

Come ye blessed of my Father, inherite the kingdome prepared for you, from the beginning of the worlde: for I was a thirst, and ye gaue me drinke. **M**ath. 25. Not that a man with worke deserueth eternal life, as a workman or labourer his hyre or wages. Thou readeest in the text, that the kingdome was prepared for vs, from the beginning of the worlde. And we are blessed & sanctified. In Christes blood are we blessed from that bitter curse, & damnable captiuitie vnder sin, wherewith we were borne and conceined. And Christes spirite is poured into vs, to bring forth good woorkes, and our woorkes are the frutes of the spirite, &

the kingdome is the deseruing of Christes blood, and so is sayth, and the spirite, and good woorkes also. Notwithstanding the kingdome foloweth good woorkes, and good woorkes testify that we are heires thereof, and at the day of iudgement shall they testify for the elect vnto theyr comfort and glory, and to the confusion of the vngodly, vnbelieving, and saythlesse sinners, which had not trust in the worde of Gods promises, nor luste to the will of God: but were carped of the spirite of theyr father the deuill vnto all abhominacion, to worke wickednes with all lust, delectacion, and gredienes.

Many sinnes are forgeuen her, for she loueth much. **L**uke. 7. Not that loue was cause of forgiveness of sinnes. But contrariwise the forgiveness of sinnes caused loue, as it foloweth, to who lesse was forgeuen, y same loueth lesse. And afore he commended the iudgement of Simon, which answered that he loueth most, to whom most was forgeuen: and also sayde at the last, thy sayth hath saued thee, or made thee safe, goe in peace. we can not loue, except we see some benefite, and kyndenes. As long as we looke on the lawe of God ouely, wher we see but sinne and damnacion, and the wrath of God vpon vs, yea wher we were damned afore we were borne, we can not loue God: no, we can not but hate him as a tyrant, vnrightheous, vniust, and flee from hym as did Caine. But when the Gospell, that glad tidings and ioyfull promises are preached, how that in Christ God toucheth vs first, forgueth vs, and hath mercy on vs, then loue we againe, and the dedes of our loue, declare our sayth. This is the maner of speaking, as we say. Sommer is nic, for the trees blossom. Howe is the blossomyng of the trees not the cause y sommer draweth nic, but the drawyng nic of sommer is the cause of y blossomyng, and the blossomes put vs in remembrance that sommer is at hand. So Christ here teacheth Simo by the seruentyes of loue in the outward dedes to see a strong faith within, whence so great loue springeth. As y maner is to say, do your charitie, shew your charitie, do a dede of charitie, shewe your mercy, do a dede of mercy, meanyng thereby, y our dedes declare how we loue our neighbours, & how much we haue compassion on the at their neede. Moreover it is not possible to loue ex-

Luke. 7.

The law condēneth.

The Gospel toucheth vs first & maketh vs safe.

Certaine phrases of spech expanded.

If the rich helpe not y poore in their neede, they are but theues before god.

Meth. 27.

Faith casteth out devils.

Faith fasteth.

Faith prayeth.

Meth. 25.

In Christes blood we are blessed from y curse of the law.

cept we see a cause. Except we see in our hartes þe loue & kyndnes of God to vs warde in Christ our Lord, it is not possible to loue God aright.

We say also, he that loueth not my dogge, loueth not me. For that a man should loue my dogge first. But if a man loued me, the loue wherewith he loueth me, would compell him to loue my dogge, though the dogge deseruet it not; yea, though the dogge had done him a displeasure, yet if he loued me, the same loue would refrayne hym from reuenging himselfe, and cause him to referre the vengeaunce vnto me. Such speakinges finde we in

John. 4.

scripture. John in the fourth of his first epistle sayth: He that saith I loue God, and yet hateth his brother, is a lyar. For how can he that loueth not his brother whom he seeth, loue God whom he seeth not? This is not spoken that a man should first loue his brother, and then God, but as it followeth. For this commaundement haue we of hym, that he which loueth God, should loue his brother also. To loue my neighbour is the commaundement, which commaundement, he that loueth not, loueth not God. The keeping of the commaundement, declareth what loue I haue to God. If I loued God purely, nothing that my neighbour coulde do, were able to make me epyther to hate him, epyther to take vengeaunce on hym my selfe, seing that God hath commaunded me to loue him, & to remitte all vengeaunce vnto hym. Marke now how much I loue the commaundement, so much I loue God, how much I loue God, so much beleue I that he is mercifull, kynde, and good, yea, and a father vnto me, for Christes sake, how much I beleue that God is mercifull vnto me, and that he will for Christes sake fulfill all his promises vnto me: so much I see my sinnes, so much do my sins greue me, so much do I repent, and sorrow that I sinne, so much displeaseth me that payson that moueth me to sinne, and so greatly desire I to be healed. So now by the naturall order, first I see my sinne, then I repēt and sorrow, then beleue I Gods promises, that he is mercifull vnto me, and forgiueth me, and will heale me at the last: then loue I, and then I prepare my selfe to the commaundement.

Luke. 10.
What it is
to loue god
withall our
hart, &c.

¶ This do, and thou shalt liue. Luc. 11.
That is to say, loue thy Lord God with all thy hart, with all thy soule, &

with all thy strength, and with all thy mynde, and thy neighbour as thy selfe. As who should say, if thou do this, or though thou canst not do it, yet if thou least lust thereunto, and thy spirite sigheth, mouereth, and longeth after strength to do it, take a signe and euident token thereby, that the spirite of life is in thee, and that thou art electe to life euerlasting by Christes bloude, whose gift and purchase is thy fayth, and that spirite that worketh the will of God in thee, whose gift also are thy deedes, or rather the deedes of the spirite of christ, and not thine, and whose gift is the reward of eternal life, which foloweth good workes.

It followeth also in the same place of Luke. When he shoulde departe, he plucked out two pence, and gaue them to the host, and sayde vnto him, Take the charge or cure of him, and what so euer thou spendest more, I wil recompece it thee at my coming agayne. Remember this is a parable, and a parable may not be expounded worde by worde, but the intent of the similitude must be sought out onely in the whole parable. The intent of the similitude is to shew, to whom a man is a neighbour, or who is a mans neighbour, (which is both one) & what is, to loue a mans neighbour as him selfe. The Samaritane holpe him, and shewed mercy as long as he was present, and when he could be no longer present, he left his money behind him: and if that were not sufficient, he left his credence to make good the rest, and forsoke him not, as long as y^e other had need. The sayd Christ, goe thou and do likewise, that is, without difference or respect of persons: whofoeuer needeth thy helpe, him count thy neighbour, & his neighbour be thou, and shew mercy on him, as long as he needeth thy succour: and that is to loue a mans neighbour as him selfe. Neighbour is a word of loue, and signifieth that a man shoulde be euer nigh and at hand, and ready to helpe in tyme of neede.

The true
vnderstand-
ing of a
parable.

We must
euer be redy
to helpe
our neigh-
bour.

They that will enterpret paraboles worde by worde fall into straights oftentimes, whence they can not rid themselves. And preach lies in stead of the truth: as do they whiche enterpret by the i. pence, the old testament, and the new, and by that which is bestowed, *Opera supererogationis*, (howbeit *Supererogantia*, were a meetter terme) that is to say, deedes which are more then the law requirereth, deedes of perfection and

of liberality, which a man is not bound to do, but of his free will. And for them he shall have an higher place in heaven, and may geue to other of his merites: or of whiche the pope after his deathe may geue pardons from the paines of purgatorie.

Against whiche exposition I answered: first, a greater perfection then the law, is there not. A greater perfection then to loue God, and his will, which is the commaundementes, with all thine hart, with all thy soule, with all thy strength, with all thy minde, is there none. And to loue a mans neighbour as himselfe, is like the same. It is a wonderfull loue wherewith a man loueth himselfe. As glad as I woulde be to receiue pardon of mine owne life, (if I had deserued death) so glad ought I to be, to defend my neighboures life, without respect of my life, or of my good. A man ought neither to spare his goods, nor yet himselfe for his brothers sake, after the ensample of Christ. **John. 3.** Herein (sayth he) perceiue we loue, in that he (y is to say, Christ) gaue his life for vs. We ought therefore to bestowe our liues for the brethren. **John 15.** Nowe sayeth Christ, **John 15.** There is no greater loue, then that a man bestow his life for his friend.

Moreover no man can fulfil the law. For (John sayth i. Chapter of the said epistle) if we say, we haue no sinne, we deceaue our selues, and truth is not in vs. If we knowledg our sinnes, he is faithfull and righteous, to forgive vs our sinnes, and to purge vs from all iniquitie. And in the water noster also we say, father forgive vs our sins. Now if we be all sinners, none fulfilleth the lawe. For he that fulfilleth the lawe, is no sinner. In the lawe may neither Peter nor Paule, nor any other creature, saue Christ onely, reioyce. In the blood of Christ, which fulfilled the lawe for vs, may euery parson that repenteth, beleueth, loueth the law, and mourneth for strengch to fulfill it, reioyce, be he neuer so weake a sinner. The two pence therefore and the credence that he left behynde him, to bestowe more (if neede were) signifieth that he was euery where mercifull, both present and absent, without sayning, clogging, complaining, or excusing, and forsoke not his neighbour as long as he had neede. which example I pray God men may followe, and let *opera supererogationis* alone.

Mary hath chose a good part, which shall not be taken from her. **Luke. 10.** She was first chosen of God, and called by grace, both to know her sin, and also to heare the worde of sayth, health, and glad tidings of mercy in Christ, and sayth was geuen her to beleue, & the spirite of God loosed her hart from the bondage of sinne. Then consented she to the will of God againe, and about all thinges had delectation to heare the worde, wherewith she had obtrayned euerlasting health, and namely, of his owne mouth which had purchased so great mercy for her, God chuseth vs first, and loueth vs first, and openeth our eyes to see his exceeding aboundaunt loue to vs in Christ, and then loue we agayne, and accept his will about all thinges, and serue him in that office wherunto he hath chosen vs.

Sell that ye haue and geue almes. And make you bagges which waxe not olde, and treasure which faileth not in heauen. **Luke. xij.** This & such like are not spoken that we shoulde worke as hyrelinges in respect of rewarde, and as though we shoulde obtrayne heauen with merite. For he saith a little afore, feare not little flocke, for it is your fathers pleasure to geue you a kingdome. The kingdome cometh then of the good will of almighty God thorough Christ. And such thinges are spoken partly to put vs in remembrance of our dutie to be kynde agayne. As is that saying, let your light so shine before men, that they sepng your good workes, may glorifie your father which is in heauen. As who shoulde say, if God hath geuen you so great giftes, see ye be not vnthankfull, but bestow them vnto his praise. Some thinges are spoken to moue vs to put our trust in God, as are these. Beholde the Lillies of the fiede. Beholde the byrdes of the ayre. If your children aske you bread, will ye profser them a stone? and many such lyke. Some are spoken to put vs in remembrance to be sober, to watch, & pray, and to prepare our selues agaynst temptations, and that we should vnderstand and know, how that temptations, and occasion of euill come then most, when they are least looked for: least we should be carelessse, and sure of our selues, negligent, and vnprepared. Some thinges are spoken, that we should feare the wonderfull and incōprehensible indgements of God,

Luke 10.

Luke. 11.

Whatsoever we haue, we receaue it of the mercy & goodness of God.

The great diuersitie & manner of the speaking of the Scrip. tures.

John. 3.

John 15.

1. John. 1.

Workes that the Papistes called workes, more then the lawe requirith.

lest we should presume. Some to comfort vs that we dispaye not . And for lyke causes are all the ensamples of the old Testamēt. In conclusion the scripture speaketh many thynges as the world speaketh . But they may not be worldly vnderstand , but ghostly and spirituallly , yea the spirite of God onely vnderstandeth them , and where he is not , there is not the vnderstandyng of the Scripture . But vnfrutesfull disputyng , and braulyng about wordes .

The scripture sayth , God seeth , God heareth , God smelleth , God walketh , God is with them , God is not with them , God is angry , God is pleased , God sendeth his spirite , God taketh his spirite away , and a thousande such like . And yet is none of them true after the worldlye manner , and as the wordes sound . Read the second chapter of Paule to the Corinthians : The naturall man vnderstandeth not the thynges of God , but the spirite of God onely , and we (sayth he) haue receaued the spirite whiche is of God , to vnderstand the thynges which are geuen vs of God . For without the spirite it is impossible to vnderstand them . Acad also the viij. to the Romaines . They that are led with the spirite of God , are the sonnes of G O D . Now the sonne knoweth his fachers will , and the seruāit that hath not the spirite of Christ (sayth Paule) is none of his . Likewise he that hath not the spirite of G O D , is none of gods , for it is both one spirite , as thou mayst see in the same place .

Now he that is of God , heareth the word of God . John . viij . and who is of God , but he that hath the spirite of God ? Furthermoze (sayth he) ye heare it not , because ye are not of God , that is , ye haue no lust in the word of God , for ye vnderstand it not , & that because his spirite is not in you .

For as much then as the Scripture is no thyng els , but that which the spirite of G O D hath spoken by the Propheres and Apostles , & can not be vnderstand , but of the same spirite : Let euery man pray to God , to send him his spirite to looke him from his naturall blindness and ignozaunce , and to geue him vnderstandyng , and seelyng of the thynges of God , & of the speakyng of the spirite of G O D . And marke this proccesse . First we are damned of nature , so coccaued and borne , as a Serpēt is a Serpēt , and a tode a tode , & a snake a snake by nature . And as thou seest a youg child , which hath pleasure

in many thynges wherein is present death , as in fire , water and so fourth , would flea hym selfe with a thousande deaches , if he were not wayted vpon , and kept therfro . Euen so we , if we should liue these thousand yeares could in al that tyme delite in no other thing , nor yet seeke any other thyng , but that wherein is death of the soule .

Secondarily of the whole multitude of the nature of man , whom God hath elect and chosen , and to whom he hath appointed mercy and grace in Christ , to them sendeth he his spirite , whiche openeth their eyes , sheweth them their miserie , and byngeth them vnto the knowledge of them selues , so that they hate and abhoze them selues , are assuayed , and amased and at their wittes endes , neither wat what to do , or wher to seeke health . Then lest they should flee from God by desperation , he comforteth the agayne with his swete promises in Christ , & certifieth their hearts that for Christs sake , they are receaued to mercy , and their sinnes forgenē , and they elect and made the sonnes of G O D , and heyes with Christ of eternal lyfe : & thus through sayth are they let at peace with God .

Now may not we are why G O D chuseth one and not an other , cyther think that God is vniust to damne vs afore we do any actual dede , seying that god hath power ouer all hys creatures of right , to do with thē what he lyst , or to make of euery one of them as he listeth . Our darknes can not perceaue his light . God wilbe feared , and not haue his secret iudgements knowen . Mozeouer we by the light of sayth see a thousand thynges , which are impossible to an infidell to see . So likewise no doubt in the light of the cleare visio of God , we shal see things which now God will not haue knowen . For pride euer accompanyeth hys knowledge , but grace accompanyeth mekenes . Let vs therfore giue diligence rather to do the will of G O D , then to search his secrettes whiche are not profitable for vs to know .

When we are thus reconciled to God , made the frendes of G O D and heyes of eternal lyfe , the spirite that G O D hath poured into vs , testifieth that we may not lyue after our olde dedes of ignozaunce . For how is it possible , that we should repēt , and abhoze them , and yet haue lust to liue in them ? We are surt therfore that G O D hath created , and made vs new in Christ , &

By Faith in Christ, we are brought to the state of saluation.

God worketh his owne will with all his creatures.

If we beleue in god, we must put of the olde man & his works.

The saynges of the Scripture may not be grossly vnderstand.

The naturall man vnderstandeth not the thynges of God.

Rom. 8.

John. 8.

The scripture is no thyng els but that which the spirit of God hath spoken.

put his spirite in vs, that we should
gyue a new lyfe, whiche is the lyfe of
good woorkes.

What thou mayst know what are
good woorkes, and the end and entent
of good woorkes, or wherfore good
woorkes serue, marke this that fo-
loweth.

The lyfe of a Christen man is in-
ward betwene hym and God, and pro-
perly is the consent of the spirite to the
will of God, and to the honor of God.
And Gods honour is the finall end of
all good woorkes.

Good woorkes are all thynges that
are done within the lawes of God, in
whiche God is honored, and for whiche
thankes are geuen to God.

Fastyng is to absteyne from surfe-
ting, or ouer much eatyng, from drow-
kenness, and care of the world (as thou
mayst read Luke. xxi.) and the end of
fastyng is to tame the body, that the
spirite may haue a free course to God,
and may quietly talke with God. For
ouer much eatyng and drynkynge, and
care of worldly busines, presse downe
the spirite, choke her & tangle her that
she can not lift vp her selfe to God.
Now he that fasteth for any other en-
tent, then to subdue the body, that the
spirite may wayte on God, and freely
exercise her selfe in the thyngs of God:
the same is blind, & wotteth not what
he doth, erreth and shoteth at a wrong
marke, and his entent and imaginatio
is abhominable in the sight of God.
When thou fastest from meate, & drink-
kest all day, is that a Christen fast? ei-
ther to eate at one meale, that were suf-
ficient for foure? A man at foure tymes
may beate that he can not at ones. Some
fast from meate and drinke, and yet so
tangle them selues in worldly busines
that they can not once thinke on God.
Some absteyne from buiter, some
from egges, some fro all maner white
meate, some this day, some that day,
some in the honor of this Saint, some
of that, and euery mā for a sondry pur-
pose. Some for the toth ache, some for
the head ache, for fevers, pestilence, for
soden death, for hangyng, drounyng,
and to be deliuered from the paynes of
hell. Some are so mad that the fast one
of the Thursdayes betwene the two
Saint Mary dayes in the worshyp of that
Saint whose day is halowed, betwene
Christemas and Candelmas, and that
to be deliuered from the pestilence. All
these me fast without assent of god,
& without knowledg of his true entent

of fastyng, and do no other then honor
Saintes, as the Gentiles and heathen
worshyppd their Idols, & are drow-
ned in blyndnes, and know not of the
Testamēt that God hath made to mā-
ward in Christes blood. In God haue
they neither hope nor confidence, nei-
ther beleue hys promyses, neyther
know his will, but are yet in captiui-
tie vnder the prynce of darkenes.

Watch is not onely to absteyne fro
sleepe, but also to be circumspect
and to cast all perils: as a man should
watch a Tower or a Castell. We must
reincumber that the snares of the deuill
are infinite and innumerable, and that
euery moinet arise new temptations,
and that in all places mere vs fresh oc-
cassions. Agaynst which we must pre-
pare our selues, and turne to God, and
cōplaine to hym, and make our moine,
and desire hym of his mercy to be our
shield, our Tower, our Castle, and de-
fence from all euill, to put his strenght
in vs (for without hym we can doe
nought) & about all thynges we must
call to minde what promyses god hath
made, and what he hath sworn that
he will do to vs for Christes sake, and
with strong fayth cleaue vnto them, &
desire him of his mercy, and for his loue
that he hath to Christ, & for his truches
sake to fulfil his promyses. If we thus
cleaue to God with strong fayth; and
beleue his wordes: the (as sayth Paul.
1. Cor. x.) God is faithfull, that he will
not suffer vs to be temptd aboue that
we are able, or aboue our might, y is to
say, if we cleaue to his promyses, & not
to our owne fantasies, & imaginatioes,
he will put might and power into vs,
that shal be stronger then all the temp-
tation, whiche he shall suffer to be a-
gaynst vs.

Prayer is a mournyng, a lōgyng &
a desire of the spirite to Godward
for that whiche he lacketh, as a sicke
morneth and soroweth in his hart, lō-
gyng for health. Fayth euer prayeth.
For after that by fayth we are reconci-
led to God, and haue receaued mercy,
and forgynenes of God, the spirit lon-
geth and thyresth for strenght, to do the
will of God, and that God may be ho-
noured, his name halowed, & his plea-
sure & will fulfilled. The spirite way-
teth, and watcheth on the will of God,
and euer hath her owne fragilitie, and
weakenes befoze her eyes, and when
she seeth temptation and perill draw
nye, she turneth to God, and to the tes-
tament that God hath made to all that
belue

Good woorkes
what they are,
and to
what ende
they serue.

Fastyng,
the true vse
therof.

True fast-
ing, what
it is.

Supersti-
cious fast-
ing.

Supersti-
cious wat-
ching.

True wat-
ching.

Prayer
what it is.

beleue and trust in Christes blood, and desireth God for his mercy, truth, and for the loue he hath to Christ, that he will fulfill his promise, that he will succour, helpe, and giue vs strength, and that he will sanctifie his name in vs & fulfill his godly will in vs, and that he wil not looke on our sinne and iniquitie, but on his mercy, on his truth, and on the loue that he oweth to his sonne Christ, and for his sake to keepe vs fro temptation, that we be not ouercome, and that he deliuer vs from euill, and what soeuer moueth vs contrary to his godly will.

True
prayer.

Moreouer of his owne experience, he seeleth other mens neede, and no lesse commendeth to God the infirmitie of other, then his owne, knowing that there is no strength, no help, no succour, but of God onely. And as mercifull as he seeleth God in his hart to himselfe warde, so mercifull is he to other, and as greatly as he fealeth hys owne misery, so great compassion hath he on other. His neighbour is no lesse care to him, then himselfe. He seeleth his neighbours grief, no lesse then his owne. And whesoeuer he seeth occasion he canot but pray for his neighbour, as well as for himselfe: his nature is to seeke the honour of God in al men, and to draw (as much as in him is) all men vnto God. This is the lawe of loue, which springeth out of Christes blood, into the hartes of all them that haue their trust in him. No man needeth to bidde a Christen man to pray, if he see his neighbours neede: if he see it not, put him in remembraunce onely, & then he can not but do hys dutie.

True
prayer is
not with-
out faith &
charitie.

Now, as touching we desire one another to pray for vs, that do we to put our neighbour in remembraunce of his dutie, & not that we trust in his holines. One trust is in God, in Christ, and in the truth of Gods promises, we haue also a promise that when th. or iii. or moe agree together in any thing according to the will of God, God heareth vs. Notwithstanding, as God heareth many, so heareth he fewe, and so heareth he one, if he pray after the will of God, and desire the honour of God. He that desireth mercy, the same seeleth his owne misery, & sinne, & mourneth in his hart for to be deliuered, that he might honour God, and God for his truth must heare him, which sayeth by the mouth of Christ. Mat. v. Blessed are they that hunger and they? after righteoulnes, for they

Mat. 5.

shall be filled. God for his truthes sake must put y righteoulnes of Christ in hym, and walthe his vneighteoulnes away in the blood of Christ. And be the sinner neuer so weake, neuer so feeble and feayle, sinne he neuer so oft and so greuous, yet so long as thys lust, desire, and mourning to be deliuered remaineth in him, God seeth not his sinnes, reckoneth them not, for his truthes sake, and loue to Christ. He is not a sinner in the sight of God, that would be no sinner. He y would be deliuered, hath his hart loose al ready. His hart sinneth not, but mourneth, repenteth, and consenteth vnto the lawe & will of God, and iustifieth God, that is, heareth record that God which made the lawe, is righteous & iust. And such an hart, trusting in Christes bloude, is accepted for full righteous. And his weaknes, infirmitie, and frailetie is pardoned, and his sinnes not looked vpon: vncill God put moze strength in him, and fulfill his lust.

He that re-
penteth his
sinne is no
sinner be-
fore God.

When the weake in y faith, & vnex-
pect in the misteries of Christ, desire
vs to pray for them, then ought we to
lead them to the truth and promises of
God, and teach them to put their trust
in the promises of God, in loue that
God hath to Christ and to vs for hys
sake, and to strength their weake con-
sciences, shewing and prouing by the
Scripture, that as long as they fol-
low the spirit and resist sinne, it is
impossible they shoulde fall so deepe
that God shall not pull them vp a-
gayne, if they holde fast by the anker
of fayth, hauing trust and confidence
in Christ. The loue that God hath to
Christ is infinite, and Christ did and
suffered all thinges, not for himselfe,
to obtaine fauour or ought els: for he
had euer the full fauour of God, and
was euer Lord ouer all thinges,
but to reconcile vs to God, and to
make vs heyres with him of his fa-
thers kingdome. And God hath pro-
mised, that whosoever calleth on hys
name shall neuer be confounded or a-
shamed. Rom. ix. If the righteous fall
(sayth the Scripture) he shall not be
broued, the Lord shall put his hand
vnder him. Who is righteous but he
that trusteth in Christes bloude, be he
neuer so weake? Christ is our righte-
oulnes, and in him ought we to teach
all men to trust, and to expound vnto
all men the Testament, that God hath
made to vs sinners in Christes blood.

How we
shoulde pray
for our
neighbour.

Rom. 2.

Christ is
our righte-
oulnes.

This

This ought we to do, and not make a pray of them to leade them captiue, to sit in their consciences, and to teach them to trust in our holines, good deedes and prayers, to the extent that we would fede our idle, and slow belies of their great labour and sweate, & so to make our selues Chyristes and sauours. For if I take on me to saue other by my merites, make I not my selfe a Chyrist & a sauour, & am in dede a false Prophet, and a true Antichrist, and exalt my selfe, and sitte in the temple of God, that is to wytt, the consciences of men? Among Chyristen me, loue maketh all thinges common: euey man is others debter, and euey mā is bound to minister to his neighbour, and to supply his neighbours lacke, of that wherewith God hath endued hym. As thou seest in the world, how the Loydes and officers minister peace in the common wealth, punish the murderers, the cues, and euill doers, and to maintayne their order & estate, doe the commons minister to them againe, rent, tribute, tole, and custome. So in the Gospell; the curates which in euey parische preach the Gospell, ought of dutie to receiue an honest lining for them, and their households, & euē so ought the other officers, which are necessarily required in the common wealth of Chyrist. We neede not to vse filthy lucre in the Gospell, to chop & chaunge, and to play the Fauernars, altering the word of God, as they do their wines to their most aduantage, and to fashion Gods worde after euey mans mouth, or to abuse the name of Chyrist, to obtaine thereby authoritie and power, to feede our slowe belies. Now seest thou what prayer is, the ende thereof, and wherfore it serueth.

If thou gene me a thousand pound to pray for thee, I am no more bound then I was before. Mans imaginatiō can make the commaundement of God neither greater nor smaller, neither can to the lawe of God, cyther adde or minishe. Gods commaundement is as great as himselfe. I am bounde to loue the Turke with all my might and power, yea, and aboue my power, euen from the ground of my hart, after the ensample that Chyrist loued me, neither to spare goods, body, or life, to winne him to Chyrist. And what can I doe more for thee, if thou gauest me all the world? where I seee neede, there can I not but pray, if Gods spirite be in me.

Mercy is a greke worde, and signifieth mercy. One Chyristian is debter to an other at his neede, of all that he is able to do for him, vntill his neede be sufficed. Euey Chyristian mā ought to haue Chyrist alwayes before his eyes, as an ensample to counterfaite and follow, and to do to his neighbour as Chyrist hath done to him, as Saule teacherh in all his epistles, and Peter in his first, and John in his first also. This order vbleth Saule in all his Epistles. First he preacheth the law, & proueth that the whole nature of man is damned, in that the hart lusteth contrary to the will of God. For if we were of God, no doubt we shoulde haue iust in his will. Then preacheth he Chyrist, the Gospell, the promyses, and the mercy that God hath set forth to all men in Chyristes bloud. which they that beleue, & take it for an earnest thing, turne themselves to God, beginne to loue God agayne, and to prepare themselves to his will, by the working of the spirit of God in them. Last of al, exhorteth he to vnitie, peace, and sobernes, to auoyde broulinges, sectes, opinions, disputing and arguing about wordes, and to walke in the plaine and single waye, and feeling of the spirit, and to loue one another after the ensample of Chyrist, euen as Chyrist loued vs, and to be thankfull, and to walke worthy of the Gospell, and as it becommeth Chyrist, and with the ensample of pure liuing to draw all to Chyrist.

Chyrist is Lord ouer all, and euey Chyristian is heyre annexed with Chyrist, and therefore Lord of all, & euey one Lord of whatsoeuer an other hath. If thy brother or neighbour therefore neede and thou haue to helpe hym, and yet shewest not mercy, but withdrawest thy handes fro him: then robbest thou hym of his owne, and art a thiefe. A Chyristian man, hath Chyristes spirit, Now is Chyrist a mercifull thing: if therefore thou be not mercifull, after the ensample of Chyrist, then hast thou not his spirit. If thou haue not Chyristes spirit, the art thou none of his. nor hast any part wyth hym. Moxoco- uer, though thou shew mercy vnto thy neighbour, yet if thou do it not with such burning loue, as Chyrist did vnto thee, so must I knowledg thy sinne, & desire mercy in Chyrist. A Chyristian man hath nought to reioyce in concerning his deedes. His reioyng is that Chyrist dyed for hym, and that he is

Time
what is it.

1. Pet. 1.
1. John. 2.

None among
Chyristen
me maketh
all thinges
common.

Mans
imaginatio
cannot al-
ter the law
of god, nei-
ther make
it more or
lesse.

He that is
mercifull
hath the
spirite of
God.

Rom. viij.

washed in Christes bloude. Of his deedes reioyeth he not, neither counteth his merites, neither geueth place in heauen of them, neither maketh himselfe a sauour of other men, thorough his good workes. But geueth all honour to God, and in his greatest deedes of mercy, knowledgeth himselfe a sinner vnfaignedly, and is aboundauntly content with y^e place that is prepared for him of Christ, and his good deedes are to him a signe onely that Christes spirite is in him, and he in Christ, and thow Christ elect to eternal life.

The order of loue or charitie which some dreame, the Gospell of Christ knoweth not of, that a man should beginne at himselfe, and serue him selfe first, and then discend I wol not by what steppes. Loue seeketh not her owne profite. ij. Cor. xij. but maketh a man to forget him selfe, and to turne his profite to an other man, as Christ sought not him selfe, or his owne profite, but ours. This terme my selfe is not in the Gospell, neither yet father, mother, sister, brother, kinsman, that one should be preferred in loue aboue an other. But christ is all in all things, Every Christen man to an other is Christ him selfe, and thy neighbours neede hath as good right in thy goods, as hath Christ him selfe, which is heire and Lord ouer all. And looke what thou owest to Christ, that thou owest to thy neighbours neede. To thy neighbour owest thou thine hart, thy selfe, & all that thou hast & canst do. The loue that springeth out of Christ, excludeth no man, neither putteth difference betwene one and an other. In Christ we are al of one degree, without respect of persons. Notwithstanding though a Christen mans hart be open to all mē, and receaueth all men, yet because that his habitie of goodes extendeth not so farre, this prouision is made, that euery man shall care for his owne household, as father and mother, and thine elders that hane holpen thee, wife, children and seruantes. If thou shouldst not care, & prouide for thine household, then were thou an infidelle, seying thou hast taken on thee so to do, and for as much as that is thy part committed to thee of the congregation. When thou hast done thy dutie to thine household, and yet hast further abouondance of the blessing of God, that owest thou to the poore that can not labour, or would

laboure & can get no worke, and are destitute of freedes, to the poore I meane which thou knowest, to them of thyne owne parish. For that prouision ought to be had in the congregation, that euery parish care for there poore. If thy neighbours whiche thou knowest be serued, and thou yet haue superfluitie, and hearest necessitie to be among the brethren a thousand myle of, to the are thou better. Yea, to y^e very infidels we be detters, if they nede, as farforth as we mayntaine the not agaynst Christ, or to blaspheme Christ. Thus is euery man that nedeth thy helpe, thy father, mother, sister, and brother in Christ: euen as euery man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Moreouer if any be an infidelle and a false Christen, and forsake his household, his wife, childre, and such as can not helpe them selues, then art thou bound to them, and haue wherewith, euen as much as to thine owne household. And they haue as good right in thy goodes, as thou thy selfe. And if thou withhold mercy from them, and hast wherewith to helpe them: then art thou a thefe. If thou shew mercy, so doest thou thy dutie, and art a faythfull minister in the household of Christ, and of Christ shalt thou haue thy reward and thanke. If the whole world were thine, yet hath euery brother his right in thy goodes, & is heyre with thee, as we are all heyres with Christ. Moreouer the rich and they that haue wisdom with them, must see the poore set a worke, that as many as are able may feede them selues, with the labour of their owne handes, accordyng to the Scripture & commaundemēt of God.

Now seest thou what alines deede meaneth, and wherfoze it serueth. He that seeketh with his aimes more then to be mercifull to a neighbour, to succour his brothers neede, to do his dutie to his brother, to giue his brother that he owest him; the same is blind, and seeth not what it is to be a Christen mā, and to haue selowthyp in Christes bloud.

As pertaining to good workes, vnderstand y^e all workes are good which are done within the law of God, in fayth and with thanksegeuyng to God, and vnderstand that thou in doing the pleasest God, what so euer thou doest within the law of God, as when thou makest water. And trust me if either winde or water were stopped, thou

We must for christes sake shew our copasion & charitie to all men, so far as our habitie will extend.

Good workes whas they are.

Loue seeketh not her owne profite.

2. Cor. 12.

Christ is all in all thynges.

Euery one must care for their owne householdes.

First looke to thine owne household, and then to the poore.

shouldest feele what a precious thing it were to do either of both, and what thanks ought to be geuen God therefoze. Moreouer put no difference betwene workes, but what soeuer cometh into thy handes that do, as time, place, and occasion geueth, and as god hath put thee in degree hie or low. For as touchyng to please God, there is no worke better then an other. God looketh not first on thy worke as the world doth, as though the bewyfulness of the worke pleased hym, as it doth the world; or as though he had neede of them. But God looketh first on thy hart, what sayth thou hast to his wordes, how thou beleuest hym, trustest him, and how thou louest hym for his mercy that he hath shewed thee, he looketh with what hart thou workest, and not what thou workest, how thou acceptest the degree that he hath put thee in, & not of what degree thou art, whether thou be an Apostle, or a shoemaker. Set this ensample before thine eyes. Thou art a kechenpage and washest thy masters dishes; an other is an Apostle, and preacheth the word of God. Of this Apostle herke what Paule sayth in the 2. Corinth. ix. If I preach (sayth he) I haue nought to reioyce in, for necessitie is put vnto me as who should say, God hath made me so, woe is vnto me if I preach not. If I do it willingly (sayth he) then haue I my reward, that is, then am I sure that Gods spirite is me, and that I am elect to eternall lyfe. If I do it agaynst my will an office is committed vnto me, that is, if I do it not of loue to God, but to get a living thereby & for a worldly purpose, and had rather otherwayes lyue, then do I that office which God hath put me in, and yet please not God my selfe. Note now if this Apostle preach not (as many do not, which not onely make them selues Apostles, but also compell men to take the for greater then Apostles, yea for greater the Christ him selfe) the woe is vnto him, that is, his damnation is iust: If he preach & his hart not right, yet ministrerth he the office that God hath put him in, and they that haue the spirite of God heare the voyce of God, yea though he speake in an Aste. Moreouer how soeuer he preacheth he hath not to reioyce, in that he preacheth. But and if he preach willingly, with a true hart, and of conscience to God: then hath he his reward, that is, then feeleth he the earnest of eternall lyfe &

2. Cor. 9.

We must do good workes & yet put no trust in them.

the woorkyng of the spirite of God in hym. And as he feeleth Gods goodnes and mercy, so be thou sure he feeleth his owne infirmitie, weakenes & unworthynes; and mozneth and knowledgeth his sinne, in that the hart will not arise to worke with that full lust, & loue that is in Christ our Lord. And neuertheles is yet at peace with God, through faith and trust in Christ Iesu. For the earnest of the spirite that worketh in him, testifieth and beareth witness vnto his hart, that God hath chosen him, and that his grace shall suffice him, whiche grace is now not idle in hym. In hys woorkes putteth he no trust.

Now thou that ministrerth in the kechen, & art but a kechenpage, receauest all thyng of the hand of God, knowest that God hath put thee in that office, submittest thy selfe to his wil, and serueth thy master, not as a man; but as Christ him selfe with a pure hart, accordyng as Paule teacheth vs, putteth thy trust in God, and with hym sekest thy reward. Moreouer there is not a good dede done, but thy hart reioyceth therein, yea when thou hearest that the word of God is preached by this Apostle, and seest the people turne to God, thou consentest vnto the dede, thyn hart breaketh out in ioy, springeth and leapeth in thy brest, that God is honoured. And in thyn hart doest the same that y Apostle doth, and happely with greater delectatio, and a more fervent spirite. Now he that receaucth a Prophet in the name of a Prophet, shall receaue the reward of a Prophet. Math. p. that is, he that consenteth to the dede of a Prophet and maintaineth it, the same hath the same spirite, & earnest of euerlastyng lyfe, whiche the Prophet hath, and is elect as the Prophet is.

Now if thou compare dede to dede, there is difference betwixt washing of dishes, and preachyng of the word of God, but as touchyng to please God none at all. For neither that, nor this pleaseth, but as farforth as God hath chosen a man, hath put his spirite in hym, and purified his hart by sayth and trust in Christ.

Let euery man therefore wayte on the office, wherin Christ hath put hym and therein serue his brethren. If he be of low degree let him patiently therein abyde, till God promote him, and exalte hym hyer. Let kynge and head officers seke Christ, in their offices & ministrer peace and quietnes vnto the brethren.

God is no acceptor of persons, but receaucth all that submit them selues vnto him.

Math. 23.

All dedes are acceptable to God, that are done in sayth, so no dede is allowed good in Gods sight (howe glorious to the world soeuer it appere) if it be without sayth.

then, punish sinne, and that with mercy, euen with the same sorow and grief of mynde, as they would cut of a finger or toynite, a legge, or acine of their own body, if there were such diseale in them, that either they must be cut of, or els all the body must perish.

Every mā to walke truly in his vocatio; is the right seruice of God.

Let enery man of what soeuer craft or occupation he be of, whether byner, baker, tayler, vitailer, merchaunt, or husbandman referre his craft and occupation vnto the commō wealch, and serue hys brethren as hee would doe Christ him selfe. Let him bye and sell truly, and not set dice on his brethren, so sheweth he mercy, and his occupation pleaseth God. And when thou receauest money for thy labour, or ware, thou receauest thy dutie. For whetein so euer thou minister to thy brethren, thy brethren are dettours to geue thee wherewith to mainteine thy selfe, and houshold. And let your superfluities succour the poore, of whiche sort shall euer be some in all townes and cities, and villages, and that I suppose the greatest nūber. Remēber that we are members of one body, & ought to minister one to an other mercifully. And remember that whatsoeuer we haue, it is geuen vs of God, to bestow it on our brethren. Let him that eateth, eate and geue God thankes, onely let not thy meate pull thine hart from God. And let him that drinketh do likewise. Let him that hath a wife geue God thākes for his liberty, onely let not thy wife withdraw thine hart from God, and then pleasest thou God, and hast the worde of God for thee. And in all thinges looke on the worde of God, and therein put thy trust, and not in a visage, in a disguised garment, and a cut shooe.

We must be mercifull one to another.

Seeke the worde of God in all thinges, and without the worde of God do nothing, though it appeare neuer so glorious. What soeuer is done without the worde of God, that count idolatry. The kingdome of heauen is within vs. Luk. xvij. wonder therefore at no monstrous shape, nor at any outward thyng without the worde. For the world was neuer drawn from God, but with an outward shewe, and gloriois apperaunce, and shining of hypocrysy, and of fayned and visured fasting, praying, watching, singing, offering, sacrificing, halowing of superstitious ceremonies, and monstrous disguising.

Take this for an ensample. John

Baptist which had testimony of Christ and of the Gospell, that there neuer tose a greater among womens children, with his fasting, watching, praying, rayment, and straight liuing, deceaued the Jewes, and brought them in doubt, whether John were very Christ or not, and yet no Scripture or miracle testifying it, so greatly y blind nature of man lokech on the outward shining of workes, and regardeth not the inward word, which speaketh to the hart. When they sent to John asking him whether he were Christ, he denied it. When they asked him what he was, and what he sayd of himselfe, he answered not, I am he that waiteth, prayeth, drinketh no wine, nor strong drinke, eateth neyther fishe nor fleshe, but liue wyth wilde hony, and Brashoppers, and weare a coate of camels heare, and a gyrdle of a skinner: but sayd I am a voyce of a cryat. My voyce onely pertaineth to you. Those outward things which ye wonder at, pertaine to my selfe onely, vnto the taming of my bodye. To you am I a voyce onely, and that which I preach. My preaching (if it be receaued into a penitent or repenting hart) shall teach you how to liue and please God, according as God shall shed out his grace on enery man. John preached repentance, saying, prepare y Lordes way and make his pathes straight. The Lordes way is repentance, and not hypocrysy of mans imagination, & invention. It is not possible y the Lord Christ should come to a man, except he know himselfe, and his sinne, & truly repent. Make his pathes straight: the pathes are the lawe, if thou vnderstand it a right, as God hath geuen it. Christ sayth in the xvij. of Mat. Elias shall first come, that is, shall come before Christ, and restore all things, meaning of John Baptist. John Baptist did restore the law, and the Scripture vnto the right sence & vnderstanding, which the Pharises partly had darkened, and made of none effect, thorough their owne traditions. Mat. xv. where Christ rebuketh them saying: why transgresse ye the commaundementes of God thorough your traditions: and partly had corrupt it with gloses, and false interpretations, that no mā could vnderstand it. Wherefore Christ rebuketh them Mat. 23. saying: wo be to you Pharises, hypocrites, which shut vp the kingdome of heauen before men: ye enter not your selues, neither suffer

True preachers must preach repentance.

Mat. 17.

Mat. 15.

Mat. 23.

them

Luke. 17.

Hypocrites are vayne gloriois in all their workes.

them that come, to enter in: and partly did beguile the people and blinde their eyes in disguising themselves, as thou readest in the same 23. chap. how they made broad and large Phariseeries, and did all their workes to be scene of men, that the people should wonder at their disguisings and visuring of themselves, otherwise then God had made them: and partly mocked them with hypocry of false holines in fasting, praying, and alines geuing Mat. 6. and this did they for inere to be in authoritie, to sitte in the consciences of people, and to be counted as God him selfe, that people should trust in their holynes, and not in God, as thou readest in the place aboue rehearsed Mat. 23. wo be to you Pharisees, hypocrites, which deuouce widowes houses vnder a colour of long prayer. Counterfet therefore nothing without y^e worde of God, whē thou vnderstandest that it shall teach thee all thinges, how to applie outward thinges, and wherunto to referre them. Beware of thy good entent, good mynde, good affection or zeale as they call it. Peter of a good minde, and of a good affection or zeale childe Christ, Mat. 16. because he sayde that he must goe to Hierusalem, and there he shal die. But Christ called him Satan for his labour, a name that belongeth to the deuill. And sayde, that he perceaued not godly thinges, but worldly. Of a good entent and of a feruent affection to Christ, the sonnes of Zedeei would haue had fire to come downe from heauen to consume the Samaritans Luk. 9. But Christ rebuked them, saying that they wist not of what spire they were: that is, that they vnderstoode not how that they were altogether worldly & fleshly mynded. Peter smote Malchus of a good zeale: but Christ condemned his deede. The very Jewes of a good entent, and of a good zeale slew Christ, and persecuted the Apostles, as Paule beareth them recorde, Rom. 7. I beare them recorde (sayth he) that they haue a feruent mynde to Godward, but not according to knowledge. It is another thing then to do of a good minde, and to do of knowledge. Labour for knowledge, that then mayest know Gods will, and what he would haue thee to doe. Our mynde, entent, and affection or zeale, are blinde, and all that we do of them is damned of god, and for that cause hath God made a testament betwene him and vs, wherein

is cōteyned both what he would haue vs to do, and what he would haue vs to aske of him. See therefore that thou do nothing to please God withall, but that he commaundeth, neither aske anything of him, but that he hath promised thee. The Jewes also (as it appeareth Act. viij) slew Steuē of a good zeale: because he proued by the scripture, that God dwelleth not in Churches or temples made wth handes. The Churches at the beginning were ordeyned that the people shoulde thether resorte to heare the word of God there preached onely, and not for the vse wherin they now are. The temple wherein God will be worshipped, is the hart of man. For God is a spirite (sayth Christ Joh. 4.) and will be worshipped in y^e spirite & in truth: that is, when a penitent hart consenteth vnto the lawe of God, and with a strong sayth logeth for the promises of God. So is God honored on al sides, in that we count him righteous in all his lawes and ordinaunces, and also trust in all his promises. Other worshipping of God is there none, except we make an Idoll of him.

I shall be recompensed thee at the rising agayne of the righteous. Luke. 14. Reade the text before, and thou shalt perceauē that Christ doth here that same that he doth Mat. v. that is, he putteth vs in remembraunce of our dutie, that we be to the poore as Christ is to vs, and also teacheth vs how that we can neuer know whether one loue be right, and whether it spring of Christ or no, as long as we are but kinde to them onely which do as much for vs againe. But and we be mercifull to the poore, for conscience to God, and of compassion and hartly loue, which compassion & loue spring of the loue we haue to God in Christ, for the pure mercy and loue that he hath shewed on vs: then haue we a sure token that we are beloued of God, and washed in Christes blond, and Act by Christes deseruing vnto eternall life.

The scripture speaketh as a father doth to his young sonne, do this, or that, and then will I loue thee, yet the father loueth his sonne first, and suereth with all his power and witte to overcome his childe with loue, and with kindnes, to make him do that which is comely, honest, and good for it selfe. A kynde father, and mother loue their children, euen when they are

The manner
& doctrine
of hypocrites.

Mat. 6.

Mat. 23.

Mat. 16.

Luk. 9.

Rom. 10.

No zeale
without
knowledge
to good.

Churches
why they
were first
ordeyned.

The true
Temple of
God is the
hart of mā.

Luke. 14.

Mat. 5.

The manner
of the speak-
ing of the
Scripture.

emill, that they would shed their blood to make them better, and to bring the into the right way. And a naturall childe studieth not to obtayne his fathers loue with workes, but considereth with what loue his father loueth him with all, and therefore loueth a gayne, is glad to do his fathers will, and studieth to be thankfull.

The wise of this world doe not vnderstand the speaking of God in his scriptures.

The spirit of the worlde vnderstandeth not the speaking of God, neither the spirit of the wise of thys worlde, neyther the spirit of Philosophers, neither the spirit of Socrates, of Plato, or of Aristotles Ethikes, as thou mayest see in the first and second chapter of the first to the Corinth. Though that many are not ashamed to rayle and blasphem, saying, how shoulde he vnderstand the scripture, seing he is no Philosopher, neyther hath sene his metaphisike? Moreover they blasphem, saying, how can he be a deuine and woteth not what is *subiectum in theologia*? Neuertheles as a man without the spirit of Aristotell or Philosophy, may by the spirit of God vnderstand scripture: Euen so by the spirit of God, vnderstandeth he that god is to be sought in all the Scripture, and in all thynges & yet wotteth not what meaneth *Subiectum in Theologia*, because it is a terme of their owne makynge. If thou shouldest say to hym, that hath the spirit of god, the loue of god is the keeping of the commaundements, & to loue a mans neighbour is to shew mercy, he would without argyng or dyspyrnyng vnderstand, how that of the loue of God springeth the keeping of his commaundements, and of the loue to thy neighbour springeth mercy. Now would Aristotle deny such speakyng, & a Duns man would make xx. distinctions. If thou shouldest say (as sayth John the 4. of his Epistle) how can he that loueth not his neighbour, whom he seeth, loue God whom he seeth not? Aristotle would say loe, a man must first loue his neighbour and the God, and out of the loue to thy neighbour springeth the loue to God. But he that seeth the working of the spirit of God, and also from what vengeance the blood of Christ hath deliuered hym, vnderstandeth how that it is impossible to loue either father or mother, sister, brother, neighbour, or his owne selfe a right, except it spring out of the loue to God, and perceaueth that the loue to a mans neighbour, is a signe of the loue to God, as good frute declareth a good tree, and that the loue to a

The Daples arguments.

mans neighbour accompanieth, and followeth the loue of God, as heate accompanieth and followeth fire.

Likewise whē the Scripture sayth, Christ shall reward euery man at the resurrection or vprising againe accordyng to his dedes, the spirit of Aristotles ethikes would say, loe with the multitude of good workes mayst thou, & must thou obtayne euerylastyng lyfe, & also a place in heauen hye or lowe, accordyng as thou hast many or fewe good workes, & yet wotteth not what a good worke meaneth, as Christ speaketh of good workes, as he that seeth not the hart, but outward things onely. But he that hath Gods spirit vnderstandeth it. He seeleth that good workes are nothyng but frutes of loue, compassion, mercifulnes, and of a tendernes of hart, whiche a Christen hath to his neighbour, and that loue springeth of that loue which he hath to god, to his will & commaundements, and vnderstandeth also that the loue whiche man hath to God, springeth of the infinite loue, and bottomlesse mercy, which God in Christ shewed first to vs, as saith John in the Epistle and Chap. aboute rehearsed. In this (sayth he) appeared the loue of God to vsward, because that God sent his onely begotten sonne into the world that we might liue thorough hym. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to make agreement for our sinnes. In conclusion a Christen man seeleth, that that vnspeakable loue and mercy which god hath to vs, & that spirit which worketh all thinges that are wrought accordyng to the will of God, and that loue wherewith we loue God, & that loue whiche we haue to our neighbour, and that mercy and compassion which we shew on him, & also that eternal lyfe which is layd vp in store for vs in Christ, are altogether the gift of God, through Christes purchasyng.

Aristotles and Daples doo true.

Good workes are the frutes of loue.

God first loued vs, and not we hym.

If the Scripture sayd alwayes Christ shall reward thee accordyng to thy sayth, or accordyng to thy hope, and trust thou hast in God, or accordyng to the loue thou hast to god, & thy neighbour, so wote it true also as thou seest. i. Pet. i. receayng the end or reward of your faith, the health or saluatiō of your soules. But the spirituall thinges could not bee knowne saue by theyr workes, as a tree can not be knowne, but by her frute. How could I know that I loued my neighbour, if neuer occasion

How he
understand
the love of
God to be
in vs.

Luca. 18.

It helpe
us for
Christes
sake iseth
any thing.
that receiue
an hundred
times.

If hee once
possesse
Christ by
fayth, then
haue hee all
in all, and
are content
with that
he haue.

occasion were giuen me to shew mer-
cy vnto hym; how should I know that
I loued God, if I neuer suffered for
hys sake? howe should I know that
God loued me, if there were no infir-
mitie, temptation, perill and iemperdy
whence God should deliuer me?

There is no man that forsaketh
house, either father, or mother, ei-
ther brethren, or sistere, wife, or chil-
dren for the kyngdome of heaues sake,
which shall not receaue much more in
this world; and in the world to come
euerlastyng lyfe. Luke. xviij.

Here seeft thou that a Christen man
in all his woorkes hath respect to no-
thyng, but vnto the glozie of god onely,
and to the maintaining of the truth
of god, and doth and leueth vndone all
thynges of loue, to the glozy and ho-
nor of god onely, as Christ teacheth in
the *Later noffer*.

Moreover when he sayth, he shall
receaue much more in this world, of a
truth, yea he hath receaued much more
already. For except he had felt the infi-
nite mercy, goodnes, loue and kind-
nes of God, and the felowshyp of the
bloud of Christ, and the comfort of the
spirite of Christ, in his hart, he could
neuer haue forsake any thyng for gods
sake. Forwithstanding (as saith Mark.
x.) who soeuer for Christes sake & the
gospels forsaketh house, brethren or si-
sters &c. he shall receaue an hundred
fold, houses, brethren &c. that is spiri-
tually. For Christ shall be all thynges
vnto thee. The angells, all Christen
and who soeuer doth the will of the fa-
ther, shall be father, mother, sister & bro-
ther vnto thee, and all theirs shall be
thyne. And god shall take the care of
thee, & minister all thynges vnto thee,
as long as thou seekest but his honour
onely. Moreover if thou were Lord o-
ner all the world, yea of ten worldes
befoze thou knewest god: yet was not
thyne appetite quenched, thou thyz-
stedest for more. But if thou seeke his
honour onely, then shall he take thy
thyzst, and thou shalt haue all that thou
bestrest, and shalt be content: yea if thou
dwell among infidels, and among the
most cruellest nation of the world, yet
shall he be a father vnto thee, and shall
defend thee, as he did Abraham, Isaac
and Jacob, & all Saintes whose lyues
thou readeest in the Scripture. For all
that are past and gone befoze, are but
ensamples to strength our fayth, and
trust in the word of god. It is the same
god, and hath sworne to vs all that he

sware vnto them, and is as true as e-
uer he was, and therefore can not but
fulfil his promises to vs, as wel as he
doyd to them, if we beleue as they doyd.

The houre shall come when all they
that are in the graues shall heare hys
voyce, that is to say Christes voyce, &
shall come forth, they that haue done
good into the resurrection of lyfe, and
they that haue done euil, into the resur-
rection of damnation, John. v. This
& all lyke textes declare what folow-
eth good woorkes, and that our dedes
shall testifie with vs, or agaynst vs at
that day; and putteth vs in remem-
brance to be diligent, and seruent in
doyng good. Here by mayst thou not
vnderstand that we obtayne the fauor
of god, and the inheritance of life thro-
ugh the merites of good woorkes, as
hyrelynges do their wages. For then
shouldest thou robbe Christ, of whose
fulnes we haue receaued fauour for fa-
uour, Job. i. that is, gods fauour was
so full in Christ, that for his sake he ge-
ueth vs his fauour, as affirmeth also
Paul. Ephe. i. he loued vs in his be-
loued by whom we haue (sayth Paul)
redemptid through his bloud, and for-
giuenes of sinnes. The forgiveness of
sinnes then is our redemptid in Christ,
and not y reward of woorkes. In who
(sayth he in the same place) hee chose
vs before the making of y world, that
is long befoze we doyd good woorkes.
Throughe sayth in Christ, are we also
the sonnes of god, as thou readeest Jo.
i. in that they beleued on his name, he
gaue them power to be the sonnes of
god. God with all his fulnes & riches
dwelleth in Christ, and out of Christ
must we fetch all thynges. Thou rea-
dest also Iohn. ij. he that beleueth on
the sonne hath eternal life. And he that
beleueth not, shall see no lyfe, but the
wrath of god abyrdeth vpon him. Here
seeft thou that the wrath & vengeance
of God possesseth euery man till fayth
come. Fayth and trust in Christ, expel-
leth the wrath of god, and bringeth fa-
uour, y spirite power to do good, and
euerlastyng lyfe. Moreover vntill
Christ hath geue thee light, thou know-
est not wherein standeth the goodnes
of thy woorkes, & vntill his spirite hath
looid thyne hart, thou canst not con-
sent vnto good woorkes. All that is
good in vs, both wil and woorks, com-
meth of the fauour of God, through
Christ to whom be the laude. Amen.

If any man will do his will (ye mea-
neth the will of the father) he shall
know

Here note
what folow-
eth of
good
woorkes.

John. i.

By fayth
in Christ
we are
made the
sonnes of
God.

John. j.

Fayth doth
expell the
wrath of
God.

D. i. know

John. 7.

know of the doctrine, whether it be of god, or whether I speake of my selfe. John. viij. This text meaneth not that any man of his owne strength, power and free will (as they call it) can do the will of god, before he hath receaved the spirite, and strength of Christ through sayth. But here is ment that, which is spoken in the thyrd of John, when Nicodemus marvelled how it were possible, that a man should be borne agayn. Christ answered, that which is borne of the flesh is flesh, and that whiche is borne of the spirite is spirite, as who should say, he that hath the spirite though sayth, and is borne agayne, and made a new in Christ, vnderstandeth the thynges of the spirite, and what he that is spirituall meaneth. But he that is flesh, and as Paul sayth. i. Cor. ij. a naturall man, & led of his blind reason onely, can neuer ascend to the capacite of the spirite. And he geueth an ensample, saying, the winde bloweth where he lysteth, and thou hearest his voyce, and wottest not whence he cometh, nor whether he will. So is euery mā that is borne of the spirite, he that speaketh of the spirite, can neuer be vnderstand of the naturall man, which is but flesh and sauiorētch no more thē thynges of y flesh. So here meaneth Christ, if any man haue the spirite, & consenteth vnto the will of God, & consenteth vnto wotteth what I meane.

The naturall man which is but flesh, sauiorētch not those thynges that are of the spirite.

John. 13.

If ye vnderstand these thynges, happy are ye if ye do them John. xij. A Christen mans hart is with the wyll of God, with the lawe and commaundementes of God, and hongreth and thyresteth after strengeth to fulfill them, and mourneth day and night, desiring God accordyng to his promyses, for to geue him power to fulfill the will of God with loue and lust: then testifieth his deede that he is blessed, and that the spirite which blesteth vs in Christ, is in hym, and ministrereth such strengeth. The outward deede testifieth what is within vs, as thou readest John. v. The deedes which I do testifie of me sayth Christ. And Joh. 13. hereby shall all men know that ye are my Disciples (if ye loue one another. And Joh. 14. he that hath my commaundementes, & keepeth thē, the same it is that loueth me. And agayne, he that loueth me keepeth my commaundementes, and he that loueth me not, keepeth not my commaundementes, the outward deede testifying of the inward hart. And Joh. xv.

John. 5.

John. 14.

If ye shall kepe my commaundementes, ye shall continue in my loue, as I kepe my fathers commaundement, and continue in his loue. That is, as ye see the loue that I haue to my father, in that I kepe his commaundementes, so shall ye see the loue that ye haue to me, in that ye kepe my commaundementes.

Thou mayest not thinke that our deedes blesse vs first, and that we preuent God and his grace in Christ, as though we in our naturall gistes, and beyng as we were borne in Adam, looked on the lawe of God, and of our owne strength fulfilled it, and so became righteous, and then with that righteousnes obtrayned the fauour of God. As Philosophers write of righteousness, and as the righteousness of temporall lawe is, where the lawe is satisfied with the hypocrisy of the outward deede. For contrary to y, readest thou Job. xv. Ye haue not chosen me (sayth Christ) but I haue chosen you, that ye goe and bring forth fruite, and that your fruite remaine. And in the same chapter. I am a vine, and ye the braunches, and without me can ye do nothing, with vs therefore so goeth it. In Adam are we all as it were wilde crab trees, of which God chuseth whom he will, and plucketh them out of Adam, and planteth them in the garden of his mercy, and stocketh thē, and graffeth the spirite of Christ in them, which bringeth forth the fruite of the will of God, which fruite testifieth that God hath blessed vs in Christ. Note this also, that as long as we liue we are yet partly carnall, and fleshy (notwithstandyng, that we are in Christ and though it be not impured vnto vs for Christes sake) for there abideth, & remaineth in vs yet of the olde Adam, as it were the stocke of the crabe tree, and euer among when occasion is geuen hym, shoteth forth his braunches and leues, budde, blossom, and fruite. Against whom we must fight and subdue hym, and chaynge all his nature by little a and little, with prayer, fasting, and watching, with vertuous meditation and holy workes, vntill we be altogether spirite. The king dome of heauen sayth Christ Math. 13. is like leuen which a woman taketh & hideth in thre peckes of meale, till all be leuened. The leuen is the spirite, and we the meale which must be seasoned with y spirite by a litle & a litle, till we be thoroughout spirituall.

which shall rewarde every man ac-

We are blessed by God onely in Christ our sauior. and not by our workes.

John. 15.

We must wrestle with our olde man, that we may put on Christ. Mat. 13.

Roma. 2. according to his deede, Rom. 2. that is, according as the deedes are, so shall euery mans rewarde be, the deedes declare what we are, as the fruite the tree, according to the fruite shall the tree be payled. The rewarde is geuen of the mercy and truth of God, and by the deseruyng and merites of Christ. whosoener repenteth, beleneth the Gospell, & putteth his trust in Christs merites, the same is heyre with Christe of eternall lyfe, for assurance whercof the spirite of God is poured into his hart as an earnest, which loo- seth him from the bondes of Sathan, and geneth him lust and strength euery day more and more, according as he is diligent to aske of God for Christes sake. And eternall life followeth good liuing. I suppose (sayth S. Paule in the same epistle the viij. chapter) that the afflictions of this worlde are not worthy of the gloyp which shall be shewed on vs, that is to say, that which we here suffer, can neuer deserue that rewarde, which there shall be geuen vs.

Roma. 8.

Moreouer, if the rewarde should deped, and hang of the workes, no man should be lauded. For as much as our best deedes, compared to the lawe, are damnable sinne. By the deedes of the lawe is no fleshe iustified, as it is written in the thirde chapter to the Rom. The lawe iustificieth not, but vttereth the sinne onely, & compelleth and dri- ueth the penitent, or repentynng sinner to flee vnto the sanctuary of mercy in the blood of Christ. Also repent we neuer so much, be we neuer so well wil- lynge vnto the lawe of God, yet are we so weake, and the snares and occasiōs so innumerable, that we fall dayly And hontely. So that we coulde not but dispeire, if the rewarde hanged of the worke. whosoener ascribeth eternall life vnto the deseruyng, and merite of workes, must faule in one of two in- cōueniencies, either must he be a blinde Pharisey, not seing that the lawe is spirituall and he carnall, and looke and reioyce in the outward shyning of his deedes, despising the weake and in re- spect of them, iustifie himselfe. Or els (if he see how that the lawe is spiritu- all, and he neuer able to ascend vnto y^e which y^e lawe requirereth) he must nedes despayre. Let euery Christen mā ther- fore reioyce in Christ our hope, trust, and righteousnes, in whom we are loued, chose, and accept vnto y^e inheri- taunce of eternall lyfe, neyther presu- ming in our perfectnes, neither de-

spaying in our weakenes. The per- fecter a man is, the clearer is his sight, and seeth a thousand thinges which displease him, and also perfectnes that can not be obtayned in this life. And therefore desireth to be with Christ, where is no more sinne. Let hym that is weake, & can not doe that he would sayne doe, not despayre, but turne to him that is strong, and hath promised to gene strength to all that ask of him in Christes name, and complayne to G O D, and desire hym to fulfill his promises, and to God committe hym selfe. And he shall of his mercy & truth strength him, and make him feeble with what loue he is beloued for Christes sake, though he be neuer so weake.

They are not righteous before god which heare the lawe, but they which do the lawe shall be iustified. Rom. ij. This text is playner thā that it needeth to be expounded. In the chapter before, Paule proueth that the lawe naturall, holpe not the Gentiles, (as appeareth by the lawes, statutes, and ordinaunces which they made in their cities) yet kept they them not. The great keepe the small vnder, for their owne profite with the violence of the lawe. Euery man prayseth the lawe as farre forth as it is profitable and pleasant vnto himself. But when his owne appetites should be retray- ned, then grudgeth he against the law. Moreouer he proueth that no know- ledge holpe the Gentiles. For though the learned mē (as the Philosophers) came to the knowledge of God, by the creatures of the worlde, yet had they no power to worshipp God. In thys secōd chapter proueth he y^e the Jewes (though they had the lawe written) yet it holpe them not; they coulde not keepe it, but were idolaters, and were also murtherers, adulterers, & what- soeuer the lawe forbad. He concludeth therfore that y^e Jewe, is as well dāned as the Gentill. If hearing of the lawe onely might haue iustified, thē had the Jewes bene righteous. But it requi- red that a mā do the lawe, if he will be righteous. which because y^e Jewe did not, he is no lesse dāned the the Gentill. The publishyng & declaring of y^e lawe, doth but vtter a mā sin, & geueth nei- ther strenght, nor help to fulfill the lawe. The lawe killeth thy cōscience, & geueth thee no lust to fulfill the lawe. Faith in christ, geueth lust & power to do y^e lawe. Now is it true, y^e he which doth y^e lawe is righteous, but y^e doth no mā saue he y^e beleneth

Let no mā despayre, but put his hope in Christ and he shall be safe.

Roma. 2.

Our best workes are damnable in the sight of god with vs? Christ.

JB

Christ is our hope & righteousnes.

No man can fulfill y^e lawe but hee that beleueth in Christ.

D. V.

beleueth & putteth his trust in Christ.
If any mans worke that he hath
 builde vpon, abide, he shall receaue
 a rewarde. 1. Cor. 2. The circumstance
 of the same chapter, that is to witt,
 that which goeth before, & that which
 foloweth, declareth playnely what is
 ment. Paule talketh of learning, doc-
 trine or preaching. He sayth that he
 himselfe hath layde the foundation,
 which is Iesus Christ: and that no
 man can laye any other. He exhorteth
 therfore euery man to take hede what
 he buildeth vpon, and hozoweth a si-
 militude of y goldsmith, which trieth
 his metalles with fire, saying, that the
 fire (that is) the iudgement of y scrip-
 ture, shall trie euery mans worke,
 that is, euery mans preaching and doc-
 trine. If any build vpon the founda-
 tion layde of Paule, I meane Iesus
 Christ, golde, siluer, or precious stone,
 which are all one thyng, and signifie
 true doctrine, which when it is exami-
 ned, the scripture aloweth, then shall
 he haue his rewarde, that is, he shall
 be sure that his learning is of God, &
 that Gods spirite is in hym, and that
 he shall haue the rewarde that Christ
 hath purchased for hym. On the other
 side, if any man build there on timbre,
 hepe, or stubble, which are all one, and
 signifie doctrine of mans imaginatio,
 traditions, and fantasies, which stand
 not with Christ when they are exami-
 ned, and iudged by the Scripture, he
 shall suffer damage, but shall be saued
 hymselfe, yet as it were through fire,
 that is, it shall be paynfull vnto him,
 that he hath lost his labour, and to see
 his buildyng perish, notwithstanding
 if he repent, and embrace the truth in
 Christ, he shall obtaine mercy and be
 saued. But if Paule were now a liue, &
 would defend his owne learnyng, he
 should be tried thorough fire, not thro-
 rough fire of the iudgement of Scrip-
 ture (for that light men now vterly
 refuse) but by the popes law, and with
 fire of fagots.

1. Cor. 2.

Christ is y
sure founda-
tion.

Epans for-
dation is
eble.

2. Cor. 5.

We muste all appeare before the
 iudgement seate of Christ, for to
 receaue euery man accordyng to the
 dedes of his body. 2. Corinth. 5. As thy
 dedes testifye of thee so shal thy rewarde
 be. Thy dedes be euill, then is y wrath
 of God vpon thee, and thyne hart is e-
 uil, and so shal thy rewarde be, if thou
 repent not. Feare therfore and crye to
 God for grace, that thou mayst lone
 hys lawes. And whē thou louest them
 cease not til thou haue obtained power

of God to fulfill them: so shalt thou be
 sure that a good rewarde shall folow.
 whiche rewarde not thy dedes, but
 christes haue purchased for thee, whose
 purchasynge also is that lust which thou
 hast to Gods law, & that might where
 with thou fulfilllest them. Remember
 also, that a rewarde is rather called that
 which is giuen freely, then that which
 is deserued. That which is deserued, is
 called (if thou wilt giue hym hys right
 name) hys or wages. A rewarde is gi-
 uen freely to prouoke vnto loue and to
 make frendes.

Christ re-
wardeth
his owne
workes w-
th.

Remember that what soeuer good
 thyng any man doth, that shall he re-
 ceauē of y Lord. Eph. 6. Remembryng
 that ye shal receaue of the Lord the re-
 ward of inheritaunce. Col. 3. These 3.
 textes are excedyng playne. Paule mea-
 neth as Peter doth. 1. 1 Pet. 2. that ser-
 uantes should obey their masters with
 all their hartes, and with good will,
 though they were neuer so euill. Yea
 he will that all that are vnder power
 obey, euen of hart, and of conscience to
 God, because God will haue it so, be y
 rulers neuer so wicked. The children
 must obey facher and mother, be they
 neuer so cruell or vnkynnd, likewise the
 wife her husband, the seruante his ma-
 ster, the subiectes and commons their
 Lord or Kyng. why? For ye serue the
 Lord sayth he in the Collos. 3. we are
 Christs, and Christ hath bought vs,
 as thou readest. Rom. 8. 1. Cor. 1. 1.
 1 Pet. 1. Christ is our Lord and we his
 possession, & his also is the commaunde-
 ment. How vaight not the cruellnesse &
 churlishnesse of facher and mother, of
 husband, master, Lord, or Kyng, cause
 vs to hate the commaundement of our
 so kynde a Lord Christ, which spared
 not his blood for our sakes, which also
 hath purchased for vs with his blood,
 that rewarde of eternall lyfe, which lyfe
 shal folow the patience of good liuyng,
 and wherunto our good dedes testifye
 that we are chosen. Furthermoze we
 are so carnall, that if y rulers be good,
 we can not know whether we keepe
 the commaundement for the loue that
 we haue to Christ, and to god through
 him or no. But and if thou canst finde
 in thine hart do good vnto him that
 rewardeth the euill agayne, then art
 thou sure that y same spirite is in thee,
 that is in Christ. And it foloweth in
 the same Chapter to the Collosians.
 He that doth wrong shall receaue for
 the wrong that he hath done. That is
 God shall auenge thee abundantly,
 which

Eph. 6.

Collos. 3.

We must
obey the
magistra-
tes, because
God will
haue it so.

Rom. 14.
1. Cor. 6.
1. Pet. 1.

A good les-
son to teach
vs to know
when we
haue the
spirite of
God.

which seeth what wrong is done vnto thee, and yet suffereth it for a tyme, that thou mightest feele thy patiēce, and the workyng of his spirite in thee, and be made perfect. Therefore see that thou not once desire vengeance, but remit all vengeance vnto **God**, as Christ did, which (sayth Peter. i. Pet. ii.) whē he was reuiled, reuiled not agayn, neither threathned when he suffered. Vnto such obedience, vnto such patience, vnto such a poore hart, and vnto such feelyng, is Dauides meanyng to bypung all men, and not vnto the vaine disputyng of them, that ascribe so hye a place in heauen vnto their peelde merites. which as they feele not the workyng of Gods spirite, so obey they no man. If the kyng do vnto them but right, they wil interdict the whole Realme, curie, excommunicate & send the downe farre beneath the bottome of hell, as they haue brought the people out of their wittes, and made them madde to beleue.

Thy prayers and almes are come vnto remembraunce in the presence of **God**, (in the Actes. x.) What is **God** forgetteth thee not, though he come not at the first calling, he looketh on, and beholdeth thy prayers and almes. Prayer commeth from the hart. **God** looketh first on the hart, and then on the dede. As thou readeest Gene. iiii. **God** beheld or looked first on Abell, & then on his offering. If the hart be vnpure, the dede verily pleaseth not, as thou seest in Cain. Marke the order. In the begynnynge of the chapter thou readeest, there was a certaine man named Cornelius which feared god, gaue much almes, and prayed **God** alway. He feared **God**, that is he trembled & quaked, to heake the commaundementes of god. Then prayed he alway. Prayer is the frute, effect, dede or act of sayth & is nothyng but the longing of the hart for those thyngs, which a mā lacketh & which god hath promised to geue him. He doth alio almes. Almes is y frute, effect or dede of compassion and pitie, which we haue to our neighbour. Whā glorious sayth and a right, which so trusteth **God**, and beleueth his promises, that he feareth to heake his commaundementes, and is also mercyfull vnto her neighbour. This is that faith wherof thou readeest namely in Peter, Paulie and John, that we are thereby both iustificed and saued. And who soeuer imagineth any other sayth, deceaureth him selfe, and is a vaine disputer,

and a brauler about wordes, and hath no feelyng in his hart.

Though thou consent to the law, that it is good, righteous, & holy, sorrowest and repentest because thou hast broken it, moznest because thou hast no strength to fulfill it: yet art not thou thereby at one with **God**. Yea thou shouldest shortly despayre, and blasphemie **God**, if the promises of forgiveness and of helpe were not there by, & sayth in thyne hart to beleue them. Sayth therfore setteth thee at one with **God**.

Sayth prayeth alway. For she hath alway her infirmities & weakeneses before her eyes, and also **Gods** promises, for which she alway longeth, and in all places. But blind vnbeleffe prayeth not alway nor in all places, but in the Church onely, and that in such a Church, where it is not lawfull to preach gods promises, neither to teach men to trust therein. Sayth when she prayeth setteth not her good dedes before her, saying: Lorde for my good dedes do this or that. For bargaineth with god, saying, Lord graue me this or do this or that, and I wil do this or that for thee, as mumble so much daily, go so farre, or fast this, or that fast, enter in this Religion or that, with such other pointes of infidelitie, yea rather Idolatrie. But she setteth her infirmities, & her lacke before her face, and **Gods** promises sayinge: Lorde for thy mercy and truth, whiche thou hast swozne be mercyfull vnto me, and plucke me out of this pylon, and out of this hell. And loose the bondes of Sathan, and giue me power to glorifie thy name. Sayth therfore iustificeth in the hart, and before **God**, and the dedes iustifie outwardly before the world, that is, restifie onely before me, what we are inwardly before **God**.

Who soeuer looketh in the perfect law of libertie and continueth therein, (if he bee not a forgetfull hearer, but a doer of the worke) he shalbe happy in his tye. James. i. The law of libertie, that is, which requireth a free hart, or (if thou fulfill it) declareth a free hart lowied from the bondes of Sathan. The preaching of the law maketh no man free, but bindeth. For it is the key that byndeth all consciences vnto eternal damnacon, whē it is preached: as the promises or Gospell is the keye, that looseth all consciences that repēt, when they are bounde through preaching of the law. He shalbe happy in

Remit all vengeance to God.

The fury of the Pope with Clerg.

Actes. 10.

Prayer is the frute of sayth.

Truly sayth is not without workes.

Sayth maketh vs at one with God.

Sayth prayeth alway and in all places.

The prayer of a faithfull man.

Jaco. 1.

his deede, that is, by his deede shall he know, that he is happy, and blessed of God, whiche hath geuen hym a good hart, and power to fulfill the law. By hearyng the law thou shalt not know that thou art blessed, but if thou do it, it declarerth y^e thou art happy & blessed.

WAs not Abraham iustificed of hys dedes, when he offered hys sonne Isaac vpon the altar? James. iij. hys deede iustificed hym before the world, that is, it declared and vttered the faith which both iustificeth him before God, and wrought that wonderfull worke, as James also affirmeth.

Was not Raab the harlot iustificed whē she receaued the messengers, and sent them out an other way? James. iij. that is lykewise outwardly, but before God she was iustificed by fayth, which wrought that outward deede, as thou mayest see Iosue. ij. She had heard what God had done in Egypt, in the redde Sea, in the desert, and vnto the two kynges of the Amorreans, Sed, and Og. And she confessed saying: your Lord God, he is God in heauen above, and in earth beneath. She also beleued that God as hee had promised the children of Israell, would giue the land wherein she dwelt, and consented thereunto, submitted her selfe vnto the will of God, and holpe God (as much as in her was) & saued his spyes and messengers. The other feared that whiche she beleued, but resisted God with al their might, and had no power to submitte themselues vnto the will of God. And therefore perished they, and she was saued, and that through fayth, as we read Heb. 11. where thou mayest see how the holy fathers were saued through fayth, and how fayth wrought in them. Fayth is the goodnes of all the dedes that are done within the lawe of God, and maketh the good & glorious, seeing they neuer so vile, and beliefe maketh the dan- nable, seeing they neuer so glorious.

AS pertaining to that which James in this 3. chapter sayth, what saileth though a mā say that he hath faith, if he haue no dedes? can fayth saue hym? And agayne, fayth without dedes is dead in it selfe. And the devils beleue and tremble. And as the body without the spirite is dead, euen so fayth without dedes is dead. It is manifest and cleare, that he meaneth not of the fayth wherof Peter and Paule spake in their epistles: John in hys Gospell & first epistle, and Christ

in the Gospell when he sayth, thy faith hath made thee safe, be it to thee accordyng to thy fayth, or greater is thy fayth, & so forth, and of which James hymselfe speaketh in the first Chapter saying: of his owne wyll begat he vs with the worde of life, that is, in beleuing the promises wherein is life, are we made the sonnes of God.

Which thing I also this wise proue. Paule sayth, how shall or can they beleue without a preacher? how should they preach except they were set? Now I pray you whē was it heard that god sent any mā to preach vnto y^e devils, or that he made them any good promise? He threatneth them oft, but neuer sent embassadours to preach any atonement betwene hym and them. Take an ensample that thou mayest vnderstand.

Let there be two poore men both destitute of rayment in a colde winter, the one strong, that he feleth no grieue, the other greuously mouerlyng for payne of the colde. I then come by and moued wyth pitie and compassion, say vnto hym that feeleth his diseale, come to such a place, and I will geue thee rayment sufficient. He beleueth, cometh, & obtayneth that which I haue promised. That other seeth all this & knoweth it, but is partaker of nought. For he hath no fayth, and that is because there is no promise made hym. So is it of the devils. The devils haue no fayth. For fayth is but earnest beleuing of gods promises. Now are there no promises made vnto the devils, but soze threatninges. The olde Philosophers knew that there was one God, but yet had no fayth, for they had no power to seeke his will, neyther to worship hym.

The Turkes and the Sarelons know y^e there is one God, but yet haue no fayth. For they haue no power to worship God in spirite, to seeke his pleasure, and to submit the vnto his will. They made an Idoll of God (as we do for the most part) and worshipped him euery man after hys owne imagination, and for a lundry purpose. What we wyl haue done, that must God do, and to do our will worship we hym, and pray vnto hym: but what God will haue done, that wyl neyther Turke nor Sarelion, nor the most part of vs do. What soeuer we is magni righteous, that must God admitte. But Gods righteousness, wyl not our hartes admitte. Take an other ensample. Let there be two such as I spake of before, and I promise both

James. 3.

Fayth is y^e goodnes of all y^e dedes that are done within the law of God.

Iaco. 3.

An examp- ple.

Turkes haue no fayth & yet know there is a God.

An examp- ple.

and the one because he feeleth not hys
disease commeth not. So is it of Gods
promises. No man is holpe by them
but sinners y^e fele their sinnes, mourne
and sorrow for them, and repent wyth
all their hartes. For John Baptiste
went before Christ, and preached repen-
taunce, that is, he preached the lawe
of God, right, and brought the people
into knowledge of themselves, and
vnto the feare of God, and then sent
them vnto Christ to be healed. For in
Christ and for his sake onely, hath god
promised to receaue vs vnto mercy, to
forgiue vs, and to geue vs power to
resist sinne. How shall God saue thee,
when thou knowest not thy damna-
tion? How shall Christ deliuer thee fro
sinne, when thou wilt not knowlege
thy sinne? How shall I pray thee how ma-
ny thousandes are there of them that
say, I beleue that Christ was borne of
a Virgin, that he dyed, that he rose a-
gayne, and so forth, and thou canst not
bring them in beliefe, that they haue a-
ny sinne at all? How many are there of
the same sort which thou canst not make
beleue that a thousand thinges are sin,
which God damneth for sinne all the
scripture throughtout? As to bye as
good cheepe as he can, and to sell as
deare as he can, to rayle the market of
coyne and victualle, for his owne daun-
tage, without respect of his neighbor,
or of the poore of the common wealth,
and such like. Moreover how many
hundred thousandes are there, which
when they haue sinned, & knowlege
their sinnes: yet trust in a baide cere-
mony, or in a lowly fryers coate and
merites, or in the prayers of them that
deuoure widowes houses, and eate
the poore out of house and harbour, in
a thyng of hys owne imagination, in
a foolish dreame, and a false vision, &
not in Christes blood, and in the truth
that God hath sworn: All these are
faythlesse, for they follow their owne
righteousnes, and are disobediēt vnto
all maner righteousnes of God: both
vnto the righteousnes of Gods lawe,
wherewith he damneth all our dedes
(for though some of them see their sins
for feare of payne, yet had they rather
that such dedes were no sinne) and al-
so vnto the righteousnes of the truth
of God in his promises, whereby he
sauech all that repent and beleue them.
For though they beleue that Christ dy-
ed, yet beleue they not that he dyed for
their sinnes, and that hys death is a
sufficient satisfaction for their sinnes,

and that God for hys sake will be a fa-
ther vnto them, and geue them power
to resist sinne.

Paule sayth (to the Romaynes in Rom. 10.
they. chap. if thou confesse wyth thy
mouth that Iesus is the Lord, and be-
leue wyth thine hart that God rayled
hym vp from death, thou shalt be safe.
That is, if thou beleue he rayled hym
vp agayne for thy saluation. Many be-
leue that God is riche and almighty,
but not vnto themselves, and that he
he will be good vnto them, and defend
them, and be their God.

Pharao for payne of the plague, **Pharao**
was compelled to confesse hys sinnes, **confessed**
but had yet no power to submit hym- **to sinne.**
selfe vnto y^e will of God, and to let the
children of Israell goe, and to loose so
great profit for Gods pleasure. As our
Brelates confesse their sinnes, saying,
though we be neuer so euill, yet haue
we the power. And agayne, the Scri-
bes and the Pharises (say they) sate in
Moses seate, do as they teach, but not
as they do, thus confesse they that they
are abhominable. But to the second A-
unswere, if they sate on Christes seate,
they would preach Christes doctrine,
now preach they their owne traditi-
ons, and therefore not to be heard. If
they preached Christ, we ought to
heare them though they were neuer so
abhominable, as they of themselves
confesse, and haue yet no power to a-
mende, neither to let loose Christes
flocke to serue God in the spirit, which
they holde captiue, compelling them
to serue their false lyes. The devils
felt the power of Christ, and were com-
pelled agaynst their willes to confesse
that he was the sonne of God, but had
no power to be contēt therewith, nei-
ther to consent vnto the ordinaunce &
eternall councill of the encreasting
God, as our Brelates feele the power
of God agaynst them, but yet haue no
grace to geue roome vnto Christ, be-
cause that they (as the devils nature
is) will themselves sitte in hys holy
temple, that is to witte, the consciences
of men.

Simon Magus belued, Acts. 8. **Simon**
with such a fayth as the devils confes- **Magus**
sed Christ, but had no right fayth, as **sayth.**
thou seest in the sayd chapter. For he
repented not, consenting vnto the
lawe of God. Neither beleued the pro-
mises, or longed for them, but won-
dred onely at y^e myracles which Philip
wrought, and because that he himselfe
in Philips presence had no power to

Sinners
that are ac-
counted
no sinners.

Faithlesse
humors.

The devils
confessed
Christ to be
the sonne
of God.

his witchcraft, sorcery and arte
magike, wherewith he mocked & delu-
ded the wittes of y^e people. He would
haue bought the gifte of God, to haue
solde it much dearer, as his successours
now do, and not the successours of Si-
mon Peter. For were they Simon
Peters successours, they would preach
Christ, as he did, but they are Simon
Magus his successours, of which Si-
mon Peter well proued in y^e second chap-
ter of hys second epistle, laying, there
were false Prophetes among the peo-
ple (meaning of the Jewes) euen as
there shal be false teachers or doctours
among you, which princely shall bring
in sectes damnable (sectes is part ta-
king as one holdeth of ffaunces, an-
other of Dominyon, which thyng also
Paule rebuketh. 1. Corin. 1. and 3.) eue
denying the Lord that bought them
(for they will not be saued by Christ,
neither suffer any man to preach hym
to other). And many shall follow their
damnable wayes (thou wilt say, shall
God suffer so many to goe out of the
right wayes so long? I answer ma-
ny must folow their damnable wayes,
or els must Peter be a false Prophet)
by which the way of truth shalbe euill
spoken of (as it is now at this present
tyme, for it is heresy to preach the
truth) and through couctousnes shall
they wyth sayned wordes, make mer-
chaundise of you, of their merchaun-
dise and couctousnes it needeth not to
make rehearfall, for they that be blinde
see it evidently.

In Epi-
stole recti-
tall of that
which is
ontreated
of before.

Thus seest thou that James when
he sayth faith without deedes is dead,
and as the body without the spirite is
dead, so is sayth without deedes: and
the devils becue, that he meaneth not

of the sayth, & trust that we haue in the
trueth of Gods promyses, and his holy
Testament, made vnto vs in Christs
bloud, whiche sayth foloweth repen-
taunce, and the consent of the hart, vnto
the lawe of God, and maketh a man
safe, and setteth him at peace with god.
But speaketh of that false opinion and
imagination wherewith some say, I
belene that Christ was borne of a vir-
gine, and that he dyed, and so forth.
That belene they verily, and so strö-
gly that they are ready to slay who soe-
uer would say the contrary. But they
belene not that Christ dyed for their
sinnes, and that his death hath ceased
the wrath of God, and hath obtained
for them all that God hath promised in
the Scripture. For how can they be-
lene that Christ dyed for their sinnes,
and that he is their onely and sufficient
Saviour, seying that they seeke other
Saviours of their owne imagination,
& seying that they feele not their sinnes
neither repent, except that some repent
(as I aboue sayd) for feare of payne,
but for no loue, nor consent vnto the
lawe of god, nor löging that they haue,
for those good promyses which he hath
made them in Christs bloud. If they
repented, and loued the lawe of God,
and longed for that helpe whiche God
hath promised to giue to all that call
on hym for Christs sake, then verily
must Gods truth giue them power, &
strength to do good workes, when so
euer occasion were giuen, either must
God be a false God. But let God be
true, and euery man a liar as Scrip-
ture sayth. For the truth of God
lasteth euer, to whom onely be
all honour and glorie for
euer. Amen.

The end of the Parable of the Wicked Mammon.



Christen rulers ought to governe, wherein also (if thou marke diligently) thou shalt finde eyes to perccauce the craftie conuepaunce of all iugglers.

Set forth by William Tyndall. 1528. Octob. 2.

William Tyndall other-
wyse called Hitchens to
the Reader.



Grace, peace, and increase of knowledge in our Lord Iesus Christ, be with thee reader, and with all that call on the name of the Lord vnfaynedly, and with a pure conscience. Amen.

Let it not make thee dyspayre, neither yet discourage thee (O Reader,) that it is forbidden thee in payne of life and goods, or that it is made breaking of the Kinges peace, or treason vnto his highnesse to read the worde of thy soules health: but much rather be bold in the Lorde, and comforte thy soule, for as much as thou art sure, and hast an euident token through suche persecution, that it is the true worde of God: which worde is euer hated of the worlde, nether was euer without persecution, (as thou seest in all the stozies of the Bible, both of the newe Testament, and also of the olde) nether can be, no moze then the Sunne can be without his light. And forasmuch as contrariwise thou art sure that the popes doctrine is not of God, which (as thou seest) is fo agreeable vnto the worlde, and is so receiued of the worlde, or which rather so receaueth the worlde, and the pleasures of the worlde, and seeketh nothing but the possessions of the worlde, and authoritie in the worlde, & to beare a rule in the worlde, & persecuteth the worde of God, & with all wicknesse diueth the people from it, and with false and sophisticall reasons maketh them afraid of it: he curseth them, and excommunicateth them, and bringeth them in beleef that they be damned if they looke on it: and that it is but doctrine to deceaue men: and moueth the blinde powers of the worlde to slay with fire, water, and sworde, all that cleaue vnto it: For the worlde loueth that which is his, and hateth that which is chosen out of the worlde to serue God in the spirit, as Christ sayth to his Disciples, Iohn. 15. If ye were of the worlde, the worlde would loue his owne: but I haue chosen you out of the worlde, and therefore the worlde hateth you.

In other comfort hast thou, that as the weake powers of the worlde defende the doctrine of the worlde: so the mighty power of God, defendeth the doctrine of God. Which thing thou shalt euidently perceiue, if thou call to minde the wonderfull deedes whiche God hath euer wrought for his word in extreme necessitie, since the worlde began, beyond all mans reason. Whiche are written (as Paul sayth, Roma. 15.) for our learning, (and not for our deceauing) that we through patience, and comfort of the scripture

might haue hope. The nature of Gods word is to fight agaynst hypocrites. It beganne at Abel, and hath euer since continued, and shall (I doubt not) vntill the laste daye. And the hypocrites haue alway the world on their sides, as thou seest in the time of Christ. They had the elders, that is to witte, the rulers of the Jewes, on theyr side. They had Pilate, and the Emperors power on theyr side: They had Herode also on theyr side. Moreover, they brought all theyr worldlye wyledome to passe, and all that they coulde thinke, or imagine, to serue for theyr purpose. First, to feare the people withal, they excommunicated all that beleued in him, and put them out of the temple, as thou seest Iohn. 8. Secondly, they founde the meanes to haue him condemned by the Emperors power, and made it treason to Cesar, to beleue in him. Thirdly, they obtained to haue him hanged as a theefe, or a murderer, which after theyr bely wyledome, was a cause about all causes; that no man should beleue in him: For the Jewes take it for a sure token of euilllasting damnation; if a man be hanged. For it is written in theyr lawe, Deutero. 21. Curfed is wholocuer hangeh on tree. Moyses also in the same place commaundeth, if any man be hanged, to take him downe the same day, and bury him, for feare of polluting or defiling the countrey, that is, least they shoulde bring the wrath and curse of God vpon them. And therfore the wicked Jewes themselves, which with so venemous hate persecuted the doctrine of Christ, and did all the shame, that they coulde do vnto him, (though they would sayne haue had Christ to hang still on the crosse, and there to rotte, as he shoulde haue done by the Emperors lawe, yet for feare of defiling theyr Sabbath, and of bringing the wrath and curse of God vpon them,) begged of Pilate to take him downe. Ioh. 19. Whiche was agaynst them selues.

Finally, when they had done all they coulde, and that they thought sufficient, and when christ was in the hart of the earth, & so many billes and pollaxes about him, to keepe him down, and when it was past mans helpe; then holpe God. When man coulde not bring him agayne, Gods truth fetched him agayne. The oth that God had sworne to Abraham, to David, & to other holy fathers & Prophetes, raysed him by agayne, to blisse, and saue all that beleue in him. Thus became the wyledome of the hypocrites foolishnes. Loc. thyss was written for thy learning and comfort.

How wonderfully were the children of Israll locked in Egypt: In what tribulation, constraunce, and aduersitie were they in? The land also that was promised them, was farre of, and full of great cities, walled with high walles by to the heys, & inhabited with great gigantes: yet Gods truth brought them out of Egypt, and planted them in the land of

Gods word is to fight agaynst hypocrites.

Howe our maker Christ was entreated.

The craft of the hypocrites.

Gods truth woerth wōders & maketh the wyledome of the hypocrites foolishnes.

The captiuitie of the Israhelites.

If God be with vs, who can be agaynst vs?

The nature of Gods word is to be perfectiued.

The Pope is receaued and receaueth and persecuteth.

Loue of the world is hated of God and his holpy wospell.

God defendeth his doctrine hym selfe.

If God be with vs, who can be against vs. **Wharao** slateth the men children.

the gigantes. This is also written for our learning: For there is no power agaynst Gods, neyther any wisdoome agaynst Gods wisdoome: he is stronger and wiser, then all his enemies. What hoipe it **Wharao**, to drowne the men childre: So little (I feare not) shall it at the last helpe the pope, and his byshopp, to burne our men childzen, whiche manfully confesse, that **Ielus** Christ is the Lord, and that there is no other name geuen vnto men, to be saued by: as **Peter** testifieth, **Actes**. 4.

How Moses comforteth the Israelites.

Who dreyed by the red sea: Who slew Goliath: who did all those wonderfull deedes, which thou readest in the Bible: who deliuered the Israelites euermore from thraldom and bondage, as soone as they repented, and turned to God: **Fayth** verely, and Gods truth, and the truit in the promises which he had made. Read the **xj.** to the **Hebrues**, for thy consolation.

When the children of Israel were ready to dispayre, for the greatnes & che multitude of the gigantes, **Moses** comforted them euer, saying: Remember what your Lord God hath done for you in **Egypt**, his wonderfull plagues, his miracles, his wonders, his mighty hand, his stretched out arme, and what he hath done for you hetherto. He shall destroye them, he shall take theyr hartes from them, and make them feare, and flye before you. He shall slaye them, and stirre by a tempest among them, and scatter them, and bring them to naught. He hath sworne, he is true, he will fulfill the promises that he hath made vnto **Abraham**, **Isaac**, and **Jacob**. This is written for our learning: for verely he is a true God, and is our God as well as theyres, and his promises are with vs, as well as with them, and he presente with vs, as well as he was with them. If we al ke, we shal obeain: if we knocke, he will open: if we seeke, we shall finde: if we thyrst, his truth shall fulfill our lust. **Christ** is with vs vntill the worldes ende. **Matt.** **§** last. Let this little flock be bold therefore: for if God be on our side, what matter maketh it who be agaynst vs, be they byshopp, cardinalles, popes, or what so euer names they wil?

Gods truth fighteth for vs.

Mark the this also, if God sende thee to the sea, and promise to goe with thee, and to bring thee safe to lande, he will rayse by a tempest agaynst thee, to proue whether thou wilt abide by his worde, and that thou mayst seele thy fayth, and perceiue his goodnes. For, if it were alwayes fayre weather, and thou neuer brought into such iacobry, wher his mercy onely deliuered thee, thy fayth should be but a presumption, and thou shouldest be euer vnto thankfull to God, and mercilesse vnto thy neighbour.

God tryeth the fayth of his children.

If God promise riches, the way therto is pouertie. Whom he toucheth, him he chasteneth: whome he exalteth, he casteth downe: whome he saucth, he damneth first: he bringeth no man to heauen, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, he casteth all downe first: he is no patcher, he can not builde on an other mans foundation: he will not woork, vntill all be past remedy, and brought vnto such a case, & men may see, how that his hand, his power, his mercy, his goodnesse, and truth hath

God woorketh backward.

brought all together: he will let no man be partaker with him of hys prayse, and giorge: his woorkes are wonderfull, and contrary vnto mans woorkes. Who euer (sauiug he) deliuered his owne sonne, his onely sonne, hys deare sonne vnto the death, and that for his enemies sake, to sauiue his enemy, to ouercome him with loue, that he might see loue, and loue againe, and of loue to do likewise to other men, and to ouercome them with well doing.

Joseph saw the Sunne and the Moone, and **xj.** starres woorkshipping him. Neuertheless ere that came to passe, God layed hym where he could neither see sunne, nor moone, neyther any starre of the skye, and that many peares, and also vnderliued, to noxture him, to humble, to mecke, and to teach him Gods wayes, and to make him apt and meet for the roome and honoz, agaynst he came to it, that he might perceiue and feele, that it came of God, and that he might be strong in the spirite to minister it godly.

Joseph.

He promised the children of Israel a lande with riuers of milke and honny. But brought them for the space of forty years, into a land, where not onely riuers of mylke and honny were not, but where so much as a drop of water was not, to nouxture them, and to teach them, as a father doth his sonne, and to do them good at the latter ende, and that they might be strong in their spirite, & soules, to vse his giftes and benefites, godly, and after hys will.

Israelites.

He promised **Dauid** a kingdome, and immediately stirred by king **Saule** agaynst him, to persecute him, to hunt him as men do hares with greyhoundes, and to serret him out of euery hole, & that for the space of many peares to tame him, to mecke him, to kill his lustes, to make him feele other mens displeasur, to make him mercifull, to make him vnderstand that he was made king, to minister, and to serue his byethzen, and that he shou'de not thinke that his subiectes were made to minister vnto his lustes, and that it were lawfull for him to take away from them life & goods, at his pleasure.

Dauid.

Why that our kinges were so nouxtured now a dayes, which our holy byshoppes teache of a farre other maner, saying: your grace shal take your pleasure: yea, take what pleasure you list, spare nothing: we shall dispence with you, we haue power, we are Gods vicars: and let vs alone with the realme, we shall take payne for you, and see that nothing be well: your Grace shall but defende the fayth onely.

How Byshoppes instruct kinges.

Let vs therefore looke diligently wherunto we are called, that we deceaue not our selues. We are called, not to dispute as the popes disciples do: but to dye with **Christ**, that we may liue with him, and to suffer with him, that we may raigne with him. We be called vnto a kingdome, that must be woonne by suffering only, as a sicke man winneth health. God is he that doth all thing for vs, and fighteth for vs, & we do but suffer onely. **Christ** sayth, **John** **xv.** As my father sent me, so sende I you, and **John** **xv.** If they persecute me, then shall they persecute you, and **Christ** sayth **Matt.** **x.** I send you forth, as sheepe among

wherunto a christian is called.

Our fighting is to suffer while God fighteth for vs.

mong wolves. The sheepe sight not : but the sheppard sighteth for them, and careth for them. He harmles as Doves therefore, saith Christ, and wise as serpentes. The doves imagine no defence, nor seeke to auenge themselves. The serpentes wisdom is, to keepe his head, and those partes wherem his life resteth. Christ is our head, and Gods word is that wherem our life resteth. So cleane therefore fast vnto Christ, and vnto those promises which God hath made vs for his sake, is our wisdom. Beware of men (sayth he) for they shall deliuer you vp vnto theyr counsels, and shall scourge you, and ye shall be brought before rulers, and kinges for my sake: the brother shall betray, or deliuer the brother to death, and the father, the sonne: and the children shall rise against father and mother, and put them to death. Heare what Christ sayth more, The discipule is not greater the his master, neyther the seruaunte greater or better then his Lord: if they haue called the goodman of the house Beelzebub, how much rather shall they call his household seruants so? And I nise sayth Christ, which of you disposed to builde a tower, sitteth not downe fyrst, and counteth the cost, whether he haue sufficient to performe it? lest when he hath layd the foundation, and then not able to performe it, at that behold it, begin to mocke him, saying: this man beganne to builde, and was not able to make an eade: so likewise none of you that forsaketh not all that he hath, can be my discipule. Whosoever therefore casteth not this aforesaid, I must leaue life, goods, honor, worship, and all that there is, for Christs sake, deceaunt him selfe, and maketh a mocke of himselfe, vnto the goddes hypocrites & infidels. No man can serue two maisters, God, and Mammon (that is to say) wicked riches also. Matthew. vi. Thou must loue Christ adoue all thing: but that doest thou not, if thou be not ready to forsake all for his sake: if thou haue forsaken all for his sake, then art thou sure, that thou louest him. Tribulation is our right baptisme, and is signified by plunging into the water. Wee that are baptized in the name of Christ (sayth Paul; Rom. vi.) are baptized to dye with him.

The spirit through tribulation purgeeth vs, and killeth our fleshy witte, our worldly vnderstanding, and belly wisdom: and filleth vs full of the wisdom of God. Tribulation is a blessing that cometh of God, as witnesseth Christ, Math. v. Blessed are they that suffer persecution for righteousness sake, for theyrs is the kyngdome of heauen. Is not this a comfortable word: who ought not rather to chafe and desire to be blessed w Christ in a little tribulation, then to be cursed perpetually with the world for a little pleasure? Prosperitie is a right curse, and a thing that God genneth vnto his enemies. wo be to you rich: (sayth Christ, Luke. vi.) loe, ye haue your consolation: wo be to you that are full, for ye shall hunger: wo be to you that laugh, for ye shall weepe: wo be to you when men prayse you, for so did they fathers vnto the false prophetes: yea, and so haue our fathers done vnto the false hypocrites. The hypocrites with worldly preaching, haue not gotten the prayse onely, but euen the posses-

ions also, and the dominion, and rule of the wyole worlde.

Tribulation for righteousness, is not a blessing onely: but also a gift that God genneth vnto none saue his speciall frendes. The Apostles, Act. v. receiued, that they were counted woorthy, to suffer rebuke for Christs sake. And Paule in the second epistle & third chapter to Timothe, sayth: All that will liue godly in Christ Iesu must suffer persecutio. And Philip. j. he sayth: Vnto you it is geuen not onely to beleue in Christ, but also to suffer for his sake. here seest thou, that it is Gods gift, to suffer for Christs sake. And in the 1. Pet. 4. sayth: Happy are ye, if ye suffer for the name of Christ, for the glorious spirite of God resteth in you. Is it not an happy thing, to be sure, that thou art sealed with Gods spirite vnto euerlasting life: And verily thou art sure therof, if thou suffer patiently for his sake. By suffering art thou sure: but by persecuting canst thou neuer be sure. For Paule Rom. 5. sayth: Tribulation maketh feeling, that is, it maketh vs feeble the goodnesse of God, and his helpe, and the working of his spirite. 2. Cor. 12. the Lord sayd vnto Paul: My grace is sufficient for thee: for my strenght is made perfect through weaknes. Lo, Christ is neuer strong in vs, till we be weak. As our strenght abateth, so groweth the strenght of Christ in vs: when we are cleane emptied of our own strenght, then are we full of Christs strenght: & looke how much of our owne strenght remaineth in vs, so much lacketh there of strength of Christ. Therefore sayth Paule, 2. Cor. 12. Very gladly will I reioyce in my weaknes, that the strenght of Christ may dwell in me: therefore haue I delectation (sayth Paule) in infirmities, in rebukes, in need, in persecutions, and in anguish for Christs sake: for when I am weak, then am I strong. Meaning, that the weaknes of the fleche, is the strenght of the spirite. And by flesh vnderstand, wit, wisdom, and all that is in a man, before the spirite of God come, and whatsoeuer springeth not of the spirite of God, and of Gods woorde. And of like testinomes is all the scripture full.

Behold, God setteth before vs a blessing and also a curse. A blessing verely, and that a glorious and an euerlasting, if we will suffer tribulation and aduersity with our Lord, and sauour Christ. And an euerlasting curse, if for a little pleasure sake, we withdawe our selues from the chastysing & nurture of God, wherewith he teacheth all his sonnes, and fashioneth them after his godly will, and maketh them perfect (as he did Christ,) and maketh them apte, and meete vessels to receiue his grace, and his spirite, that they might perceiue and feeble the exceeding mercy which we haue in Christ, & the innumerable blessings, and the unspeakable inheritance, wherunto we are called, and chosen, and sealed in our sauour Iesus Christ, vnto whome be prayse for euer. Amen.

Finally, whome God chuseth to raigne euerlastingly with christ, him sealeth he with his mighty spirite, and pouereth strength into his hart to suffer afflictions also with Christ, for bearing witnesse vnto the truth. And this is the difference betwene the children of God

Tribulation
The gift of
God.

Wherby the
are the pope
and byshops
sared?

The weaker
to the world
the stronger
to Christ.

Weakenes
of the fleshe
the strenght
of the spirite
fled.

In if things
we are put
to our choise

The differ-
ence betwene
the children
of God & of
the demil.

The wise-
dome of the
Serpent.

We maketh
a mocke of
him selfe,
that casteth
not the ende
ere he begin

How is the
Hope true
whiche ea-
chery all
for Christs
sake but for-
sakeris
nought.

Tribulation
is our Bap-
tisme.

Tribulation
is a blessing

Prosperitie
is a curse.

and of saluation, and betwene the children of the deuyll, and of damnation: that the children of God haue power in theyr hartes, to suffer for Gods woorde, which is theyr life and saluatiõ, their hope, and trust, and wher eby they liue in the soule, and spirite befoze God. And the children of the deuyll in time of aduersityt flee from Christ, whome they followed faithfully, theyr hartes not sealed with hys holy & mighty spirite, and gett them to the standerde of theyr right father the Deuyll, and take his wages, the pleasures of this world, which are the earnest of cuerlasting damnation: which conclusion the xij. chap. to the Hebrewes, well confirmeth saying, Whyp some despite not thou the chastening of the Lord, neither faint whẽ thou art rebuked of him: for whom the Lord loueth, him he chasticeth: yea, & he scourgeth euery sonne whome he receaueth. A. o. persecution and aduersitie for the trutthes sake is Gods scourge, and Gods rod, and pertaineth vnto all his children indifferently: for when he sayth, he scourgeth euery sonne, he maketh none exception. Whozouer sayth the text: If ye shall endure chasticing, God offretch hymselfe vnto you, as vnto sonnes: what sonne is it that the father chasticeth not? If ye be not vnder correction (whereof all are partakers) then are ye bastards, and not sonnes.

The deuylls wages.

All Gods children are vnder chastising.

Which way go the Whypers to heauen then?

The tyantes haue not power to doe what they would.

The promises of God are comfortable, yea they are all comfort.

Forasmuch then as we must needes be baptised in tribulations, and through the red sea, and a great, and a fearsfull wildernes, & a land of cruell Giantes, into our naturall couldey, yea, and in asmuch as it is a playne earnest, that there is no other way into the kingdom of life, then through persecution, & suffering of payne, & of very death, after the ensample of Christe: therefore let vs arme our soules with the comforte of the Scriptures: How that God is euer ready at hand in time of neede to helpe vs: and how that such tyrants and persecutors, are but gods scourge, and his rod to chastice vs. And as the father hath alway in time of correction the rod fast in his hand, so that the rod doth nothing, but as the father moueth it: euen so hath God all tyrants in hys hande, and letteth them not do whatsoeuer they would, but as much onely, as he appoynteth them to do, and as far forth as it is necessarye for vs. And as when the childe submitteth hymselfe vnto hys fathers correction and nurture, and humblyeth hymself altogether vnto the will of his father, the rod is taken away: euen so when we are come vnto the knowledge of the right waye, and haue forsaken our owne will, and offer our selues cleane vnto the will of God, to walke which way soeuer he will haue vs: then turneth he the tyrantes: or els, if they enfeze to persecute vs any further, he putteth them out of the way, according vnto the comfortable ensamples of the scripture.

Whozouer, let vs arme our soules with the promises both of helpe and assistance, and also of the glorious rewardes that followeth. Great is your reward in heauen, sayth Christ, Math. 5. And he that knowledgeth mee before men, him will I knowledge before my father that is in heauen. Math. 10. and, Call on me in time of tribulation, and I will deliuer thee. Psal. 65. and, Beholde the eyes of the Lord are ouer them that feare hym, and

ouer them, that trust in hys mercy: to deliuer theyr soules from death, and to feede them in time of hunger. Psal. 46. And in Psal. 47. sayth Dauid, The Lordne is nigh them that are troubled in theyr hartes, and the mecke in spirite will he saue. The tribulations of the righteous are many, and out of them all will the Lord deliuer them. The Lord keepeth all the bones of them, so that not one of the shall be brused. The Lord shall redeeme the soules of his seruantes. And of such like consolation are all the Psalmes full: woulde to God, when ye read them, ye vnderstood them. And Math. 10. when they deliuer you, take no thought what ye shall say: it shall be giuen you the same houre what ye shall say: for it is not ye that speake, but the spirite of your father which speaketh in you. The very heares of your heades are numbred, saith Christ also Math. 10. If God care for our heares, he much moze careth for our soules, which he hath sealed with his holy spirite. Therefore sayth Peter, 1. Pet. 4. Cast all your care vpon him: for he careth for you. And Paule 1. Cor. 10. sayeth: God is true, he will not suffer you to be tempted aboue your might. And Psal. 71. Cast thy care vpon the Lord.

Let thy care be to prepare thy selfe with all thy strength, for to walke which way he will haue thee, and to beleue that he will goe with thee, & assist thee, and strengthen thee against all tyrants, & deliuer thee out of all tribulatio. But what way, or by what meanes he will do it, that committeth vnto him, and his godly pleasure, and wisdom, and cast that care vpon him. And though it seeme neuer so vnlkely, or neuer so impossible vnto naturall reason, yet beleue steadfastly that he will do it: and then shall he (according to his olde vse) chaunge the course of the worlde, euen in the twinkling of an eye, and come suddenly vpon our Gpantes, as a theefe in the night, and passe them in their wyes, and worldly wisdom: when they crye peace, & all is safe, then shall they forrowes begiune, as the pangas of a woman that traueleth with childe: and then shall he destroy them, and deliuer thee, vnto the glorious prayse of hys mercy and truth. Amen.

A Christen mans care.

And as pertayning vnto them that despite Gods woorde, counting it as a phantastie, or a dreame, and to them also that for feare of a little persecution fall from it, sette this before thyne eyes: how God since the beginning of the world, before a generall plague, euer sent his true prophetes, & preachers of his woord, to warne the people, and gaue them time to repent. But they for the greatest part of the, hardened theyr hartes, and persecuted the woorde that was sent to saue them. And then God destroyed them utterly, and tooke them cleane from the earth. As thou seest what folowed the preaching of Noe in hys olde world, what folowed the preaching of Noe among the Sodomites, & the preaching of Moses and Aaron among the Egyptians, and that suddenly against all possibilitie of mans witte. Whozouer as ofte as the children of Israel fel from God to the whorshipping of images, he sent his prophetes vnto them: and they persecuted and waked harde harted: and then he sent them into all places of the world captiue.

The despisers, persecutors & they that fall from the woord are threatened.

See Lot. Moses and Aaron.

The Whypers.

Christ. Last of all he sent his owne sonne vnto them: and they waxed more hard harted then euer before: And see what a fearefull example of his wrath, and cruel vengeance he hath made of them vnto all the worlde, now almost fiftene hundred yeares.

Gildas. Vnto the olde Brittaines also (which dwelled where our natio doth now) preached Gildas, and rebuked them of theyr wickednes, and prophesied both vnto the spirituall (as they will be called,) and vnto the lay men also, what vengeance would follow, except they repented. But they waxed hard harted: and God sente his plagues, and pestilences among them, and sent theyr enemies in vppon them on euery side, & destroyed them vtterly.

Marke also how Christ threateneth the that forsake him, for whatsoeuer cause it be: whether for feare, epther for shame, epther for losse of honour, frendes, lyfe, or goodes. He that denyeth me before men, him will I deny before my father, that is in heauen. He that loueth, father or mother more then me, is not worthy of me, all thys he sayth Math. 10. And in Mark. 8. he sayth: whosoever is ashamed of me, or my wordes, among this adulterous and sinfull generation, of him shall the sonne of man be ashamed, when he cometh in the glory of his father, with his holy Angels. And Luk. 9. also: None that layeth his hande to the plowe, and looketh backe, is meete for the kingdome of heauen.

Neuer thelesse yet, if any man haue resisted ignorantly as Paule did, let him looke on the truth which Paule wrote after he came to knowledge. Also if any man cleare against his hart (but ouercome with the weaknes of the flesh) for feare of persecution, haue denied as Peter did, or haue deliuered his booke, or put it away secretly: let him (if he repente) come again, and take better hold, and not disspayze or take it for a signe that God hath forsaken him: for God oftentimes taketh hys strength euen fro his very elect, whē they either trust in theyr own strength, or are negligent to call to him for his strength. And that doth hee to teach the, & to make theyr feeble that in that fire of tribulatio for his wordes sake, nothing can endure and abide, saue his word, and that strength onely, which he hath promised. For the which strength he will haue vs to praye vnto him night and day, wpyth all instance.

Why God letteth hys elect fall.

That the Scripture ought to bee in the English tongue.

What thou mayst perceepe how that Scripture ought to be in the mother tongue: and that the reasons which our sprites make for the contrary, are but sophistry and false wiles to feare thee from the light, that thou mightest follow them blindfold, and be theyr captiue to honor theyr ceremonies, and to offer to theyr belly.

First God gaue the children of Israel a law by the hande of Moses, in their mother tongue, and all the prophetes wrote in theyr mother tongue, and all the Psalmes were in the mother tongue. And there was Christ but figured, and described in ceremonies, in riddles, in parables, and in darck prophesies. What is the cause that we may not haue the olde Testament, with the new also, which is the light of the olde, and wherin is openly declared before the eyes, that there was darckly

propheled: I can imagine no cause verely, except it be that we should not see the worke of Antechrist, & iugglyng of hypocrites: what should be the cause, that we which walke in the broad day, should not see, as well as they that walked in the night, or that we should not see as well at noone, as they did in the twilight: Came Christ to make the world more blinde? By this meanes, Christ is the darkness of the world, and not the light, as he saith him selfe, John. 8.

Moreover Moses saith, Deut. 6. Heare Israel, let these wordes which I commaunde thee thys day sticke fast in thine hart, & whet the on thy children, & talke of the as thou sitest in thine house, & as thou walkest by the way, & when thou lyest downe, & when thou risest vp, & binde them for a token to thine hand, & let them be a remembraunce betwene thine eyes, & write the on the postes & gates of thine house. This was commaunded generally vnto all men: How cometh it that gods word pertaineth lesse vnto vs, the vnto the? Yea, how cometh it, that our Scholes are forbid vs, and commaunde vs the contrary, & threaten vs if we do, & will not that we once speake of Gods word. How can we whette Gods word (that is, to put it in practice, bfe, & exercise) vpo our children & household, whē we are violently kepte from it, and knowe it not? How can we (as Peter commaundeth) geue a reason of our hope, when we wot not what it is that God hath promised, or what to hope? Moses also commaundeth in the sayd chapter: If the sonne aske what the testimonies, lawes, and obseruances of the Lorde meane, that the father teach him. If our childre aske what our ceremonies (which are noe then the Jewes were) meane: no father can tell his sonne. And in the xi. chapter, he repeateth all againe for feare of forgetting.

They will say, happely, the scripture requireth a pure minde, and a quiet minde. And therefore the lay man because he is altogether combed with worldly busines, can not vnderstand them. If that be the cause, then it is a plaine case, that our prelates vnderstand not the Scriptures them selues: for no lay man is so tangled with worldly busines as they are. The great thinges of the worlde are ministered by them: neyther do the lay people any great thing, but at their assignement.

If the Scripture were in the mother tongue, they will say, then would the lay people vnderstande it, euery man after his owne wayes. wherfore scruech the Curate, but to teach him the right way? wherfore were the holy dayes made, but that the people should coye and learne? Are yee not abhominable scholemaisters, in that ye take so great wages if ye will not teach? If ye would teach, how could ye do it so well, and with so great profite, as when the lay people haue the scripture before them in theyr mother tongue: for then should they see by the order of the text, whether thou ugledest or not: and then would they beleeue it, because it is Scripture of god, though the thy lying be neuer so abhominable. where now, because your living, & your preaching are so contrary, and because they grepe out in euery sermon your open, and manifest lyes, and smell your insatiable couetousnes,

Whette the on thy children, that is exercise thy children in them, and put them in bte.

So noz say John hys ghostly cōn. dzen.

Holy dayes Our Schole masters take great wages but teach not.

Why the preachers are not beleeued when they saye trouthy.

The curates wotte not what a Bible meaneeth

they beleue you not when you preach truth. But alas, the Curates them selues (for the most part) wot no more what the new or olde Testament meaneth, then do the Turkes: neither know they of any more then that they read at masse, martens, and euensong, which yet they vnderstande not: neyther care they, but euen to mumble vp so much euery day (as the Pope and Doringay speake, they wot not what) to fill vp theyr bellies withail. If they will not let the lay man haue the woorde of God in hys mother tounge, yet let the priests haue it, which for a great part of them do vnderstand no latine at all: but sing, and say, and patter all day with the lips onely, that which the hart vnderstandeth not.

The priests vnderstand no Latin.

Search the Scriptures.

Christ commaundeth to search the scriptures. Iohn. 5. Though that miracles bare recorde vnto hys doctrine, yet desired he no sayth to be geuen cyther vnto hys doctrine, or vnto hys miracles, without recorde of the scripture. When Paul preached Act. 17. the other searched the scriptures daily, whether they were as he alleaged them. Why shal not I likewise see, whether it be the scripture y thou alleagest: yea, why shal I not see the scripture and the circumstances, and what goeth before and after, that I may knowe whether thine interpretation be y right sence, or whether thou iuglest, and drawest the scripture violently vnto thy carnall and fleshlye purpose: or whether thou be about to teache me, or to disceane me.

Christ sayth, that there shall come false prophets in his name, and say that they them selues are Christ, that is, they shall so preache christ that me must beleue in the, in their holines, and thinges of their imagination about gods word: yea, & that agaynst Christ or Antechrist that shall come, is nothyng but suche false prophetes that shall iuggle with the scripture, and beguile the people with false interpretations, as all the false prophetes, scribes, & pharishes did in y old Testament. How shall I know whether ye are agaynst Christ, or fals prophetes, or no, seeing ye will not let me see how ye alleage the scriptures? Christ sayth: Why theyr deedes ye shall know them. How when we look on your deedes, we see that ye are all twozne together, and haue seperated your selues from the lay people, and haue a seuerall kingdome amog your selues, and seuerall lawes of your owne making, wherewith ye violently binde the lay people that neuer consented vnto the making of them. A thousand thinges forbide ye, which Christ made free, and dispence with them agayne for money: neyther is there any exception at all, but lacke of money. Ye haue a secret counsell by your selues. All other mens secretes & counsels know ye, and no man yours: ye seek but honour, riches, promotion, authoritie, and to raigne ouer all, and will obey no man. If the father geue you ought of curtesie, ye will cōpell the same to geue it violently, whether he will or not, by crafte of your owne lawes. These deedes are agaynst Christ.

Agaynst Christ is knowne by his deedes. A seuerall kyngdome.

Seuerall lawes. What christ lowseth trely the Pope byndeth to loose it agayne for money. A secret counsell.

When a whole parish of vs hyze a scholemaster to teach our chyldzen, what reason is it, that we shoulde be compelled to pay thys scholemaster his wages, and he should haue licence to goe where he wil, and to dwell in an

other contrey, and to leaue our chyldzen byrtaught: Wotth not the pope so? Haue we not geuen vp our tithes of curtesie vnto one, for to teach vs Gods worde: and cometh not the pope, and compelleth vs to pay it violently to them that neuer teach? What he not one Parson, which neuer cometh at vs: yea, one shall haue v. or vi. or as many as he can get, and woteth oftentimes where neuer one of them standeth. Another is made Vicare, to whom he geueth a dispensation to goe where he will, and to set in a parish priest which can but minister a sort of dumme ceremonies. And he because he hath most labour and least profite, polleth on hys part, and setteth here a masse peny, there a trentall, yonder dirige money, and for his beadroule with a confession peny, and such like. And thus are we neuer taught, and are yet neuertheless compelled: ye comelde to hyze many costly scholemasters. These deedes are vercly agaynst Christ. Shall we therefore iudge you by your deedes, as Christ commaundeth? So are ye false Prophetes, and the Disciples of Antechrist, or agaynst Christ.

Person.

Vicare.

Parish Priest.

The Sermons which thou readest in the Actes of the Apostles, and all that the Apostles preached, were no doubt preached in the mother tongue. Why then might they not be written in the mother tounge? As if one of vs preach a good sermon, why may it not be written? Saint Hierome also translated the Bible into hys mother tounge: why may not we also? They will say it can not be translated into our tounge it is so rude. It is not so rude as they are false iyers. For the Grecke tounge agreeth more with the English then with the Latin. And the properties of the Hebrue tounge agreeth a thousand tyues more with the English, then with the Latyn. The maner of speaking is both one, so that in a thousand places thou needest not but to translate it into the English, worde for worde. When thou must seeke a compasse in the Latin, and yet shalt haue much worke to translate it wel faouredly, so that it haue the same grace & sweetnesse, sence & pure vnderstanding with it in the Latin, & as it hath in the Hebrue. A thousand partes better maye it be translated into the English, the into the Latin. Yea, and except my memory fayle me, and that I haue forgotten what I red when I was a childe, thou shalt finde in the English cronicle, how that kyng Adelsone caused the holy Scripture to be translated into the tounge that then was in Englande, and how the Prelates exhorted him thereunto.

The properties of the Hebrue tounge agrees with the English.

kyng Adelsone.

Wherouer seyn that one of you euer preacheth contrary to an other: and when two of you meete, the one disputeth & braueth with the other, as if were two scoldes. And forasmuch as one holdeth this Doctor, and an other that: One foloweth Duns, an other Saint Thomas, an other Bonauenture, Alexander de hales, Raymond, Lyre, Brygot, Dorbelle, Holcot, Gorram, Trumbert, Hugo de sancto victore, De monte regio, De noua uilla, De media uilla, and such lyke out of nuber. So that if thou haddest but of euery author one booke, thou couldest not pyle them vp in any sware house

Contrary preaching. Contrary Doctours.

in London, and every aouthour is one contrary unto an other. In so great diversitie of spirites, how shall I know who lyceth, and who sayeth truth? Whereby shall I trye the and iudge them? Verely by Gods worde which onely is true. But how shall I that do, when thou wilt not let me see scripture?

May say they, the scriptures is so harde that thou couldest neuer understand it but by the Doctours. That is, I must measure the mete yarde by the cloth. Here be twenty clothes of diuers lengthes & of diuers breedthes. How shall I be sure of the length of the mete yarde by them? I suppose rather I must be first sure of the length of the mete yarde, and thereby measure, and iudge the clothes. If I must first belene the Doctour, then is the Doctour first true, and the truth of the scripture dependeth of hys truth, & so the truth of God springeth of the truth of man. Thus Antechrist turneth the rotes of the trees bywarde. What is the cause that we daune some of Origenes workes, and allowe some? How know we that some is heresy, and some not? By the scripture I trow. How know we that Saint Augustine (which is the best or one of the best that euer wrote vpon the Scripture) wrote many thynges amisse at the beginning, as many other Doctours doe? Verely by the Scriptures, as he hymselfe well perceaued afterward when he looked more diligently vpon them, and reuoked many thynges agayne. He wrote of many thynges which he vnderstode not when he was newly conuerted, yer he had thoroughly scene the Scriptures; and folowed the opinions of Plato, and the common persuasions of mans wisdom, that were then famous.

They will say yet more shamefully, that no man can vnderstand the Scriptures without Philautia, that is to say, Philosophy. A man muste first bee well scene in Aristotle, yer he ca vnderstand the Scripture say they. Aristotles doctrine is, that the worlde was without beginning, and shall be without ende, and that the first man neuer was, and the last shall neuer be. And that God doth all of necessitie, neither careth what we doe, neyther will aske any accomptes of that we do. Without thys doctrine how coulde we vnderstande the Scripture that sayth, God created the world of nought, and God worketh all thyng of hys free wyll, and for a secret purpose, & that we shall all rylt agayne, and that God will haue accomptes of all that we haue done in thys lyfe. Aristotle sayth. Gens a man a lawe, and he hath power of hymselfe to doe or fulfill the lawe, and become righteously wyth working righteously. But Paule and all the scripture sayth, that the lawe doth but bittere sinne onely, and helpeth not. Neyther hath any man power to doe the lawe, tyll the spirite of God be geuen hym through fayth in Christ. Is it not a madnes then to say that we coulde not vnderstand the Scripture without Aristotle? Aristotles righteoulines, and all hys vertues spring of mans free wyll. And a Turke and every Infidell and Idolater may be righteous and vertuous wyth that righteoulines & those vertues. Horouner Aristotles felicitie and blessednes standeth in auoyding of all tribulacions, and in riches, health, honour, wor-

ship, frendes and authoritie, which felicitie pleaseth our spirituall well. Now without these and a thousand such lyke pointes, couldest thou not vnderstand Scripture, which sayth that righteoulines cometh by Christ, and not of mans will, and how that vertues are the frutes, and the gift of Gods spirite, and that Christ blesseth vs in tribulacions, persecution, and aduersitie. Now, I say, couldest thou vnderstand the scripture without Philosophy, in as much as Paule in the second to the Colossians warned them to beware least any man should spoyle them (that is to say, robbe them of their fayth in Christ) thorough Philosophy and deceitful vanities, and thorough the traditions of men, and ordinaunces after the world, & not after Christ.

By this meanes then, thou wilt that no man teach an other, but that every man take the Scripture, and learne by hymselfe. May verely, so say I not.ouerthelste, sayng that ye will not teach, if any man thyrst for the truth, and read the Scripture by hymselfe, desiring God to open the doze of knowledge vnto him, god for hys truthes sake will, and must teach hym. Howbeit my meaning is, that as a mayster teacheth hys practive to know all the pointes of the mete yarde, first how many inches, how many secte, and the halfe yarde, the quarter, and the nayle, and then teacheth him to mete other things thereby: euen so will I that ye teach the people Gods lawe, and what obedience God requireth of vs vnto father and mocher, mayster, Lord, King, and all superiours, and wyth what frendly loue he commaundeth oae to loue an other. And teach them to know that naturall vcnane, and byth porson, which moueth the very hartes of vs to rebell against the ordinaunces and will of God, and proue that no man is righteous in the sight of God, but that we are all damned by the lawe. And then (whē thou hast meeched them, and feared them wyth the lawe) teache them the testament, and promises which God hath made vnto vs in Christ, and how much he loueth vs in Christ. And teach them the principles, and the ground of the fayth, and what the sacramentes signifie, and then shall the spirite worke wyth thy preaching, & make the feele. So would it come to passe, that as we know by naturall wit, what followeth of a true principle of naturall reason: euen so by the principles of the fayth, & by the plaine scriptures, & by the circumstances of the text, should we iudge all mens exposition, and all mens doctrine, and should receaue the best, and refuse the worst. I woulde haue you to teach them also the properties, and maner of speakinges of the scripture, and how to expound prouerbes and similitudes. And then if they goe abroad, and walke by the fieldes, and meadows of all maner doctours and Philosophers, they coulde catch no harme. They should discern the porson from the hoomy, and bring home no thyng, but that which is holisome.

But now do ye cleane contrary, ye driue them from Gods worde, and will let no man come therto, vntill he haue den two yeres master of art. First they nosel them in sophistry, and in benefundatum. And there corrupt they their iudgements with apparent argumēttes, and wyth alleaging vnto them textes of Lo-

Scripture,

Philosophy Paul.

When no man will teach, if we desire, God will teach.

The order of teaching.

The disorder of our scholers. The scholers doctrine as they call it: corrupteth the iudgements of yowr,

Antechrist turneth the rotes of the tree bywarde.

The Scripture is the truell of all doctrine, & the right touch stone.

Philosophy

Aristotle.

Scripture.

Aristotle.

Paul.

Aristotle.

like, of naturall *Philautia*, of metaphislike, and inozall Philosophy, & of all maner bookes of Aristotle, and of all maner Doctours which they yet neuer sawe. Whozcouer one holdeth this, an other that. One is reall, an other nominall. What wonderfull dreames hane they of their Medicamentes, vniuersales, second intentions, Quiddities, Vexcitities, and Relatines: And whether *Species fundata in chimera*, be vera species. And whether this proposition be true, *non ens est aliquid*. Whether *ens* be *aguiuocum*, or *uniuocum*. *Ens* is a doyce onely say some. *Ens* is *uniuocum* saith an other, and descendeth into *ens creatum*, and into *ens increatum per modos intrinsecos*. Whē they haue this wise branled viij. x. or xij. or moor yeares, and after that their iudgementes are vterly corrupt: then they be gonne their diuinitie. Not at the scripture: but euery man taketh a sundry Doctour, which Doctours are as sundry, and as diuers, the one cōtrary vnto the other, as there are diuers fashions and monstrous shapes, none like an other, among our sectes of religion. Euery religion, euery vniuersitie, and almost euery man hath a sundry diuinitie.

Dreames.

Scholastic diuinitie.

Yet in this they all agree, that no mā is saued by Christ, but by holy workes. And that Christ hath gēnē by his Goodhead to the Pope & all his power: and that the Pope may gēue Christes merites to who he will and take them from whom he will.

Docters: ye mockers or rather iugglers.

False similitudes.

Mans wisdom here: be Cotes.

Place.

One religio is holper then an other.

Mans wisdom is Idolatry. What God is.

How what soeuer opinions euery man synedeth wryth his Doctour, that is his Gospel, and that onely is true wryth him, and that holdeth he all his life long, and euery man to maintaine his Doctour wryth all, corrupteth the Scripture & fashioneth it after his owne imagination, as a Potter doth his claye. Of what text thou prouest hell, will an other proue purgatory, an other *Lymbo patrum*, and an other the assumption of our Lady: And an other shall proue of the same text that an Ape hath a taple. And of what texte the Grape Fryer proueth that our Lady was without original sinne, of the same shall the blacke Fryer proue that she was concealed in original sinne. And all this do they wryth apparent reasons, wryth false similitudes, and likenesses, and wryth argumentes and perswasions of mans wisdom. How there is no other diuision or herely in the world saue māns wisdom, and when mans folishe wisdom interpreteth the scripture. Mans wisdom scattereth, diuideth and maketh sectes, while the wisdom of one is that a white coate is best to serue God in, & an other saith a black, an other a graye, an other a blew: And while one saith that God will heare your prayer in this place, an other saith in that place: And while one saith this place is holper, and an other, that place is holper, and this religion is holper then that, and this Saint is greater wryth God then that, & an hundred thousand like thinges. Mans wisdom is plaine idolatry, neither is there any other idolatry the to imagine of God after mans wisdom. God is not mans imagination, but that onely which he saith of himselfe. God is nothyng but hys law, and hys promyses, that is to say, that which he biddeth thee to doe, and that which he biddeth thee beleue and hope. God is but his worde: as Christ saith John. 8. I am that I say vnto you, that is to say, that which I preach an I. My words are spirite and life. God is that onely which he testifieth of himselfe, and to imagine any other thing of God then that, is damnable idolatry. Wherefore saith the 118. Psalm. Wappp are they which search & testimonies of the

Lord, that is to say, that which God testifieth, and witnesseth vnto vs. But how shall I that doe, when ye will not let me haue his testimonies, or witness in a tounge which I vnderstand: Will ye resist God: Will ye forbid hym to geue hys spirite vnto the lape as well vnto you: Each he not made & English tounge: why forbidde ye hym to speake in the English tounge then, as well as in the Latine?

Then thinke the papistes their wicked lyfe will shew it selfe to their shame and confusion.

Finally that this threating and forbidding the laye people to reade the Scripture is not so loue of your soules (which they care for, as the Foxe doth for the Gesele) is euident and clearer then the Sunne, in as much as they peruite and suffer you to read Robbin Hode & Beuis of Hampton, Hercules, Hector, and Troilus, with a thousand histories and fables of loue and wantonnes, and of rybaudy, as filthy as hart can thinke, to corrupt the mindes of youth wryth all, cleane contrary to the doctrine of Christ and of his Apostles. For Paule (Ephes. v.) saith: see that fornication and all vnclennes or couetousnes be not once named amonge you, as it becometh Saintes: neither filthines, neither foolish talking, nor gettingt which are not comely. For this ye knowe that no whozemonger either vnclane person or coucious person (which is the woorthypet of images) hath any inheritaunce in the kyngdome of Christ and of God. And after saith he, thozough such thynge cometh the wrath of God vpon the children of vnbeliefe. How seynge they permitte you freely to reade those thynge which corrupte your myndes, and robbe you of the kyngdome of God and Christ, and bring the wrath of God vpon you, how is this forbidding, for loue of your soules?

The Pope licenced the people to read & say what they would saue the truth.

A thousand reasons moe might be made (as thou mayst see in Paracletus Erasmus, & in his preface to the paraphasis of Mathew) vnto which they should be cogelled to holde their peace, or to geue shamefull answeres. But I hope that these are sufficient vnto them that thyrke that truth. God for hys mercy and truth shall well open them moe: yea, and other secretes of hys Godly wisdom, if they be diligent to cry vnto him, which grace graunt God. Amen.

But the one forbiddeth not theyr pompe and belly cheare, as the other doth.

The Prologue vnto the booke.

For asmuch as our holy Prelates and four ghostly religious, which ought to defend gods word, speake euil of it and do all the shame they ca to it, & rayle on it & beare their captiues in had, that it causeth insurrectio & teacheth the people to disobey their heades & gouernours, & moueth the to rise against their Princes, and to make all common and to make hauoke of other mēs goodes: therefore haue I made this litle treatise that foloweth cōteynyng all obedience, that is of god. In which (who soeuer readeth it) shal easly perceane, not the cōtrary onely & that they lye: but also the very cause of

Prelates not profes for, but phanasy of Gods word.

The obedience of monkes & friers is not here. For they are not of God: but of their owne saynyng.

such

such blasphemy, and what stirreth the so furiously to rage and to belye the truth?

Howbeit, it is no new thyng vnto the word of God to be rayled vpon; neither is this the first tyme that hypocrites haue ascribed to Gods worde the vengeance where of they the felues were euer cause. For the hypocrites with their false doctrine and Idolatry haue euermore ledde the wrath and vengeance of God vpon the people, so fore that God could no lenger forbear nor differre his puishmēt. Yet God, which is alwayes mercifull, before he would take vengeance, hath euer sent hys true Prophetes and true Preachers, to warne the people that they might repent. But the people for the moit part, and namely the heades and rulers through comfort and persuadyng of the hypocrites, haue euer waxed more hardharted then before, and haue persecuted the word of God and his Prophetes. The God which is also righteous, hath alwayes poured his plagues vpon them without delay. Which plagues the hypocrites ascribe vnto Gods word saying: see what mischeue is come vpo vs sence this new learning came vp and this new sect and this newe doctrine. This seest thou Hieremias. xliiij. Where the people cryed to goe to their old Idolatry agayne saying: sence we left it, we haue bene in all necessitie and haue bene consumed with warre and hunger. But the Prophet answered them, that their Idolatry wēt vnto the hart of God, so that he could no lenger suffer the maliciousnes of their owne imaginations or inuētions, & that the cause of all such mischieues was, because they would not heare the voyce of the Lord and walke in his law, ordinaunces and testimonies. The Scribes and the Phariseis layd also to Christes charge (Luke. xxiiij.) that he moued the people to sedition. And sayd to Pylate, we haue found this felow peruertyng the people and forbidding to pay tribute to Cæsar, and sayth that he is Christ a kyng. And agayne in the same Chapter, hee mouth the people (sayd they) teaching throughout Iury and began at Galile euē in this place. So likewise layd they to the Apostles charge, as thou mayst see in the Actes. S. Cyprian also and S. Augustine and many other mo made workes in defence of the word of God against such blasphemies: So that thou mayst see, how that it is no new thyng, but an old and accustomed thyng with the hypocrites to wyte Gods word and the true Preachers of all the mischieue which their lying doctrine is the very cause of.

The hypocrites say that to Gods worde which they themselves are cause of. God warreth ere he strike.

The God punisheth Idolatry of the hypocrites: then say they: that new learning is the cause thereof.

Christ was accused of insurrection.

Neuer the later in very dede, after the preaching of Gods worde, because it is not truly receaved, God sendeth great trouble into the world: partly to auenge hym selfe of the tyrantes and persecutors of his worde: and partly to destroye those worldly people which make of Gods word nothyng but a cloke of their fleshly libertie. They are not all good that folow the Gospell. Christ (Math. xiiij.) liketh the kyngdome of heauen vnto a net cast in the Sea that katcheth fishes both good and bad. The kyngdome of heauen is the preaching of the Gospell, vnto which come both good and bad. But the good are fewe. Christ calleth them therefore a litle flocke. Luke xij. For they are euer few that come to the Gospell of a true entent seeking therein nothyng but the glorye and prayse of God, and offering the felues frely and willingly to take aduersitie with Christe for the Gospels sake and for bearyng recorde vnto the truth, that al men may heare it. The greatest number come and euer came and followed euen Christ hym selfe for a worldly purpose. As thou mayst well see (Iohn vj.) howe that almost fye thousand folowed Christ and would also haue made hym a kyng, because he had well fedde them. Whom he rebuked saying: ye seke me not, because ye saw the miracles: But because ye eat of the bread and were filled, and droue them away from him with hard preaching.

Why trouble followeth the preaching of the Gospell.

Christes flocke, a litle flocke.

Some declares do not take their vocation to seke Gods glory and honour, but to the easelie, & promote themselves to dignitie.

Enen so now (as euer) the most parte seke libertie. They be glad when they heare the vnfaurable couctoufnes of the spiritualitie rebuked: When they heare their falsehood and wiles vttered: When tyrāny and oppressiō is preached against: When they heare how kynges and all officers should rule christenly and brotherly, & seke no otherthyng saue the wealth of their subiectes: and when they heare that they haue no such authoritie of God so to pylle and polle, as they doe and to raise vp taxes and gatherynges to maynteine their phantasies and to make warre they wote not for what cause. And therefore because the heades will not so rule, will they also no longer obey, but resist and rise agaynst their euill heades. And one wicked destroyeth an other. Yet is Gods word not the cause of this, neither yet the preachers. For though that Christ hym selfe taught all obedience, how that it is not lawfull to resist wrong (but for the officer that is appointed thereunto) and howe a man must loue his very enemy, & pray for them that persecute him and blesse them that curse hym, and how

Libertie.

God destroyeth one wicked with another. Gods word is not the cause of all.

Q. i. that

that all vengeance must bee remitted to God, and that a man must forgiue, if hee wil be forgiuen of God. Yet the people for the most part receaued it not. They were euer ready to rise, and to fight. For euer when the Scribes and Phariseis were about to take Christ, they were afraide of the people. Not on the holy day (sayde they Math. xxvj.) lest any rumour arise among the people. And Math. xxi. They would haue take him, but they feared the people. And Luke. xx. Christe asked the Phariseis a question vnto whiche they durst not answer, lest the people should haue stoned them.

Christes
Disciples
were long
weake, and
worldly
minded.

Last of all for as much as the very Disciples and Apostles of Christ, after so long hearyng of Christes doctrine, were yet ready to fight for Christe cleane agayn Christes reachyng. As Peter (Math. xxvi.) drew his sword but he was rebuked. And Luke. ix. James and Iohn would haue had fire to come from heauen, to consume the Samaritanes, and to auenge the iniury of Christe: but were likewise rebuked, if Christes Disciples were so long carnall what wonder is it, if we be not all perfect the first daye? Yea in as much as we be taught euen of very babes, to kil a Turke, to slea a lewe, to burne an hereticke, to fight for the liberties and right of the Church as they cal it: yea, and in as much as wee are brought in belefe, if wee shed the bloud of our euen Christen, or if the sonne shed the bloud of hys father that begat hym, for the defence, not of the Popes Godhead onely, but also for what so euer cause it bee, yea though it be for no cause, but that his holynes commaundeth it onely, that we deserue as much as Christ deserued for vs, when he dyed on the crosse: or if we be slaine in the quarel, that our soules goe, nay flye to heauen, and be there ere our bloud be cold. In as much (I saye) as we haue sucked in suche bloody imaginatiōs into the bottome of our harts, euen with our mothers milke, and haue ben so long hardened therein, what wonder were it, if while we be yet young in Christ, we thought that it were lawful to fight, for the true word of god? Yea and though a man were thoroughly perswaded that it were not lawful to resist his kyng, though he would wrongfully take away lyfe and goodes: Yet might he thinke that it were lawful to resist the hypocrites and to rise, not agayn his kyng: but with his kyng to deliuer his kyng out of bondage and captiuitie, wherin the hypocrites hold hym with wyles and falsehood, so that no man may bee suffered to come at him, to tell him the trouthe.

What the
Popes do-
ctrine can-
seth: he com-
maundeth
murder.

This seest thou, that it is the bloody doctrine of the Pope, which causeth disobedience, rebellion and insurrectiō. For hee teacheth to fight, and to defende hys traditions, and what soeuer he dreameth with fire, water and sworde, and to disobey Father, Mother, Master, Lorde, Kyng and Emperour: Yea, and to inuade what so euer lād or natiō that will not receaue and admit his Godhead. Where the peaceable doctrine of Christe teacheth to obey, and to suffer for the word of God, & to remit the vengeance and the defense of the word to god, which is mighty and able to defende it, which also as soone as the worde is once openly preached, and testified or witnessed vnto the world, and when he hath geuen them a season to repent, is ready at once to take vengeance of his enemies, and shotheth arrowes with heades dipte in deadly poyson at them, and poureth hys plagues from heauen downe vpon them, and sendeth the woren and pestilence among them, and sinketh the Cities of them, and makerh the earth swalow them, and cōpasseth them in their wyles, and taketh them in their owne trappes and snares, and casteth the into the pittes whiche they digged for other men, and sendeth them a dasyng in in the head, and vterly destroyeth them with their owne suttile counsell. Prepare thy mynde therefore vnto this litle treatise and read it discretly, and iudge it indifferently, and when I alledge any Scripture, loke thou on the text, whether I interpret it right: whiche thou shalt easely perceaue, by the circumstance and procelie of the, if thou make Christ the foundation and ground, and build all on him, and referrest all to hym, and findest also that the expositiō agreeth vnto the common Articles of the faith, and open scriptures. And GOD the father of mercy, whiche for hys trutthes sake rayfed our Sauour Christ vp agayne to iustifie vs, geue thee hys spirite to iudge what is righteous, in his eyes, and geue thee the strength to abyde by it, and to
mayntayne it
withall patience, and long suffering, vnto the example and edifying of his congregatiō, and glory of his name. Amen.

The popes
doctrine is
bloody.

Christes
doctrine is
peaceable.

God smiteth
downe his
doctrine
him selfe.

How a mā
ought to
behaue him
selfe in read-
yng of do-
ctrines and
also in the
scripture.

¶ The



The obedience of all degrees proued by Gods word and first of children vnto their elders.



DD (which woꝛketh all in all thynges) foꝛ a secrete iudgement and purpose and foꝛ hys godly pleasure, prouided an houre that thy father and mother should come together, to make thee throughe them. He was present with thee in thy mothers wombe and fashioned thee & bꝛethed lyfe into thee, and foꝛ y^e great loue he had vnto thee, prouided milke in thy mothers bꝛeasts foꝛ thee agaynst thou were borne; moued also thy father and mother and all ocher to loue thee, to pitie thee and to care foꝛ thee.

And as he made thee through them, so hath he cast thee vnder the power & authoritie of them, to obey and serue them in his steede, saying; honor thy father and mother. Exo. xx. which is not to be vnderstand in bowyng the knee and puttyng of the cappe ouer, but that thou loue them with al thyne hart and feare and drede them and wayte on their commaundementes, and seke their woꝛshipp, pleasure, will and profite in all thynges, and geue thy life foꝛ them, counting them woꝛthy of all honour, remembryng that thou art theyꝛ good and possession, & that thou owest vnto the thine owne selfe, and all thou art able, yea and moꝛe then thou art able to doe.

Understand also that what soeuer thou doest vnto the (be it good oꝛ bad) thou doest vnto God. whē thou pleasest them, y^e pleasest god: whē thou displeasest the, thou displeasest God: whē they are angry with thee, god is angry wth thee: neither is it possible foꝛ thee to come vnto y^e fauour of God agayne (no though all the aūgels of heaue pray foꝛ thee) vntil thou haue submitted thy self vnto thy father and mother agayne.

If thou obey (though it be but carnally (either foꝛ feare, foꝛ wayne glorie vpon the earth). Foꝛ he sayth, honour thy father and mother, that thou mayest liue long vpon the earth. Exo. xx. Contrarywise if thou disobey them, thy life shalbe shoynd vpon the earth. Foꝛ it foloweth. Exo. xx. He that smiteth his father or mother shalbe put to death foꝛ it. And he that curseth (that is to say,

rayleth oꝛ dishonoured hys father oꝛ mother with opprobrious woꝛdes) shalbe slayne foꝛ it. And Deut. xxi. If any man haue a sonne stubburne and disobedient, which heareth not the voyce of his father and the voyce of hys mother, so that they haue taught hym nurture and he regardeth them not, then let his father and mother take hym, & bryng him forth vnto the Seniours, oꝛ elders of the Citie and vnto the gate of the same place. And let them say vnto the Seniours of that Citie: this our sonne is stubburne, and disobedient. He will not harken vnto our voyce: he is a rioter, and a drunkard. The let the men of the Citie, stone hym with stones vnto death: so shall ye put away wickednesse from among you, and all Israell shall heare and shall feare.

And though that the temporall officers (to their owne damnation) be negligent in punishing such disobedience (as the spirituall officers are to teache it) and winke at it oꝛ looke on it thowghe the fingers: yet shall they not scape vnpunished. Foꝛ the vengeance of God shal accompany them (as thou mayst see Deut. xxviii.) with all misfortune and euill lucke, & shall not depart from them vntill they be murdered, drownde oꝛ hanged, either vntill by one mischaunce oꝛ an other they be bitterly brought to nought. Yea & the world often tymes hangeth many a man foꝛ that they neuer deserued, but God hāgeth them because they would not obey and harkē vnto their elders: as the consciences of many well finde when they come vnto the galowes. There can they preach and teach ocher, that whiche they the selues would not learne in season.

The Marriage also of the children pꝛetaineth vnto their elders, as thou mayst see. i. Cor. vi. and throughout all the Scripture, by the authoritie of the sayd commaundement, child obey father and mother. whiche thyng the heathen and gentiles haue euer kept and to this day keepe, vnto the great shame and rebuke of vs Chꝛistē: in as much as the weddinges of our virgins (ifaine it is to speake it) are more lykē vnto the saute of a bitch, then the marrying of a reasonable creature. Se not we dayly thre oꝛ foure calengyng one woman before the Commissary oꝛ Officiall, of whiche not one hath the consent of her father and mother. And yet hee that hath most money, hath best right, and shall haue her in the despite of all her frendes and in desfaiance of

God enrageth disobedience hym selfe though the officer will not.

Marriage.

Conetonsnes maketh our spiritualtie that they cannot see that which a Turke is ashamed of.

Our fathers and mothers are to be in Gods steede.

What we doe to our fathers & mothers that we do to God.

The reward of obedience.

The reward of disobedience.

Gods ordinaunces.

Whosoever when she is geuen by the iudge vnto y^e one party, & also married; euen then oft tymes shall the contrary party sue before an hyer iudge, or an other that succeedeth the same, & for money deuorce her agayne. So shamefully doth the couetousnes and ambition of our Prelates mocke with the lawes of God. I passe ouer with silence how many y^eares they will prolong the sentence with caullations and suttletie, if they be well moyued on both parties, and if a damsel promise y^e. how shamefull Councell they will geue the second, and also how the religious of Sathan do separate vnseparable matrimonie. For after thou art lawfully maryed at the commaundment of father and mother, and with the consent of all thy frendes; yet if thou wilt be disguised eke vnto one of them, and sweare obedience vnto their traditions, thou mayst disobey father and mother, breake the othe which thou hast swoyne to God before his holy congregation, and withdraue loue and charitie the hest of Gods commaundments, and that dutie and seruite which thou owest vnto thy wife: wherof Christ can not dispence with thee. For Christ is not agaynst God, but with God, and came not to breake Gods ordinaunces, but to fulfill them. That is, hee came to overcome thee wth kindnes, and to make thee to do of very loue the thyng which the law cōpelleth thee to doe. For loue onely and to do seruite vnto thy neighbour is the fulfilling of the law in y^e sight of God. To be a Monk or a frier, thou mayst thus forsake thy wife before thou hast lyne with her, but not to be a seculare priest. And yet after thou art professed, the Pope for money wil dispence with thee, both for thy coate and all thy obedience, & make a seculer priest of thee: likewise as it is simonie to sell a benefice (as they call it) but to resign vpon a pension, and the to redeine the same, is no simony at all. Ob crafty iugglers and mockers with the word of God.

¶ The obedience of wiues vnto their husbandes.

After that Eue was deceaued of the Serpent, God said vnto her Gene. iij. Thy lust or appetite shall pertyne vnto thy husband, and he shall rule thee or raigne ouer thee. God whiche created the woman knoweth what is in that weak

nessell (as Peter calleth her) and hath therefore put her vnder the obedience of her husband, to rule her lustes and wanton appetites. i. Peter. iij. exhorteth wiues to bee in subiection vnto their husbandes, after the ensample of the holy women whiche in old tyme trusted in God, and as Sara obeyed Abraham and called hym Lord. whiche Sara before she was married, was Abrahams sister and equall with hym: but as soone as she was married was in subiection, and became without comparison inferior. For so is the nature of wedlocke by the ordinaunce of God. It were much better that our wiues followed the ensample of the holy women of old time in obeying their husbandes, then to worshyp them with a Pater noster, an Ave and a Credo, or to sicke by candles before their images. Paul Ephe. v. sayth: women submitte your selues vnto your own husbandes, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the congregation. Therefore as the congregation is in subiection to Christ, likewise let wiues be in subiection vnto their husbandes in all things. Let the woman therefore feare her husband, as Paul sayth in the sayd place. For her husband is vnto her in y^e steede of God, that she obey him, and wayte on hys commaundmentes. And hys commaundmentes are Gods commaundmentes. If she therefore grudge agaynst him, or resist hym, she grudgeth agaynst God, and resisteth God.

¶ The obedience of Seruauntes vnto their Maisters.

Seruauntes obey your carnall maisters with feare and trembling, in singlenesse of your hartes as vnto Christ: not with seruite in the eye sight as men pleaseres: but as the seruauntes of Christ doying the wil of God from the hart with good will, euen as though ye serued the Lord, and not men. Eph. vi. And i. Pet. ij. Seruauntes obey your maisters with all feare not onely if they be good and curceous: but also though they be froward. For it cometh of grace, if a man for conscience towarde God endure grief suffering wrongfully. For what payse is it if when ye be buffeted for your faultes, ye take it patiently? But and if when ye do well, ye suffer wrong and take it patiently, the steppes of is there thanke with God. Hereunto Christ.

¶ Partage altercib the degree of nature.

¶ The husband is to the wife in gods steede.

¶ In suffering wronges patiently we follow the steppes of

Get her with child say they so shall the cause bee b.c.

Gods commaundmentes breake they chysughe their owne tradicions.

Money maketh marriage chawndise.

Jugglers

deverely were ye called. For Christ also suffered for our sakes, leaving vs an example to follow hys steppes. In what so euer kynde therefore thou art a seruaunt, during the tyme of thy conuenaunces, thy maister is vnto thee in the steede and rowme of God, and God thorough hym feedeth thee, closeth thee, ruleth thee, and leauneth thee. His commaundementes are Gods commaundementes, and thou oughtest to obey hym as God, and in all thinges to seeke his pleasure and profite. For thou art his good and possession, as hys Oxe or hys Horse, in so much that who so euer doth but desire thee in hys hart from him without his loue and licence, is condēned of God, which sayth Exod. xx. See thou once couer not thy neighbours seruauntes.

Paul the Apostle sent home Onesimus vnto his maister (as thou readest in the epistle of Paul to Philemon). In so much that though the sayd Philemon with his seruaunt also was conuerted by Paul, & obeyed vnto Paul and to the worde that Paul preached, nor hys seruaunt onely, but also himselfe: yea and though that Paul was in necessitie, and lacked ministers to minister vnto hym in hys bondes which he suffered for the Gospels sake: yet would he not retaine the seruaunt necessary vnto the furtheraunce of the Gospell, wythout the consent of the maister.

How soze differeth the doctrine of Christ and his Apostles, from the doctrine of the Pope, and of his Apostles. For if any man wyll obey neither father nor mother, neither Lord nor maister, neither King nor Prince, the same needeth but onely to take the marke of the beast, that is, to haue himselfe a Donke, a fyer, or a priest, and is then immediatly free and exempted from all seruice and obedience due vnto man. He that will obey no man (as they will not) is most acceptable vnto them. The more disobedient that thou art vnto Gods ordinaunces, the more apt & meete art thou for theirs. Neither is the professing, vowiug and swearyng obedience vnto their ordinaunces, any other thyng, the desyng, denyng & forsweariug obedience vnto the ordinaunces of God.

The obedience of Subiectes vnto kinges, Princes, and rulers.

¶ Et every soule submit himself vnto

the auctoritie of the hyer powers. There is no power but of God. The powers that be, are ordayned of God. Whosoever therefore resisteth the power, resisteth the ordinaunce of God. They that resist, shal receaue to themselves damnation. For rulers are not to be feared for good workes, but for euill. wilt thou be without feare of the power? Do well then, and so shalt thou be prayesed of the same. For he is the minister of God, for thy wealth. But and if thou do euill, then feare. For he beareth not a swearde for nought. For he is the minister of god, to take vengeance on them that do euill. Wherefore ye must needes obey, not for feare of vengeance onely: but also because of conscience. Such for this cause pay ye tribute. For they are Gods ministers seruaing for the same purpose.

Beue to euery man therefore hys dutie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whome feare belongeth: honour to whome honour pertaineth. Owe nothing to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Thou shalt not desire, and so forth: if there be any other commaundement, are all comprehended in thys sayiug: Loue thyne neighbour as thy selfe. Loue hurteth not his neighbour: therefore is loue the fulfilling of the lawe.

As a father ouer his children is both Lorde and iudge, forbid- ding one brother to auenge hymselfe on an other, but (if any cause of strife be betwene them) will haue it brought vnto hymselfe or his assignes, to be iudged and correct: so God forbiddeth all men to auenge themselves, and taketh the auctoritie and office of auenging vnto hymselfe, sayiug: Vengeance is mine, and I will rewarde. Dent. xxxij. which text Paul alleageeth Rom. xij. For it is impossible that a man should be a righteous, an egall or an indifferēt iudge in hys owne cause, lustes and appetites so blinde vs. Whereouer when thou auengest thy self, thou makest not peace, but stirrest bp moze debate.

God therefore hath geue lawes vnto all nations, and in all landes hath put kinges, gouerners, and rulers in

The maister is vnto the seruaunt in Gods steede.

Our spirituall rayne mens seruauntes not to haue near Gods but their traditions and ceremonies onely.

Christes doctrine & the Popes differre.

If thy maister please thee not haue thy selfe a Donke a fyer or a priest. To obey no man is a spirituall thyng.

Rom. 13.

hys owne kede, to rule the world thorough them. And hath commaunded all causes to be brought before them, as thou readeſt Exod. xxij. In all causes (ſayth he) of iniury or wrong, whether it be Bre, Affe, ſhepe or beſture, or any loſt thing which an other chalengeſt, let the cauſe of both parties be brought vnto the Gods, whome the Gods condeinne, the ſame ſhall paye double vnto his neighbour. Marke, the iudges are called Gods in the Scriptures, becauſe they are in Gods rowne, and execute the commaundements of God. And in an other place of the ſayde chapter, Moſes chargeſt ſaying: ſee that thou rayle not on the Gods, neither ſpeake euill of the ruler of thy people. who ſo euer therefore reſiſteth them, reſiſteth God (for they are in y rowne of God) and they that reſiſte, ſhall receaue the damnation.

Judges
are called
Gods.

Such obedience vnto father and mother, mayſter, huſband, Emperoz, King, Lordes and rulers, requirerh God of all nations, yea of the very Turkes and Infidels. The bleſſing and rewarde of them that kepe them, is the life of thys worlde, as thou readeſt Leuit. xxvij. Keepe my ordinaunces and lawes: which if a man keepe, he ſhall liue therein. which text Paule rehearſeth Rom. x. prouing thereby that the righteouſnes of the law is but worldly, and the rewarde thereof is the life of thys worlde. And the curſe of them that breaketh them, is the loſſe of thys life: as thou ſeeſt by y puniſhment appointed for them.

Bleſſing.

Curſe.

And whoſeuer keepeth the lawe (whether it be for feare, for bayne glory or profite) though no man rewarde hym, yet ſhall God bleſſe him abundantly, and ſend hym worldly proſperitie, as thou readeſt Deut. xxvij. What good bleſſinges accompany the keeping of the lawe, and as we ſee the Turkes farre exceede vs Chriſten men in worldly proſperity for their iuſt keeping of their temporall lawes. Likewiſe though no man puniſheth the breakers of the lawe, yet ſhall God ſend hys curſes vpon them till they be utterly brought to nought, as thou readeſt moſt terribly euen in the ſame place.

God rewardeth al
obedience:
though no
ma eis do.

God auengeth all diſ-
obedience
though no
ma eis do.

Neither may the inferior perſon auenge hymſelfe vpon the ſuperior, or violently reſiſt hym for what ſo euer wrong it be. If he doe, he is condemned in the deeſe doynge: in as much as he taketh vpon hym that which belon-

geth to God onely, which ſayth, Ven- geaunce is mine, and I will rewarde. Deut. xxxij. And Chriſt ſayth Mat. 26. All they that take the ſworde ſhall periſhe with the ſworde. Takeſt thou a ſworde to auenge thy ſelfe? ſo geueſt thou not rowme vnto God to auenge thee, but robbeſt hym of his moſt hie honour, in that thou wilt not let hym be iudge ouer thee.

Vengeance
is Gods.

If any mā might haue auenged him ſelfe vpon his ſuperior, that might Dauid moſt righteouſly haue done vpon kyng Saul which ſo wrongfully perſecuted Dauid, euen for no other cauſe, the that God had annointed him kyng and promiſed him the kyngdome. Yet when God had deliuered Saul into y handes of Dauid, that he might haue done what he would with him as thou ſeeſt in the firſt booke of kynges the xxxij. Chapter, how Saul came into the caue where Dauid was. And Dauid came to hym ſecretly, and cut of a peace of his garment. And as ſoone as he had done it his hart ſmote him becauſe hee had done ſo much vnto hys Lord. And when his mē couraged him to ſlea him, he answered, the Lord forbid it me, that I ſhould lay myne hand on him. Neither ſuffered he his men to hurt him. When Saul was gone out, Dauid ſolowed and ſhewed hym the peece of his garment and ſayd: why beleeueſt thou the wordes of men that ſay, Dauid goeth about to do thee harme: perceaue and ſee that there is neither euill nor wickedneſſe in my hand and that I haue not treſpaſſed againſt thee, and yet thou layeſt awayre for my life. God iudge betwene thee and me and ſuaenge me of thee, but myne hand be not vpo thee, as the old prouerbe ſayth (ſayd Dauid) out of the wicked ſhall wickedneſſe proceede (but myne hand be not vpo thee, meanyng that God euer puniſheth one wicked by another) And agayne (ſayd Dauid) God be iudge, and iudge betwene thee and me, and behold & plete my cauſe, & geue me iudgement of right of thee.

God be-
ſtopeth
one wicked
by another

And in the xxvi. Chapter of the ſame booke, when Saul perſecuted Dauid againe, Dauid came to Saul by night, as he ſlept and all his men, and tooke away his ſpeare, and a cuppe of water from his head. Then ſayd Abiſai Dauids ſeruaūt, God hath deliuered thee thine enemy into thine hand this day, let me now therefore naye hym to the ground with my ſpeare, and geue hym but euen one ſtripe and no moze. Dauid

uid forbad him saying. Kill hym not. For who (sayd he) shall lay handes on the Lordes annoynted & be not guiltie? The Lord liueth, or by the Lordes life (sayd he) he dyeth not except the Lord smite him or y^e his day be come to dye, or els go to dattaille, & there perish.

Why did not David slea Saul, sayng he was so wicked, not in persecutyng David onely, but in disobeyng Gods commaundements, and in that he had slayne xxxv. of Gods priestes wrongfully? Merely for it was not lawfull. For if he had done it, he must haue sinned agaynst God. For God hath made the kyng in euery Realme iudge ouer all, and ouer him is there no iudge. He that iudgeth the kyng iudgeth God, & he that layeth handes on the king, layeth hand on God, and he that resisteth the kyng resisteth God, and damneth Gods law and ordinaunce. If the subiectes sinne they must be brought to y^e kynges iudgement. If the kyng sinne he must be referued vnto y^e iudgement, wrath and vengeance of God. And as it is to resiste the kyng, so is it to resiste his officer, whiche is set or sent to execute the kynges commaundement.

And in the first Chapter of the second booke of Kings, David commaunded the young man to be slayne, whiche brought vnto him the crown & bracelet of Saul, and sayd to please David with all, that he hym self had slayne Saul. And in the fourth Chapter of the same booke, David commaunded thoe two to be slayne whiche brought vnto hym the head of Absoloth Sauls sone, by whose meanes yet the whole kingdome returned vnto David, accordyng vnto the promise of God.

And Luke xij. when they shewed Christ of the Galileans, whose bloud Pilate mingled with their owne sacrifice: he answered, suppose ye that these Galileas were sinners aboue all other Galileas, because they suffered such punishment? I tell you nay: but except ye repent ye shall lykewise perish. This was told Christ, no doubt, of such an entent as they asked him. Math. xxij. whether it were lawfull to geue tribute vnto Cesar? For they thought that it was no sinne to resist an Hea-then Prince: as few of vs would thinke (if we were vnder the Turke) that it were sinne to rise agaynst him, and to ryd our selues from vnder his domination, so loze haue our Bishops robbed vs of the true doctrine of Christ. But Christ cōdemned their dedes, and also the secreet thoughtes of all other, that

consented thereunto, saying: except ye repēt ye shall likewise perish. As who should say, I know that ye are within in your hartes, such as they were outward in their dedes, and are vnder the same damnation: except therfore ye repent betimes, ye shall breake out at the last into lyke dedes, and likewise perish, as it came afterward to passe.

Hereby seest thou that the kyng is in thys worlde without lawe, & may at his lust doe right or wrong, & shall geue accomptes, but to God onely.

An other conclusion is this, that no person, neither any degree may be exempt from thys ordinaunce of God. Neither can the profession of Monkes and Fryers, or any thynge that the Pope or Bishops can laye for themselves, except them from the sword of the Emperour or kings, if they breake the lawes. For it is written, let euery soule submittte hymselfe vnto the auctoritie of the hyer powers. Here is no man except, but all soules must obey. The hyer powers are the temporal kynges and Princes, vnto whom God hath geuen the sword to punish who soeuer sinneth. God hath not geuen them swordes to punish one, and

to let an other goe free, and sinne unpunished. Moreover, with what face durst y^e spiritualite, which ought to be the light, & an example of good luyng vnto all other, desire to sinne unpunished, or to be excepted fro tribute, toll, or custome, that they would not beare paine with their bethren, vnto y^e maintenance of kings and officers ordayned of God to punish sinne? There is no power but of God (bypower vnderstand the auctoritie of kynges and Princes.) The powers that be, are ordayned of God. whosoeuer therfore resisteth power, resisteth god: Yea though he be Pope, Bishopp, Monke or Fryer. They that resist shall receaue vnto themselves damnation. why? For Gods worde is against them which will haue all men vnder the power of the temporal sword. For rulers are not to be feared for good woorkes, but for euill. Hereby seest thou that they that resist the powers, or seeke to be exempt from their auctoritie, haue euill consciences, and seeke libertie to sinne unpunished, and to be free from bearyng payne wyth their bethren. wilt thou be without feare of the power? So do well, and thou shalt haue laude of the same (that is to say of the ruler)

R. iij. with

kynges must make accompt of their do- ynges onely to God.

The kyng hath no power but to his damnation to p- uledge the spiritualite to sinne unpunished.

God prouideth a meannes to take the euill out of the way when they haue fulfilled their wickednes

why David slewe not Saul.

The kyng is in the rowme of god in this worlde.

The kyng must be referued vnto the vengeance of God.

It is not lawfull for a Christian subiect to resist hye Princes, though he be an heathen man.

With good lining ought y^e spirituality to rid them selues fro^m feare of the tēporall sword, & not with craft and with blyndyng the synges & bynggng the vengeaunce of God vpoⁿ them, & in purchasing licence to sinne unpunished.

For he is the minister of God for thy weaith: to defend thee from a thousand inconueniences, from theenes, murderers and them that would defile thy wife, thy daughter and take from thee all that thou hast: yea life and al, if thou did resist. Furthermoze though he be the greatest tyraunt in the world, yet is he vnto thee a great benefite of God and a thing wherfore thou oughtest to thanke God hyghly. For it is better to haue somewhat then to be cleane stripe out of altogether: it is better to pay the tenth then to loofe all: it is better to suffer one tyraunt then many, and to suffer wrong of one then of euery mā. Yea and it is better to haue a tyraunt vnto thy king then a shadow, a passiue kyng that doth nought him selfe, but suffer other to do with hym what they wil, and to lead hym wherher they list. For a tyraunt though he do wrong vnto the good, yet he punisheth the euill and maketh all mē obey neither suffereth any mā to polle but himself onely. A kyng that is lost as silke and effeminate, that is to say turned vnto the nature of a woman, what with his owne lustes, whiche are as the longyng of a woman with child, so that he can not resist them, and what with the wylly tyranmy of the that euer rule him, shall be much moze greuous vnto y^e realme then a right tyraunt. Read the Cronicles and thou shalt finde it euer so.

But & if thou do euill, the feare. For hee beareth not a sword for nought. For he is the minister of God, to take vengeaunce on them that do euill. If the office of Princes geuen the of God be to take vengeaunce of euill doers: then by this text and Gods word, are all Princes damned, euen as many as gene libertie or licence vnto the spiri- tuality to sinne unpunished, and not onely to sinne unpunished the seines: but also to opē sancuaries, privileged places, churchyardes, S. Johns hold: yea and if they come to short vnto all these, yet to setfoorth a neckeuerse to saue all maner trespassers fro^m the feare of the sword of the vengeaunce of God put in the handes of Princes to take vengeaunce on all such.

God requireth the law to be kept of all men let them keepe it for what

soeuer purpose they wil. wil they not keepe the law: so vouchsafeth he not that they enioy this tēporall life. Now are there three natures of men, one all together beastly, which in no wise resceane the law in their hartes, but rise agaynst Princes and rulers when soeuer they are able to make their partie good. These are signified by them that worshipped the golden calfe. For Moyses brake the tables of the law ere he came at them.

The second are not so beastly, but resceane the law, and vnto them the law commeth: but they looke not Moyses in the face. For his countenance is to bright for them, that is, they vnderstand not that y^e law is spirituall, and requirerh the hart. They looke on the pleasure, profite and promotiō that foloweth the keepyng of the law, & in respect of the reward keepe they the law outwardly with woorkes, but not in the hart. For if they might obtaine like honour, glorie, promotion and dignitie and also auoyde all inconueniences, if they broke the law, so would they also breake the law and folow their lustes.

The thyrd are spirituall and looke Moyses in the open face, & are (as Paul sayth the secōd to the Romains) a law vnto them selues & haue the law wrytten in their hartes by y^e spirite of God. These neede neither of kyng nor officers to diue them, neither that any man profer the any reward for to kepe the law. For they do it naturally.

The first they feare of y^e sword onely. The second for reward. The thyrd worke for loue frely. They looke on the credyng mercy, loue & kyndes which God hath shewed the in Christ, and therfore loue agayne and woork frely. Heauen they take of the free gift of God through Christes deseruyngs, and hope without all maner donbyng that God according to his promise, wil in this world also defend them and do all thynge for them of hys goodnes and for Christes sake, and not for any goodnes that is in them. They consent vnto the law that it is holy and iust, & that all men ought to doe what soeuer God commaundeth for no other cause, but because God commaundeth it. And their great sorow is, because that there is no strength in their members to do that which their hart lusterh to do and is a thyrt to do.

These of the last sorte keepe the law of their owne accorde and that in the hart, and haue professed perpetuall warr

A king is a great benefite though he be neuer so euill.

Three natures.

What it is to looke Moyses in the face.

Princes are ordeined to punish the euill doers.

The damnation of Princes.

Sancuaries.

Arche.

Heauen commeth by Christ.

A Christian man feareth no more but Gods will.

warre against the lustes and appetites of the flesh, til they be vtrly subdued: yet not thzough their owne strength, but knowyng and knowledgyng their weakenes cry euer for strength to god which hath promised assistance vnto al that call vpon him. These folow God and are led of his spirite. The other h. are led of lustes and appetites.

Lustes & appetites are diuers and many and that in one mā: yea and one lust contrarie to an other and the greatest lust cariech a man altogether away with him. We are also chaunged from one lust vnto an other. Otherwise are we disposed when we are childzen, otherwise when we are youngmen, and otherwise when we are old, otherwise ouer euen, and otherwise in the moztynyng: yea somtymes altered. vj. tymes in an houre. How fortuneth all this? Because that the will of man foloweth the witte, and is subiect vnto the witte & as the witte erreth so doth the will, and as the witte is in captiuitie, so is the will, neither is it possible that the will should be free where the witte is in bondage.

That thou mayst perceaue & feele ythyng in thine hart and not be a bayne sophister, disputyng aboute woordes without perceauyng, marke this. The roote of all euil, the greatest damnatio and most terrible wraoth & vengeaunce of god that we are in, is natural blindness. We are all out of the right way, euey mā his wayes: One iudgech this best, an other that to be best. Now is worldly witte nothyng els but craft & subtiltie to obreine that which we iudge falsly to be best. As I erre in my witte, so erre I in my wil. Wdeh I iudge that to be euil, which in dede is good, then haec I that which is good. And when I suppose that good whiche is euil in dede, then lone I euil. As if I be persuaded and bozne in hād that my most frende is myne enemy, then hate I my best frend: and if I be brought in belefe that my most enemy is my frend, the lone I my most enemy. Now when we say, euery man hath his free wil, to do what him listeth I say verely that men do what they lust. Forwithstandyng, to folow lustes is not freedom, but captiuitie & bondage. If God ope any mans wittes to make him feele in his hart, that lustes and appetites are damnable, and gene hym power to hate and resiste them, then is he free euen with the freedom wherewith Chyist maketh free, and hath power to

do the will of God.

Thou mayst hereby perceaue that all that is done in the world (before the spirite of God come & geueth vs light) is damnable sinne, and the more glorious the more damnable: so that which the world counteth most glorious is more damnable in the sight of God, then that which the whoze, the thefe, and the murderer do. Wich blind reasons of worldly wisdomē mayst thou chaunge y myndes of youth and make them gene them selues to what thou wilt either for feare, for prayse or for profite, and yet doest but chaūge the from one vice to an other. As the persuasions of her frendes made Lucrece chast. Lucrece beleued if she were a good hufwife and chast, that she should be most glorious, & that all the world would gene her honoar, & prayse her. She sought her own glory in her chastitie and not gods. When she had lost her chastitie, then counted she her selfe most abhominable in the sight of all men, and for very payne and thought which she had, not that she had displeased God, but that she had lost her honoar, slew her selfe. Looke how great her paine and sorow was for the losse of her chastitie, so great was her glorie and reioysing therein, and so much despised she them that were otherwise, and pitied them not. which pride God more abhorreth the the whozedomē of any whoze. Of like pride are ail y moral vertues of Aristotle, Plato and Socrates, and all the doctrine of the Philosophers the very Gods of our scholmen.

In like maner is it for the most part of our most holy Religion. For they of lyke imagination do thynges whiche they of Bedlem may see, that they are but madness. They looke on the miracles which God did by the Saintes to moue the vnbelyuyng vnto the fayth and to confirme the trowth of his promises in Chyist, wherely all that beleue are made Saintes: as thou seest in the last Chapter of Marke. They preached (sayth he) euery where, the Lord workyng with them and confirming their preachyng with miracles that folowed. And in the fourth of the Actes) the Disciples prayed that God would stretch forth his handes to doe miracles and wonders in the name of Iesus. And I saul. i. Corin. iiii. sayth, that the miracle of speakyng with diuers touniges, is but a signe for vnbelueers, and not for them that beleue.

It is sinne that springeth not of the spirite of God, and all that is not done in the sight of the light of Gods word.

So do our spiritualtie in all these wordes,

True miracles are wrought to confirme the preaching, and not the Godhead of the preacher.

Lusts.

Free will.

Worldly witte.

The will is bound and led.

Freedom.

R. I.

These

Our hypo-
crites are
blinde,

The religi-
ous looke
vpon the
one side
onely.

The spiri-
tuall man.

The natu-
rall man.

These miracles turne they vnto another purpose saying in their blynde hartes. See what miracles God hath shewed for this Saint, he must be verely great with God. And at once turne them selues from Gods word, and put their trust and confidence in the Saint and his merites, and make an Aduocate or rather a God of the Saint, and of their blind imagination make a Testamēt or bond betwene the Saint and them, the Testamēt of Christes bloud cleane forgotten. They looke on the Saintes garments and lynes or rather lyes, which men lye on the Saintes: and this wise imagine in their hartes saying: the Saint for wearyng such a garmēt and for such dedes is become so glorious in heauen. If I do likewise, so shall I be also. They see not the fayth and trust, whiche the Saintes had in Christ, neither the the word of God whiche the Saintes preached, neither the entent of the Saintes, how that the Saintes dyd such thynges to tame their bodies and to be an ensample to the world, and to teach that such thynges are to be despised which the world most wondreth at and magnifieth. They see not also that some landes are so whote that a man can neither drinke wyne nor eate fleshe therein: neither consider they the complexion of the Saintes, and a thousand lykē thynges see they not. So whē they haue killed their bodies and brought them in that case, that scarce with any restauratiue they can reconer their health agayne, yet had they leuer dye then to eate fleshe. why? for they thinke, I haue now this. xx. xxx. or xl. yeaues eaten no fleshe and haue obtayned I doubt not by this tyme as by a rowme as the best of them: should I now loose that? nay I had leuer dye: and as Lucretia had leuer haue bene slayne, if he had not bene to strong for her, then to haue lost her glorie, euen so had these. They ascribe heauen vnto their imaginations and mad inuentions, and receaue it not of the liberalitie of God, by the merites and Escryptions of Christ.

Be now that is renewed in Christ, kepeth the law without any law written or compassion of any ruler or officer, saue by the ledyng of the spirite onely: but the naturall man is entised and moned to keepe the law carnally, with carnall reasons and worldly persuasions, as for glorie, honour riches and dignitie. But the last remedy of all

when all other sayle, is feare. Beate one & the rest will absteyne for feare: as Moyses cutt putteth in remembrance saying: kill, stone, burne. So shall thou put euill from thee, and all Israell shall heare and feare, and shall no more do so. If feare helpe not, then will God that they be taken out of this life.

Kynges were ordeined then, as I befoze sayd, and the sword put in their handes to take vengeance of euill doers, that other might feare, and were not ordeined to fight one against another or to rise agaynst the Emperour to defende the false authoritie of the Pope that very Antechrist: Bishops they onely can minister the temporall sword: their office, the preaching of Gods word layd a part, which the will neither do nor suffer any mā to do, but slay with the temporall sword (whiche they haue gotten out of the hand of all Princes) them that would. The preaching of Gods word is hatefull and contrary vnto them: why? For it is impossible to preach Christ except thou preach agaynst Antichrist, that is to say, them whiche with their false doctrine and violence of sword enforce to quenche the true doctrine of Christ. And as thou canst heale no diseale, except thou begyn at the roote: euen so canst thou preach agaynst no mischiefe, except thou begyn, at the Bishops. Kinges they are but shadowes, vayne names and thynges idle, hauyng nothing to do in the world, but when our holy father needeth their helpe.

The Pope contrarie vnto all conscience and agaynst all the doctrine of Christ, which sayth in kyngdome is not of this world (John. xvij.) hath vsurped the right of the Emperour. And by policie of the Bishops of many and with corruptyng the Electours or chosers of the Emperour with money, byngeth to passe that such a one is euer chosen Emperour that is not able to make his partie good with the Pope. To stoppe the Emperour that he come not at Rome, he byngeth the French kyng vp to Milane, and on the other side byngeth he the Venetians. If the Venetians come to nye, the Bishops of Franuce must byng in the French kyng. And the Socheners are called and sent for to come and succour. And for their labour he geueth to some a Rose, to another a cappe of mayntenance. One is called most Christen king: another defender of the sayth: another the eldest sonne

feare to
the last re-
medy.

Kinges de-
sende y false
authoritie
of the pope,
their office
punishing
of sinne
leyd apart.

Bishops
minister the
kinges du-
tie, here
omne layde
apart: yea,
they perse-
cute their
owne office.

Kynges do
but waite
on y Popes
pleasure.

The ug-
ling of the
Pope.

Bishops of
Shuany.

Bishops.

Bishops of
Franuce.
A cappe of
mainte-
nance.
Most Chri-
sten kyng.
Defender of
the Popes
sayth.
The eldest
sonne of the
holy seate.

Blasphing of armes.

of the most holy seate. He blaseth also the armes of other and putteth in the holy crosse, the crown of thorne, or the nayles and so forth. If the French kyng go to hve, and crepe by other to Bononie or Naples: then must our English Bysshops byng in our kyng. The craft of the Bysshops is to entitle one kyng with an others Realme. He is called kyng of Denmark, and of England: he kyng of England and of Fraunce. Then to blinde the Lordes and the commons, the kyng must challenge his right. Then must the lande be taxed and euery man paye, and the treasure bozne out of the Realme and the land beggerde. How many a thousand mens lynes hath it cost? And how many an hundred thousand poundes hath it caried out of the Realme in our remembrance? Besides how abhominable an example of gatheryng was there? such verely as neuer tyrant sence the world began did, yea such as was neuer before heard or thought on, neither among Jewes, Sarcens, Turkes or Heathen sence God created the Sunne to shyne: that a beast should breake by into the Temple of God, that is to say, into the hart and consciences of men, and compell them to swaere euery man what hee was worthe, to lende that should neuer be payd agayne. How many thousandes forswore the selues? How many thousandes set them selues aboute their habilitie, partly for feare lest they should be forsworne and partly to saue their credence? when the pope hath his purpose, then is peace made, no man woteth how, and our most enemy is our most friend.

How because the Emperour is able to obtaine his right: French, English, Venetians and all must vpo him. A great whore of Babylon, how abuseth she the Princes of the world, how dronke hath she made them with her wyne? How shamefull licences doth she geue them, to vse Richomaney, to hold whores, to diuorle them selues to breake the sayth and promises that one maketh with an other: that the confessions shall deliuer vnto the kyng the confession of whom he will, and dispenceth with them euen of the very lawe of God, whiche Christ him selfe can not do.

Agaynst the Popes false power.

Mathew. xxvi. Christ sayth vnto Peter, put by thy sword into his

sheath. For all that lay hand vpon the sword, shall perish with the sword, that is, who soeuer without the commaundement of the temporall officer to whom God hath geue the sword layeth hand on the sword to take vengeance, the same deserueth death in the decde doying. God did not put Peter onely vnder the temporall sword, but also Christ him selfe. As it appeareth in the fourth Chapter to the Galathians. And Christ sayth Math. iij. Thus becommeth it vs to fulfill all rightconnes, that is to say, all ordinaunces of God. If the head be then vnder the temporall sword, how can the members be excepted? If Peter sinned in defendyng Christ against the temporall sword (whose auctoritie and Ministers the Bysshops then abused agaynst Christ as ours do now) who can excuse our Prelates of sinne which will obey no man, neither Kyng nor Emperour? Yea who can excuse from sinne, either the Kynges that geue, either the Bysshops that receaue such exemptions contrarie to Gods ordinaunces, and Chrisses doctrine?

And Math. xvij. both Christ and also Peter pay tribute, where the meynyng of Chrisses question vnto Peter is: if Princes take tribute of straungers onely and not of their children, then verely ought I to be free whiche am the sonne of God, whose seruantes and Ministers, they are and of whom they haue their auctoritie. Yet because they neither knew that neither Christ came to vse that auctoritie, but to bee our seruaunt and to beare our burthen and to obey all ordinaunces, both in right and wrong for our sakes and to teach vs: therfore sayd he to S. Peter. Nay for thee and me lest we offend the. Moreover though that Christ & Peter (because they were poore) might haue escaped, yet would he not for feare of offendyng other and hurrying their consciences. For he might well haue geuen occasion vnto the tribute gatherers to haue iudged amisse both of him and his doctrine: yea and the Jewes might happely haue bene offended thereby, and haue thought that it had not ben lawfull for them to haue payd tribute vnto Heathen Princes and Idolaters, seyng that he so great a Prophet payd not: Yea and what other thyng causeth the lay so litle to regard their Princes, as that they see them both despised & disobeyed of the spiritualie? But our Prelates whiche

Not Peter onely but Christ also was vnder the temporall sword.

The kings sinne in getting exemptions & the Prelates in receauing them.

When the spiritualie payeth tribute.

The whore of Babilon.

Conse Mon.

care for none offendyng of consciences and lesse for Gods ordinaunces, will pay nought: but when Princes must fight in our most holy fathers quarell and agaynst Christ. Then are they the first. There also is none so poore that then hath not somewhat to geue.

Shameles
ingglers.

Marke here how past all shame our schole Doctours are (as Rochester is in his Sermon agaynst Martin Luther) which of this text of Mathew dispute that Peter because he payd tribute, is greater then the other Apostles, and hath more authority and power then they, and was head vnto the all, contrary vnto so many cleare textes, where Christ rebuketh them saying: that is an Heathenish thyng that one should clyme aboute an other or desire to be greater. To be great in the kingdome of heaue is to be a seruaunt, and he that most humbly hym selfe and becommeth a seruaunt vnto other (after the ensample of Christ I meane & his Apostles, and not of the Pope and his Apostles, our Cardinals and Bishops) is same is greatest in that kingdome. If Peter in paying tribute became greatest, how commeth it, that they will pay none at all? But to pay tribute is a signe of subiectiō verely, & the cause why Christ payed was because he had an household, and for the same cause payed Peter also. For he had an house, a shippe and nettes, as thou readest in the Gospell. But let vs go to Paul agayne.

wherefore ye must needs obey, not for feare of vengeaunce onely; but also because of conscience. That is though thou be so naughty (as nowe many yeares our Pope and Prelates euery where are) that thou nedest not to obeye the temporall sword for feare of vengeaunce: yet must thou obey because of conscience. First because of thine owne conscience. For though thou be able to resist, yet shalt thou neuer haue a good conscience, as long as Gods word, law and ordinaunce are against thee. Secondly for thy neighbours conscience. For though through craft and violence thou mightest escape and obtayne libertie or priuilege to be free from all maner ducties: yet oughtest thou neither to sue or to seeke for any such thing, neither yet admit or accept, if it were profered, lest thy fredome make thy weake brother to grudge & rebell, in that he seeth thee go empty and he him selfe more laden, thy part also layd on his shoulders. Seest thou

not if a man fauour one sonne more then an other, or one seruaunt more then an other, how all the rest grudge, and how loue, peace and vnitie is broken? what Christianly loue is in the to thy neighbour ward, when thou canst finde in thyn hart to go vp and down empty by him all day long and see him ouer charged, yea to fall vnder his burthen, and yet wilt not once set to thyn hand to helpe him? what good conscience can there be among our spiritualitie to gather so great treasure together, and with hypocritie of their false learning to robbe almost euery man of house and landes, and yet not therewith content, but with all craft and wilenes to purchase so great liberties and exemptions from all maner bearyng with their brethren, seeking in Christ nothyng but lucre? I passe ouer with silence how they teach Princes in euery lande to lade new exactions and tyranny on their subiectes more and more dayly neither for what purpose they do it say I. God I trust shall shortly disclose their ingglynge and byng their fallhede to light, and lay a medecine to the, to make their scabbes breake out. Neuertheless this I say, that they haue robbed all Realmes, not of Gods word onely: but also of all wealth and prosperitie, and haue driven peace out of all landes & withdrawen them selues from all obediēce to Princes, and haue separated them selues from the lay men, countyng the viler the dogges, and haue set vp that great Idole the whore of Babylō Antichrist of Rome whom they call pope, and haue conspired agaynst all common wealthes, & haue made them a seuerall kynngdome, wherein it is lawfull unpunished to woорke all abhominatiō. In euery Parish haue they spyes and in euery great mans house, and in euery tauerne and alehouse. And though rough confessions knowe they all secretes, so that no man may open his mouth to rebuke what soener they do, but that he shalbe shortly made an heretike. In all Councils is one of them, yea the most part and chief rulers of the Councils are of them: But of there Councill is no man.

Euen for this cause pay ye tribute, that is to witt, for consciences sake, to thy neighbour, and for the cause that foloweth. For they are Gods Ministers seruyng for the same purpose. Because God will so haue it, we must obey, we doe not looke (if we haue Christes

There is
no Christ
loue in the.

What pna
pose: euen
to flatter
the princes
that they
may abuse
their autho
ritie to sea
who soeuer
belueth in
Christ and
to maine
teine the
Pope.

Confessiō.

Prelates
know all
mens se
cretes & no
man theirs.

They
make no
conscience at
any euill
doynge.

They care
for theyr
neighbours
as if wolfe
woth for
the shepe.

The euill
ensample of
the spiritu
allie cau
seth the lay
to beleue
that they
are not
bound to
obey.

Christes spirite in vs) what is good profitable, glorious and honorable for vs, neither on our owne will, but on Gods will onely. Beue to euery man therefore his dutie: tribute to whom tribute belongeth: custome to whom custome is due: feare to whō feare belongeth: honour to whom honoz pertaineth.

That thou mightest feele the working of the spirite of God in thee, and lest the bewtie of the deed should decrease thee, and make thee thinke that the law of God whiche is spirituall were content and fulfilled with the outward and bodily dede it foloweth. Owe nothyng to any mā: but to loue one an other. For he that loueth another fulfilleth the law. For these commaundementes: thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness, thou shalt not desire, and so forth if there be any other commaundement are all comprehended or contained in this saying: loue thy neighbour: therefore is loue the fulfilling of the law. Here hast thou sufficient agaynst all the sophisters workholy & iustificers in the world, which so magnifie their dedes. The law is spirituall and requireth the hart, & is neuer fulfilled with the dede in the sight of god. With y^e dede thou fulfillest the law before the world & liuest thereby, that is, y^e enjoyest this present life and auoydest the wrath and vengeance the death and punishment which the law threatneth to them that breake it. But before God thou keepest the law if thou loue onely. Now what shal make vs loue? Dearly that shal sayth do. If thou behold how much God loueth thee in Christ, and from what vengeance he hath deliuered thee for his sake, and of what kyngdome he hath made thee hope, then shalt thou see cause enough to loue thy very enemy without respect of reward, either in this lyfe or in the lyfe to come, but because that God will so haue it, and Christ hath deserved it: Yet thou shouldest feele in thyne harte that all thy dedes to come, are abundantly recompensed all ready in Christ.

Thou wilt say haply, if loue fulfill the lawe, then it iustificeth. I say that that wherewith a man fulfilleth the law declareth hym iustificed: but that which geneth hym wherewith to fulfill the law, iustificeth hym. By iustificyng vnderstande the forgiveness of

sinnes and the fauour of God. Now sayth the text Roma. x. the ende of the law or the cause, wherfore the law was made is Christ, to iustifie all that beleue. That is, the law is geuen to utter sinne, to kill the consciences, to damne our dedes, to bypnyng repentance and to driue vnto Christ: in whō God hath promised his fauour and forgiveness of sinne vnto all that repent and consent to the law that it is good. If thou beleue the promises then doth Gods truth iustifie thee, that is forgiveueth thee and receaueth thee to fauour for Christes sake. In a suretie wherof and to certifie thine hart, he sealeth thee with the spirite. Eph. i. and. iij. And. ij. Cor. v. sayth Paul, whiche gaue vs his spirite in earnest. How the spirite is geuen vs through Christ, read the viij. chapter of the Epistle to the Romanes and Galat. iij. and. ij. Cor. iij. Neuerthelesse the spirit, and his frutes wherewith y^e hart is purified, as sayth, hope, loue, patience, long suffering and obedience, could neuer be sene without outward experience. For if thou were not brought sometime into commaunce, whence God onely could deliuer thee, thou shouldest neuer see thy sayth, yea except thou soughtest sometime agaynst desperation, hell, death, sinne and powers of this worlde, for thy saythes sake, thou shouldest neuer know true sayth from a dreame. Except thy brother now and then offended thee, thou couldest not know whether thy loue were Godly. For a Turke is not angre, till he be hurt and offended, but if thou loue him that doth thee euill, then is thy loue of God: likewise if thy rulers were alway kinde, thou shouldest not know whether thyne obedience were pure or no: but & if thou canst patiently obeye euill rulers in all thyngs that is not to the dishonour of God, and when thou hurtest not thy neighbours, then art thou sure, that Gods spirite worketh in thee, and that thy sayth is no dreame, nor any false imagination.

Therefore counceleth Paule Rom. xij. recompense to no man euill: And on your part haue peace with all men. Dearly beloved auenge not your selues: but geue rowme vnto the wrath of God. For it is written vengeance is myne and I will reward, sayth the Lord. Therefore if thy enemy hungr, feede hym: If he thirst, geue hym drinke. For in so doyng thou shalt heape coales of fire on his heed (that

R. iij. is

The office or vntie of the law.

The beleuyng of Gods promises iustificeth.

The spirite and the inward vertues are knownen by the outward dedes.

Howe fulfilleth the law before God & not the outward dede.

Agaynst workmen.

The dede fulfilleth the law before the world.

Sayth whateth a man to loue.

Iustificyng.

Overcome thyne enemy with well doing.

is, thou shalt kindle loue in him.) We not overcome of euil (that is, let not an other mans wickednesse make thee wicked also). But overcome euil with good, that is, with softenes, kindnesse, and all pacience winne him: euen as God with kindnesse wonne thee.

The law.

The law was geue in thuder, ligh-
tenyng, fire, smoke and the voyce
of a trumpet and terrible sight. Exod.
xx. So that the people quaked for feare
and stode a facre of saying to Moyses.
Speake thou to vs and we wil heare:
let not the Lord speake vnto vs, lest
we dye. No care (if it be awaked and
vnderstandeth the meanyng) is able
to abide the voyce of the law: except the
promises of mercy be by. That thun-
der except the rayne of mercy be ioyn-
ed with it, destroyeth all and buildeth
not. The law is a witness agaynst vs
and testifieth that God abhorreth the
the sinnes, that are in vs and vs for
our sinnes sake.

The kyng.

In like maner when God gaue the
people of Israell a kyng, it thundred
and rained that y^e people feared so soze
that they cryed to Samuell for to pray
for them, that they should not dye. i.
Reg. xij. As the law is a terrible thing:
euen so is the kyng. For he is ordeined
to take vengeance and hath a sword
in his hand and not peacockes feathers.
Feare him therefore and looke on hym
as thou wouldest looke on a sharpe
sword that hanged ouer thy head by
an heare.

Rulers are
Gods gift.

Heades and gouerners are ordeined
of God, and are euen the gifte of
God, whether they be good or bad.
And what soeuer is done vnto vs by
them, y^e doth God, be it good or bad. If
they be euill, why are they euill? vere-
ly for our wickednesse sake are they e-
uill. Because that whē they were good
we would not receaue that goodnesse
of the hand of God and be thankfull:
submitting our selues vnto his lawes
and ordinaunces, but abused the good-
nesse of God vnto our sensuall & beast-
ly lustes. Therefore doth God make
hys scourge of them, and turne them on-
to wilde beastes, contrary to the nature
of their names and offices, euen into
Lyons, Beares, Foxes, and vncleane
Swine, to auenge himselfe of our vn-
naturall and blind unkindnesse, and of
our rebellious disobedience.

In the Cvi. Psalme thou readest, he
destroyed the riuers, and dyed by the
sprynges of water, and turned y^e fruit-
full land into barrenesse, for the wic-

kednesse of the inhabiteers therein. whē
the children of Israell had forgotten
God in Egypt, God moued the hartes
of the Egyptians to hate them, and to
subdue them with craft and wilynes.
Isal. Ciiij. and Deuteronomium. iij.
Moyses reheaseth saying: God was
angry woth me for your lakes: so
that the wrath of God fell on Moyses
for the wickednesse of the people. And
in the second Chap. of the second booke
of kynges: God was angry with the
people and moued Dauid to number
them when Joab and the other Lords
wondyed why hee would haue them
numbered, and because they feared lest
some euil should folow, dissuaded the
kyng: yet it holpe not. God so harde-
ned his hart in his purpose, to haue an
occasion to slay the wicked people.

Euill rulers then are a signe that
God is angry and wroth with vs. Is
it not a great wrath and vengeance
that the father and mother should hate
their children, euen their flesh and their
bloud? or that an husband should be
vnrinde vnto his wife or a master
vnto the seruaunt that wayreth on his
profite, or the Lordes and Kynges
should be vprauntes vnto their sub-
iectes and tenauntes which pay them
tribute, tolle, custome and rente, labo-
ring and toyling to finde them in ho-
nour, and to mainteine them in their
estate: is not this a fearefull iudgemēt
of God and a cruell wrath that the ve-
ry Prelates and shepherdes of our
soules whiche were wont to fede
Christes flocke with Christs doctrine,
and to walke befoze them in luyng
there after, and to gene their lynes for
them, to their ensample and edifyng,
and to strengthe their weake sayebes,
are now so soze chaunged that if they
smell that one of their flocke (as they
now cal them and no lenger Christes)
do but once long or desire for the true
knowledge of Christ, they will slay
hym, burnyng him with fire most cru-
elly: what is the cause of this, and that
they also teach false doctrine confir-
myng it with lyes: verily it is the hand
of God to auenge the wickednes of
them that haue no loue nor lust vnto
the truth of God, when it is preached,
but reioyse in vnrightheousnes. As
thou maist see in the second Epistle of
Paul to the Thessalonians: where he
speaketh of the coming of Antichrist.
Whose coming shall be (sayth he) by
the workyng of Satan with all mi-
racles signes and wonders which are
but

Euill ru-
lers are a
signe that
God is an-
gry woth
vs.

Why the
Prelates
are so wic-
ked.

why the
rulers are
euill.

but lyes, and in all deceauable vnrigh-
teousnes among them that perill, be-
cause they receaued not any loue to the
truth to haue bene laued. Therefore
shall God send them strong delusion,
to beleue lyes. Marke how God to
auenge his truth, sendeth to the vn-
thankfull false doctrine and false mi-
racles to confirme them, and to harden
their harts in the false way, that after-
ward it shall not be possible for them
to admitte the truth. As thou seest in
Exod. viij. and viij. how God suffered
false miracles to be shewed in y^e sight
of Pharao to harden his hart, that he
should not beleue the truth, in as
much as hys sojcerers turned their
rodde into Serpents, and turned wa-
ter into bloud, and made frogges by
their inchauntment: so thought he that
Moses did all his miracles by the same
craft and not by the power of God.
And abode therefore in vbeleue and pe-
rished in resisting God.

The cause
of false mi-
racles is:
that we
haue no lvs
vnto the
truth.

The right
way to
come of
bondage.

Let vs receaue all thinges of God
whether it be good or bad: let vs hum-
ble our selues vnder his mighty hand
and submitte our selues vnto his nur-
ture and chastising, and not withdraw
our selues from his correction. Read
Heb. xij. for thy comfort: and let vs
not take the staffe by the end or seek to
auenge our selues on his rodde, which
is the euill rulers. The child as long
as he seeketh to auenge him selfe vpon
the rodde hath an euill hart. For he
thinketh not that the correctio is right
or that he hath deserued it, neither re-
penteth, but reioyseth in his wicked-
nes. And so long shall he neuer be with-
out a rodde: yea so long shall the rodde
be made sharper and sharper. If he
knowledge his faute and take the cor-
rection mekely and enē kille the rodde
and amende him selfe with the lear-
nyng and nurture of his father & mo-
ther, then is the rodde takē away and
burnt.

Euill ru-
lers ought
not to be
resisted.

So if we resiste euill rulers sekyn-
g to set our selues at libertie, we shall no
doubt bring our selues into moze euill
bondage & wrappe our selues in much
moze miserie and wretchednes. For if
the heades ouercome, then lay they
moze weight on their backes & make
their yoke sozer and tye them shorter.
If they ouercome their euill rulers,
then make they way for a moze cruell
natio, or for some tyraunt of their own
natio, whiche hath no right vnto the
crown. If we submitte our selues vnto
the chastising of God and mekely

knowledge our finnes for whiche we
are scourged, and kille the rodde, and
amende our lynyng: then will God
take the rodde away, that is, he will
gene the rulers a better hart. Or if
they continue their malice and perse-
cute you for well doying, and because
ye put your trust in God, then will
God deliuer you out of their tyranny
for his truches sake. It is the same
God now that was in the old tyme &
deliuered the fathers and the Pro-
phetes, the Apostles and other holy
Saintes. And what soeuer he sware to
them he hath swoyne to vs. And as he
deliuered them out of all temptation
combraunce and aduersitie, because they
consented and submitted them selues
vnto his will and trusted in his good-
nes and truth: euen so will he do vs if
we do likewise.

God is also
wayes ones
alwayes
true, al-
wayes
mercifull,
and exclu-
deth no mē
from his
promises.

When soeuer the children of Israell
fel from the way whiche God commaun-
ded them to walke in, he gaue them by
vnder one tyraunt or another. As soone
as they came to the knowledge of the
selues and repented crying for mercy
and leaning vnto the truth of his pro-
mises he sent one to deliuer them, as
the hystories of the Bible make men-
tion.

A Christen man in respect of God
is but a passiue thing, a thyng that suf-
fereth onely and doth nought, as the
sicke in respect of the Surgeon or Physi-
cian doth but suffer onely. The Sur-
gen launceth and cutteth out the dead
flesh, searcheth the woundes, thrusteth
in tentes, sereth, burneth, soweth or
sticheth, and leyeth to cosies to draw
out y^e corruption, & last of all leyeth to
healyng plaisters & maketh it whole.

A Christe
man doth
but suffer
onely.

The Physitian likewise geueth purga-
tions and drinkes to driue out the di-
sease and then with restauratiues brin-
geth health. Now if the sicke resist the
rauer, the searching yron, and so forth,
doth he not resist his owne health and
is cause of his owne death? So like-
wise is it of vs, if we resiste euill rulers
whiche are the rodde & scourge where-
with God chastiseth vs, the instru-
mentes wherewith God searcheth our
woundes and bitter drinkes to driue
out the sinne and to make it appeare,
and cosies to draw out by the rotes
the core of the poxe of the soule that
freateth inward. A Christen mā ther-
fore receaueth all thyng of the hand of
God both good and bad; both sweete
and sowre, both wealth & wo. If any
person do me good, whether it be sa-

Euill ru-
lers are
wholesome
medicines.

A Christe
man recei-
ueth.

ther mother and so forth, that receaue
 I of God and to God geue thanks.
 For he gaue wherewith, and gaue a
 commaundement, and moued his hart
 so to do. Aduersitie also receaue I
 of the had of God as an wholesome me-
 dicine, though it be somewhat bitter.
 Temptation and aduersitie do both
 kill sinne, and also viter it. For though
 a Christen man knoweth euery thyng
 how to lyue: yet is the flesh so weake,
 that he ca neuer take vp his crosse him
 selfe to kill and mortifie the flesh. He
 must haue an other to lay it on hys
 backe. In many also sinne lyeth hidde
 within and festereth and rotteth in-
 ward & is not sene: so that they thinke
 how they are good and perfect & kepe
 the law. As the younge man. Math.
 xij. sayd he had obserued all of a child,
 and yet lyed falsly in his hart, as the
 text folowing well declarerth. When all
 is at peace and no man troubleth vs,
 we thinke that we are pacif and loue
 our neighbours as our selues: but let
 our neighbour hurt vs in woorde or
 dedde, and then finde we it otherwisc.
 Then tume we and rage and set vp
 the bristles & bend our selues to take
 vengeance. If we loued with godly
 loue for Christes kindnes sake, we
 should desire no vengeance, but pitie
 him and desire God to forgene and a-
 mend him knowing well that no fleshy
 can do otherwise the same, except that
 God preserue hym. Thou wilt say
 what good doth such persecution and
 tynnyng vnto the righteous? First it
 maketh them feele the woorkyng of
 Gods spirite in them, and that theyr
 fayth is vnfauned. Secondaryly I say
 that no man is so great a sinner, if he
 repent and belue, but that he is righ-
 teous in Christ and in the promises:
 yet if thou looke on the flesh and vnto
 the law there is no man so perfect that
 is not founde a sinner. For any man
 so pure, that hath not some what to be
 yet purged. This shall suffice at this
 time as concernyng obedience.

How yfosi-
 table aduer-
 sities ts.

The grea-
 ted sinner
 is righte-
 ous in
 Christ and
 the promi-
 ses. And
 the perfec-
 ted and ho-
 lyest is a
 sinner in
 the lawe &
 the fleshe.

Because that God excludeth no de-
 gree from his mercy. But who so
 euer repenteth and beleueth his pro-
 mises (of what soeuer degree he be of)
 the same shall be partaker of hys grace:
 therefore as I haue described the obe-
 dience of them that are vnder power
 and rule, euen so will I with Gods
 helpe (as my dutie is) declare how the
 rulers whiche God shall vouchsafe to
 call vnto the knowlege of the truth
 ought to rule.

¶ The office of a Father, and
 how he should rule.

Fathers moue not your chil-
 dren vnto wrath: but bring
 them vp in y nurtour and in-
 formation of the Lord. Ephe.
 vi. and Collos. iij. Fathers care not
 your children, least they be of desperate
 minde, that is, least you discourage the.
 For whete y fathers and mothers are
 weywarde hastie and churleshe, euer
 brauling and chiding: there are y chil-
 dren anone discouraged and hartlesse,
 and apte for nothing, neither can they
 do any thyng aright. Bying them vp
 in the nurtour and information of the
 Lord. Teach the to know Christ, and
 set Gods ordinaunce before them, say-
 ing: sonne or daughter, God hath cre-
 ated thee and made thee, thorough vs
 thy father and mother, and at his com-
 maundement haue we so longe thus
 kindly brought thee vp, and kept thee
 from all perils, he hath commaunded
 thee also to obey vs, saying: childe o-
 bey thy father and mother. If thou
 meekely obey, so shalt thou grow both
 in the fauour of God & man, & know-
 ledge of our Lord Christ. If thou wilt
 not obey vs at hys commaundement:
 the are we charged to correct thee, yea,
 and if thou repent not and amende thy
 self, God shall slei thee by hys officers,
 or punish thee euerlastingly. Nur-
 ture the not worldly, & with worldly
 wisdoine, saying: thou shalt come to
 honour, dignitie, promotion, and ri-
 ches, thou shalt be better then such and
 such, thou shalt haue iij. or iij. benefi-
 ces, and be a great doctoure or a By-
 shop, and haue so many men wayting
 on thee, and do nothing but haue and
 hunte, and lyue at pleasure, thou shalt
 not neede to sweate, to labour or to
 take any payne for thy lyuing and so
 forth, filling the full of pride, vnsdaine,
 and ambition, and corrupting theyr
 myndes wyth worldly persuasions.
 Let the fathers and mothers make
 how they themselues were disposed at
 all ages, & by experience of their owne
 infirmities, helpe their children and
 keepe them from occasions. Let them
 teach their children to are maryages of
 their fathers & mothers. And let theyr
 elders provide mariages for them in
 season: teaching them also to know,
 that she is not hys wyfe which y sonne
 taketh, nor he her husband which the
 daughter taketh wythout the consent
 and good wyll of their elders, or them
 that

Rigour in
 parentes
 towards
 their chil-
 dren is
 to be es-
 chued.

The right
 bringyng vp
 of children.

The de-
 struction &
 warning of
 children.

The merry-
 age of chil-
 dren with-
 out consent
 of their pa-
 rentes is
 vnlawfull.

that haue auctoritie ouer the. If their scends wil not marry the, then are they not to blame, if they marry theselues. Let not y fathers & mothers alwayes take the vniuersall of their auctoritie of their children, but at a time suffer with them, and beare theyr weaknesse, as Christ doth ouer. Seeke Christ in your children, in your wiues, seruants, and subiectes. Father, mother, sonne, daughter, maister, seruant, kyng and subiect, be names in the worldly regiment. In Christ we are all one thing, none better then other, all brethren, & must all seeke Christ, and our brothers profite in Christ. And he that hath the knowledge whether he be Loyde or kyng, is bounde to submitte hymselfe and serue his brethren, and to geue hym selfe for them, to winne them to Christ.

In Christ we are all seruants, and he that hath knowlege is bounde.

¶ The office of an husband and how he ought to rule.

Husbands loue your wiues, as Christ loued the congregation, and gaue hymselfe for it, to sanctifie it, and cleanse it. Men ought to loue their wiues, as their owne bodies. For this cause shall a man leaue father and mother, and shall continue with his wife, and shall be made both one flesh. See that euery one of you loue his wyfe euen as hys owne bodye: All thys sayth Paul. Ephe. v. and Collo. iii. he sayth husbandes loue your wiues, and be not bitter vnto the. And Peter in the thyrde chapter of hys first epistle sayth: men dwell with your wiues according to knowledge, (that is, according to the doctrine of Christ) geuing reuerence vnto the wife, as vnto the weaker vessel (that is, helpe her to beare her infirmitie) and as vnto them that are heyres also of y grace of Iyc, that your prayers be not let. In many thynges God hath made the men stronger then the women, not to rage vpon them, & to be tyrantes vnto them, but to helpe the, but to beare their weaknesse. Be courteous therfore vnto them, and winne the vnto Christ, and overcome them with kyndnes, that of loue they may obey y ordinance that God hath made betwene man and wife.

Men ought to rule their wiues by Gods woide.

Why the man is stronger then the woman.

¶ The office of a maister, and how he ought to rule.

Rule Ephe. vi. sayth: ye maisters do euen y same thynges vnto the (that is, be maister

after y example & doctrine of Christ, as he before taught y seruantes to obey vnto their maisters as vnto Christ), putting away threanings (that is, geue Teach thy the saye woide, & exhort the kyndely seruant to do theyr dutie: yea nurtour them as thine own sonnes with y Lords nurture, that they may see in Christ a cause why they ought louingly to obey) and remember (saith he) that your maister also is in heauen. Neither is there any respect of persons wyth hym, that is, he is indifferent and not parcial: as great in hys sight is a seruant as a maister. And the thirde chapter to the Col. saith he: ye maisters, do vnto your seruantes that which is iust and equal, remembre that ye also haue a maister in heauen. Bene your seruantes kinds woordes, fode, rayment and learning. Be not bitter vnto them, rayle not on them, geue the no cruell countenance: but according to the example and doctrine of Christ, deale with them. And when they labour sore, cherish them agayne. When ye correct the, let Gods woide be by, and do it wyth such good maner that they may see how that ye doe it to amende them onely, and to bring them vnto the way which God hiddeh vs walke in, and not to auerge your selues, or to wreke your malice on them. If at a tyme thozough hastines ye excede measure in punishing, recompence it an other way and pardon them an other tyme.

Teach thy seruant to know Christ, and after Christes doctrine deale wyth hym.

Do all thyng with Gods woide.

¶ The dutie of Landlordes.

Let Christen Landlordes be content wyth their rent and olde customes, not reysing y rent or fynes & bringing by new customes to oppresse their tenants: neither letting two or thre tenants vnto one man. Let them not take in their communies, neyther make parkes nor pastures of whole parishes. For God gaue the earth to men to inhabite, and not vnto sheepe and wilde beare. Be as fathers vnto your tenants: yea be vnto them, as Christ was vnto vs, and shew vnto them all lone, and kyndnes. what soeuer business is among the, be not parcial, fauouring one moze the an other. The complayntes, quarrels, and strife that are among them, counthe diseases of sicke people, and as a mercifull physician heale them wyth wisdom and good counsell. Be pitifull and tender harted vnto them, and let not one of thy tenants scare out an others

Landlordes should raise no rentes, nor bring by new customes.

God gaue the earth to men.

chrote, but iudge their causes indifferently and compell them to make their riches, hedges, gates and wayes. For ere for such causes were ye made land-lordes, and for such causes payde men rent at the beginning. For if such an order were not, one should slep another, and all should goe to wast. If thy tennaunt shall labour and toyle all the yeare to pay thee thy rent, and when he hath bestowed al his labour, his neighbours cartell shall denoure his frutes, how teduous and bitter should his life be? Se therefore that ye doe your duties agayne, and suffer no man to doe them wrong, saue the kyng onely. If he doe wrong, then must they abyde Gods iudgement.

Landlordes should withstand the wrong of the Tennantes.

The dutie of Kynges, and of the Iudges and Officers.

Et Kynges (if they had leue be Christen in deede then so to be called) geue them selues all together to the wealth of their Realmes after the ensample of Christ: remembryng that the people are Gods & not theirs: ye are Christes inheritaunce and possession bought with his blood. The most despised person in his Realme is the kynges brother, and fellowmember with hym, and equall with him in the kyngdome of God and of Christ. Let him therefore not thinke him selfe to good to do the seruice, neither seke any other thing in them, then a father seketh in his children, yea then Christ sought in vs. Though that the kyng in the temporal regiment be in the rowme of God and representeth God him self, and is with out all comparison better the his subiectes: yet let him put of that and become a brother, doing and leauing vndone all thinges in respect of the common wealth, that all men may see that he seketh nothing, but the profet of his subiectes, when a cause that requirerth execution is brought before him, then onely let him take y person of God on him. When let him know no creature but heare all indifferently, whether it be a straunger or one of his owne Realme, & the small as well as the great and iudge righteously for the iudgement is the Lordes. Deut. 1. In tyme of iudgement he is no minister in the kyngdome of Christ: he preacheth no Gospel, but the sharpe law of vengeance. Let him take the holy iudges of the olde Testament for an example and

There is no respect of person a- boze God.

namely Moses which in executing the law was merclesse, otherwise more then a mother vnto them, neuer auer- gyng his owne wronges but suffering all thing, bearing euery maus weakenes, teaching, warning, exhorting and euer caryng for them, and so tenderly loued them, that he desired God either to forgeue them, or to damne hym with them.

Let the iudges also priuately when they haue put of the person of a iudge exhort with good counsell and warne the people & helpe, that they come not at Gods iudgement: but the causes that are brought vnto them, when they sit in Gods stede, let them iudge, and condemn y trespasser vnder lawfull witnesses and not breake vp into the consciences of men, after the example of Antichristes disciples, and compell the either to forswear them selues by the almightie God, and by the holy Gospel of his mercifull promises, or to testifye against them selues. which abominatio our Prelates learned of Cayphas Math. xxvi. laying to Christ: I adiure or charge thee in the name of the liuing God, that thou tell vs whether thou be Christ the sonne of God: Let that which is secret to God onely, where of no profe can be made nor lawfull witness brought, abyde vnto the commyng of the Lord which shall open all secretes. If any malice breake forth, that let them iudge onely. For further authoritie hath God not geuen them.

Judges.

D tyranny to compell a man to accuse himselfe.

Our Prelates learned of Cayphas.

Secret sinnes pertaine vnto God to punish, and open sinnes vnto the kyng.

Moses Deut. xvij. warneth iudges to kepe them vpright and to looke on no mans person, that is, that they preferre not the hys before the law, the great before the small, the rich before poore, his acquaintance, frende, kinsman, countrey man or one of his own nation before a straunger, a frend or an aliant, ye or one of their own faith before an infidell: but that they looke on the cause onely to iudge indifferently. For the rowme that they are in, and the law that they execute are Gods, which as he hath made all, and is God of all and all are his sonnes: euen so is he iudge ouer all, and wil haue al iudged by his law indifferently, and to haue the right of his law, and will auenge the wrong done vnto the Turke or Sarelon. For though they be not vnder the euerlasting Testament of God in Christ, as few of vs which are called Christen be, and euen no mo the to whom God hath sent his promises and poured his spirite into their hartes

Partialitie in Iudges is wicked.

to beleue them, and through fayth grauen lust in their hartes, to fulfill the law of loue; yet are they vnder the Testament of y^e law naturall, which is the lawes of euery land made for the common wealthe there, and for peace and vniyte that one may lyue by an other. In whiche lawes the infidels (if they kepe them) haue promyses of woefully things, who soeuer therfore hyndreth a very infidell from the right of that law, sinneeth agaynst God, and of him will God be auēged. Moreouer Moyses warneth them that they receaue no giftes, rewardes or byrbes. For those two pointes, fauoyng of one person more then an other, and receauyng rewardes, peruerete all right and equitie and is y^e onely pestilence of all iudges.

And the kynges warneth he that they haue not to many wyues, lest their hartes turne away: and that they read alway in the law of God, to learne to feare hym, lest their hartes be lift vpon hōne their brethzen, which ij. pointes, women and pride the despising of their subiectes, which are in very deed their owne brethzen, are the common pestilence of all Princes. Read the stories and see.

The Shyppes, Bayly arauentes, Constables and such like officers may let no man that hurteth his neighbour scape, but that they byng them before the iudges, except they in the meane tyme agree with their neighbours and make them amēdes.

Let Kinges defende their subiectes from the wronges of other natiōs, but picke no quarrels for enery trifle: no let not our most holy father make them no more so dronke with bayne names, with cappes of maintenaunce, and like bables, as it were poverty for childre, to begger their Realmes and to murder their people, for defendyng of our holy fathers tyrāny. If a lawfull peace that standeth with Gods woorde be made betwene Prince and Prince, and the name of God taken to recorde and the body of our Sauour broken betwene them, vpon the bonde whiche they haue made, that peace or bonde can our holy father not dyspence with, neither lowse it with all the keyes he hath: no verily Christ can not breake it. For he came not to breake the law but to fulfill it. Math. v.

If any man haue broken the law or a good ordinaunce and repent & come to the righway agayne, then hath Christ power to forgyne hym: but li-

cence to breake the law cā he not geue, much more his disciples and vicars (as they call them selues) can not do it. The keyes wherof they so greatly boast them selues are no carnall things, but spirituall, and nothing els saue knowledge of the law and of the promyses of Gospell: if any man for lacke of spirituall feelyng desire authoritie of men, let him read the old Doctours. If any man desire authoritie of Scripture Christ sayth (Lukc. xi.) woe be to you lawyers for ye haue takē away the key of knowledge, ye enter not in your selues, and them that come in, ye forbyd, that is, they had blynded y^e Scripture whole knowledge (as it were a keye) letteth into God, with gloses and traditions. Likewile findest thou Math. xxij. As Peter answered in the name of all: so Christ promised him the keyes in the person of all: Math. xvi. And in the. xx. of Iohn he payed them saying: receaue the holy Ghost, who soeuer sinner ye remitte they are remitted or forgyuen, & who soeuer sinner ye retaine they are retained or holden. With preachyng the promyses loose they as many as repent and beleue. And for that Iohn sayth receaue y^e holy ghost, Luke in his last Chapter sayth: then opened he their wittes, that they might vnderstand the Scriptures and sayd vnto them: thus it is wrytten. And thus it behoued Christ to suffer and to rise agayne the thyrd day. And that repentance & remission of sinnes should be preached in his name amōg all natiōs. At preachyng of the law repent men, and at the preachyng of the promyses do they beleue & are saued. Peter in the second of the Actes practised his keyes, and by preachyng the law brought the people into y^e knowledge of them selues, and bound their consciences, so that they were pricked in their hartes, and sayd vnto Peter and to the other Apostles, what shall we doe? Then brought they forth the keye of the swete promyses saying: repent and be Baptised euery one of you in the name of Iesus Christ for the remission of sinnes, and ye shall receaue the gift of the holy ghost. For the promise was made vnto you, and vnto your children, and to all that are a farrc cūen as many as the Lord shall call. Of like examples is the Actes full, and Peters Epistles, and Pauls Epistles and all the Scripture, neither hath our holy father any other authoritie of Christ or gods woord by the reason of his predecessor Peter onely.

What the keyes are & why they are so called.

The keyes are promised.

The keyes are payde.

To bynde and loose.

Repentance and forgiveness come by preachyng.

Peter practised his keyes.

The popes authoritie: is to preach gods woord

Partial =
tic, & byrbe
taking, is
the pesti-
lence of
Iudges.

Women,
pride and
contempt of
subiectes,
are the pe-
stilence of
Princes.

Bayne
names.

The holy
father
looseth
peace and
vniyte
cruce
truth and
at hōnesy.

then to preach Gods word. As Christ compareth the vnderstandyng of Scripture vnto a keye, so compareth he it to a net, and vnto leuen and vnto many other thinges for certeine properties.

Beware of the net and of the leuen and of the counterfet keyes of our holy father.

I marvel therefore that they boast not their selues of their nette and leuen, as well as of their keyes, for they are all one thyng. But as Christ biddeth vs beware of y leue of the Phariseis, so beware of their counterfeted keyes and of their false nette (which are their traditiōs and ceremonies, their hypocrisie & false doctrine, wherewith they hatch, not soules vnto Christ, but auctoritie and riches vnto them selues.

Not an hereticke sayth the Pope.

Let christen kynges therefore keepe their sayth and truth, and all lawfull promises and bondes, not one wyth an other onely, but euen wyth the Turke or whatsoeuer infidell it be. For so it is right before God, as the scriptures and examles of the Bible testifie. whosoeuer voweth an vnlawfull vow, promisseth an vnlawfull promise, sweareth an vnlawfull oth, sinneth against God, and ought therefore to breake it. He needeth not to sue to Rome for a licence. For he hath Gods word, & not a licence onely: but also a commaundment to breake it. They therefore y are sworne to be true vnto Cardinals & Bysshops, that is to say, false vnto God, the king, and the realme, may breake their othes lawfully without grudge of conscience by the auctoritie of Gods worde. In makyng them they sinned, but in repētyng and breakyng them they please God hyghly, and receaue forgiuenes in Christ.

Unlawfull bowes or othes men are commaunded to breake.

Let kynges take their dutie of their subiectes, and that is necessary vnto y defence of the realme. Let them rule their Realmes them selues, wyth the helpe of laye men that are sage, wyse, learned, and expert. Is it not a shame aboute all shames & a monstrous thing, that no man should be founde able to gouerne a worldly kyngdome sane by-

Bysshops.

shops and prelates, that haue forsake the world, and are taken out of the world and appoynted to preach the kyngdome of God: Christ sayth, y hys kyngdome is not of this world. John. 18. And Luk. 12. vnto y young mā that desired hym to bid his brother to geue hym part of the inheritauce, he answered, who made me a iudge or a de-

Behold the face of the Pope and of the Bysshops in this glasse.

uide among you. No man that layeth his hand to the plowe and looketh backe is apt for the kyngdome of heauen. Luke. ix. No man can serue two

maisters but he must despise the one Math. vi.

To preach Gods worde is to much for halfe a man. And to minister a ten-pozall kyngdome is to much for halfe a man also. Either other requireth an whole man. One therefore can not well do both. He that auengeih himselfe on euery trise is not mete to preach y pacience of Christ, how that a man ought to forgeue and to suffer all thynges. He that is ouerwhelmed with all maner riches, and doth but seeke more dayly, is not mete to preach pouertie. He that will obey no man, is not mete to preach how we ought to obey all men. Peter saith Act. vi. It is not mete that we should leaue the word of God and serue at the tables. Paule sayth in the ix. chapter of the first Corinthe. wo is me if I preach not a terrible saying, vberely for Popes, Cardinals, and Bysshopes. If he had sayd, wo be vnto me, if I fight not & moue Bysshops vnto warre, or if I increase not S. Peters patrimonie (as they call it) it had bene a more easy saying for them.

Peters patrimonie.

Christ forbiddeth hys disciples and that oft (as thou mayst see Math. xxij. And also xx. Mark. ix. and also x. Luk. ix. and also xxij. Euen at his last supper) not onely to chime aboute Lordes, kynges, and Emperours in worldly rule, but also to exalt themselves one aboute an other in y kyngdome of God. But in baync: for the Pope would not heare it though he had commaunded it tenne thousand tymes. Gods worde should rule onely and not Bysshopes decrees, or the Popes pleasure. That ought they to preach purely and spiritu-ally, and to fashion their liues after, & wyth all ensample of godly liuyng & long suffering, to draw all to Christ: and not to expounde the Scriptures carnally and worldly, saying: God spake thys to Peter and I am his successor, therefore thys auctoritie is myne onely: and then bring in the ranny of their fleshy wisdom, in pres-

The popes auctoritie is inappo-ued.

Bysshops haue captiued Gods word with theys owne decrees.

sentia maioris, cessat potestas minoris, that is, in the presence of the greater, y lesse hath no power. There is no brotherhod where such philosophy is taught. Each philosophy, and so to abule the Scriptures, and to mocke with Gods word, is after the maner of the Bysshop of Rochesters diuinitie. For he in hys Sermon of the condemnation of Martin Luther, proneth a shadow of the olde testament, that is, by Moyles and Aaron, that Sathan and Antichrist our

Rochester.

most

most holy father the Pope is Christes vicare & head of Christes cōgregation.

Moyles (sayth he) signifieth Christ, and Aaron the Pope. And yet the epistle vnto the Hebrewes proueth that the hie Priest of the olde lawe signifieth Christ, and his offering and hys going in once in the yeare into the inner temple, signifieth the offering wherewith Christ offered hymselfe, and Christes goyng in vnto the father to be an everlasting mediator or intercessor for vs. Neuerthelesse Rochester proueth the contrary by a shadow: by a shadow verely. For in shadowes they walke with out all shame, and the light will they not come at, but enforce to stoppe and quench it with all craft and fals hood, lest their abhominable iugling shoulde be sene. If any man looke in the light of y new testament, he shal clearly see, that that shadow may not be so vnderstad.

Understand therefore that one thing in the Scripture representeth diuers thynges. A Serpent figureth Christ in one place, and the Deuill in an other. And a Lyon doth lyke wise. Christ by Leuen signifieth Gods worde in one place, and in an other signifieth thereby the traditions of y phariseis which sorwed & altered Gods word for theyr auantage. Now Moyles verely in y sayd place representeth Christ, and Aaron which was not yet hie Priest, re- presented not Peter onely or hys succedour, as my Lord of Rochester woulde haue it (for Peter was to litle to beare Christes message vnto all the world) but signifieth euery disciple of Christ & euery true preacher of Gods worde. For Moyles put in Aarons mouth, what he shoulde say, and Aaron was Moyles Propheet, and spake not hys owne message (as the Pope and Bishoppes doe) but that which Moyles had receaued of God and deliuered vnto hym. Exod. 4. and also 7. So ought euery preacher to preach Gods worde purely, and neither to adde nor minish. A true messenger must doe his message truly, and say neither more nor lesse then he is commaunded. Aaron when he is hie priest, and offereth and purgeth the people of their worldly sinne, which they had fallē in in touching vncleanly thynges, and in eating meates forbidden (as we sinne in handling the chalice, and the Alter stone, & are purged wth the Bishops blessing) representeth Christ, which purgeth vs from all sinne in the sight of God, as the epistle vnto the Hebrewes maketh mentio,

when Moyles was gone by into the mounte and Aaron left behynde, and made the golden Calf, there Aaron representeth all false preachers, and namely, our most holy father y Pope, which in like maner maketh vs beleue in a Bull, as y Bishop of Rochester ful wel allegeth the place in hys sermon.

If the Pope be signified by Aaron and Christ by Moyles, why is not the Pope as well content with Christes law and doctrine, as Aaron was with Moyles? what is the cause that our Bishops preach the pope and not Christ, sayng the Apostles preached not Peter, but Christ. Paul. ij. Cor. iij. sayth of hym selfe and of his felowapostles: we preache not our selues but Christ Iesus the Lord, and preache our selues your seruauntes for Iesus sake. And. i. Cor. ij. Let no mā reioyle in men. For all thynges are yours, whether it bee Paul, or Apollo, or Peter: whether it be the world, or life, or death: whether they be present thynges or thynges to come: all are yours & ye are Christes & Christ is Gods. He leueth out ye are Peters, or ye are the popes. And in the Chapter folowynge he sayth. Let men thus wise esteeme vs, eue the ministers of Christ. &c. And. ij. Cor. xj. Paul was gelous ouer his Corinthians, because they fell from Christ, to whom he had married thē, & did cleaue vnto the authoritie of men (for eue then false Propheetes sought authoritie in the name of the hie Apostles) I am sayth he gelouse ouer you with godly gelouise. For I coupled you to one mā, to make you a chaste virgine to Christ: but I feare lest as the Serpent deceaued Eue through his suttiltie, euen so your wittes shoulde be corrupt from the singlenesse that is in Christ. And it foloweth: If he that cometh to you preached an other Iesus, or if ye receaue an other spirite or another Gospell, then might ye well haue ben content, that is, ye might haue well suffred him to haue authoritie aboue me. But I suppose (sayth he) that I was not behynde the hie Apostles: meaning in preaching Iesus & his Gospell, and in ministring the spirite. And in the said. xj. Chapter, he proueth by y doctrine of Christ, that he is greater then the hie Apostles. For Christ sayth, to be great in the kingdome of God, is to do seruite and take payne for other. Upon which rule Paul disputeth sayng: if they be the ministers of Christ I am more. In labours more abound,

Aaron ad-
beth no-
thyng to
Moyles
law.

The Apo-
stles prea-
ched not
Peter: but
Christ.

They
walke in
shadowes.

Aaron is
euery true
preacher.

Aaron re-
presenteth
Christ.

Paul is
greater thē
hie Apo-
stles.

Paule is
greater than
Peter.

Paul pro-
ued his A-
postleshyp
with prea-
ching and
suffering:
The By-
shops prou-
e there A po-
stleshyp
& bulles &
shadowes.

The Apo-
stles were
sent of
Christ &
like autho-
ritie.

daunt, in stripes above measure in pri-
son more plenteously, in death oft and
so forth. If Paul preached Christ more
then Peter and suffered more for his
congregation, then is he greater then
Peter by the testimony of Christ. And in
the xij. he sayth. In nothing was I in-
ferior vnto the other Apostles. Though I
be nothing, yet the tokens of an Apostle
were wrought among you with all pa-
ciance, with signes & wonders & migh-
ty deedes. So proued he his authority &
not with a bulle from Peter sealed with
cold lead, either with shadowes of the
old Testament falsely expounded.

Moreover the Apostles were sent
immediatly of Christ and of Christ re-
ceaued they their authoritie, as Paul
boasteth him selfe euery where. Christ
(sayth he) sent me to preach the Gos-
pell. i. Cor. i. And I receaued of the
Lord that which I deliuered vnto you
i. Cor. xi. And Gal. i. I certifie you he-
the that the Gospell which was prea-
ched of me, was not after the maner of
men (that is to witte, carnal or fleshy)
neither receaued I it of man, neyther
was it taught me: but I receaued it by
the reuelation of Iesus Christ. And Gal.
ii. He that was mighty in Peter in the
Apostleshyp ouer the circumcision, was
mighty in me among the Gentiles. And
i. Timoth. i. Hearest thou likewise.
And Iohn xx. Christ sent them forth
indifferently, and gaue them like po-
wer. As my father sent me (sayth he)
so send I you: that is, to preach and to
suffer, as I haue done, and not to con-
quer enemyes and kyngdomes, and to
subdue all temporall power vnder you
with disguised hypocricie. He gaue the
the holy Ghost to bynde and loose in-
differently, as thou seest: And after-
ward he sent forth Paul with like au-
thority, as thou seest in the Actes. And
in the last of Mathew sayth he: all po-
wer is geuen me in heauen and in earth,
goe therfore and teach all nacions, bap-
tising them in the name of the father, &
of the sonne, and of the holy Ghost, tea-
ching them to obserue whatsoeuer I
commaunded you. The authoritie that
Christ gaue the was to preach, yet not
what they would imagine, but what
he had commaunded. He sayth he, I
am with you alwayes, euen vnto the
ende of the world. He sayde not I goe
my way, and loe here is Peter in my
steede: But sent them euery man to a
sundry countrey, whether soeuer the
spirite caried them, and went with the
him self, And as he wrought with Pe-

The autho-
ritie that
Christ gaue
was to
preache
Christes
word.

ter where he went, so wrought he with
the other where they went, as Paul
boasteth of him selfe vnto the Galathi-
ans. Seyng now that we haue Chri-
stes doctrine and Christes holy promi-
ses, and seyng that Christ is euer pre-
sent with vs his owne selfe, how com-
meth it that Christ may not raigne im-
mediatly ouer vs, as well as the hope
which commeth neuer at vs? Seyng
also that the office of an Apostle is to
preach onely, how can the hope cha-
lenge with right, any authoritie where
he preacheth not? How commeth it al-
so that Rochester will not let vs be cal-
led one congregation be the reason of
one God, one Christ, one spirite, one
Gospell, one sayth, one hope, and one
Baptisme, as well as because of one
hope?

If any naturall beast with his
worldly wisdomes strue, that one is
greater then another, because that in
congregations one is sent of another,
as we see in the Actes. I answered that
Peter sent no man, but was sent him
selfe, and Iohn was sent, and Paul, Syl-
las and Barnabas were sent. Howbeit
such maner sendynges are not world-
ly, as Princes send Ambassadors, no
nor as Friers send their limiters to
gather their brethrens hedes which must
obey whether they will or will not.
Here all thyng is free and willingly.
And the holy ghost bringeth the toge-
ther whiche maketh their willes free,
and ready to bestow them selues vpon
their neighbours profit. And they that
come, offer the selues, and all that they
haue or can do, to serue the Lord & their
brethren. And euery man, as he is found
apt and meete to serue his neighbour,
so is he sent or put in office. And of the
holy Ghost are they sent with the con-
sent of their brethren and with their
owne consent also. And Gods word ru-
leth in that congregation, vnto which
word euery man confirmeth his will.
And Christ which is alway present is
the head. But as our Bishops heare
not Christes voyce, so see they him not
present: and therefore make them a God
on the earth, of the kinde (I suppose)
of Aarons calfe. For he bringeth forth
no other frute but Bulles.

For as much also as Christ is as
great as Peter, why is not his seate
as great as Peters? Had the head of
the Empire ben at Ierusalem, there had
ben no mention made of Peter. It is
berely, as Paul sayth in the xi. Chap.
of the ii. Epistle to the Corinthians.

Why Bi-
shops make
them a god
on earth.
Baro made
a calfe. And
the Pope
maketh
Bulles.

The

The false Apostles are disceaful wor-
kers, and fashjon them selues like vn-
to the Apostles of Christ. What is the
shauen nation preached Christ falsly,
yea vnder the name of Christ preached
them selues, and raigne in Christes
stede: haue also taken away the keye of
knowledge and haue wrapped y^e peo-
ple in ignorance, and haue taught the
to beleue in them selues, in their tra-
ditions and false ceremonies: so that
Christ is but a bayne name, and after
they had put Christ out of his rowme,
they gate them selues to the Empe-
rour and kyngs, and so long ministred
their busines till they haue also put the
out of their rowmes, & haue got their
authorities from them and raigne also
in their stede: so that y^e Emperour and
kynges are but bayne names and sha-
dowes, as Christ is, haryng nothyng
to do in the world. Thus raygne they
in the stede of God and man and haue
all powre vnder them, and do what
they list.

Let vs see an other poynt of our
great clark. A litle after the beginning
of hys Sermon, entending to proue
that which is clearer then the sonne &
serueth no more for his purpose then
Ire missa est serueth to proue that our
Lady was bozne without originall
sinne: he alledgeth a saying that Mar-
tin Lucher sayth, which is this, if we as-
sume that any one Epistle of Paul or
any one place of his Epistles pertei-
neth not vnto the vniuersall Church,
that is, to all the congregation of them
that beleue in Christ, we take away all
S. Pauls authoritie. wherup^{on} sayth
Rochester. If it be thus of the wordes
of S. Paule, much rather it is true of
the Gospels of Christ and of cuery
place of them. O malicious myndnes.
First note his blindnes. He understa-
deth by this worde Gospell no more
but the ioure Euangelistes, Mathew,
Marke, Luke and John, and thinketh
not that the Actes of Apostles and the
Epistles of Peter, of Paul & of John
and of other like, are also the Gospell.
Paul calleth his preachyng the Gos-
pell. Rom. 1. and. i. Cor. 1. and. Gal.
1. and. i. Timothy. i. The Gospell is eue-
ry where one though it be preached of
diuers, and signifieth glad tidynges,
that is to witte, an open preachyng of
Christ and the holy Testamēt & gra-
cious promises that God hath made in
Christes blood, to all tha^t repent and
beleue. Now is there more Gospell in
one Epistle of Paule; that is to say,

Christ is more clearely preached, and
more promises rehearsed in one Epistle
of Paul, then in the. iij. first Euan-
gelistes. Mathew, Marke & Luke.

Consider also his maliciousnes, how
wickedly and how craftely he taketh a-
way y^e authoritie of Paule. It is much
rather true of the Gospelles, and of e-
very place in them then of Paule. If
that which y^e fourc Euangelistes wrote
be truer then that which Paule wrote,
then is it not our Gospell that they
preached, neither one spirit that taught
them. If it be one Gospell and one spi-
rite, how is one truer then the other?
Paule proueth his authoritie to y^e Gal-
lathians and to the Corinthians, be-
cause that he receaued his Gospell by
reuelation of Christ and not of man:
because that when he conuined wyth
Peter and y^e hys Apostles of hys Gos-
pell & preaching, they coulde improve
nothyng, neither teach hym any thing:
and because also that as many were co-
uerted and as great miracles shewed
by his preaching, as at the preaching of
the hie Apostles, and therefore will be
of no lesse authoritie, the Peter and o-
ther hie Apostles: For haue his Gos-
pell of lesse reputation then theirs.

Finally that thou mayst know Ro-
chester for euer, and all the remnaunt
by him, what they are with in y^e skynne,
marke how he playeth bo pepe with y^e
Scripture. He allegeth the beginning
of the tenth chapter to the Hebrewes.
Vmbra habens lex futurorum bonorum, the
lawe hath but a shadow of thynges to
come. And immediately expoundeth the
figure cleane contrary vnto the chap-
ter folowing, and to all the whole epi-
stle, making Aaron a figure of y^e Pope,
whom the Epistle maketh a figure of
Christ.

He allegeth haile a text of Paule. i.
Timoth. iij. In the latter dayes some
shall depart from the faith, geuing hede
vnto spirites of error and deniish doc-
trine: but it foloweth in the text, ge-
uing attendaunce or hede vnto the de-
uelishe doctrine of them which speake
falsely thozow hypocrisy, and haue their
consciencs marked with a hote yron,
forbidding to mary, and commaūding
to absteyne from meates which God
hath created to be receaued wyth ge-
uing thakes. Which two thynges who
euer did saue y^e Pope Rochesters God,
making sinne in the creatures which
God hath created for mans vic to be re-
ceaued wyth thankes? The kyngdome
of heaue is not meate and drynke sayth
S. iij. Paul,

The shauē
nation hath
put Christ
out of hys
rowme,
and all kin-
ges and the
Emperour.

Christ is
but a bayne
name.

Proper
ministrers.

Rochester
is proued
both igno-
rant and
malicious.

The Epi-
stles of
Paule are
the Gos-
pell.

What
Gospell
signifieth.

One Gos-
pell, one
spirit, one
truth.

The au-
thoritie of
Paule, and
of hys
Gospell.

Rochester
playeth bo
pepe.

Heuer mā
forbad to
marry saue
the Pope.

Paul, but righteousness, peace, and joye in the holy Ghost. For whosoever in these thynges serueth Christ, pleaseth God, and is allowed of men. Rom. piiiij. Had Rochester therefore not a conscience marked wyth the hate prou of malice, so that he can not consent vnto the will of God and glory of Christ, he woulde not haue so alleaged the terte which is contrary to none saue themselves.

He alleageth an other terte of Paul in the second chapter of his second epistle to the Thessalonians. *Erit discessio primum*, that is sayth Rochester, before the coming of Antichrist, there shall be a notable departing from the sayth. And Paul sayth. The Lord cometh not except there come a departing first. Pauls meaning is, that the last day cometh not so shortly, but that Antichrist shall come first and destroy the faith, and sit in the temple of God, and make all men worship him, and beicue in hym (as the Pope doth) and then shall Gods worde come to light againe (as it doth at thys tyme) and destroy hym and utter his iuggling, and then cometh Christ vnto iudgement. What say ye of this crafty couerous? would he spare, suppose ye to alleage & to wrest other doctours pestilently, which feareth not for to iugle wyth y^e holy scripture of God, expounding y^e vnto Antichrist which Paul speaketh of Christ? No be ye sure. But euen after this manner wise peruert they the whole scripture and all doctours, wresting the vnto their abhominable purpose, cleane contrary to the meaning of the terte, & to the circumstances that goe before and after. which deuillish falslyhod lest the lay men should perceau, is the very cause why y^e they will not suffer the Scripture to be had in the English tongue, neither any worke to be made, that should bring the people to knowledge of the truth.

He alleageth for the Popes authoritie, Saint Ciprian, Saint Augustine, Ambrose, Hierome, and Origen: of which neuer one knew of any authoritie, that one Bishop should haue aboue an other. And Saint Gregory alleageth he, which would receaue in such authoritie aboue hys brethren when it was profered hym. As the maner is to call Tully chiefe of Oratours for hys singular eloquence, and Aristotle chiefe of Philosophers, and Virgill chiefe of Poets, for thir singular learnyng, and not for any authoritie that they had o-

uer other: so was it the maner to call Peter chiefe of the Apostles for his singular actiuite and boldnes, and not that he should be Lord ouer his brethren, contrary to hys owne doctrine. Yet compare that chiefe Apostle vnto Paul, and he is found a great way inferior. This I say not that I woulde that any man should make a God of Paul, contrary vnto hys owne learning. Notwithstanding yet this maner of speaking is left vnto vs of our elders, that when we say the Apostle sayth so, we vnderstand Paul for hys excellency aboue other Apostles. I would he would tel you how Hierom, Augustine, Bede, Origen, and other doctours expound this terte vpon this rocke I wyl builde my congregation: and how they enterpret the keyes also. Thereto, *Pasce, pasce, pasce*, which Rochester leaueth without any English, signifieth not I sole, there, and haue. Vpon which terte beholde the faithfull exposition of Bede.

Note also how craftely he would excuse the Apostles of Christ with their wicked traditions and false ceremonies, which they themselves haue sayned, alleaging Paul. ij. Thessal. ij. I aunswere that Paul taught by mouth such things as he wrote in his epistles. And his traditions were the Gospell of Christ, and honest maners & living, and such a good order as becometh the doctrine of Christ. As that a woman obey her husband, haue her head covered, keepe silence, and goe womanly and chysterly apparelled: that children and seruantes be in subiection: and that the younge obey their elders, that no man eat but he that laboureth and worketh, and that men make an earnest thing of Gods word, and of hys holy Sacramentes: and to watch, fast, and pray, and such lyke, as the Scripture commaundeth. which thynges he that woulde breake were no christen man. But we may well complayne and crye to God for helpe, that it is not lawfull for the Popes tyranny, to teach y^e people what prayer is, what fasting is, and wherefore it serueth. There were also certayne customes alway which were not commaunded in paine of hell or euerlasting danatio, as to watch all night, and to kysse one another: which as soone as the people abused, then they brake the. For which cause the Bishops myght breake many thynges now in lyke maner. Paul also in many thynges which God had

Rochester alleageth Paul for his blinde ceremonies contrary to Pauls doctrine,

It is not lawfull for vs to tell what prayer is, what fasting is, or wherefore it serueth.

The cause why they will not haue the Scripture in English.

Call chiefe of Oratours.

made

made free, gaue pure and saythfull coun-
 cell without tangling of any mans con-
 science, and without all maner con-
 maundyng vnder payne of cursing,
 payne of excommunication, payne of
 heresie, payne of burnyng, payne of
 deadly sinne, payne of hell, and payne
 of damnatiō. As thou mayst see. i. Cor.
 7. where he counceleth the vnnaried,
 the widowes, and virgines that it is
 good so to abyde, if they haue the gift
 of chastitie. Not to winne heaue ther-
 by (for neither Circumcision neither
 vncircumcision is any thyng at all,
 but the keepyng of the commaunde-
 mentes is altogether) But that they
 might be without trouble, and might
 also the better wayte on Gods woide
 and frelyer serue their brethren . And
 sayth (as a faithfull seruaunt) that he
 had none authority of the Lord to geue
 them any commaundement . But that
 the Apostles gaue vs any blind cere-
 monies, wherof we should not know
 the reason that I denye and also defie,
 as a thyng cleane contrary vnto the
 learnyng of Paul euery where.

For Paul commaundeth that no
 man once speake in the Church, that
 is, in the congregation, but in a tounge
 that all men vnderstand, except that
 there be an interpreter by: he commaun-
 deth to labour for knowledge, vnder-
 standyng, and feelyng and to beware
 of superstition, & persuasions of world-
 ly wisdom, philosophy, and of hypo-
 crisie and ceremonies, and of all ma-
 ner disguising, & to walke in y playne
 and open truth. Ye were once dark-
 nes (sayth he) but now are ye light in
 the Lord, walke therefore as the chil-
 dren of light. Eph. v. how doth Paul
 also wish them increase of grace in e-
 uery Epistle? How crieth he to God
 to augment their knowledge, that they
 should be no more children waueryng
 with euery winde of doctrine, but
 would vouchsafe to make them full
 men in Christ, and in the vnderstan-
 dyng of the mysteries or secretes of
 Christ? so that it should no be possible
 for any man to discaue them with any
 entisyng reasons of worldly wisdom,
 or to beguile them with blind ceremo-
 nies, or to lead them out of the waye
 with superstitionnes of disguised hy-
 pocrisie: vnto which full knowledge are
 the spirituall officers ordeined to bring
 them. Ephel. iij. So farre it is away
 that Christs Apostles should gene
 them traditions of blind ceremonies
 without signification, or of whiche no

man should know the reason as Ro-
 chester whiche loueth shadowes and
 darkenes lyeth on them: God stoppe
 his blasphemous mouth.

Consider also how studiously Ro-
 chester alledgeth Origene, both for his
 hope, and also to stablisch his blind ce-
 remonies with all: which Origene of
 all heretickes is condemned to be the
 greatest. He is an auncient Doctour
 sayth he, yea and to whō in this point
 great sayth is to be geuen: yea verely
 Aristotle and Plato and euen very Ro-
 bynhode is to beleued in such a point,
 that so greatly mainteineth our holy
 fathers authoritie, and all his disgui-
 singes.

Last of all as once a craftie therse
 whē he was espied and folowed, cryed
 vnto the people. Stoppe the these, stop
 the these. And as many to begyn with
 all, cast first in an other mans teth that
 which he feareth should be layd to his
 owne charge: euen so Rochester layeth
 to Martin Luthers charge the slaying &
 murtheryng of Christen men, because
 they will not helue in his doctrine,
 which thing Rochester and his brethren
 haue not cealed to do now certain hun-
 dred yeares, with such malice that whē
 they be dead, they rage burnyng their
 bodies, of which some they them sel-
 ues of lickelyhode killed befoze secret-
 ly. And because that all the worlde
 knoweth that Martin Luther slayeth no
 mā, but killeth onely with the spiritu-
 all sword, the word of God, such can-
 kered consciences as Rochester hath, nei-
 ther persecuteth, but suffereth persecu-
 tion: yet Rochester with a goodly Ar-
 gument proueth that he would do it if
 he could. And make I pray you what
 an Oratour he is, and how vehement-
 ly he persuadeth it. Martin Luther hath
 burned the hopes decretals: a mani-
 fest signe, sayth he, that he would haue
 burnt the hopes holines also, if he had
 had him. A like Argument (which I
 suppose to be rather true) I make. Ro-
 chester and his holy brethren haue burnt
 Christs Testament: an euident
 signe verely that they would haue
 burnt Christ him selfe also if they had
 had him.

I had almost verely left out the
 chiefest point of all. Rochester both ab-
 hominable and shamelesse, yea & sterke
 inad with pure malice, and so adafed in
 the haines with spite, that he ca not o-
 uercome the truth that he seeth not, or
 rather careth not what he sayth: in the
 ende of his first destruction, I would

Rochester
 allegeth
 heretickes
 for his
 purpose for
 lacke of
 scripture.
 Robyn-
 hode is of
 authoritie
 enough to
 proue the
 hope
 withall.

Rochester
 is an Orat-
 our.

Rochester
 is cleane
 beside
 hymselfe.

Payne of
 cursing,
 damnatiō,
 and so
 forth.

I Paul
 had none
 authority:
 the had Pe-
 ter none,
 where had
 then the
 hope: his
 authority.

Rochester
 is hypo-
 cred.

Wherfore
 the spiritu-
 all officers
 are ordein-
 ed.

If Roche-
ster be such
a juggler:
What sup-
pose ye of
the rest: let
Roche-ster
be an ex-
ample ther
fore to
iudge them
all.

Faith is
the roote:
and loue
springeth
of faith.

say instructiō as he calleth it, intēding to proue that we are iustificed thozouh holy workes, allegeth halfe a repte of Paule of the first to the Galathians (as his maner is to iuggle and cōuey craftely) *fides per dilectionem operans*. which repte he thys wise Englisheth: sayth which is wrought by loue, and maketh a verbe passiuē of a verbe deponent. Roche-ster will haue loue to goe before and sayth to spring out of loue. Thus Antichrist turneth the rotes of the tree vpyward. I must first loue a bitter medicine (after Roche-sters doctrine) and then beleue that it is wholesome. when by naturall reason, I first hate a bitter medicine, untill I be brought in belief of the phisition, that it is holesome, & that the bitternes shall heale me, and then afterward loue it of that beliefe. Doth the childe loue the father first, & the beleue that he is his sonne or heire, or rather because he knoweth that he is his sonne or heire and beloued, therefore loueth agayne? John sayth in the third of his first epistle. See what loue the father hath shewed vpon vs, that we should be called his sonnes. Because we are sonnes therefore loue we. Now by sayth are we sonnes as John sayth in the fyrst chapter of his Gospel. He gaue them power to be the sonnes of God, in that they beleued on hys name. And Paule sayth, in the thyrd chapter of hys Epistle to the Galathians, we are all the sonnes of God by the faith which is in Iesus Christ. And John in the sayd chapter of hys epistle sayth. Herby perceauē we loue, that he gaue hys life for vs. We coulde see no loue nor cause to loue agayne, except that we beleued that he dyed for vs, and that we were saued thozough his death. And in the chapter folowing sayth John. Herein is loue: not that we loued God: but that he loued vs, and sent his sonne to make agreement for our sinnes. So God sent not hys sonne for any loue that we had to hym: but of the loue, that he had to vs, sent he hys sonne, that we myght so loue & loue agayne. Paule lykewise in the 8. chapter to the Romaynes, after that he hath declared the infinite loue of God to vs ward, in that he spared not hys owne sonne, but gaue hym for vs, cryeth out saying: who shall separate vs from the loue of God? shall persecutiō, shall a sworde? &c. No, sayth he, I am sure that no creature shall separate vs from the loue of God, that is, in Christ Iesus our Lord: as who should

say, we see so great loue in God to vs warde in Christs death, that though all misfortune should fall on vs, we can not but loue agayne. Now how know we that God loueth vs? verely by sayth. So therefore, though Roche-ster be a beast saythelisse, yet ought naturall reason to haue taught hym, that loue springeth out of sayth and knowledge: and not sayth and knowledge out of loue. But let vs see the text. Paule sayth thus. In Christ Iesu, neither circumcision is any thyng worth, nor incircumcision: but sayth which worketh thozow loue, or which thozow loue is strōg or mighty in working, & not which is wrought by loue, as the iugger sayth. Faith that loueth Gods cōmaundemētis iustificeth a mā. If thou beleue gods promyses in christ, and loue his cōmaundementes, then art thou safe. If thou loue y cōmaundemēt, then art thou sure y thy sayth is vnfained, & that gods spirit is in thee.

How sayth iustificeth before God in the hart, & how loue springeth of sayth, and compelleth vs to worke, and how the workes iustifie before the worlde, & testifie what we are, & certifie vs that our sayth is vnfained, and that y right spirit of God is in vs, see in my booke of y iustificyng of faith, and there shalt thou see all thyng abundantly. Also of the controuersie betwene Paule and James see there. Neuer the later, whē Roche-ster sayth, if faith onely iustificeth, then both the deuils and also sinners that lie still in sinne should be saued, hys argument is not worth a strawe. For neyther the deuils nor yet sinners that continue in sinne of purpose & delectation, haue any such sayth as Paule speaketh of. For Paules sayth is to beleue Gods promyses. Sayth (sayth he) Rom. x. cometh by hearing, and hearing cometh by the worde of God. And how shall they heare wythout a preacher, and how shall they preach except they be sent? As it is writtē (saith he) how beautifull are the secte that bring glade tydings of peace, and bringe tydynges of good thynges. Now when sent God any messengers vnto the deuils to preach them peace, or any good thyng: The deuill hath no promise: he is therefore excluded from Paules sayth. The deuill beleueth that Christ dyed, but not that he dyed for hys sinnes. Neither doth any that consenteth in the hart to continue in sinne, beleue that Christ dyed for him. For to beleue that Christ dyed for vs, is to see our

Though Roche-ster haue not the spiritte to iudge spirituall thynges, yet ought reason to haue kept him from so shamefull saying. But God hath bynded hym to bring their falschod to light.

The controuersie betwene James & Paule.

Why deuils haue none of Paules sayth, nor sinners that repent not.

I mā may beleue that Christ dyed and many other thynges, & not beleue in Christ.

What it is
to beleue
in Christ.

our horrible damnation, and how we were appointed vnto eternall paines, and to feele, and to be sure that we are deliuered therof throught Christ: in that we haue power to hate our sins, and to loue Gods commaundements. All such repent and haue their hartes loosed out of captiuitie and bondage of sinne, and are therefore iustified throught sayth in Christ. wicked sinners haue no sayth, but imaginations and opinions about Christ, as our scholmen haue in their principles, about whiche they braule so fast one with another. It is an other thyng to beleue y^e the kyng is rich, & that he is rich vnto me, and that my part is therein: and that he will not spare a peny of his riches at my neede, when I beleue that the king is rich I am not moued. But when I beleue that he is rich for me, & that he will neuer faile me at my neede, then loue I, and of loue am ready to worke vnto the vttermost of my power: But let vs returne at the last vnto our purpose agayne.

Why lay
men can
not rule.

What is the cause that laye men can not now rule, as well as in times past, and as the Turkes yet doe? Surely because that Antichrist wyth the misse of hys ugglyng hath beguiled our eyes, and hath cast a superstitious feare vpon the world of christen men, & hath taught the to dread, not Gods law and ordinaunces, but hys worde, but hymselfe and his word: not Gods law and ordinaunces, princes and officers which God hath let to rule the world, but his owne law and ordinaunces, traditions and ceremonies, and disguised disciples, which he hath set euery where to deceaue the world, and to expell the lyght of Gods worde, that his darcknes may haue roome. For we see by dayly experyence of certayne hundred yeares lōg, that he which feareth neyther God nor hys worde, neyther regardeth father, mother, mayster, or Christ hymselfe, which rebelleth against Gods ordinaunces, resisteth agaynst the kynges, and resisteth hys officers, dare not once lay handes on one of the Popes annoynted: no though he sey hys father before hys face, or do violence vnto his brother, or defile his sister, wife or mother. Like honour geue we vnto his traditions & ceremonies. what deuotion haue we when we are blessed (as they call it) with the chalice, or when the Bpshopp listeth by his holy hand ouer vs: who dare handle the chalice, touch the Altar stone, or put his hand in the fount,

Men feare
the Popes
more
then Gods
comānde-
ment.

or hys finger into the holy oyle? what reuerence geue we vnto holy water, holy fyre, holy bread, holy salt, hallow- ed belles, holy ware, holy bowes, holy candels, and holy ashes? And last of all vnto the holy cāde commit we our soules at our last departyng. Yea and of the very cloude which the Bpshopp or his chapplen that standeth by, knitteth about childrens neckes at confirmatio; what lay person durst be so bold as to vnloose the knot? Thou wilt say, do not such thinges bring the holy Ghost and put away sinne and dyme away spirites? I say that a stedfast sayth or belefe in Christ & in the promises that God hath sworne to geue vs for hys sake, bringeth the holy Ghost as all the Scriptures make mention; & as Paul sayth (Actes. xix.) haue ye receaued the holy Ghost through sayth or beleuinge? Sayth is the rocke where on Christ buildeth hys congregation, agaynst whiche sayth Christ sayth. xviij. hell gates shall not preuaile. As soone as thou beleuest in Christ, the holy Ghost cometh, sinne falleth away and deuils flye: when we cast holy water at the deuill or ryng the belles, he fleeth, as men do from young children, and mocketh with vs, to bring vs from the true sayth that is in Gods word vnto a superstitious, and a false belefe of our owne imagination. If thou haddest sayth & threwest an unhalowed stone at his head, he would earnestly see and without mockyng, yea though thou threwest nothyng at all, he would not yet abyde.

Sayth byle-
ueth & de-
uils awa-
ys.

Why doe
not the
Bpshoppes
make hym
see from
hoptyng of
gannes.

Though that at the begynnyng mi-
racles were shewed through such cere-
monies, to moue the infidels to beleue
the word of God. As thou readest how
the Apostles annoynted the sicke with
oyle and healed them, and Paul sent
his pettelet or Hirken to the sicke and
healed them also. Yet was it not the ce-
remonie that did the miracle, but sayth
of the preacher and the truth of God,
which had promised to confirme and
stablish his Gospell with such mira-
cles. Therefore as soone as the gift of
miracles ceased, ought the ceremonie
to haue ceased also: or els if they will
needes haue a ceremonie to signifie
some promise or benefice of God
(whiche I praye not but would haue
Gods word preached euery Sunday,
for which intent Sundayes and holy
dayes were ordeined) then let them tel
the people what it meaneth: and not
set vp a baulde and a naked ceremonie
with.

Ceremo-
nies do
not the
miracle
but
sayth.

Let them
tell what
the cere-
mony me-
aneth.

without significatiō, to make the people beleue therein, and to quench the sayth that ought to be geuen vnto the word of God.

The priest disguiseth hym selfe with the passion of Christ.

What helpeth it also that the priest whē he goeth to Masse disguiseth him selfe with a great part of the passion of Christ, and playeth out the rest vnder silence with signes and profers, with noddyng, beckyng and moowyng, as it were Jacke an apes, when neither he him selfe neither any man els woteth what he meaneth: not at all verely, but hurrerth and that excedyngly. For as much as it not onely destroyeth the sayth & quencheth the loue that should be geuen vnto the commaundments, and maketh the people vnthankfull, in that it bringeth them into such superstition, that they thinke that they haue done aboundantly ynough for God, yea & deserued aboue measure, if they be present once in a day at such mummyng: But also maketh the infidels to mocke vs and abhorre vs, in that they see nothyng but such apes play among vs, where of no man can geue a reason.

Domme ceremonies quench sayth and loue and make the infidels to mocke vs.

The prophetic of Christ is fulfilled.

All this commeth to passe to fulfill the prophetic which Christ prophesied. Marke. xiiij. And Luke. xxi. that there shall come in his name which shall say that they them selues are Christ. That do verely the hope and our holy orders of Religion. For they vnder the name of Christ preach the selues, their own word, and their own traditions, and teach the people to beleue in them. The hope geueth pardons of his full power, of the treasure of the Church and of the merites of Saintes. The friers lykewise make their benefactors (which onely they call their brethren and sisters) partakers of their masses, fasting, watchynges, prayings and wolward goynges. Yea and whē a nouice of the obseruautes is professed, the father asketh him, will ye kepe the rules of holy S. Fraunces? and he sayth yea: will ye so in dede sayth he? the other answereth: yea forsooth father. Then sayth the father, and I promise you agayne euerclastyng lyfe. Blasphemye. If eternall life be due vnto the pilde traditions of lowlye friers, where is the Testament become that God made vnto vs in Christes blood? Christ sayth Mat. xxiiij. And Marke. xiiij. that there shall come Pseudo-Christi. which though I, for a consideration haue translated false Christes, keppng the Greeke word: yet signifyeth

The testimony of the obseruautes.

False annointed.

it in the English false annointed and ought so to be translated. There shall come (saith Christ) false annointed and false Prophetes, and shall do miracles and wonders, so greatly that if it were possible, the very elect or chosen should be brought out of the way. Compare the Popes doctrine vnto the word of God, and thou shalt finde that there hath ben, and yet is a great goyng out of the way, and that euill men and deceauers (as Paul prophesied. ij. Tim. ij.) haue preuailed and waxed worse and worse, beguiling other as they are beguiled them selues. Thou tremblest and quakest saying: shall God let vs go so soze out of the right way? I answer it is Christ that warneth vs, which as he knew all that should follow, so prophesied he before and is a true prophet, and his prophesie must nedes be fulfilled.

Christes prophesie: be it neuer so terrible must be yet fulfilled.

God annointed hys sonne Iesus with the holy Ghost, and therefore called him Christ, which is as much to say as annointed. Outwardly he disguised him not but made hym like other men and sent him into the world to blesse vs, and to offer him selfe for vs a sacrifice of a swete sauour, to kill the stench of our sinnes, that God henceforth should smell them no more, nor thinke on them any more: and to make full & sufficient satisfaction of amendes for all them that repent, belenyng the truth of god, and submitting them selues vnto his ordinauces both for their sinnes that they do, haue done and shall do. For sinne we through fragilitie neuer so oft, yet as soone as we repent and come into the right way agayne, and vnto the Testament whiche God hath made in Christes blood, our sinnes vanish away as smoke in the winde, and as darkenes at the comyng of light, or as thou cast a litle blood or milke into y mayne see. In so much that who soeuer goeth about to make satisfacciō for his sinnes to Godward, saying in his hart, this much haue I sinned, this much will I doe agayne, or this wise will I lyue to make amendes with all, or this wil I do to get heauen with all, the same is an infidell, saythlesse and damned in his dede doing, and hath lost his part in Christes blood: because he is disobedient vnto Gods Testamēt, and setteth vpon other of his owne imagination, vnto which he will compell God to obey. If we loue God we haue a commaundemēt to loue our neighbour also, as

Christ was neither synner nor thorne nor annointed with oyle.

See that doth ought to make satisfaction or to get heauen hath lost his part of Christes blood.

To our neighbour make we amendes.

so, as sayth John in his Epistle. And if we haue offended him to make him amendes, or if we haue not wherewith, to aske him forgeuencesse, and to doc and suffer all thynges for his sake, to wyne him to God & to nourish peace and vnitie: but to Godward Christ is an euerlastyng satisfaction and euer sufficient.

The Apo-
stles were
neither the
we nor the-
ren nor an-
noynted
with oyle.

Christ when he had fulfilled hys course, annoynted hys Apostles and disciples with the same spyrte, and sent them forth without all maner disguising, like other men also, to preach the attoneuēt and peace which Christ had made betwene God and man. The Apostles likewise disguised no man, but chose men annoynted wyth the same spirit: one to preach the worde of God, whom we call after the grecke tounge a Byshop or a Priest, that is, in Englyshe, an ouerleer and an Elder. How he was annoynted, thou readest. i. Timothee ij. A Byshoppe or an ouerleer must be faultlesse, the husband of one wife. (Many Jewes and also Gentils that were conuerted vnto the faith, had at that tyme diuers wiues, yet were not compelled to put any of the away, which Paule because of enslyple would not haue preachers for as much as in Christ we retorne agayne vnto y first ordinaunce of God, that one man and one woman should goe together) he must be sober, of honest behauiour, honestly apparelled, barbarous (that is, ready to lodge straungers, apte to teach, no dyonckard, no fighter, not geuen to filthy lucre: but gentle, abhorring fyghting, abhorring couetousnes, and one that ruleth hys owne house honestly, hauing children vnder obedience wyth all honestie. For if a man can can not rule hys owne house, how can he care for the congregation of God? he may not be younge in the sayth, or as a man would say a No- uice, least he swell and fall into y iudgement of y euill speaker, that is, he may not be vnclearned in the secretes of the sayth. For such are attonce stubburne, and headstrong, and set not a little by themselves. But alas, we haue about twenty thousand that know no more scripture then is writen in their portoures, and among them is he exceeding well learned that can turne to his seruice. He must be well reported of the y are without: least he fal into rebuke, and into the snare of the euill speaker, that is, least the infidels which yet beleue not, should be hurt by hym, and

Byshop: an
ouerleer.

The true
annoynting
of a Priest.

This oyle
is not a-
mong our
Byshops.

driven from the sayth, if a man that were defamed were made head or ouerleer of the congregation.

He must haue a wife for two causes, one, that it may thereby be knowe who is mete for the rowme. He is vnapt for so chargeable an office, which had neuer houholde to rule. An other cause is, that chastity is an exceeding seldom gift, and vnchastitie exceeding perilous for that degree. In as much as y people looke as well vnto the liuyng as vnto the preachyng, and are hurte at once if the liuyng disagree, and fall fro the sayth, and beleue not the worde.

This ouerleer, because he was take from hys owne busines and labour, to preach Gods word vnto the parish, hath right by the authoritie of hys office, to challenge an honest liuyng of y parish, as thou mayst see in y Euangelistes, and also in Paule. For who will haue a seruaunt and will not geue hym meate, drinke, and rayment, and all things necessary: How they would pay hym, whether in money, or assigne hym so much rent, or in tithes, as the guise is now in many countreies, was at their libertie.

Lykewise in euery congregation chose they an other after the same ensample, and euen so annoynted, as it is to see in the sayd chapter of Paule, and Act. vi. whom after the Brecke word we call Deacon, that is to say in English, a seruaunt or a minister, whose office was to helpe and assiste y Priest, and to gather by his dutie, and to gather for the poore of the parish, which were desicute of frends and could not worke, common beggers to runne fro doze to doze, were not the suffered. On y Saintes dayes, namely, such as had suffered death for the worde sake, came men together into the church, and the Priest preached vnto them, and exhorted them to cleaue fast vnto the worde, and to be strong in the sayth, and to fight against the powers of the world, wyth suffering for their saythes sake, after the ensample of the Saintes. And taught the not to beleue in the saintes and to trust in their merites, and to make Gods of them: but tooke the saintes for an example only, and prayed God to geue them lyke sayth and trust in hys worde, and lyke strength and power to suffer therefore, and to geue them so sure hope of the lyfe to come, as thou mayst see in the collectes of Saint Laurence and of Saint Stephen in our Lady matens. And in such

Priests
ought to
to haue wi-
ues & why.

What the
Priests
duty is to
do: & what
to haue.

Men are
not bound
to pay the
Priest in
tithes, by
Gods law.

Deacon
what it sig-
nifieth and
what is his
office.

So beg-
gers.

How holy
dayes and
other pnyngs
came by.

Saintes
were not
yet Gods.

dayes, as we now offer, so gaue they euery mā his portion according to his abilitie, and as God put in his hatt, to the maintenance of the priest, Deaco, and other common ministers, and of the poore, and to finde learned men to teach, and so forth. And all was put in the handes of the Deacon, as thou mayst see in y^e lyric of Saint Laurence, and in the histories. And for such purposes gaue men landes afterwarde to ease the parishes, and made hospitals, and also places to teach their children, and to bring them vp, and to nourtour them in Gods worde, which landes our Monkes now deuour.

Why lades were geue into the spirituall officers be- for we tell from the sayth.

Antichrist.

Antichrist of an other maner hath sent forth his disciples, those falsly annointed of which Christ warneth vs before, that they should come & shewe miracles and wonders, euen to bring the very elect out of the way, if it were possible. He annointeth them after the maner of y^e Jewes, and shaueth them & hozeth them after the maner of the Heathen priestes, whiche serue the Idoles. He sendeth them forth not with falsly oyle onely, but with falsly names also. For compare their names vnto their deedes, and thou shalt finde them falsly. He sendeth them forth as Daule prophesied of them. ij. Thess. ij. wyth lying signes & wonders. What signe is the annointing? that they be full of the holy ghoſt. Compare them to the signes of the holy ghoſt which Daule reckoneth, and thou shalt fynde it a falsly signe. A Bishop must be faultles, the husband of one wyfe. Nay sayth y^e Pope, the husband of no wyfe, but the holder of as many whores as he listeth. God commaunteth all degrees, if they burne, and can not liue chast, to marry. The Pope saith, if thou burne take a dispensation for a Concubine, and put her away when thou art olde, or els as our Lawyers say, *si non caste* *ramen caste*, that is, if ye liue not chaste, see ye cary cleane, and play the kkaue secretly. Barbarous, yea to whores and baudes, for a poore man shall as soone bryake his necke as his fast with them, but of the scraps and wyth the dogges, when dinner is done. Apt to teach, and as Peter sayth. j. Pet. ij. ready alwayes to geue an answer to euery man that asketh you a reason of the hope that ye haue, and that wyth uncekenes, which thing is signified by

Falsly annointed.

Shauing is hozored of the heathen, and oyling of y^e Jewes.

Falsly names.

Lying signes.

No wife but an whore.

Take a dispensation.

Kkaue.

the bootes which doctours of diuinitie are created in, because they should be ready alwayes to goe thorough thicke and thinne, to preach Gods worde, & by the Byshoppes two horned miter, which betokeneth the absolute & perfect knowledge that they ought to haue in the new Testamēt and the olde. Be not these falsly signes? For they beate onely and teach not. Yea saith y^e Pope if they will not be ruled, cite them to appeare, and pose them sharply, what they hold of the popes power, of hys hardons, of his Bulles, of purgatory, of ceremonies, of confession and such like creatures of our most holy fathers. If they misse in any point, make heretickes of them and burne them. If they be of mine annoynted and beare my marke, disgresse them, I would saye disgraduate them and (after the example of noble Antiochus. ij. Mach. vj.) pare the crownes and the fingers of them, and toymēt them craftly, and for very payne make them deny the truth. But now say our Bishops, because the truth is come to farre abroad, and y^e lay people begyn to smell our wiles, it is best to oppresse them with craft secretly, & to tame them in prison. Yea let vs finde the meanes to haue them in the kyngs prison, and to make treason of such doctrine: Yea we must styre vp some warre one where or an other, to byng the people into an other imagination. If they be Gentlemen abjure them secretly.

Footes. Wites.

Cite them. Pose the.

Make the heretickes. Burne the.

Curse them iij. times in the yeare. Make them afraid of euery thyng and namely to touch mine annoynted, and make them to feare the sentence of the Church, suspensions, excommunications and curses. Be the right or wydg, beate them in hand that they are to be feared yet. Preach me and mine authoritic, & how terrible a thyng my curse is, and how blacke it maketh their soules. On the holydayes which were ordeined to preach Gods word, set vp long ceremonies, long Matines, long Masses, and long Euenfonges, and all in Latin that they vnderstand not: and roule them in darkenes, that ye may lead them whether ye will. And lest such thinges should be to tedious, sing some, say some, pype some, ryng the belles and lulle them and rocke them a slepe. And yet Paul ij. Cor. xij. forbiddeth to speake in the church or congregatio saue in the tounge that all vnderstand. For the lay man thereby is not edified or taught. How shall the lay

Curse the. Feare the.

All in Latine. Rolle the. Ryng. Lulle the. Rocke the a slepe.

lay man say Amen (sayth Paul) to thy blessing or thankes geuyng, when he wotech not what thou sayst? He wotech not whether thou blesse or curse.

What then sayth the Pope, what care I for Paul. I commaunde by the vertue of obedience to read the Gospell in Latine. Let them not pray but in Latine, no not there. *Pater noster.* If any be sicke, go also and say them a Gospell and all in Latine: yea to the very corne and frutes of the field in the proceSSION weeke, preach the Gospell in Latine. Make the people beleue, that it shall grow the better. It is verely as good to preach it to swyne as to men, if thou preach it in a tounge they vnderstand not. How shall I prepare my selfe to Gods commaundementes? How shall I be thankfull to Christ for his kindnes? How shall I beleue the truth and promises which God hath sworn, while thou tellest them vnto me in a tounge which I vnderstand not?

What then saith me Lord of Caunterbury to a Priest that would haue had the new Testament gone forth in English: what (sayth he) wouldst thou that the lay people should wete what we do?

No fighter, which I suppose is signified by the crosse that is borne before the hye Prelates and borne before the in proceSSION: Is that also not a false signe? what Realme can be in peace for such turmoylers? what so litle a Parithe is it, but they will picke one quarell or an other with them, either for some synplis, cresome or mortuary, either for one trife or other, and cyte them to the arches? Traytors they are to all creatures and haue a secret conspiration betwene them selues. One craft they haue, to make many kyngdomes and small, and to nozish olde rities or quarels, that they may euer moue them to warre at their pleasure. And if much landes by any chaunce, fall to one man, euer to cast a bone in the way, that he shall neuer be able to obtaine it, as we now see in England. Why? For as long as the kyngs be small, if God would open the eyes of any to see a reformation in his Realme, then should the Pope interdict his land, and send in other Princes to conquire it.

Not geuen to filthy lucre, but abhorryng couetousnes. And as Peter sayth. i. Pet. v. Taking the ouersight of them, not as though ye were compelled thereunto: but willingly. Not

for desire of filthy lucre, but of a good minde: not as though ye were Lordes ouer the Parishes (ouer the Parishes quoth he) O Peter Peter thou wast long a fisher, thou wast neuer brought by at the arches, neither wast master of the Rolles, nor yet Chawnceler of England. They are not content to raigne ouer kyng and Emperour and the whole earth: but chalenge authoritie also in heauen and in hell. It is not inough for them to raigne ouer all that are quicke, but haue created them a Purgatory, to raigne also ouer the dead, and to haue one kyngdome more then God him selfe hath. But that ye be an ensample to the flocke (sayth Peter.) And whē the chief shepheard shall appeare ye shall receaue an incorruptible crowne of glory. This abhorryng of couetousnes is signified as I suppose by shauyng and sheryng of the of the heare, that they haue no superfluitie. But is not this also a false signe? yea verely it is to them a remembrance to shere and shauē, to heape benefice vpon benefice, promotion vpon promotion, dignitie vpon dignitie, Bishopyricke vpon Bishopyricke, with pluralities, vnions and

Peter was
near to
shere at
the arches.

The Pope
hath one
kyngdome
more then
God hym
selfe.

Sheryng
what it
signifieth.

For quere.

First by the authoritie of the Gospell they that preach the word of God in every Parish and other necessary ministris, haue right to chalenge an honest liuyng like vnto one of the bytzen, and therewith ought to be content. Bishops and priestes that preach not, or that preach, ought laue Gods word, are none of Christs, nor of hys annoynting: but seruautes of the beast whose marke they beare, whose worde they preache, whose law they mainteine cleane agaynst Gods law, and with their false sophistry geue him greater power then God euer gaue to his sonne Christ.

Bishops
that preach
not.

But they as vnlatiable beastes not vnmindfull why they were shanen and shoren, because they will stand at no mans grace, or bee in any mans daunger, haue gotten into their owne handes, first the tenth or tenth of all the realme. Then I suppose with in a litle or all together the third parte of all the tempozall landes.

Either.

Tempozall
landes.

Marke well how many personages

Tempozall
landes.

Tempozall
landes.

Pray in
Latin.

Say them
a Gospell.

What
quod my
Lord of
Caunter-
bury.

Crosse.

Turmoyl-
ers.

The craft
of the
Prelates.

Interdict.

Tempozall
landes.

Freechap-
pell.

Freechappells. For though the house fall in decay, and the ordinaunce of the foun-
der be lost, yet will not they loose the
landes. What cometh once in, may
neuer more out. They make a freechappell
of it, so that he which enioyeth it
shall do nought therfore. Besides all
this, how many chaplaynes do Gen-
tlemen finde at their owne cost in their
houses. How many sing for soules by
testamentes. Then the prouing of Tes-
tamentes, the prising of goodes, the
Bishop of Caunterburies preroga-
tine. As that not much thorough the
Realme in a yere? Four offering
dayes and priuy tythes. There is no
seruaunt, but that he shall paye some-
what of his wages. None shall receaue
the body of Christ at Easter, be he ne-
uer so poore a begger, or neuer so
younge a lad or mayde, but they must
paye somewhat for it. Then mortua-
ryes for forgotten tythes (as they say)
And yet what Parson or Vicar is there
that will forget to haue a Dygin house
to pecke by somewhat both at sowing
tyme, and at harvest whē coyne is ripe.
They will forget nothing. No man
shall die in their debt, or if any mā do,
he shall pay it when he is dead. They
will loose no thing. why? It is Gods,
it is not theirs. It is Saint Ludberts
rentes, Saint Albans landes, Saint
Edmondes right, Saint Peters pa-
tronomy say they, and none of ours. Item
if a man die in an other mans pa-
rish, besides that he must pay at home
a mortuary for forgotten tythes, he
must there pay also y^e best that he there
hath. whether it be an horse of twenty
pound, or how good so euer he be: ey-
ther a chayne of golde of an hundredth
marke, or fine hundredth pounce, if it so
chaunce. It is much verely for so little
payne taking in confession and in mi-
nistring the Sacraments. Then head-
rolles. Item chylome, Churchinges,
banes, weddinges, offering at wed-
dinges, offering at burynges, offer-
ring to Images, offering of waxe &
lightes, which come to their dauntage,
besides the superstitious wast of waxe
in torches and tapers thoroughout the
land. Then brotherhoodes and par-
doners. What get they also by confes-
sions? Yea, and many enioyne penāce

Testa-
mentes.

Offering
dayes.
Priuy
tythes.

Mortua-
ries.

If he die
frō home.

Thou
must paye
ere thou
passe.

Deuy pil-
lages.

Confession.

to geue a certayne for to haue so many
Masses sayde, and desire to prouide a
chappellayne themselves. Soule mas-
ses, diriges, monethmyndes, yere
myndes, Allouday and trentals. The
mother Church and the hie altar must

haue some what in euery Testament.
Offeringes at Iudices byt Masses.
Itē no mā is professed, of what soeuer
religion it be, but he must bring some-
what. The halowing or rather comin-
ring of Churches, chappells, altars, su-
peraltares, chalice, vestimēts & belles.
Then booke, bell, cādlesticke, organes,
chalice, vestimentes, copes, altere clo-
thes, sypleses: towels, balens, ewards,
shepe, senter and all maner ornaments
must be founde them freely, they will
not geue a myte thereunto. Last of all
what swarmes of beggyng Friers are
there. The Parson hereth, the Vicar
shaucth, the Parish Priest polleth, the
Frier scrapeth, and the Parsoner pa-
reth, we lacke but a butcher to pulle of
the skinne.

First
Masses.
Iudices-
Masses.
Comin-
rings.

Parson.
Vicar.
Parish
priest.
Frier.

Spiritual
lawe.

What get they in their spirituall
law (as they call it) in a yere, at the
arches & in euery dioces? what get the
Comissaries, and Officials with their
somnets and apparaturs by beuodery
in a yere? Shall ye not finde Curates
inough which to flatter the Commis-
saries and Officials with all that they
may go quite them selues, shall open
vnto them the confessiōs of the richest
of their Parishes. whom they cite pri-
uely, and lay to their charges secretly.
If they desire to know their accusers,
nay say they, the matter is knowen
well inough, and to moze then ye are
ware of. Come lay your hand on the
booke, if ye forswere your selfe, we shall
bring proues, we will handle you, we
will make an example of you. Oh how
terrible are they? Come and swere (say
they) that ye wilbe obedient vnto our
injunctions. And by that craft wyng
they their purses and make them drop
as long as there is a peny in them. In
three or foure yeaeres shall they in those
offices get ynough to pay for a By-
shops bulle. What oiber thyng are
theie in a Realme laue horshees and
euen very maggotous, cankres, & cater-
pillers, which deuour no more but all
that is grene, and those wolues which
Paul prophesied should come & should
not spare the flocke. Actes. xxi. Chap-
ter. And whiche Christ sayd should
come in lames skynnes, and bad vs
beware of them and iudge them by
their workes.

A proper
commedi-
tie of con-
fession.

Lay your
hand on
the booke.

Though as I before haue sufficiēt-
ly proued, a Christen mā must in-
fer all thyng, be it neuer so great un-
right, as long as it is not agaynst
Gods commaundement, neither is it
lawfull for hym to call any burthen of
hys

No man
may enege
saue the
kyng. and
he is bound
by his of-
fice.

hys

his backe by his owne authoritie, tyll
God pull it of which layd it on for our
deseruinges, yet ought the kynges e-
uery where to defend their realmes fro
such opprestion, if they were Christen,
which is seldom scene: and is an harde
thyng verely, though not impossible.
For alas they be captiues or euer they
be kyngs, yea almost er they be boznc.
No man may be suffered about hym
but flatterers, and such as are fyrst
sworne true vnto our most holy fa-
thers the Bishops, that is to say, false
to God and man.

If any of the nobles of the realme
be true to the kyng, and so holde that
he dare counsell him that which should
be to hys honour, and for the wealth
of the realme. They will waite a leasd
for hym (as men say) They wyll pro-
uide a ghostly father for hym. God
bring their wickednes to light. There
is no mischife wherof they are not the
roote, nor bloudshedde, but thorough
their cause, either by their counsell, or
in that they preach not true obedience,
and reach not the people to feare God.
If any sayth still I seruaunt be in all the
courte, he shall haue twery spies way-
ting vpon him, he shall be cast out of the
courte, or (as the saying is) conuayed
to Callice, and made a captayne, or an
Ambassadoure, he shall be kepte saure
inough from the kynges presence.

The kynges ought I say to remem-
ber that they are in Gods steede, & or-
dayned of God, not for themselves, but
for the wealth of their subiectes. Let
them remember that their subiectes
are their brethren, their flesh & blond,
members of their owne body, and eue
their owne selues in Christ. Therefore
ought they to pitie them, & to rid them
from such wylye tyranny which increa-
seth moze and moze dayly. And though
that the kynges by the fallshod of the
Bishops and Abbottes, be sworne to
defend such liberties: yet ought they
not to keepe their othes, but to breake
them. For as much as they are vnrigh-
t and cleane agaynst Gods ordinaunce,
and euen but cruell opprestion, contra-
ry vnto brotherly loue and charitic.
Moreouer the spirituall officer ought
to punish no sinne, but and if any sinne
breake out the kyng is ordained to pu-
nishe it, and they not: but to preach &
exhort the to feare God, and that they
sinne not.

And let the kynges put downe some
of theyr tyranny, and turne some vnto
a common wealth. If the tenth part

of such tyranny were geuen the kyng
yearely, & laide vp in the shyre townes
agaynst the realme had neede, what
would it grow to in certayne yeares?
Moreouer one kyng, one lawe, is
Gods ordinaunce in euery realme.
Therefore ought not the kyng to suffer
them to haue a seuerall lawe by them-
selues, and to draw hys subiectes the-
ther. It is not mete will they say, that
a spirituall man should be iudged of a
worldly or a temporall man. D abho-
mination: see how they deuide and se-
parate themselves? If the laye man be
of the world, so is he not of God. If
he beleue in Christ, then is he a member
of Christ, Christes brother, Christes
fleshe, Christes blond, Christes spouse,
coheire wyth Christ, and hath his spi-
rite in earnest, and is also spirituall. If
they would robbe vs of the spirit of
God, why should they feare to robbe
vs of worldly goodes? Because thou
art put in office to preach Gods word,
art thou therefore no more one of the
brethren? is the Mayor of London no
more one of the Citie, because he is the
chiefe officer? Is the kyng no more of
the realme because he is head thereof?
The kyng is in the roome of God, and
hys lawe is Gods lawe, and nothyng
but the lawe of nature and naturall e-
quitie, which God graued in the hartes
of men. Yet Antichrist is to good to be
iudged by the lawe of God, he must
haue a lawe of hys owne making. It
were mete verely that they went to no
lawe at all. No moze needed they, if
they would studie to preach Gods
worde truly, and be contented wyth
sufficient, and to be lyke one of theyr
brethren.

If any question arose about þ sayth,
or of the scripture, that let them iudge
by the manifest and open scriptures,
not excluding the laye men. For there
are many founde among the laye men,
which are as wise as the officers. Or
els when the officer dyeth, how conde
we put an other in hys roome? wylt
thou so teach xx. xxx. xl. or fifty yeares,
that no man shall haue knowledge or
iudgement in Gods worde saue thou
only? Is it not a shame that we
Christe come so oft to Church in vaine,
whē he of foure scoze yeare olde know-
eth no more then he that was boznc
yesterday.

Moreouer when the spirituall offi-
cers haue excommunicate any man, or
haue condemned any opinion for he-
relly: Let not the kyng nor temporall
officers

Kinges are
in captiue-
tie.

The spales
perceimeth
vnto the
shauen
onely.

The kyngs
lawe is
Gods lawe.

The dutie
of kynges.

Unlawfull
othes
ought to
be broken,
and may
without
dispensa-
tion.

The kyng
only ought
to punish
sinne: I
meane that
is broken
forth, the
hart must
remaine to
God.

How men
ought to
iudge, que-
stions of
the scrip-
ture.

We come
oft to
schole, but
are neuer
taught.

Kinges ought to see what they doe and not to beleue the Synagogues, namely, seeing their haing is so fore falsespecte
It perteyneth vnto all men to know the scriptures.

officers punish & they by & by at their commaundement. But let them looke on Gods worde, and compare theyr iudgement vnto the scripture, and see whether it be right or no, and not beleue them at the first choppe, whatsoeuer they say, namely in thynges that pertaine vnto their owne authorities and power. For no mā is a right iudge in his owne cause. why doth Christ commaunde the Scripture to be preached vnto all creatures, but that it pertaineth vnto all mē to know them? Christ referreth him selfe vnto the scriptures John. v. And in the .xj. Chapter of Mathew, vnto the question of John Baptistes Disciples hee answered, The blind see, the lypers are cleansed, the dead arise againe &c. meaning that if I do the workes which are prophesied that Christ should do when he cometh, why doubt ye whether I be hee or no, as who should say, alke y scripture whether I be Christ or no, & not my selfe. How happeneth it then that our Prelates wil not come to the light also that we may see whether their workes be wrought in G D D or no? why feare they to let the lay men see what they do? why make they all their examinations in darkenes? why examine they not their causes of heresie openly, as the lay men do their fellons and murderers? wherfore did Christ and his Apostles also warne vs so diligently of Antichrist, and of false Prophetes that should come? Because that we should slumber or sleepe carelesse, or rather that we should looke in the light of the Scripture with all diligence to spie them when they came, and not to suffer our selues to be discaued and led out of y way? John biddeth iudge the spirites. wherby shall we iudge them but by the Scripture? How shalt thou know, whether the Prophet be true or false, or whether hee speake Gods word of his owne head, if thou wilt not see the Scriptures? why sayd David in the second Psalm he learned ye that iudge the earth, lest the Lord be angry with you, and ye perish fro the right way?

We learned ye that iudge the earth,

The kings are become Antichrists hangmen.

A terrible warning hereby: yea and looke on the stories well, & thou shalt finde very few kinges sence the beginning of the world that haue not perished from the right way, and that because they would not be learned.

The Emperour and Kinges are nothyng now a dayes but euen hangmen vnto the Pope and Bishops, to

kill who soeuer they condemne, without any moze a do, as Pylate was vnto the Scribes and Phariseis and the hye Bishops, to hang Christ. For as thole Prelates answered Pylate (whē he asked what he had done) if he were not an euill doer, we would not haue brought him vnto thee. As who should say, we are to holy to do any thyng amisse; y mayst beleue vs well inough: yea and his bloude on our heades, sayd they, kill him hardly, we will beare the charge, our soules for thine; we haue also a law by which he ought to dye, for he calleth him selfe Gods sonne. Euen so say our Prelates, he ought to dye by our lawes, he spea- keth agaynst the Church. And your grace is sworn to defend the liberties and ordinaunces of the Church, and to mayntaine our most holy fathers au- thoritie: our soules for yours, ye shall do a meritorious dede therein. Neuer theles as Pylate escaped not the iudge- ment of God, euen so is it to be feared lest our temporall powers shall not. wherfore be learned ye that iudge the earth lest the Lord be angry with you and ye perish from the right way.

We learned ye that iudge the earth.

who slew the Prophetes? who slew Christ? who slew his Apostles? who the martirs and all the righteous that euer were slayne? The kynges and the temporall sword at the request of the false Prophetes. They deserued such murder to do, and to haue their part with y hypocrites, because they would not be learned, and see the truth them selues, wherfore suffered y Prophetes? because they rebuked the hypocrites which beguiled the world, and namely Princes and rulers and taught them to put their trust in thynges of vanitie and not in Gods word. And taught them to do such deedes of mercy as were profitable vnto no man but vnto the false Prophetes them selues onely, making marchandise of Gods word, wherfore slew they Christ: euen for rebuking the hypocrites: because he said, wo be to you Scribes and Phariseis hypocrites, for ye shut vp the kyng- dome of heaue before men Math. xxij. that is, as it is writtē. Luke. xi. ye haue taken away the keye of knowledge. The law of God whiche is the keye wherewith men bynde, and the pro- mises which are the keyes wherewith men loose, haue our hypocrites also taken away. They will suffer no man to know Gods word, but burne it and make heresie of it: yea and because the

who slew the pro- phetes.

Why were the pro- phetes slayne?

What deedes of mercy teach the hypocrites?

Why slew they christ?

The keyes.

Christ is a traitor and a breaker of the kynges peace.

How the hypocrites hynde and lose.

We learned ye that iudge the earth.

For rebuking this was Christ sayne. And for the same cause are we persecuted.

They bee not a little atryde of Purgatory that make perpetualles.

Why it is called Purgatory.

people begyn to smell their falsehode they make it treason to the kyng and breakyng of the kynges peace to haue so much as their Pater noster in English. And in stede of Gods law, they bynde wth their owne law. And in stede of Gods promises they lose & inslyfe wth pardons and ceremonies, which they them selues haue imagined for their owne profite. They preach it were better for thee to eate fleshy on good Friday then to hate thy neighbour: but let any man eate fleshy but on a Saturday or breake any other tradition of theirs, and he shalbe bounde & not losed, till hee haue payd the vtter most farthing, either with shame most vyle, or death most cruell, but hate thy neighbour as much as thou wilt and thou shalt haue no rebuke of them, yea robbe him, murder him, and the come to them and welcome. They haue a sanctuary for thee, to saue thee, yea and a neckkerchie, if thou canst but read a litle Latin, though it be neuer so foryly, so that y^e be ready to receaue y^e bestes mark. They care for no vnderstandyng: it is inough, if thou canst rowle vp a payre of Mattens or an Eucensong and mumble a few ceremonies. And because they be rebuked, this they rage. We learned therefore ye that iudge y^e world lest God be angry with you, and ye perish from the right way.

Wo be to you scribes, and phariseis ypocrites, sayth Christ, Math. xxij. for ye deuoure widowes houses vnder a coulour of long prayer. Our ypocrites robbe not the widowes onely: but Knight, Squire, Lord, Duke, Kyng, and Emperour, and euen the whole world vnder the same couloure: teaching the people to trust in their prayers, and not in Christ, for whose sake God hath forgiuen all the synne of the whole worlde, vnto as many as repēt and beleue. They feare the with purgatory, and promyse to pray perpetually, least the lādes should euer returne home agayne vnto the right heyres. What hast thou bought with robbing thy heyres, or wyth geuing the ypocrites that which thou robbest of other men? Perpetuall prayer? Yea perpetual payne. For they appoint thee no tyme of deliuerance, their prayers are so mighty. The hope for inoney can empty purgatory when he will. It is verely purgatory. For it purgeth and maketh cleane riddaunce: yea it is hel. For it deuouret all thynges. Hys fatherhode sendeth them to heauen with

scala cali: that is, wyth a ladder to scale the walles. For by the doze Christ, wil they not let them come in. That doze haue they stopped by, and that because ye should buye ladders of them. For some they pray dayly which gaue the perpetuities, and yet make Saintes of them, receauing offeringes in their names, and teaching other to pray to them. None of them also which taketh vpon them to saue other wyth their prayers, trusteth to be saued thereby themselves, but hyze other to pray for them.

Moyles taketh recorde of God that he tooke not of any of the people so much as an Ass, neither veyed any of them. Numeri. xvi. Samuell in y^e first booke of kynges the xij. chapter, asked all Israell whether he had taken any mans Dre, or Ass, or had veyed any man, or had taken any gift or rewarde of any man. And all the people testified nay, yet these two both taught the people, and also prayed for them as much as our prelates doe. Peter. j. Peter. v. exhorteth the elders to take the ouersight of Christs flocke, not for silthy lucre: but of a good will euen for loue. Paul. Act. xj. taketh the Priestes or elders to recorde, that he had taught repentaunce and sayth, and all y^e council of God. And yet had desired no mans golde, silver, or vesture: but fedde himselfe with the labour of his handes. And yet these two taught and prayed for the people as much as our prelates doe, wyth whom it goeth after the common saying, no penny, no Pater noster. which prelates yet as they teach not, but beate onely, so wote they not what prayer meaneth.

Wherouer the lawe of loue which Christ left among vs, is to geue and not to receaue. What prayer is it then that thus robbeth all the world contrary to that great commaundement which is the ende of all commaundementes, and in which all other are coureyned. If men should continue to buie prayer foure or fife hundred yeares moe, as they haue done, there would not be a foote of grounde in Christendome, neither any worldly thyng, which they y^e will be called spirituall onely shoulde not possess. And thus all shoulde be called spirituall.

Wo be to you Lawyers, for ye lade men wyth burdes, which they are not able to beare, & ye yours selues touch not the packes wyth one of your fingers sayth Christ Luke. xi. Our Lawyers

Scala Cali. The dooze is stopp by: ye must climb and scale the walles.

Some are prayed for and prayed to also.

The craft that hel = yeth other helpeth not his owne master.

Paper was not sold in the old tyme.

Their prayer breake the great commaundement of God. It is tyme that they were tye by therfor.

The bur-
dens of our
spirituall
lawyers.

pers verely haue laden vs a thousand
tympes more. What spirituall kyned
haue they made in baptime, to let ma-
trimonic, besides that they haue added
certaine degrees vnto the law naturall
for the same purpose. What an vnbear-
able burthen of chastitie do they vio-
lently thrust on other mens backes, and
how easely beare they it themselves?
How soze a burden? How cruell a hāg-
man? How greuous a torment? yea &
how paynfull an hell is this care con-
fession vnto mens consciences. For the
people are brought in beliefe, that with-
out that they can not be saued. In so
much that some faste certayne dayes in
the yeare, and pray certayne superstiti-
ous prayers all their lyues longe, that
they may not die without confession.
In perill of death, if the Priest be not
by, the shippenen stryue themselves
vnto the Mast. If any be present, they
runne then euery mā into his care, but
to gods promises spe they not: for they
know them not. If any man haue a
deathes wounde, he cryeth immediatly
for a Priest. If a man die without Christ
many take it for a signe of damnation.
Many by reason of that false beliefe die
in desperation. Many for shame keepe
backe of their confession xx. xxx. yeares,
and thinke all the while that they be
damned. I knew a poore woman with
childe which longed, and being ouer-
comen of her passion, eate fleshe on a
Friday, which thing she durst not con-
fesse in the space of xviij. yeares, and
thought all that while that she had ben
damned, and yet sinned she not at all.
Is not this a soze burden that so wey-
eth downe the soule vnto the bottome
of hell? What shoulde I say? A great
booke were not sufficient to rehearse y
snares which they haue layde to robbe
men both of their goodes, and also of
the trust which they shoulde haue in
Bods worde.

Pages of
babes to
be knowen
by.

The Scribes and Phariseis do all
their workes to be sene of men. They
set abroade their phylacteries, & make
long borders on their garments, and
loue to sit vppermost at feastes, and to
haue the chiefe seates in the synagoges,
that, is in the congregations or coun-
cels, and to be called Rabby, that is to
saye maisters sayth Christ. Math. xxij.
Beholde the decdes of our spiritualtie,
and how many thousand fashions are
among them to be knowen by: which
as none is like an other, so loueth none
an other. For euery one of them sup-
poseth that all other polle to fast and

make to many captiues: yet to resiste
Christ, are they all agreed least they
shoulde be all compeld to deliuer vp
their prisoners to hym. Beholde the
monsters how they are disguised, with
miters, crosses, and hatts, with cro-
ses, pillers, and pollaces, and wyth
the crownes. What names haue they?
my Lord Prior, my Lord Abbot, my
Lord Bishop, my Lord Archbishop,
Cardinall and Legate: if it please your
fatherhood, if it please your Lordship, if
it please your grace, if it please your
holines, and innumerable such like.
Beholde how they are esteemed, and
how hie they be crept vp aboute all, not
into worldly seates onely; but into the
seate of God, the hartes of men, where
they sit aboute God himselfe. For both
they & whatsoeuer they make of their
owne heades is more feared and dread
then God and his commaundements.
In them and their deseruings put we
more trust, then in Christ and hys me-
rites. So their promises geue us more
sayth, then to the promises which God
hath swozen in Christs blood.

The hypocrites say vnto the kings
and Lordes, these heretickes would
haue vs downe first, and then you, to
make of all cōmon. Nay ye hypocrites
and right heretickes approued by o-
pen Scripture, the kings and Lordes
are downe already, & that so low that
they can not go lower. Ye treade them
vnder your feete, and lead the captiue
and haue made them your bonde ser-
uaunts to waite on your filthy lustes,
and to auenge your malice on euery
man, contrary vnto the right of Bods
word. Ye haue not onely robbed them
of their lād, authoritie honour and due
obediēce, which ye owe vnto them, but
also of their wirtes, so that they are not
without vnderstādyng in Bods word
onely; but euē in worldly matters that
pertaine vnto their offices, they are
more then childzen. Ye beare them in
hand what ye will, and haue brought
them euē in case like vnto them which
when they daunce naked in nettes, be-
leue they are inuisible. We would haue
them vp agayne, and restored vnto the
rowme and authoritie which B D D
hath geuen them, and whercof ye haue
robbed them. And your inward false-
hode we do but vtter onely with the
light of Bods word, that your hypo-
cricie might be sene. We learned ther-
fore ye that iudge the world, lest God
be angry with you, and ye perish from
the right way.

Glorious
names.

How are
they este-
med?

Kinges are
down: they
can not go
lower.

Wo be to you Scribes and Phariseis, hypocrites. For ye make cleane y^e utter side of the cuppe and of the platter, but within they are full of hybry & excesse, saith Christ. Mat. xxij. Is that which our hypocrites eat and drinke and all their riotous excesse any other thyng saue robbery, & that which they haue falsly gotten with their lying doctrine? Be learned therefore ye that iudge the world, and compell them to make restitution agayne.

Ye blinde guides sayth Christ, ye strayne out a gnat & swallow a canell. Mat. xxij. do not our blinde guides also stonble at a straw, and lepe ouer a blocke, makyng narrow consciences at crilles, and at matters of weight none at all? If any of them happen to swallow hys spittle or any of the water wherewith he washeth his mouth, ere he goe to Masse: or touch the Sacrament with his nose, or if the Masse for get to breath on him, or happen to handle it with any of his fingers whiche are not aunoynted, or say *Alleluia* in stede of *Laus tibi Domine*, or *Ite Missa est* in stede of *Benedicamus Domino*, or poure to much wine in the chalice, or read the Gospell without light, or make not his crosses a right, how trembleth he? how feareth he? what an horrible sinne is committed? I cry God mercy, sayth he, and you my Ghostly father. But to hold an whore or an other mans wife, to be a benefice, to set one Realme at variance with an other, and to cause xx. thousand men to dye on a day is but a trifle and a pastime with them.

The Iewes boasteth them selues of Abraham. And Christ sayd vnto them, John. viij. If ye were Abrahams children, ye would do the deedes of Abraham. Our hypocrites boast them selues of the authoritie of Peter, and of Paul & the other Apostles, cleane contrary vnto the deedes and doctrine of Peter, Paul and of all the other Apostles. Which both obeyed all worldly authoritie and power, vsurpyng none to them selues, and taught all other to feare the kynges and rulers, and to obey them in all things not contrary to the commaundement of God, and not to resiste them, though they tooke away life and goodes wrongfully, but patiently to abyde Gods vengeance. This did our spiritualtie neuer yet, nor taught it. They taught not to feare God in his commaundementes, but to feare them in their traditions. In so much that the euill people which feare

not to resist a good kyng and to rise against him, dare not lay handes on one of them, neither for defilyng of wise daughter or very mother. When all men lose lyfe & landes, they remaine alwayes sure and in safetic, and euer wyne somewhat. For who soeuer conquereth other mens landes vnrighfully, euer geueth the part with them. To them is all thyng lawfull. In all Councels and Parlamentes are they the chief. Without them may no kyng be crownded, neither vntill he be sworne to their liberties. All secretes know they, euen the very thoughtes of mens hartes. By them all thynges are ministered. No kyng nor Realme may thorough their fallchode liue in peace. To beleue they teach not in Christ, but in them and their disguised hypocritic. And of them compell they all men to buy redemptio & forgeuenes of sinnes. The peoples sinne they eate & thereof waye fat. The more wicked the people are, the more prosperous is their common wealth. If kinges and great men do amisse, they must builde Abbayes & Colledges, meane men builde chauntries, poore finde tretals and brotherhodes and beggyng Friers. Theire owne heyses do men disherite to endore them. All kynges are compelled to submitte them selues to them. Read the story of kyng John, and of other kynges. They will haue their causes auenged, though whole Realmes should therefore perishe. Take from them their desguising, so are they not spiritual. Compare that they haue taught vs vnto the Scripture, so are we without sayth.

Christ sayth John. v. Chapter: how can ye beleue which receaue glory one of an other. If they that seke to be glorious, can haue no sayth, then are our Prelates saythlesse verely. And John. vij. he sayth: he that speaketh of hym selfe, seeketh his owne glory. If to seke glorie and honour be a sure token, that a man speaketh of his owne selfe, and doth his owne message & not his masters, then is the doctrine of our Prelates of them selues, and not of God. Be learned therefore ye that iudge the earth, lest God be angry with you and ye perish from the right way.

Be learned lest the hypocrites bring the wrath of God vpon your heabes, & compell you to shed innocent blood: as they haue compelled your predecessors to slay the Prophetes, to kill Christ & his Apostles and all the righ-

They wyne somewhat alwayes.

They that seke honoz have no sayth, nei ther can they do Gods mes sage.

We leas o ned.

Our hypo- crites lyue by thest.

Conscience that are so narrow about traditons, haue wyde mouthes about gods commaundes.

As the Iewes are the contrary of Abrahams: so are the Bishops the successours of the Apostles.

The spiri- tualty haue taught so feare their tradition.

Gods
wordought
all men to
know.

They do
all secretly.

Gods
wordought
to iudge.

The right
way to vn-
derstand the
Scripture.

The kings
have a
iudge be-
fore whom
my soule
for yours
helpeth
not.

regius y sence were slayne. Gods word
pertaineth vnto all men: as it pertai-
neth vnto all seruants to know their
masters will and pleasure: and to all
subiectes to know the lawes of theyr
Prince. Let not the hypocrites do all
thing secretly. What reason is it that
myne enemy should put me in prison
at his pleasure and their diet me, and
handle me, as he listeth, and iudge me
him selfe and that secretly, and con-
demne me by a law of his owne ma-
kyng, and then deliuer me to Pylate to
murther me? Let Gods word try eu-
ery mans doctrine, and whom so euer
Gods word proueth vncleane let him
be taken for a leper. One Scripture
will helpe to declare an other. And the
circumstances, that is to say, the places
that go before and after, wil geue light
vnto the middle text. And the open and
manifest Scriptures will euer im-
proue the false and wrong exposition
of the darker sentences. Let the tem-
porall power to whō God hath geuen
the sword to take vengeance, looke
or euer that they leape, & see what they
do. Let the causes be disputed before
them, and let him that is accused haue
roome to answer for him selfe. The
powers to whom God hath commit-
ted the sword shall geue countes for
every droppe of blood that is shed on
the earth. Then shall their ignorance
not excuse them, nor the saying of the
hypocrites helpe them, my soule for
yours, your grace shall do a meritori-
ous dedde, your grace ought not to
heare them, it is an old heresy con-
demned by the Church. The king ought to
looke in the Scripture, and see whe-
ther it were truly condemned or no, if
he will punish it. If the king or his of-
ficer for him, will slay me, lo ought the
kyng or his officer to iudge me. The
kyng can not, but vnto his damnatio,
lend his sword to kill whom he iud-
geth not by his owne lawes. Let hym
that is accused stand on the one syde
and the accuser on the other syde, and
let the kynges iudge sit and iudge the
cause, if the kyng will kill and not be a
murtherer before God.

Preach
what thou
wilt but
rebuke not
hypocrite.

Hereof may ye see, not onely that
our persecution is for the same cause
that Christes was, and that we say no-
thing that Christ sayde not: but also
that all persecution is onely for rebu-
king of hypocrisie, that is to say, of mā's
righteousnes, and of holy deddes which
man hath imagined to please God, &
to be saued by, without Gods worde,

and beside the testamēt that God hath
made in Christ. If Christ had not re-
buked y Phariseis because they taught
the people to beleue in their traditions
and holynes, and in offeringes that
came to their auantage, and that they
taught the widowes and the that had
their frendes dead, to beleue in their
prayers, & that through their prayers
the dead should be saued, and throught
that meanes robbed them both of their
goodes, and also of the testamēt and
promises that God had made, to all
that repented, in Christ to come, he
might haue bene vncrucified vnto this
day.

If Saint Paule also had not pre-
ached against circumcision, that is iusti-
fied not: and that vowes, offeringes,
and ceremonies iustified not: and that
righteousnes and forgeuenes of sinnes
came not by any deseruing of our
deddes, but by faith or beleuing y pro-
mises of God, and by the deseruing &
merites of Christ onely, he myght haue
liued vnto this houre. Likewise if we
preached not against pride, couetous-
nes, lechery, extortion, viury, symo-
ny, and against the euill lyuing both of
the spiritualtie as well of the tempora-
litie, and against inclosings of parkes,
reising of tent and fines, and of the car-
rying out of wolle out of the realme,
we might endure long enough. But
touch the scabbe of hypocrisie or pop-
holynes, and goe about to vtter their
false doctrine wherewith they reigne
as Gods in the hart and consciences of
men, and robbe them not of landes,
goodes, and authoritie onely, but also
of the testamēt of God, and saluation
that is in Christ: then helpeth thee nei-
ther Gods worde, nor yet if thou did-
st miracles, but that thou art not
an heretike onely, and hast the deuill
within thee, but also a breaker of the
kinges peace, and a traytor. But let
vs recurne vnto our lying signes &
gayne.

What signifieth that the Prelates **The Pre-**
are so bloody, and cloched in red? **lates are**
that they be ready euery houre to suf- **clothed in**
fer martyrdom for the testimony of **red.**
Gods worde. Is that also not a false
signe? when no man dare for them
once open his mouth to aske a question
of Gods worde, because they are rea-
dy to burne him.

what signifieth the pollaxes that **Pollaxes.**
are borne before hye Legates **A Latere:**
what so euer false signe they make of
them, I care not: but of this I am sure,
that

that as the olde hypocrites when they had slayne Christ, set pollares to keepe him in his sepulchre that he should not rise againe: eue so haue our hypocrites buried the testament that God made vnto vs in Christes blood, and to keepe it downe, that it rise not againe, is all their studie: wherof these pollares are the very signe.

Is not that sheperdes hoke the Bishops crose a false signe? Is not that white rochet that the Bishops and Chanons weare so like a Runic, and so effeminatly, a false signe? what other thinges are their sandals, gloues, myrces, & all the whole pompe of their disguising, then false signes in which Iaule prophesied that they shoulde come? And as Christ warned vs to beware of wolues in lambes skinnes, & had vs looke rather vnto their frutes and deddes, then to wonder at theyr disguisinges. Runic throughout all our holy religions, and thou shalt finde them likewise all clothed in falshood.

¶ Of the sacramentes.

As much as we be come to signes, we wil speake a word or two of the signes which God hath ordeined, that is to say, of the sacramentes which Christ left amongst vs for our comfort, that we may walke in light and in truth, & in feling of the power of God. For he that walketh in y day, stumbleth not, when contrariwise he that walketh in the night stumbleth. Job. xi. And they that walke in darknes wote not whether they goe. Job. xi.

This worde sacrament is as much to say as an holy signe, and representeth alway some promise of God. As in the olde Testament God ordeined that the raynebowe should represent and signifie vnto all men an oth that God sware to Noe, & to all men after hym, that he woulde no more drowne the worlde thozough water.

¶ The sacrament of the body and blood of Christ.

So the Sacrament of the body and bloude of Christ, hath a promise annexed, which the Priest should declare in the Englishe tongue. This is my body that is broken for you. This is my blood that is shed for many vnto the forgiveness of sinnes. This do in remembrance of me sayth Christ, Luk. 22.

And 1. Cor. 11. If when thou seekest the Sacramēt, or eatest his body, or drinkest his blood, thou haue thys promise fast in thine hart (that his body was slayne, and his blood shed for thy sins) and beleuest it, so art thou saued and iustified thereby. If not, so helpeth it thee not, though thou hearest a thousand masses in a day, or though thou doest nothing els all thy life long then eate his body or drinke his bloude: no more the it should helpe thee in a dead thyrt, to beholde a bushie at a tauerne doze, if thou knewest not thereby that there were wine within to be solde.

The promise which the Sacrament presenteth, iustifieth only.

¶ Baptisme.

Baptisme hath also his worde and promise, which the Priest ought to teach the people, and Christen them in the Englishe tongue, and not to play y popengay with Credo say ye, Sole say ye, and Baptisum say ye, for there ought to be no mumming in such a matter. The Priest before he baptiseth, asketh saying: beleuest thou in God the father almighty, and in his sonne Iesus Christ, and in the holy ghost, and that the congregation of Christ is holy? And they say, yea. Then the Priest vpon thys sayth baptiseth the childe in y name of the father, and of y sonne, and of the holy ghost, for the forgiveness of sinnes, as Peter saith, Act. 8.

The washing without the worde helpeth not: but through the worde it purifieth and clenseth vs. As thou readeest Ephe. 5. How Christ clenseth the congregation in the fountayne of water through the worde. The word is the promise that God hath made. Now as a preacher, in preaching the worde of God saneth the hearers that beleue, so doth the washing, in that it preacheth and representeth vnto vs the promise that God hath made vnto vs in Christ. The washing preacheth vnto vs, that we are clesed with Christes bloodshedding, which was an offering and a satisfaction for the sinne of all that repent and beleue, consenting and submitting themselves vnto the will of God. The plauging into the water signifieth that we die, and are buried with Christ, as concerning the olde life of sinne which is Adam. And the pulling out againe, signifieth that we rise againe with Christ in a newe life full of the holy ghost, which shall teach vs & guide vs, & worke the will of God in vs, as thou seeest, Rom. 8.

How the sacramentes iustifie.

Judge the tree by his fruite, and not by his leaues.

Sacramentes are signes of Gods promises.

Of wedlocke.

Matrimony is not ordained to signifie any promise.

Matrimony or wedlocke is a state or a degree ordeined of God, and an office wherein the husband serueth the wife, and the wife the husband. It was ordeined for a remedy and to create the worlde, and for the man to helpe the woman, and the woman the man with all loue and kyndnes, and not to signifie any promise that euer I heard or redde of in y^e scripture. Therfore ought it not to be called a Sacrament. It hath a promise that we sinne not in that state, if a man receaue hys wife as a gift geuen to him of God, & the wife her husband likewise: as all maner meates and drinckes haue a promise that we sinne not, if we vse them meaurably with thankes geuing. If they call matrimony a Sacrament because the scripture vseth the similitude of matrimonie, to expresse the mariage or wedlocke that is betwene vs and Christ. (For as a woman though she be neuer so poore, yet when she is married, is as rich as her husband: euen so we whē we repene and belcue the promises of God in Christ, though we be neuer so poore sinners, yet are as rich as Christ, all his merits are ours with all that he hath). If for that cause they call it a sacrament: so will I muste de seede, leuen, a net, keyes, bread, water, and a thousand other things which Christ and the Prophetes, and all the scripture vse, to expresse the kingdome of heauen and Gods worde wythall. They prayse wedlocke wyth their mouth, and say it is an holy thyng, as it is verely: but had leuer be sanctified wyth an whore, then to come wythin the sanctuary.

If wedlocke be holy, why had they leuer haue to hoies the witness?

¶ Of order.

Subdeacon, Deaco, Priest, Bysshop, Cardinal, Patriarch and Pope, be names of offices and seruiue, or should be, and not Sacraments. There is no promise coupled therwiche. If they minister their offices truly, it is a signe that Christes spirite is in them, if not, that the deuill is in them. Are these all Sacramentes, or which one of them? Or what thyng in them is that holy signe or Sacrament? The chaunging or the annoyning? What also is the promise that is signified thereby? But what word printeth in them that character: that spirituall seale? Dyeainers and naturall beastes without the seale of the spirite of God: but sealed with

Character.

the marke of the beast and with cancelled consciences.

There is a word called in Latine *Sacerdos*, in Greeke *Hiercus*, in Hebrue *Coban*, that is, a Minister an officer, a sacrificer or a Priest, as Aaron was a Priest and sacrificed for the people and was a mediator betwene God & them. And in the English should it haue had some other name then Priest: But Antichrist hath decaued vs with vnknewen and straunge termes, to bring vs into confusion and superstitious blyndnes. Of that maner is Christ a Priest for euer, and all we Priests thorough hym and neede no more of any such Priest on earth to be a meane for vs vnto god. For Christ hath brought vs all into the inner temple within the vayne or forhanging, and vnto the mercy stooke of God. And hath coupled vs vnto God, where we offer euery man for himselfe y^e desires & petitions of his hart, & sacrifice and kil the lustes & appetus of his fleshy wth prayer, fasting, & all maner godly liuing.

An other worde is there in Greeke called *Presbiter*, in latin, *Senior*, in englishe an elder, and is nothing but an officer to teach, and not to be a mediator betwene God and vs. This needeth no annoyning of man. They of y^e olde testament were annoyned with oyle, to signifie the annoyning of Christ and of vs thorough Christ wth the holy ghost. This wife is no man Priest but he that is cholen, saue as in time of necessitie euery parson Christeneth, so may euery man teach his wife & household, and the wife her children. So in time of neede if I see my brother sinne, I may betwene hym and me rebuke him, and damne hys deede by the lawe of God. And may also comfort them that are in dispayre with the promises of God, and saue them if they beleue.

Presbiter.

Priests now ought not to be annoyned wth oyle.

By a Priest then in the new testament vnderstand nothing but an elder to teach the younger, and to bring the vnto the full knowledge and vnderstanding of Christ and to minister the Sacramentes which Christ ordeyned, which is also nothyng but to preach Christes promises. And by them that geue all their studie to quench the light of truth, and to holde the people in darcknes, vnderstand the disciples of Sathan and messengers of Antichrist, what soeuer names they haue, or what soeuer they call themselves. And as concerning that our spiritualtie (as they will be called) make themselves holier

The office of a Priest.

They will be holier, but their dedes be not holy at all.

holier then the lay people, and take so great landes and goodes to pray for them, and promise them pardons and forgiveness of sinnes, or absolution, without preachyng of Christes promises, is falschode and the woorkyng of Antichrist: and (as I haue sayd) the rauenyng of those volues which Paul (Act. xx.) prophesied, should come after hys departyng not sparyng the flocke. Their doctrine is that marchandise wherof Peter speaketh sayyng: through couctousnes shall they with sayned wordes make marchandise of you. ij. Pet. ij. And their reasons wherewith they proue their doctrine are (as sayth Paul. i. Timo. vj. Superfluous disputynges, arguynges or brawlyngs of anē with corrupt mindes and destitute of truth, whiche thinke that lucre is godlynes. But Christ sayth. Math. vij. by their frutes shall thou know them, that is by their filthy couctousnes and shamelesse ambition and drunken desire of honor, contrary vnto the example & doctrine of Christ and of his Apostles. Christ sayd to Peter, the last Chapter of Iohn. Feed my sheepe, and not here thy flocke. And Pet. sayth. i. Pet. v. Not being Lordes ouer the Iaridyes: but these here, and are become Lordes. Paul sayth. ij. Cor. ij. Not that we be Lordes ouer your faith: but these will be Lordes & compel vs to beleue what soeuer they lust, without any witnes of Scripture, yea cleane contrary to the Scripture, whē the opē text rebuketh it. Paul sayth, it is better to geue, thē to receaue. Act. xx. But these do nothyng in the world but lay snares to katch and receaue what so euer cometh, as it were the gapyng mouth of hell. And. ij. Cor. xij. I seeke not yours but you: but these seeke not you to Christ, but yours to thē selues, and therfore lest their dedes should be rebuked will not come at the light.

Neuerthelesse the truth is, that we are all equally beloued in Christ, and God hath sworne to all indifferently. According therfore as every man beleueth Gods promises, longeth for thē, and is diligent to pray vnto GOD to fulfill them, so is his prayer heard, and as good is the prayer of a cobler, as of a Cardinall: and of a bocher, as of a Bishop: & the blessing of a baker that knoweth the truth, is as good as the blessing of our most holy father the Pope. And by blessing vnderstand not the wagging of the popes or Bishops hand ouer thynne head, but prayer, as

when we say, God make thee a good man, Christ put his spirite in thee, or geue thee grace and power to walke in the truth, & to folow hys comaundements &c. As Rebeccas frenedes blessed her whē she departed, Gene. xxiii. sayyng. Thou art our syster: grow vnto thousand thousandes, and thy seede possesse the gates of their enemies. And as Isaac blessed Iacob Gene. xxvij. sayyng. God geue thee of the dew of heauen, and of the fatnes of the earth, a boundaunce of corne, wyne and oyle &c. And Gene. xxviii. Almighty God blesse thee and make thee grow, and multiply thee, that thou mayst be a great multitude of people, and geue to thee and to thy seede after thee the blessings of Abraham, that thou mayst possesse the land wherin thou art a stranger which he promised to thy graundfather and such lyke.

Last of all one singular doute they haue: what maketh the Priest, the anoynting or puttyng on of the handes or what other ceremonie or what wordes. About which they brawle and scolde one ready to teare out an others throte. One sayth this, & an other that, but they cā not agree. Neither cā any of them make so strong a reason which an other can not improue. For they are all out of the way, and without the spirite of God to iudge spirituall things. Howbeit to this I asistwere, that whē Christ called. xij. vp into the mositame and chose them, then inunediatly without any anoynting or ceremonie were they his Apostles, that is to witte, ministers chosen to be sent to preach his Testament, vnto all the whole world. And after the resurrection whē he had opened their wittes, and geuen them knowledge to vnderstand the secretes of hys Testament, & how to bynde & loofe, and what he would haue thē to do in all thynge, then he sent them forth with a commaundemēt to preach and bynde the vnbelyuyng that continue in sinne, and to loofe the beleuyng that repent. And that commaundemēt or charge made thē Bishops, priestes, Popes and all thynge. If they say that Christ made the priestes at his Maundy or last Supper when he sayd, do this in the remembraunce of me. I answer, though the Apostles will not then what hee ment, yet I will not strue nor say that agaynst. Neuer the latter the commaundemēt and the charge which he gaue them made thē Priestes.

The commaundemēt maketh Priestes.

What blessing meaneth.

And Actes the first, when Mathias was choise by lotte, it is not to be doubted but that the Apostles, after their common maner, prayed for him that God would geue him grace to minister his office truly, and put their handes on him, and exhorted him and gaue him charge to be diligent & faithfull, and then was he as great as the best. And Actes. vi. when the Disciples that belued had chosen. vi. Deacons to minister to the widdowes, the Apostles prayed and put their handes on them, and admitted them without more adde. Their putting on of hands was not after the maner of the dome blessing of our holy byshops with two fingers: but they spake vnto them, and toide them their durie and gaue them a charge and warned them to be saythfull in the Lordes buines: as we chuse temporail officers and read their durie to them, and they promise to be saythfull ministers, and then are admitted. Neither is there any other maner of ceremonie at all required in making of our spirituall officers, then to chuse an able person, and the to rehearce him his durie and geue him his charge and so to put him in his rowme. And as for that other solemne doubt, as they call it whether Iudas was a Priest or no, I care not what he then was: but of this I am sure, that he is now not onely Priest, but also Byshop, Cardinall and Pope.

¶ Of Penauance.

Penauance is a word of their owne forging to disceauc vs with all, as many other are. In the Scripture we finde *penitentia* repentance. *Agite penitentiam*, do repent: *Panitent vos*, let it repent you. *Metanoje* in Greeke, to thinke ye, or let it forthinke you. Of repentance they haue made penauance, to blinde the people and to make them thinke that they must take payne and do some holy dedes to make satisfaction for their sinnes, namely such as they enioyne them. As thou mayst see in the Cronicles, when great kynges and tyrantes (which with violence of sword conquered other kynges landes and slew all that came to hand) came to them selues, and had conscience of their wicked dedes, then the Byshops coupled them, not to Christ: but vnto the Pope, and preached the Pope vnto them, and made them to submit their selues and also their realmes vnto the

holy father the Pope, and to take penauance, as they call it, that is to say, such inuincions as the Pope and Bishops would commaund them to do, to build Abbays, to endote them with liuelode, to be prayed for for ever: and to geue them exemptions and priuilege and licence to do what the lust vntillished.

Repentance goeth before faith and prepareth the way to Christ, and to the promises. For Christ, cometh not, but vnto them that see their sinnes in the law and repent. Repentance that is to say, this moornyng and sorrow of the hart lasteth all our liues long. For we finde our selues all our liues long to be weake for Gods law, and therefore sorrow & moyne longyng for strength. Repentance is no Sacrament: as faith, hope, loue, and knowledge of a mans sinnes are not to be called Sacramentes. For they are spirituall and inuisible. Now must a Sacrament be an outward signe that may be seene to signifie, to represent, and to put a man in remembrance of some spirituall promise which can not be seene but by faith onely. Repentance and all the good dedes which accompanie repentance to slay the lustes of the flesh are signified by Baptisme. For Paule sayth *Roma. vi.* (as it is aboue rehearced.) Remember ye not (saith he) that all we which are baptised in the name of Christ Iesus, are baptised to dye with him: we are buryed with him in Baptisme for to dye, that is, to kil the lustes and the rebellion which remaineth in the flesh. And after that he sayth, ye are dead as concerning sinne but lyue vnto God, through Iesus Christ our Lord. If thou looke on the profession of our harts, and on the spirit and forgeuenes which we haue receaued through Christes merites, we are full dead: but if thou looke on the rebellion of the flesh we do but begyn to dye and to be baptised, that is, to dye and quench the lustes, and are full baptised at the last minute of death. And as concerning the workyng of the spirit we begyn to lyue, & grow euery day more and more both in knowledge and also in Godly luyng, accordyng as the lustes abate. As a child receaueth y full soule at the first day, yet groweth daily in the operations & workes thereof.

¶ Of Confession.

Confession is diuers? One soloweth true sayth insparably. And is the son-

Putting
on of hands.

what Iudas
is
now.

A point of
practice.

Repente
launce.

Repente
taunce is
signified by
Baptisme.

One confession is to knowledge wherethin thou puttest thy trust.

confessing and knowledging with the mouth, wherethin we put our trust and confidence. As when we say our Credo: confessing that we trust in God the father almighty, and in his truth & promises: & in his sonne Iesus our Lord, and in his merites and deseruings: & in the holy Ghost, and in his power, assistance and guiding. This confession is necessary vnto all men that wyll be saued. For Christ saith Mathew. x. he that denyeth me before men, hym will I deny before my father that is in heauen. And of this confession sayth the holy Apostle Paule in the x. chapter. The beliefe of the hart iustificeth: and to knowledge wyth the mouth maketh a man safe. This is a wonderfull text for our Philosophers or rather sophisters, our worldly wyse enemies to the wisdom of God, our deepe & profounde welles wythout water, our cloudes wythout moysture of rayne, that is to say, naturall soules without the spirite of God, and feeling of godly thynghes. To iustifie and to make safe are both one thing. And to confesse with the mouth is a good worke, and the frute of a true sayth, as all other workes are.

If thou repent and beleue the promises, then Gods truth iustificeth thee, that is, forgiveth thee thy sinnes, and scaleth thee with hys holy spirite, and maketh thee heyre of euerlastyng lyfe through Christes deseruings. Now if thou haue true sayth, so seeest thou the exceeding and infinite loue and mercy which God hath shewed thee freely in Christ: then must thou needes loue agayne: and loue can not but compell thee to worke, and boldly to confesse & knowledge thy Lord Christ, and the trust which thou hast in his word. And this knowledge maketh thee safe, that is declareth that thou art safe already, certifieth thine hart, and maketh thee feele that thy sayth is right, and that Gods spirite is in thee, as all other good workes doe. For if when it cometh vnto the point, thou hast no lust to worke, nor power to confesse, how couldest thou presume to thinke that Gods spirite were in thee?

An other confession is there which goeth before faith, and accompanieth repentance. For who so euer repenteth doth knowledg his sinnes in his hart. And who soeuer doth knowledg his sinnes, receaueth forgiveness (as sayth Iohn in the first of his first Epistle.) If we knowledg our sinnes he

is saythfull and iust to forgie vs our sinnes, and to cleane vs from all vnrightheadnes, that is, because he hath promised, he must for his truthe sake doe it. This confession is necessary all our liues long, as is repentance. And as thou vnderstandest of repentance, so vnderstand of this confession, for it is likewise included in the sacrament of Baptisme. For we alwayes repent and alwayes knowledg or confesse our sinnes vnto God, and yet dispayre not: but remember that we are washed in in Christes blood, which thing our baptisme doth represent, and signifie vnto vs.

Shift in the eare is verely a worke of Sathan, and that the falliest that euer was wrought, and that most hath deuoured the sayth. It began among the Greekes, and was not as it is now, to recke all a mans sinnes in the priestes care: but to aske counsell of such doubtles as men had, as thou mayst see in S. Hierome, and in other authours. Neither went they to priestes onely which were very fewe at that tyme, no moe then preached the worde of God, for this so great vantage in so many matters sayng, was not yet founde: but went indifferently, where they saw a good and a learned man. And for be-
cause of a litle knaury which a Deach at Constantinople plaide thorough confession with one of the chiefe wiues of the citie, it was layde downe agayne. But we Antichristes possession, the more knaury we see growe thereby dayly, the more we stablize it. A christen man is a spirituall thing, and hath Gods word in his hart, and gods spirite to certifie him of all thing. He is not bound to come to any care. And as for the reasons which they make are but persuasions of mans wisdom. First as pertainyng vnto the keyes & maner of bynding and loosing is enough aboue rehearsed, & in other places. Thou maist also see how the Apostles vsed them in the Actes, and in Pauls Epistles, how at the preaching of sayth the spirite came, and certified their harts that they were iustified thorough beleuyng the promises.

When a man feeleth that his hart consenteth vnto the law of God, and feeleth hymselfe meeke, patient, courteous and mercifull to hys neighbour, altered and fashioned like vnto Christ, why shoulde he doubt but that God hath forgiven him and chosen him and put his spirite in hym, though he ne-

Shift.

Shift was put downe for knaury among the Greekes: But is established there by among vs.

How a man shall know that hys sinnes are forgiven.

If when tyrannies oppose thee thou haue power to confesse then art thou sure that thou art safe.

In other confession is to knowledg thy sinnes in thine hart vnto God.

uer crome hys sinne into the priesies care?

Blind reason is their guide and not Gods spirit.

One blynde reason haue they saying. How shall the priest vnblynde, loose and forgeue the sinne which he knoweth not? How did the Apostles? The Scripture forsake they and runne vnto their blinde reasons, and draw the Scripture vnto a carnall purpose. When I haue tolde thee in thyn eare all that I haue done my life long, in order and with all circumstances after the shamefullest manner, what caſt thou doe more then preach me the promises, saying: if thou repent & beleue, Gods truth shall saue thee for Christes sake? Thou feest not myne hart, thou knowest not whether I repent or no, neither whether I consent to the law, that it is holy, righteous, and good. Moreouer whether I beleue the promises or no, is also vnknewen to thee. If thou preach the law and the promises, (as the Apostles did) so should they that God hath chosen repent and beleue and be saued: euen now as well as then. How be it Antichrist must know all secretes to stablish his kingdom, & to worke his miseries withall.

Learn to know them for they are verely lepers in they hartes.

They byng also for them the storie of the x. lepers, whiche is written in the .xviij. Chapter of Luke. Here marke their falsehoode, and learne to knowe them for euer. The fourtene Sunday after the feast of the Trinitie, the begynnyng of the viij. lesson is the sayd Gospell and the viij. & the ix. lessons with the rest of the seuenth is the exposition of Bede vpon the sayd Gospell. where, saith Bede, of all that Christ heales, of what so euer discaſe it were, he sent none vnto the priesies, but the lepers. And by the lepers enterpreteth the folowers of false doctrine onely, which the spirituall officers, and the learned men of the congregation ought to examine, and rebuke their learning with Gods word, and to warne the congregation to beware of them. which, if they were afterward heales by the grace of Christ, ought to come before the congregation, and there openly confesse theyr true sayth.

But all other vices (saith he) doth God heale within in the conscience.

Though they this wise reade at matens, yet at hie masse, if they haue any sermon at all, they lie cleane contrary vnto this open truth. Neither are they ashamed at all. For why they walke altogether in darcknes,

¶ Of Contrition.

Contrition and repentaunce are both one and nothyng els but a sorowful & a mournyng hart. And because that God hath promised mercy vnto a contrite hart, that is, to a sorowfull and repentnyng hart, they to beguile Gods word and to stablish their wicked tradition, haue sayned that new word attrition saying: thou canst not know whether thy sorowe or repentaunce be contrition or attrition, except thou be shreuen. When thou art shreuen, the it is true contritio. Oh fory Pharisey, that is thy leuen, of which Christ so diligently bad vs beware. Mat. vi. And the very prophesie of Peter thorough couetousnes with sayned wordes shall they make marchandise of you. ij. Pet. ij. with such gloses corrupt they Gods word, to sit in the consciences of people, to lead them captiue, and to make a praye of the: byng and sellng their sinnes, to satisfy their insatiable couetousnes. Neuerthelesse the truth is, when any man hath trespassed agaynst God. If he repēt and knowledge his trespass, God promisseth him forgesnesse without care Christ.

It is of the leuen of the phariseis.

If he that hath offended his neighbour repente and knowledge his fault askyng forgesnesse, if his neighbour forgeue him, God forgeueth him also, by his holy promise. Mat. xviij. Likewise if he that sinneth openly, when he is openly rebuked, repent and tunc, then if the congregation forgeue hym God forgeueth him. And so forth who soeuer repenteth and when he is rebuked knowledgeth his fault is forgeue.

He also that doubteth or hath hys consciences tangled, ought to open his minde vnto some saythfull brother that is learned, and he shall geue hym saythful counsell to helpe him withall.

To whom a man trespasseth, vnto him he ought to confesse. But to confesse my selfe vnto thee O Antichrist, whom I haue not offended, am I not bounde.

whom a man offendeth to him must hee confesse.

They of the old law had no confession in the care. Neither the Apostles nor they that folowed many hundred yeares after knewe of any such whisperryng. wherby then was their attritio turned vnto contrition? yea why are we whiche Christ came to loose, more bounde the the Iewes. Yea and why are we more bounde without Scripture? For Christ came not to make vs more bounde, but to loose vs and to make a

thou=

thousand thynges no synne which be-
foze were synne, and are now become
synne agayne. He left none other law
with vs, but the law of loue. He loo-
sed vs not fro Moyses to bynde vs vn-
to Antichristes care. God had not ryed
Christ vnto Antichristes care, neither
hath poured all his mercy in thether;
for it hath no recorde in the old Testa-
ment, that Antichristes care should be
Propiciatorium, that is to witte, Gods
mercy stole, and that God should crepe
into so narrow a hole, so that hee could
no where els be founde. Neither dyd
God write his lawes neither yet hys
holy promises in Antichristes care; but
hath graued them with his holy spirite
in the hartes of them that beleue, that
they might haue them alwayes ready
at hand to be saued thereby.

It hath no
recorde in
in y^e Scrip-
ture that
God shuld
crepe in, &
hpe him
selfe in An-
tichristes
care.

¶ Satisfaction.

As pertainyng vnto satisfactio, this
wonderstand, that he that loueth
God hath a commaundement (as S.
John sayth in the fourth Chap. of his
first Epistle) to loue his neighbour al-
so: whom if thou haue offerided thou
must make him amendes or satisfactio,
or at the lest way if thou be not able,
aske him forgeuenece, & if he will haue
mercy of God, he is bound to forgeue
thee. If he will not; yet God forgeueth
thee, if thou thus submit thy selfe. But
vnto Godward Christ is a perpetuall
and an euerlastyng satisfaction for e-
uermore.

As oft as thou fallest throught fragi-
le, repent & come agayne and thou art
safe & welcome, as y^e mayst see by y^e li-
mitude of the riotous sonne, Luke.
xv. If thou be lopen out of sanctuary
come in agayne. If thou be fallen from
the way of truth come thereto agayne
and thou art safe, if thou be gone astray
come to y^e folde agayne & the shepheard
Christ shall saue thee, yea and the aun-
gels of heauen shal reioyce at thy com-
myng, so farre it is of that any maⁿ shal
beate thee or chide thee. If any shari-
sey enuy thee, grudge at thee, or rayle
vpon thee, thy father shall make aun-
swere for thee, as thou seest in the fore
rehearsed likenes or parable. who soe-
uer therfore is gone out of the way by
what soeuer chaunce it be, let him come
to his Baptisme agayne and vnto the
profession thereof and he shalbe safe.

For though that the washyng of
Baptisme be past, yet the power ther-
of, that is to say, y^e word of God which

Christ is
en euerlast-
yng satis-
faction.

Baptisme
lasteth e-
uer.

Baptisme preacheth lasteth euer and
saucth for euer. As Paul is past and
gone, neuerthelesse y^e word that Paul
preached lasteth euer and saucth euer
as many as come thereto with a repen-
tyng hart and a stedfast faith.

Hereby seest thou that when they
make penance of repentance and cal
it a Sacrament and deuide it into con-
trition, confession and satisfaction they
speake of their owne heades and lye
falsely.

¶ Absolution.

Their absolution also iustificeth no
man from synne. For with the hart
do men beleue to be iustificed with all,
sayth Paul, Roma. x. that is, through
sayth and beleuyng the promises, are
we iustificed, as I haue sufficiently pro-
ued in other places with y^e Scripture.
Sayth (sayth Paul in the same place)
commeth by hearyng, that is to say, by
hearyng the preacher that is sent from
God and preacheth Gods promises.
Now when thou absoluest in Latine,
the vnlarned heareth not. For how,
saith Paul. i. Cor. xiii. when thou bles-
sest in an vnknowen toung, shall the
vnlarned say Amen vnto thy thankes
geuing? for he wotteth not y^e sayst. So
likewise the lay wotteth not whether
thou loofe or bynde, or whether thou
blesse or curse. In like maner is it if
the lay vnderstand Latine or though the
priest absolue in English. For in hys
absolution he rehearseth no promise of
God: but speaketh his owne wordes
saying: I by the authorite of Peter
and Paul absolue or loofe thee from all
thy synnes. Thou sayst so, which art
but a lying man and neuer more then
now verely.

Thou sayst I forgeue thee thy
synnes, and the Scripture (John the
first) that Christ onely forgeueth & tak-
eth away y^e synnes of the world. And
Paul and Peter and all the Apostles
preache that all is forgeuen in Christ
and for Christs sake. Gods word on-
ly loofeth and thou in preachyng that
mightest loofe also and els not.

Who soeuer hath eares let him heare
and let him that hath eyes, see. If any
man lone to be blinde, his blindnes ou-
er his owne head and not on mine.

They alledge for the selues the say-
ing of Christ to Peter Math. xvi.
what soeuer thou byndest on earth, it
shalbe boude, & what soeuer thou loo-
seth, and so forth. Lo say they, what so-

Of byn-
dyng and
loofing and
of the p-
res antho-
rite or
power.

euer we bynde & what soeuer we loose here is nothing excepted. And another text say they of Christ in y^e last of Matth thew. All power is geuen to me sayth Christ, in heauen and in earth: go therfore and preach &c. Preachyng leaueth the hope out, and sayth loe all power is gotten me in heauen & in earth. And thereupon taketh vpon him temporall power aboue kyng and Emperour, & maketh lawes and byndeth them. And like power taketh he ouer gods lawes and dispenseth with them at his lust, makyng no synne of that whiche God maketh synne, & maketh synne where God maketh none: yea & wppeth out Gods lawes cleane and maketh at his pleasure, & with him is lawfull what he lusteth. He byndeth where God looseth & looseth where God byndeth. He blesseth where God curseth and curseth where God blesseth. He taketh authoritic also to bynde & loose in Purgatory. That perinit I vnto him: for it is a creature of his owne makyng. He also byndeth the aungels. For we read of hopes that haue commaunded the aungels to set diuers out of Purgatory. Howbeit I am not yet certified whether they obeyed or no.

Understand therfore that to bynde and to loose, is to preach the lawe of God and the Gospell or promises, as thou mayst see in the third chapter of the second epistle to the Corinthians: where Paule calleth the preaching of the law the ministracion of death, and damnacion, and the preaching of the promises then ministring of the spirite and of righteousnes. For when the law is preached, all men are found sinners, and therefore damned: and when the Gospell & glad tydings are preached, then are all that repent and beleue, founde righteous in Christ. And so expounde it all the olde doctours. Saint Hierome sayth vpon this text, whatsoeuer thou bindest, the Bishops and Priestes sayth he, for lacke of vnderstanding, take a litle presumption of the Phariseis vpon the. And thinke that they haue authoritic to bynde innocentes, and to loose the wicked, which thing our hope and Bishops doe. For they say the curie is to be feared, he it right or wro^{ng}. Though thou haue not deserued, yet if y^e hope curie thee, thou art in perill of thy soule as they lie: yea and though he be neuer so wrongfully curied, he must be sayne to buy absolution. But Saint Hierome sayth as y^e Priest of the olde law made

the lepers cleane or vncleane, so byndeth and vnyndeth the Priest of the new law.

The Priest there made no man a leper, neither clenched any mā, but God: and the Priest iudged onely by Moses law, who was cleane, & who was vncleane, whē they were brought vnto hym.

So here we haue the law of God to iudge what is synne, and what is not, and who is bounde, and who is not. Moreover if any man haue sinned, yet if he repent and beleue the promise, we are sure by Gods word that he is loosed & forgiuen in Christ. Other authoritic then this wile to preach, haue the Priestes not. Christes Apostles had no other the selues, as it appeareth throughout all the new testamēt. Therefore it is manifest that they haue not.

Saint Paule sayth i. Corinth. xv. When we say all thinges are vnder Christ, he is to be excepted that put all vnder hym. God the father is vnder Christ, but aboue Christ, and Christes head. i. Corinth. vi.

Christ sayth John. xii. I haue not spoken of myne owne head, but my father which sent me, gaue a commaundement what I should say, and what I should speake. what soeuer I speake therefore, euen as my father bad me so I speake. If Christ had a law what he should doe, how happeneth it, that the hope so runneth at large lawlesse? Though that all power were geuen vnto Christ in heauen and in earth: yet had he no power ouer his father, nor yet to raigne temporally euer temporall Princes: but a commaundemēt to obey them. How hath the hope the such temporall authoritic ouer king & Emperour? How hath he authoritic aboue Gods lawes, and to commaunde the Angels, the saines, and God himselfe?

Christes authoritic which he gaue to his Disciples, was to preach the laws and to bring sinners to repentance, and then to preach vnto them the promises which the father had made vnto all men for his sake. And the same to preach onely sent he his Apostles. As a kyng sendeth forth his Judges, and geueth them his authoritic, saying: what ye doe, that doe I. I geue you my full power. Yet meaneth he not by that full power, that they should destroy any towne or Citie, or oppresse any mā or doe what they list, or should raigne ouer the Lordes and Dukes of his

The Pope challengeth power not ouer man onely but ouer God also.

Purgatory is the Popes creature: he may therefore be bold there.

The Pope byndeth the aungels.

The true byndyng & loosyng.



S. Hierome against Bishops and Priestes.

The curie is to be feared.

The right manner of loosyng.

48

Christ vnderstande this: that all power is geue me in heauen & in earth: & also vnderstande this: that the hope is farre other wise then the hope.

49

What authoritic Christ gaue his Apostles.

The right byndyng & loosyng.

his Realme and ouer hys owne selfe. But geueth them a lawe with them & authoritic to bynde and loose, as farforth as the law stretcheth and maketh mention: that is, to punishe the euill, that doe wrong, and to auenge y^e poore that suffer wrong. And so farre as the law stretcheth, will the king defend his Iudge agaynst all men. And as the repositall iudges binde & loose temporally, so doe the priestes spiritually, and no other wayes. How be it by faith and inuicible the Pope reigneth vnder Christ, as Cardinals and Bishops do vnder Kinges lawlesse.

How the Pope reigneth vnder Christ.

Apana et culpa is a proper name.

The Pope (say they) absoluceth or looseth *apana et culpa*, that is from the faulte or trespasse, and from the payne due vnto the trespasse. God if a man repent forgoeth the offence onely, and not the paine also, say they, saue turneth the euell lastyng payne vnto a temporall payne. And appointeth sennes yeares in purgatory for euery deadely sinne. But the Pope for money forgoeth both, and hath more power the God, and is more mercifull the God. This doe I saye the Pope of my full of deservynges of martyrs, confessours, and merites of Christ.

The Pope is more mightie & more mercifull for money, the God is for the death of his only sonne.

The merites of saintes.

The merites of Christ.

First the merites of the Saintes did not saue themselves, but were saued by Christes merites onely.

Secondarily God hath promised Christes merites vnto all that repent: so that whosoever repenteth is immediately heire of all Christes merites and beloned of God as Christ is. How came this foule monster to be Lord ouer Christes merites, so that he hath power to sell that which God geueth freely. O dreamers, yea O deuils and O venomous scorpions, what popion haue ye in your tayles? O pestilent leaues, that so tyneth the sweete bread of Christes doctrine into the bitternesse of gall.

The Pope selleth that which God geueth freely.

Friers.

The Friers runne in the same spirite and teach, saying: do good deedes and redeme the paines y^e abide you in purgatory, yea geue vs somewhat to doe good workes for you. And thus is sinne become the profitable merchandise in the worlde. O the cruell wrath of God vnto vs because we loue not the truth.

Some saye y^e best merchandise that is.

For this is the damnation & iudgement of God, to send a false prophet vnto him that wil not heare the truth. I know you saye Christ, 3ohn. v. that ye haue not the loue of God in you.

I am come in my fathers name and ye receaue me not, if an other shall come in his own name, him shall ye receaue. This doth God auenge him selfe on the malicious hartes whiche haue no loue to his truth.

Christ prophesied of Antichrist and tolde why he should come.

All the promises of God haue they either wpyte cleane out, or thus leaueued them with open eyes to stabillise their confession with all. And to kepe vs from knowledge of the truth, they do all thynge in Latin.

The promises are either put out or leaueued, and why.

They pray in Latin, they Chyrtien in Latine, they blesse in Latine, they geue absolution in Latin, onely they they in the English tonge. Wherein they take vpon them greater authoritic then euer God gaue them. For in their curles as they call them, with booke bell and candle, they commatide God and Christ and the aungels and all Saintes to curse them: curse them God (say they) father, soune and holy ghoost, curse them virgine Mary. &c. O ye abominable, who gaue you authoritic to commaunde God to curse? God commaundeth you to blesse, and ye commaunde him to curse. Blesse them that persecute you: blesse but curse not, saye S. Paul Roma. xij. what tyranny wil theie not vse ouer men, which presume and take vpon them to be Lordes ouer God and to commaunde him? If God shall curse any man, who shall blesse and make him better? No man can amende him selfe, except God poure his spirite vnto him. Haue we not a commaundemēt to loue our neighbour as our selues? How can I loue him and curse him also? James saye, it is not possible that blessing & cursing should come both out of one mouth. Christ commaundeth. Math. v. saying: loue your euemies. Blesse them that curse you. Do good to them: that hate you. Pray for them that do you wrong and persecute you, that ye may be the chyldren of your heauenly father.

It is in Latin.

The Pope commaundeth God to curse.

A custome that is blesed in the marches of wales.

In the marches of wales it is the maner if any man haue an Oxe or a Cow stole, he cometh to the Curate and desireth him to curse the stealer. And he commaundeth the Parish to geue him euery man Gods curse and his. Gods curse & myne haue he, saye euery man in the Parish. O mercifull God what is blasphemie, if this be not blasphemie & shamynge of the doctrine of Christ?

Understand therefore, the power of excommunication is this. If any man sinne openly and amendeth not when

he is warned? then ought he to be rebuked openly before all the Parish. And the Priest ought to proue by the Scripture, that all such haue no part with Christ. For Christ serueth not but for them that loue the law of God, and content that it is good holy and righteous. And repēt sorrowing & mourning for power and strength to fulfill it. And all the parish ought to be warned, to auoyde the company of all such, and to take them as heathen people. This is not done that he should perish, but to saue him, to make him ashamed & to kill the lustes of the flesh, that the spirite might come vnto the knowledge of truth. And we ought to pittie hym, and to haue compassion on him, and with all diligence to pray vnto God for him, to geue him grace to repent and to come to the right way agayne, and not to vs such tyranny o-uer God and man, commaūdyng God to curse. And if he repent we ought with all mercy to receaue him in agayn. This mayst thou see Mat. xlvij. and, i. Cor. v. and ij. Cor. ij.

¶ Confirmation.

If confirmation haue a promise, then it iustifieth, as farre as the promise extendeth. If it haue no promise, then is it not of God as the Bishops be not. The Apostles and Ministers of God preach Gods word: and Gods signes or Sacramentes signifie Gods word also, and put vs in remembrance of the promises which God hath made vnto vs in Christ. Contrarywise Antichristes Bishops preach not & their Sacramentes speake not, but as the disguised Bishops mun, so are their superstitious Sacramentes domine. After that the Bishops had left preaching, then sayned they this domine ceremonie of confirmation to haue somewhat at the left way, whereby they myghe raigne ouer theyr Dioces. They reserved vnto them selues, also the Christenyng of Belles and coniuering or hailowynng of Churches and Churchyardes, and of Altares and Superaltares, and holowynng of Chalicees and so forth, what soeuer is of honor or profite. which confirmation and the other coniuurations, also they haue now committed to their Suffragans: because they them selues haue no leysure to minister such things, for their lustes and pleasures and abundance of all thinges, and for the combrance that

they haue in the kynges matters and businesse of the Realme. One kepeth the princy scale, an other y great scale, the thyrd is confessor, that is to say, a princy traytor and a secret Judas, he is president of the Princes Counsaile, he is an Ambassadour, an other sort of the Kynges secret Counsaile. wo is vnto the Realmes where they are of y counsell. As profitable are they verely vnto the Realmes with their Counsell, as the wolues vnto the Shepe, or the Foxes vnto the Beeke.

They will say that the holy Ghost is geuen thorough such ceremonies. If God had so promised, so should it be, but Paule saith Galat. ij. that the spirite is receaued thorough preaching of the sayth. And Actes tenth, while Peter preached the faith, the holy Ghost fell on Cornelius and on hys household. How shall we say then to that which they will lay against vs, in the eight chapter of the Actes of the Apostles, where Peter and Iohn put their handes on the Samaritans, and the holy Ghost came? I say that by putting or with putting, or as they put their handes on them, the holy Ghost came. Neuerthelesse the putting on of the hands did neither helpe nor hinder. For the text sayth they prayed for them that they might receaue the holy ghost.

God had made the Apostles a promise, that he woulde wyth such miracles cōfirme their preaching, and moue other to the sayth. Mar. the last. The Apostles therefore belueed and prayed God to fulfill his promise, and God for his truthees sake euen so did. So was it the prayer of sayth that brought the holy Ghost, as thou mayst see also in the last of James. If any man be sicke saith James, call the elders of the congregation, and let them pray ouer hym, anointing hym with oyle, in the name of the Lord, and the prayer of sayth shall heale the sicke. where a promise is, there is sayth bolde to pray, and God true to geue her her petition. Putting on of the handes is an indifferent thing. For the holy Ghost came by preaching of the sayth, and miracles were done at the prayer of sayth as well without putting on of the handes, as with, as thou seest in many places. Putting on of the handes was the manner of that nation, as it was to rent their clothes, & to put on sackcloth, & to sprinkle themselues with ashes and earth, when they heard of or saw any sorrowful thing, as it was Pauls man-

The Bishops de-uide all among the.

Ceremonies bring not the holy Ghost.

Putting on of hands.

Prayer of sayth doth the miracles.

The putting on of hands doth neither helpe nor hinder.

Gods sacramentes preach Gods promises.

The popes sacramentes are dumme.

Christenyng of belles.

Why Suffragans are ordeined.

ner to stretch out his hand, when he preached. And as it is our maner to holde vp our handes, when we pray, and as some kisse their thome nayle, and put it to their eyes, and as we put our handes on childzens heades, when we blesse thē, saying: Christ blesse thee my sonne, and God make thee a good man: which gestures neither helpe nor hinder. This mayst thou well see by the riiij. of the Actes, where the holy Ghost commaunded to separate Paul and Barnabas, to go and preach. The other fasted and prayed, and put their handes on their heades, and sent them forth. They receaued not the holy Ghost thē, by putting on of handes, but the other as they put their handes on their heades prayed for them, that God would goe with them & strength them, and coraged them also, bidding them to be strong in God, and warned them to be saythfull and diligent in the worke of God, and so forth.

¶ Anoyling.

LAST of all cometh the anoyling wythout promise, and therefore without the spirite and without profect, but altogether vnfruitfull and superstitious. The sacramentes which they haue imagined are all wythout promise, and therefore helpe not. For whatsoeuer is not of sayth is sinne. Rom. xiiij. Now without a promise can there be no sayth. The sacraments which Christ himselfe ordeined, which haue also promises, and would saue vs if we knew them and beleued them, them minister they in the latine tofig. So are they also become as vnfruitfull as the other. Yea they make vs beleue that the worke it self without the promise sancteth vs, which doctrine they learned of Aristotle. And thus are we become an hundred tymes worse then the wicked Jewes which beleued that the very worke of their sacrifice iustified them. Against which Paul fighteth in euery epistle, prouing that nothyng helpeth saue the promises which God hath sworne in Christ. Aske the people what they vnderstand by their Baptisme or washing. And thou shalt see that they beleue, how that the very plunging into the water sancteth them: of the promises they know not, nor what is signified thereby. Baptisme is called volowing in many places of England, because the priest sayth, Solo say ye, The childe was well volowed

(say they) yea and our Vicare is as sayre a volower as euer a priest with- in this twenty miles.

Beholde how narrowly the people looke on the ceremony. It ought be left out, or if the childe be not altogether dypt in the water, or if, because y childe is sicke, y priest dare not plunge him into the water, but poure water on his head, how tremble they? how quake they? how say ye sir John say they, is this childe christened enough? hath it his full christendome? They beleue verely that the childe is not christened: yea I haue knowen priests that haue gone vnto the orders againe supposing that they were not priests, because that the Bpshopp left one of his ceremonies vndon. What they call confirmation, the people call Bpshopping. They thinke that if the Bpshopp butter the childe in y forehead, that it is safe. They thinke that the worke maketh safe, and likewise suppose they of anoyling. Now is this false doctrine verely. For James sayth in y first chapter of hys Epistle. Of his good wyll begat he vs with y word of life, that is, with the worde of promise. In which we are made Gods sonnes & heires of the goodnes of god before any good workes. For we can not worke Gods will tyll we be hys sonnes and know hys wyll and haue hys spirite to teach vs. And Saint Paule sayth in y fyf chapter of hys Epistle to the Ephesi- ans. Christ clenched the congregations in the fountayne of water thorough the worde. And Peter saith in the first of his first epistle. Ye are borne anew, not of mortall seede, but of immortall seede, by the worde of God which li- ueth and lasteth euer. Paule in euery Epistle warneth vs that we put no trust in workes, and to beware of persuasions or arguments of mans wisdom, of superstitionnes, of ceremonies, of hope holynes, and of all maner disguising. And exhorteth vs to cleane fast vnto the the naked and pure worde of God. The promise of God is the Anker that sancteth vs in all temptations. If all y world be against vs, Gods word is stronger then y world. If the world kill vs, that shall make vs aliue agayne. If it be possible for the world to cast vs into hell, from thence yet shall Gods worde bring vs agayne. Herby seest thou that it is not the worke, but the promise that iustifi- eth vs thorough sayth. Now where no promise is, there can no sayth be,

The worke ke saucth not, but the worde, that is to say, y promise.

What soe- uer is not of sayth, is sinne.

The latine toange be- trogeth the sayth.

That the worke without y promise is unproued.

The peo- ple beleue in y worke without y promise.

Volowing.

workes, be they nos uer so glo- rious faste ne nos.

In all
thing they
leave out
the promi-
ses.

and therefore no iustifying though there be neuer so glorious workes. The Sacrament of Christes body alter this wise preach they. Thou must beleue that it is no more bread, but the very body of Christ, flesh, blood, and bone, euen as he went here on earth, saue his coate. For that is here yet, I wot not in how many places. I pray thee what helpeth all this? Here is no promise. The devils know that Christ dyed on a Fryday, and the Jewes also. what are they holpe thereby? we haue a promise that Christ and his body and his blood, and all that he did and suffered, is a sacrifice, a raunsome, and a full satisfaction for our sinnes: that God for his sake wyll thinke no more on them, if they haue power to repent and beleue.

Holy worke men thinke that God reioyce in the deede selfe, without any further respecte. They thinke also that God as a cruell tyrant, reioyce and hath delectation in our payne taking without any further respect. And therefore many of them martyrs themselves wythout cause, after the ensample of Baals Priestes which (iiij. Reg. viiij. cut themselves to please theyr God with all, and as the olde heathen pagans sacrificed their children in the fyre vnto their Gods. The Monkes of the Charterhouse thinke that y very eating of fishe in it selfe pleaseth God, and referre not the eating vnto the chastening of the body. For when they haue slayne their bodies wyth colde scime of fish eating: yet then will they care no fleshe, and slep themselves before their dayes. we also when we offer our sonnes or daughters, and compell or perswade them to vowe & professe chastitie, thinke that y very payne and that rage and burning which they suffer in absteyning from a make, pleaseth God, and so referre not our chastitie vnto our neighbours profet. For when we see thousandes fall to innumerable diseases thereby, and to die before their dayes: yea though we see they breake the commaundementes of God dayly, and also of very impiety workes abhominations against nature, to shamefull to be spoken of: yet wyll we not let them marry, but compell them to continue still wyth violence. And thus teach our deuines as it appereth by their argumentes. He that taketh most payne, say they, is greatest and so forth.

The people are throughly brought

in beliefe that the deede in it selfe without any further respect sauech them, if they be so long at Church, or say so many Vater nosters, and reade so much in a toung whrch they vnderstand not, or goe so much a pilgrimage, and take so much payne, or fast such a superstitious fast, or obserue such a superstitious obseruance, neither profitable to himselfe nor to hys neyghbour: but done of a good entent onely say they, to please God withall, ye to kisse the paxe they thinke it a meritorious deede, when to loue their neyghbour, and to forgeue hym, which thyng is signified thereby, they studie not to doe, nor haue power to doe, nor thinke that they are bounde to doe it, if they be offended by hym. So sore haue our falsse prophets brought y people out of their wittes, & haue wrapped them in darknes, and haue rocked them a sleepe in blyndnes and ignoraunce. Now is all such doctrine falsse doctrine, and all such sayth falsse sayth. For the deede pleaseth not, but as faere forth as it is applyed vnto our neyghbours profet, or the taming of our bodies to keepe the commaundement.

Now must the body be tame onely, and that wyth the remedies that God hath ordeined, and not kylled. Thou must not forswere the naturall remedy which God hath ordeined, and bring thy selfe into such case that thou shouldest eyther breake Gods commaundement or kyl thy selfe, or burne wyght and day wythout rest, so that thou castt noyonce thinke a godly thought: neyther is it lawfull to forsake thy neyghbour, and to withdraw thy selfe from seruing him, and to get thee into a den, and lyue idely profitable to no man, but robbing all men, first off sayth, and then of goodes and land, and of all he hath, wyth making hym beleue in the hypocrify of thy superstitious prayers and hopeholly deedes. The prayer of sayth, and y deedes thereof that spring of loue are accepted before God. The prayer is good accordyng to the proportion of sayth, and the deede accordyng to the measure of loue. Now he that bideth in the world, as Monkes call it, hath more sayth then the cloysterer. For he haugeth on God in all thynges. He must trust God to sende hym good speede, good lucke, saour, helpe, a good mayster, a good neyghbour, a good seruaunt, a good wyte, a good chapman marchaunt, to send hys marchandise safe to land, and a thou-

How farre
forth the
deede is ac-
ceptable so
God.

Our pray-
ers accep-
table accordyng
to our
sayth, our
deedes ac-
cordyng to
the measure
of loue.

land like. He loueth also more, which appeareth in that hee doth seruite alwayes vnto his neighbour. To pray one for an other are we equally bound, and to pray is a thyng that we may alwayes doe, what so euer we haue in hand, and that to do may no man hyre an other: Christs blood hath hyed vs all ready. Thus in the dedde delicteth God as farforth as we do it either to to serue our neighbour with all, as I haue sayd: or to tame the flesh, that we may fulfill the commaundement from the bottome of the hart.

And as for our payne takynge God reioyseth not therein as a tyrant: but pitieth vs & as it were moyneth with vs, and is alway ready and at hand to helpe vs, if we call, as a mercifull father and a kynd mother. Neuer the latter hee suffereth vs to fall into many temptations and much aduersitie: yea him selfe layeth the crosse of tribulatio on our backes, not that he reioyseth in our sorrow, but to driue sinne out of y flesh, which can none otherwise be cured: as the Physicion and Surgion do many thynges which are paynfull to the sicke, not that they reioyse in the paynes of the pooze wretches: but to persecute and to driue out the diseases which can no otherwise be healed.

When the people beleue therfore if they doe so much woorkes or suffer so much payne, or go so much a pilgrimage, that they are safe, is a false sayth. For a Christen man is not saued by woorkes, but by sayth in the promises before all good woorkes, though that the woorkes (when we woork Gods commaundement with a good wil, and not woorkes of our own imagination) declare that we are safe and that the spirite of him that hath made vs safe is in vs: yea and as God throughe preaching of sayth doth purge and iustifie the hart, euen so thorough woorkynge of deddes, doth he purge and iustifie the members, makynge vs perfect both in body and soule after the lykencesse of Christ.

Neither nedeth a Christen man to tynne hether or thether, to Rome, to Hierusalem, or S. James: or any other pilgrimage farre or nere, to be saued thereby, or to purchase forgeuenes of his sinnes. For a Christen mans health and saluation is with in him: euen in his mouth. Roma. x. The word is nye thee, euen in thy mouth and in thyne hart that is the word of faith which we preach sayth Paul. If we beleue the

promises with our hartes and confesse them with our mouthes, we are safe. This is our health with in vs. But how shall they beleue that, they heare not? And how shall they heare without a preacher sayth Paul Roma. x. For looke on the promises of God, and so are all our preachers domine. Or if they preach them they so saule the and leuen the, that no stomacke can brooke them nor finde any sauor in them. For they paynte vs such an care confession as is impossible to be kept, and more impossible that it should stand with the promises and Testament of God. And they ioyne them penaunce, as they call it, to fast, to go pilgrimages, and geue so much to make satisfaction with all. They preach their Masses, their merites, their pardons, their ceremonies, and put the promise cleane out of possession. The word of health and saluation is nye thee, in thy mouth & thyne hart sayth Paul. May say they, thy saluation is in our saythfull care. This is their hold, thereby know they all lecretes, thereby mocke they all men and all mens wiues, and beguile Knight, and Squier, Lord, and Kyng, and betray all Realmes. The Bishops with the Pope haue a certaine conspiration and secret treason agaynst the whole world. And by confession know they what Kings and Emperours thinke. It ought be agaynst them, do they neuer so euill, then moue they their captiues to warre and to fight, and geue them pardons to slay whom they will haue taken out of the way. They haue with falsehode taken from all Kynges and Emperours their right and duties, whiche now they call their freedoms, liberties, & priuileges & haue peruerterd the ordinaunces that God left in the world, and haue made every Kyng sweare to defend their falsehode agaynst their own selues. So that now if any man preach Gods worde truly and shew the fredome and libertie of the soule whiche we haue in Christ, or encende to restore the Kynges agayne vnto their duties and righe, and to the rowme and authoritie which they haue of God, and of shadows to make the Kynges in dedde, & to put the world in his order agayne: then the Kynges deliuer their swordes and authoritie vnto the hypocrites to slay him. So dronken are they with the wine of the whoze.

The text that foloweth in Hauile wil they happely lay to my charge and others.

Confession

Bishops worke there treason thourough confession.

Kynges be sworn to the bishops and not the bishops vnto the kynges.

Christe
ma nedeth
not to go a
pilgrimage
to be saued
therby.
Saluation
is with in
vs.

How shall they preach except they be sent is expounded.

How shall others. How shall they preach except they be sent, sayth Paul in the sayd. p. to the Romaines. we wil they say, the Pope, Cardinals and Bishoppes: all authority is ours. The Scripture permiteth vnto vs and is our possession. And we haire a law, that who soeuer presume to preach without the authoritie of the Bishops is excommunicate in the deede doying. whence therefore hast thou thine authoritie wil they say. The old Phariseis had the Scripture in captiuitie likewise, and asked Christ by what authoritie doest thou these thynges? as who should say: we are phariseis & thou art none of our order, nor hast authoritie of vs. Christ asked them an other question, and so will I do our hypocrites. who set you? God? Nay hee that is sent of God, speaketh Gods word John. iij. Now speake ye not Gods worde, nor any thyng laue your own lawes made cleane contrary vnto Gods worde. Christes Apostles preached Christ, & not themselves. He that is of the truth, preacheth the truth. Now ye preach nothyng but lyes, and therefore are of the deuill the father of all lyes, & of hym are ye sent. And as for mine authoritie or who sent me: I report me vnto my workes as Christ John. v. and. x. If Gods word beare recorde that I say truth, why should any man doubt, but that God the father of truth and of lycht hath sent me as the father of lyes & of darknes hath sent you, and that the spirite of truth, and of lycht is with me, as the spirite of lyes and of darknes is with you? By this meanes thou wilt that euery man be a preacher will they say. Nay verely. For God will that not, and therefore will I it not, no more then I would that euery man of London were Mayre of London, or euery man of the Realme kyng thereof. God is not the author of dissention and strife, but of vnicie and peace and of good order. I will therefore that where a congregation is gathered together in Christ one be chosen after the rule of Paul, and that hee only preach, and els no mā openly: but that euery man teach his household after the same doctrine. But if the preacher preach false: then whosoeuers harte God moueth, to the same it shalbe lawfull to rebuke and improue the false teacher, with the cleare and manifest Scripture, and that same is no doubt a true Prophet sent of God. For the Scripture is gods, and theirs that be-

lene and not the false Prophet.

Sacrament is then as much to say as an holy signe. And the Sacramentes which Christ ordeined preach Gods word vnto vs, and therefore iustifie and minister the spirite to them that beleue, as Paul thorough preaching the Gospell was a minister of rightousnes, & of the spirite, vnto all that beleued his preaching. Domme ceremonies are no Sacramentes, but superstitiousnes. Christes Sacraments preach the sayth of Christ as his Apostles did & thereby iustifie. Antichristes domme ceremonies preach not y sayth that is in Christ, as his Apostles our Bishops and Cardinals do not. But as Antichristes Bishops are ordeined to kill who soeuer preach the true faith of Christ: so are his ceremonies ordeined to quench the faith which Christes Sacraments preach. And hereby maist thou knowe the difference betwene Christes signes or Sacramentes, and Antichristes signes or ceremonies, that Christes signes speake, and Antichristes be domme.

Hereby seekest thou what is to be thought of all other ceremonies, as halowed water, bread, salt, bowes, belles, ware, ashes, and so forth, and all other disguisings and Apesplay, and of all maner coniturations, as the conituring of church and churchyardes and of alter stones & such like. Where no promise of God is, there can be no sayth nor iustifying, nor forgiveness of sinnes. For it is more then madnes to looke for any thing of god, laue that he hath promised. How farre he hath promised, so farre is he bodi to them that beleue, and further not. To haue a sayth therefore or a trust in any thing, where god hath not promised is plaine idolatry, and a worshipping of thyne own imagination in stede of God. Let vs see the pith of a ceremony, or two, to iudge the rest by. In conituring of holy water they pray, that whosoever be sprinckled therewith may receaue health as well of body as of soule, and likewise in making holy bread and so forth in the coniturations of other ceremonies. Now we see by dayly experience that halfe their prayer is vheard. For no man receaucth health of body thereby. No more of likelihode do they of soule. Yea we see also by experience that no man receaucth health of soule thereby. For no man by sprinckling himselfe with holy water, and with eating holy bread, is more mercifull then

The difference betwene true Sacraments and false.

A sayth without Gods promise is idolatry.

Howe to know who is sent of God and who is not.

No man may preach but he that is called & sent of god.

then before, or forgueyth wrong, or becommeth at one with his enemy, or is more patient and lesse couctous, and so forth. Which are the sure tokens of the soule health.

The Byshops blessing.

They preach also that the wagging of the Byshops hand ouer vs blesteth vs, and putteth away our sinnes. Are these workes not against Christ? How can they do more shame vnto Christes bloud? For if the wagging of the Byshops hand ouer me be so precious a thyng in the sight of God that I am thereby blessed, how then am I full blessed wyth all spirituall blessinge in Christ as Paul saith Ephe. 1.2. Or if my sinnes be full done away in Christ, how remayneth there any to be done away by such phantasies? The Apostles knew no wayes to put away sin, or to bleste vs but by preaching Christ. Paul saith Gal. 3. If righteousnes come by the law, then Christ dyed in vayne. So dispute I here. If blessing come by the wagging of the Byshops hand, then dyed Christ in vayne, and his death blesteth vs not. And a little afore, sayth Paul, if while we seeke to be iustificd by Christ, we be yet found sinners (so that we must be iustificd by the law or ceremonies) is not Christ then a minister of sinne? So dispute I here. If while we seeke to be blessed in Christ we are yet vnblessed, and must be blessed by the wagging of the Byshoppes hand, what haue we then of Christ but curse? Thou wilt say: when we come first to the sayth, then Christ forgueyth vs and blesteth vs. But the sinnes which we afterward comitt are forgiven vs through such thinges.

How the Apostles blessed vs.

I answer: If any man repent truly and come to the sayth and put hys trust in Christ, the as oft as he sinneth of frailtie, as the sygh of the hart is his sinne put away in Christes bloud. For Christes bloud purgeth euer and blesteth euer. For John sayth in the second of his first epistle. This I write vnto you that ye sinne not. And though any man siune (meaning of frailtie and so repent) yet haue we an advocate with the father, Iesus Christ which is righteous, and he it is that obtineth grace for our sinnes, and Heb. viij. it is writen. But this man (meaning Christ) because he lasteth or abideth euer, hath an euerlasting priesthod. Therefore is he able also euer to saue the that come to God through hym, scing he euer liueth to make intercession for vs. The Byshops therefore ought to bleste vs

Repentance and sure sayth in in Christ purgeth our sinnes.

in preaching Christ, and not to deceare vs and to bring the curse of God vpon vs, wyth wagging their handes ouer vs. To preache is their durie onely, and not to offer their feete to bee kissed, or testicles or stones to be groped. We feele also by experiance that after the Popes, Byshoppes or Cardinals blessing we are no otherwile disposed in our soules then before.

Let this be sufficient as concerning the sacramentes and ceremonies, with this protestation, that if any can say better or improve this with Gods word, no man shall be better content therewith then I. For I seeke nothing but the truth and to walke in the light. I submit therefore this worke and all other that I haue made or shall make (if God will that I shall more make) vnto the iudgements, not of them that furiously burne all truth, but of them which are ready with Gods worde to correct, if any thing be sayde amisse, & to further Gods worde.

The protestation of the author.

I will talke a worde or two after the worldly wisdom with them, and make an ende of this matter. If the sacramentes iustifie, as they say, I vnderstand by iustificyng forgiveness of sinnes. Then do they wrong vnto the sacramentes, in as much as they robbe the most part of them through confession of their effect, & of the cause wherefore they were ordeined. For no man may receaue the body of Christ, no man may marry, no man may be oyled or aneiled as they call it, no man may receaue orders, except he be first shruen. Now when the sinnes be forgiven by Christ afore hand, there is nought left for the sacramentes to doe. They will answer, that at the least way they encrease grace, and not the sacramentes onely, but also hearing of masse, matens and euen-song, and receauing of holy water, holy bread, and of the Byshops blessing, and so forth by all ceremonies. By grace I vnderstand the fauour of God, and also the giftes and working of his spirite in vs, as loue, kynngnes, patience, obedience, mercifulnes, despising of worldly thynges, peace, conorde, and such like. If after thou hast heard so many masses, matens and euen-songes, and after thou hast receaued hoily bread, hoily water, and the Byshops blessing, or a Cardinals or the Popes, if thou wilt, be more kinde to thy neighbour, and loue him better then before, if thou be more obediēt vnto thy superiors, more mer-

Confession robbeth the Sacraments and maketh the fruitlesse.

What grace is.

Howe to knowe what iustifieth: and what not: or what bringeth grace and what not.

tsfull, more ready to forgiue wrong done vnto thee, more despisest the world, and more a thyrst after spirituall thynges, if after that a Priest hath taken orders he be lesse conctous then before: if a wife after to many and oft pilgrymages be more chaste, more obedient vnto her husband, more kynde to her maydes and other seruauntes: if Gentlemen, knights, Lordes, and kinges, and Emperours, after they haue sayd so often dayly seruite wpth their Chappellaynes, know more of Christ then before, and can better skill to rule their tenauntes, subiectes, and realmes christenly then before, and be content with their duties, then do such thinges encrease grace: if not, it is a lie. Whether it be so or no, I report me to experience. If they haue any other interpretations of iustifying or grace, I pray them to teach it me. For I would gladly learne it. Now let vs goe to our purpose agayne.

With their Chaplains quoth hee: God geue grace their Chaplains at the last make them not so mad to say seruite alone while they

gaye, loue also his lawes, & loue one an other. And the deedes whiche we henceforth doe, do we not to make satisfaction or to obtaine heauen: but to succour our neighbour to taine y flesh that we may waire perfect and strong men in Christ, and to be thankfull to God againe for his mercy, and to glorifie his name.

The effect and force of our good deedes.

Contrarywise the miracles of Antichrist are done to pull thee from the worde of God, and from beleuyng his promises and from Christ, and to put thy trust in a man, or a ceremonie wherein Gods word is not. As soone as Gods woorde is beleued, the sayth spread abroad, then seale the miracles of god. But the miracles of Antichrist, because they are wrought by the deuill, to quench the sayth, grow dayly more and more: neither shall cease vntill the worldes end among them that belue not Gods worde and promises. Seest thou not how God loosed & sent forth all the deuils in the old world among the Heathen or Vtiles? And how the deuils wrought miracles, & spake to them in euery image? Euen so shal the deuill woorkke falshode by one craft or an other, vntill the worldes end among them that belue not Gods word. For the iudgement and damnation of hym that hath no lust to haare the truth, is to heare lyes, and to be stablised and grounded therein through false miracles, and he that will not see, is worthy to be blind, and he that hiddeh the spirite of God go from him, is worthy to be without him.

Falsh intes true from Christ.

¶ Of miracles and worshiping of Saintes.

Antichrist shal not only come with lying signes, and disguised wpth falshod, but also wpth lying miracles and wonders, saith Ipaule in the said place ij. Thess. ij. All the true miracles which are of God, are shewed (as I aboue rehearsed) to moue vs to heare Gods word, and to stablische our sayth therein: and to confirme the truth of Gods promises, that we might without all doubting belue the. For Gods worde thorough sayth bringeth the spirite into our hartes, and also life, as Christ sayth Iohn. vi. The wordes which I speake are spirite and lyfe. The worde also purgeth vs and clenseth vs, as Christ sayth Iohn. xv. ye are cleane by the meanes of the word. Paul sayth. i. Timo. ij. One God, one Mediatour (that is to say, aduocate, intercessor, or an atonemake) betweene God & man: the man Christ Iesus which gaue him selfe a raunson for all men Ieter Iythy of Christ Actes. iij. Neither is their health in any other: neither yet also any other name geuen vnto men wherein we must be saued. So now Christ is our peace, our redemption or raunson for our sinnes, our righteoulnes, satisfactio and all the promises of God are yea & Amen in him. ij. Cor. i. And we for y great and infinite loue whiche God hath to vs in Christ, loue him as

These miracles draw to Christ.

Paul, Ieter, and all true Apostles preached Christ onely. And the miracles did but confirme and stablisch their preachyng, and those euertlasting promises & eternall Testament that God had made betweene man and hym in Christes bloud, and the miracles dyd testifie also that they were true seruauntes of Christ. Paul preached not him selfe, he taught not any mā to trust in him or his holynes, or in Ieter or in any ceremonie, but in the promises which God hath sware onely, yea he mightyly resisteth all suche falsdocrine both to the Corinthians, Galathians, Ephesiāns and euery wher. If this be true (as it is true and nothyng more truer) that if Paul had preached him self, or taught any mā to belue in false Iposhis holynes or prayer or in any thyng, ysaie sanc in the promises that God hath made and sware to geue vs for Christes sake, he had bene a falsse Irophet: why

He that teacheth to trust in a saint is a falsse Iposphet.

why am not I also a false prophet, if I teach thee to trust in Daule or in his holines or prayer, or in any thing saue in Gods word as Daule dyd.

If Daule were here and loued me (as he loued them of his tyme of whō he was sent and to whō he was a seruant to preache Christ, what good could he doe for me or wishe me, but preache Christ and pray to God for me, to open myne hart, to geue me his spirite, & to bring me vnto the full knowledge of Christ: vnto which porte or hauē, when I am once come, I am as safe as Daule, scloū with Daule, soyntheye with Daule of all the promyses of God, and gods truth heareth my prayer as well as Daules, I also now could not but loue Daule & wishe him good, and pray for him, that God would strength him in all his temptations & geue him victory, as he would do for me. Neuerthelesse there are many weake, and young consciences alwayes in the congregation which they that haue the office to preache ought to teach, and not to disceauē them.

What prayers pray our Clergy for vs which stoppe vs and exclude vs frō Christ and seke all the meanes possible to kepe vs from knowledge of Christ? They compell vs to hyre Friers, Monkes, Nunnes, Chanons, and Bristes, & to hyre their abhominable merites, and to hyre the Saintes that are dead to pray for vs, for the very Saintes haue they made hyrclynges also: because that their offeryngs come to their profite. What pray all those that we might come to the knowledge of Christ, as the Apostles did? Nay verely. For it is a plaine case, that all they which enforce to kepe vs from Christ, pray not that we might come to the knowledge of Christ. And as for the Saintes (whose prayer was whē they were a lyue that we might be grounded, stablished and strenghted in Christ onely) if it were of God that we should this wise woꝛshyp them contrary vnto their owne doctrine, I dare be bold to affirme that by the meanes of their prayers, we should haue bene brought long ago vnto the knowledge of God and Christ agayne, though that these heastes had done their worst to let it. Let vs therefore set our hartes at rest in Christ and in Gods promyses, for so I thinke it best, and let vs take the Saintes for an example onely, and let vs do as they both taught and dyd.

Let vs set Gods promyses before

our eyes, and desire him for his mercy and for Christs sake to fulfill them. And he is as true as euer he was, and will do it, as well as euer he dyd, for to vs are the promyses made as well as to them.

Wherouer the end of Gods miracles is good, the ende to these miracles are euill. For the offerynges which are the cause of the miracles do but minister and maynteyne vice, sinne and all abhominacion, and are geuen to them that haue to much, so that for very abundance; they come out their owne shame, and corrupt the whole worlde with the stynch of their filchines.

Therto what soener is not sayth is sinne, Roma. viiiij. Sayth communeth by hearyng Gods woꝛde Roma. x. when now thou tastest or doest any thyng in the worship of any Saint beleyng to come to the sauour of God or to bee laued thereby if thou haue Gods woꝛde, then is it true sayth and shall saue thee. If thou haue not Gods woꝛde, then is it a false sayth superstitiousnes and Idolatry, and damnable sinne.

Also in the Collectes of the Saintes with whiche we pray God to saue vs through the merites or deseruynges of the Saintes (which Saintes yet were not laued by theyr owne deseruynges them selues) we say *Per Christū Dominū nostrum*, that is for Christ our Lordes sake. we say saue vs good Lord through the saintes merites for Christs sake. How can he saue vs through the Saintes merites for Christs sake and for his deseruyng merites and loue? Take an examptic. A Gentleman sayth vnto me I will do the bittermost of my power for thee, for the loue whiche I owe vnto thy father. Though thou hast neuer done me pleasure, yet I loue thy father well, thy father is my frend and hath deserued that I doe all that I can for thee &c. Here is a Testament and a promise made vnto me in the loue of my father onely. If I come to the sayd Gentleman in the name of one of his seruantes whiche I neuer saw, neuer spake with, neither haue any acquaintaunce at all with and say: Syr I pray you be good master vnto me in such a cause. I haue not deserued that he should so do. Neuerthelesse I pray you doe it for such a seruantes sake: yea I pray you for the loue that you owe to my father doe that for me for such a seruantes sake. If I this wile made my petition, would not me

y. iiii.

thinke

What he should pray that prayeth for his neighbour.

The weake should be taught and not deceaued.

The spirituale pray not that we might come to knowledge of Christ.

The saintes are but an example.

Offeryngs cause of the miracles.

God þ la-
ther falsli-
leth his pro-
mises to vs
for Chri-
stes sake, &
not for the
merites of
saintes as
þ Papistes
taught.

All such
Martyrs
are the po-
pes mar-
tyrs & not
Gods.
For mar-
tyrs signifi-
eth a wit-
nes bearer:
now is he
not Gods
witness
that testifi-
eth not his
worde.

The rea-
sons which
they make
for þ wor-
shipping of
Saintes
are solued.

thinke that I come late out of S. Pa-
trikes Purgatory, & had lest my wittes
behinde me. This do we. For the Tes-
tament and promises are all made vn-
to vs in Christ. And we desire God to
fulfill hys promises for the Saintes
sake: yea that he will for Chyistes sake
do it for the Saintes sake.

They haue also martyrs which neuer
preached Gods worde, neither dyed
therefore: but for priuileges and liber-
ties which they falsely purchased con-
trary vnto Gods ordinaunces. Yea &
such Saintes though they be deade, yet
robbe now as fast as euer they did,
neither are lesse couetous now then
when they were aliue. I doubt not
but that they will make a Saint of my
Lord Cardinall, after the death of vs
that be aliue, and know his tuggling
and crafty conueiance, and will byrnie
him gloriously, for his mightily defen-
ding of the right of holy Church, ex-
cept we be diligent to leaue a com-
memoration of that pynnoche behind vs.

The reasons wherewith they proue
their doctrine are but fleshy: and as
Paule calleth them, entising wordes of
mans wisdom, that is to witte, sophi-
stry and brauling argumentes of men
with corrupt mindes and destitute of
the truth, whose God is their bellye,
vnto which idole whosoener offereth
not, the same is an heretike, and wor-
thy to be burnt.

The Saint was great wyth God
when he was aliue, as it appeareth by
the myracles which God shewed for
him, he must therefore be great now say
they. This reaso appeareth wisdom,
but it is very foolishnes wyth God.
For the myracle was not shewed that
thou shouldest put thy trust in the Saint,
but in the worde which the saint pre-
ached, which worde if thou beleeuest,
would saue thee, as God hath promy-
sed and sworne, & would make thee al-
so great wyth God, as it dyd þ Saint.

If a mā haue a matter wyth a great
man, or a kyng, he must goe fyrst vnto
one of hys meane seruauntes, and the
hyer and hyer till he come at the kyng.
This entising argumēt is but a blinde
reason of mans wytte. It is not like in
the kingdome of the worlde, and in the
kingdome of God and Christ.

With kynges for the most part we
haue none acquaintaunce, neither pro-
mise. They be also most commonly mer-
cilesse. Moreover if they promise, they
are yet mē as vnconstant as are other
people, & as vntreue. But with God,

if we haue beliete, we are accompted,
and haue an open way in vnto hym by
the doze Christ, which is neuer shutte,
but through vbeliefe, neither is there
any porter to keepe any man out. By
hym saith Paul Ephe. ij. that is to say,
by Christ we haue an open way in vn-
to the father. So are ye now no more
straungers and foreiners (sayth he)
but citizens wyth the Saintes, and of
the household of God. God hath also
made vs promises and hath sworne:
yea hath made a testament or a coue-
nant, and hath bounde hymselfe, and
hath sealed his obligation wyth Chri-
stes blood, and confirmed it wyth mi-
racles. He is also mercifull and kinde,
and cōplayneth that we wyll not come
vnto hym. He is mighty and able to
performe that he promisseth. He is true
and can not be but true, as he can not
be but God. Therefore is it not lyke
wyth the kyng and God.

We be sinners say they, God wyll
not heare vs. Beholde how they flee
from God as from a tyrant merci-
lesse. Whom a mā counteth most mer-
ciful vnto hym, he sonest flyeth. But
these teachers dare not come at God.
Why? For they are þ childre of Cain.
If the Saintes loue whome God ha-
teth, then God and his Saintes are de-
uided. When thou prayest to þ saintes,
how doe they know, except that God
whom thou countest mercilesse, tell
them? If God be so cruell and so ha-
teth thee, it is not likely that he wyll
tell the Saintes that thou prayest vn-
to them.

When they say we be sinners: I an-
swere, that Christ is no sinner, saue a
satisfaction, and an offering for synne.
Take Christ frō the saintes and what
are they? What is Paule wythout
Christ: is he any thing saue a blasphem-
mer, a persecuter, a murderer, and a
shedder of Christen bloude? But as
soone as he came to Christ he was no
more a sinner, but a minister of righ-
teousnes, he went not to Rome to take
penaunce vpon him, but went & pre-
ached vnto his brethren the same mercy
which he had receaued free, wythout
doing penaunce or hiering of Saintes
or of Monkes or Fryers. Moreover
if it be Gods worde that thou shouldest
put thy trust in the saintes merites or
prayers, then be holde. For Gods
worde shall defend thee and saue thee.
If it be but thine owne reason, then
feare. For God commaundeth by
Moses Deut. xij. saying: what I com-
maunde

Christ is
no sinner.

It is not
like wyth
kynges
and God.

maund you, that obserue and do, and put nothing to, nor take ought there-
fro: yea and Moses warneth straitly in an hundred places, that we do that onely which God commaundeth, and which seemeth good and righteous in hys sight, and not in our owne sight. For nothing bringeth the wrath of god so fone and so fore on a man, as the idolatry of his owne imagination.

Last of all these arguments are contrary to the argumentes of Christ and of his Apostles. Christ disputeth, Luk. 11. saying: If the sonne aske the father bread, will he geue him a stone: or if he aske him fish, will he geue him a ser-
pent: and so forth. If ye then (saith he) which are euill can geue good giftes to your children, how much rather shall your heauenly father geue a good spi-
rite vnto them that aske him: And a little before in the same chapter he say-
eth: If a man came neuer so out of sea-
son to hys neighbour to borrow bread: euen when he is in his chamber, & the doze shut, and all his seruantes wyth him: neuertheless yet if he continue knocking and praying, he will rise and geue him as much as he nedeth, though not for loue, yet to be rid of him, that he may haue rest: As who should say: what will God do if a man pray him, seing that prayer ouercommeth an euill man: Aske therfore (sayth he) and it shall be geuen you, seeke, and ye shall finde, knocke and it shall be opened vnto you. And Luke 18. he putteth forth the parable or similitude of the wicked Judge which was overcome with the importunate prayer of y widow. And concludeth, saying: Heare what the wicked Judge did. And shall not God aduenge his elect which cry vnto hym night and day: whether therefore we complaine of the intollerable oppres-
sion and persecution that we suffer, or of the flesh that comberth & resisteth the spirite, God is mercifull to heare vs, & to helpe vs. Seeke thou not also how Christ cureth many, and casteth out de-
uyls out of many vnspoken too, how shall he not helpe, if he be desired and spoken to:

When the old pharises (whose nature is to driue sinners from Christ) asked Christ why he did eat with pub-
licanes and sinners. Christ answered that the whole neded not the phisition but the sicke. that is, he came to haue
conuersation with sinners to heale the. He was a gift geue vnto sinners, and a treasure to pay theyr debtes, And

Christ sent the complayning and dis-
dayning pharises to the prophet De-
leas saying, Go and learne what thys
meaneth, I desire or require mercy,
and not sacrifice. As who should say,
Ye pharises loue sacrifice and offring,
for to feed that God your bellies with-
all, but God commaundeth to be mer-
cifull. Sinners are euer captiues and
a pray vnto the Pharises and hypo-
crites, for to offer vnto theyr bellies, &
to buy merites, pardons, and forgene-
nes of sinnes of them. And therefore
feare they them away from Christ,
with argumentes of theyr belly wyl-
dome. For he that receaueth forgene-
nes free of Christ, wil buy no forgene-
nes of them. I came (sayth Christ) to
call, not the righteous, but the sinners
vnto repentaunce. The pharises are
righteous, and therefore haue no part
with Christ, neither need they: for they
are Gods themselues & sauours. But
sinners that repent partaine to Christ.
If we repent, Christ hath made sacri-
faction for vs already.

God so loued the world, that he gaue
hys onely sonne, that none that beleue
on him should perish, but should haue
euerlasting life. For God sent not hys
sonne into the world, to condemne the
world, but that the world through him
might be saued. He that belcueth on
him shall not be damned, but he that
beeleeueth not is damned alreadye.
John. iii.

Paule Rom. 5. sayth: Because we
are iustified through fayth, we are at
peace with God through our lord Je-
sus Christ, that is, because that God,
which can not lye, hath promised and
sworne to be mercifull vnto vs, and
to forgue vs for Christes sake, we
beleue and are at peace in our consci-
ences, we run not hither and thither
for pardon, we trust not in thys fyer,
nor that monke, neyther in any thing,
saue in the woord of God onely. As a
childe when his father threateneth him
for his fault, hath neuer rest til he heare
the woode of mercy and forguenes of
his fathers mouth againe, but as soon
as he heareth his father say, Doe thy
wayes, do me no more so, I forgue
thee this fault: then is his hart at rest,
then is he at peace, then runneth he to
no man to make intercession for him.
Neyther though there come any false
inarchant saying, what wilt thou geue
me, and I will obayne pardon of thy
father for thee. Will he suffer him selfe
to be beguiled? No, he will not buy of

God loueth
mercy.

Hypocrites
loue offer-
inges.

We are at
peace in our
consciencs
when we
beleue con-
stantly one
sinnes are
remitted
through
Jesus
Christ.

Nothing
bringeth a
man soone
to confusio
then the i-
dolatry of
his owne
imaginatio

Christ is a
gift geue to
sinners.

a willie fox, that which his father hath geuen him freely.

It foloweth: God setteth out hys loue that he hath to vs. that is, he maketh it appere, that men may perceiue loue, if they be not moze then stocke blinde. In asmuch (sayth Paule) as while we were yet sinners, Christ dyed for vs. Much moze now (sayth he) seeing we are iustified by hys blood, shall we be preserued from wrath though him: for if when we were enemies we were reconciled to God, by the death of hys sonne, much moze seeing we are reconciled we shall be preserued by hys life. As who should say, If God loued vs when we knew him not, much moze loueth he vs now we know him. If he were mercifull to vs while we hated his Lawe, how much moze mercifull will he be now seeing we loue it, and desire strength to fulfill it. And in the viij. he argueth: If God spared not his owne sonne, but gaue him for vs all, how shall he not wyth him geue vs all thinges also?

Christ prayed, John xvij. not for the Apostles onely, but also for as many as should beleue through theyr preaching and was heard, whatsoeuer we aske in his name the Father geueth vs John. xvij. Christ is also as mercifull as the saintes. why go we not straight way vnto him? Merely because we feale not the mercy of God neyther beleue his truth. God will at the least way (say they) heare vs the sooner for the saintes sake. When loueth he the saintes better then Christ and his owne truth. Heareth he vs for the saintes sake? so heareth he vs not for his mer- cy: for merites and mercede can not stand together.

Finally if thou put any trust in thine owne dedes, or in the dedes of any other man, of any saint, then minishest thou the truth, mercy, and goodnes of God. For if God looke vnto thy workes, or vnto the workes of any other man, or goodnes of the saint, then doth he not all thinges of pure mercy, and of his goodnesse, and for the truthe sake which he hath swozne in Christ. Now sayth Paule Tit. 3. Not of the righteous dedes which we did, but of his mercy laued he vs.

Our blinde disputers will say: If our good dedes iustify vs not, if God looke not on our good dedes, neither regard them nor loue vs the better for them, what need we to do good dedes? I answer, God looketh on our good

dedes, and loueth them, yet loueth vs not for their sakes. God loueth vs first in Christ of his goodnes and mercy, and poureth his spirit into vs, and geueth vs power to do good dedes. And because he loueth vs, he loueth our good dedes: yea because he loueth vs he forgeth vs our euill dedes, which we do of frailtie and not of purpose or for the nonce. Our good dedes do but testifie onely that we are iustified and beloued. For except we were beloued, and had Gods spirit, we could neyther do, nor yet consent vnto any good dede. Antichrist turneth the rootes of the trees vnto the top. He maketh the goodnes of God the braunches, and our goodnes the rootes. We must be first good after Antichristes doctrine, and moue God, and compell him to be good againe for our goodnes sake: so must Gods goodnesse spring out of our goodnes. Nay verely Gods goodnesse is the root of all goodnes and our goodnes, if we haue any, springeth out of his goodnes.

Prayer.

Of Prayer and good dedes, and of the order of loue or charitie I haue abundantly written in my booke of the iustifying of sayth. Heuer the later that thou maist see, what the prayers and good workes of our monkes and friers and of other ghostly people are worth, I will speake a word or two, and make an end. Paule sayth Gal. 3. All ye are the sonnes of God through sayth in Ihesu Christ: for all ye that are baptized haue put Christ on you. that is, ye are become Christ himself. There is no Jew (sayth he) neither Brecke, neither bond nor free, neither man nor woman, but ye are all one thing in Christ Ihesu. In Christ there is neither french nor english, but the frenchman is the englishmans owne selfe, and the english the frenchmans owne selfe. In Christ there is neither father nor sonne neyther maister nor seruante, neyther husband nor wife, neither king nor subiect: but the father is the sonnes selfe, and the sonne the fathers owne selfe, and the king is the subiects owne selfe, and the subiect is the kinges owne selfe, and so forth. I am thou thy selfe, and thou art I my selfe, and can be no nearer of kyn. We are all the sonnes of God, all Christes seruauents boughe with hys blood, and euery man to other Christ his owne selfe. And Col. 3.

God too
herb on our
good dedes

Antichrist
turneth the
rootes of
the trees
vnto the
top.

Why we
come not to
Christ.

In Christ
we are one
as good as
another
equally be-
loued & in-
differently
heard.

Ye haue put on the new man which is renewed in the knowledg of God after the image of him that made him (that is to say, Christ) where is (sayth he) neyther Breke nor Jewe, circumcission nor vncircumcision, barbarous or Scythian, bond or free: but Christ is all in all thinges. I loue thee not now because thou art my father, and hast done so much for me, or my mother, and hast borne me, and geuen me sucke of thy brestes (for so do Jewes and Saracens) but because of the greate loue that Christ hath shewed me. I serue thee not because thou art my maister, or my king, for hope of rewarde, or feare of payne, but for the lone of Christ: for the children of sayth are vnder no law (as thou seest in the Epistles to the Romanes, to the Galathians, in the first to Timothy) but are free. The spirit of Christ hath writte the liuely law of loue in their hartes, whiche driueth the to worke of theyr owne accord freely & willingly, for the great lonnes sake onely which they see in Christ, & therefore neede they no law to cōpell them. Christ is all in all thinges to them that belene, and the cause of all loue. Paule sayth Ephel. 6. Seruautes obey vnto your carnall or fleshy maisters wryth feare and trembling, in singlens of your hartes as vnto Christ: not wryth eye sernice as menpleasers, but as the seruautes of Christ, doing the wyll of God from the hart, euen as though ye serued the Lord and not men. And remember that whatsoeuer good thing any man doth, that shall he receiue a gainc of the Lord, whether he be bond or free. Christ thus is all in all thinges and cause of all to a christen man. And Christ sayth Math. 25. In as much as ye haue done it to any of the least of these my brethren, ye haue done it to mee. And in as much as ye haue not done it vnto one of the least of these, ye haue not done it to me. Here seest thou that we are Christes brethren, and eue Christ him selfe, and what so euer we do one to another that do we to Christ. If we be in Christ we worke for no worldly purpose, but of lone. As Paule saith 2. Cor. 5. The lone of Christ compelled vs (as who shoulde say) wee worke not of a fleshy purpose: For (sayeth hee) we knowe hencefoorth no man fleshy: no though we once knew Christ fleshy we do so now no more. We are otherwise minded, then when Peter dyewe hys swoorde to fight for Christ. We are now ready to suffer

with Christ, and to lose life and all for our very enemies to bring them vnto Christ. If we be in Christ, we are minded like vnto Christ, which knew nothing fleshy, or after the will of the flesh, as thou seest Math. 12. When one sayd to him: Lo, thy mother and thy brethren stande without, desiring to speake with thee. He answered, who is my mother, and who are my brethren? And stretched hys hande ouer hys Disciples saying: see my mother and my brethren: for whosoener doth the will of my Father which is in heauen, the same is my brother, my sister, and my mother. He knew not his mother in that she bare him, but in that she did the will of his Father in heauen. So now as God the Fathers will and commaundement is all to Christ, euen so Christ is all to a Christen man.

Christ is the cause why I loue thee, why I am ready to do the vttermost of my power for thee, and why I pray for thee. And as long as the cause abideth, so long lasteth the effect: euen as it is alwayes day, so long as the Sun shineth. Do therefore the worst thou canst vnto me, take away my goodes, take away my good name: yet as long as Christ remaineth in my harte, so long I loue thee not a whit the lesse, and so long art thou as deare vnto me as mine owne soule, and so long am I ready to doo thee good for thine euill, and so long I pray for thee with all my hart: for Christ desireth it of me, and hath deserued it of me. Thine unkindnes compared vnto his kindnes is no thing at all, yea it is swallowed vp as a little smoke of a mightie winde, and is no more scene or thought vpon. Moreover that euill which thou dost to me, I receaue not of thy hande, but of the hande of God, and as Gods scourge to teach me patience & to cure me. And therefore haue no cause to be angry with thee, moze the child hath to be angry with his fathers rod, or a sicke man with a soure or bitter medecine that healeth him, or a prisoner with hys fetters, or he that is punished lawfully with the officer that punisheth him. Thus is Christ all and the whole cause why I loue thee. And to all can nought be added. Therefore cannot a litle mony make me loue thee better, or moze bound to pray for thee, nor make Gods commaundement greater. Last of all, if I be in Christ, then the lone of Christ compelleth me. And

Christ knoweth nothing worldly nor his brethren.

As long as Christ abideth so long a Christen man lasteth.

Mony byndeth not Christ people to pray.

Christ is all to a Christen man.

The childre of faith worke of loue and neede no law to cōpell them.

We are all Christes seruautes and serue Christ.

We conserue of lone, we shewe one to another, the same shewe we to Christ.

therefore I am ready to geue thee mine
& not to take thynne from thee. If I be
able I will do thee seruice frely: if not,
then if thou minister to me againe, that
receiue I of the hande of God, which
ministrerth it to me by thee: For God
careth for his and ministrerth all thin-
ges vnto them, and moueth Turkes
and Saracenes, and all maner infidels
to do them good as thou seest in Abra-
ham, Isaac and Jacob, and how God
went with Ioseph into Egypt, and
gat him fauour in the prison, and in e-
uery place, which fauour Ioseph recei-
ued of the hand of God, and to God
gaue the thankes. This is God and
Christ all in all, good and bad receiue
I of God. Them that are good I loue
because they are in Christ, and the euill
to bring them to Christ. When any mā
doth well I reioyce; that God is ho-
noured, and when any man doth euill
I sorrow because that God is dishono-
red. Finally in as much as God hath
created all, and Christ bought all with
his blood, therefore ought all to seeke
God & Christ in all, & els nothing.

God careth
for his.

The help
is a God &
cause of all
vnto our
spiritualty.

But contrariwise vnto monkes,
friars, and to y^e other of our holy spiri-
tualtie the belly is all in all, & cause of
all loue. Offer thereto, so art thou fa-
ther, mother, sister, and brother vnto
them. Offerest thou not, so know they
thee not, thou art nether father mother
sister brother, nor any kynne at all to
them. She is a sister of ours, her is a
brother of ours say they, her is verily a
good man, for he doth much for our
religion. She is a mother to our co-
uenent: we be greatly bound to pray for
them. And as for such and such (say
they) we know not whether they be
good or bad, or whether they be fish or
flesh, for they do nought for vs: we be
more bounde to pray for our benefac-
tours (say they) and for them that geue
vs, the for them that geue vs not. For
them that geue little are they little
bound, and them they loue little: and
for them that geue much they are much
bound, and them they loue much. And
for them that geue nought: are they
naught bound, and them they loue not
at al. And as they loue thee when thou
geuest: so hate they thee when thou ta-
kest away from them, and run all vn-
der a stooke, and curie thee as black as
pitch. So is cloyster loue belly loue,
cloyster prayer belly prayer, and cloy-
ster brotherhode belly brotherhode.
Prayer loue that springeth of Christ
seeketh not his owne selfe (1. Cor, 13.)

It is of
the help &
nothing of
Christ.

but forgetteth her selfe, and bestoweth
hir vpon hir neighboures profite, as
Christ sought our profite and not hys
owne. He sought not the fauour of God
for himselfe, but for vs, yea he toke the
wrath and vengeance of God from vs
vnto himselfe, and bare it on his owne
backe to bring vs vnto fauour. Like-
wise doth a Christen man geue to hys
brethren, & robbeth them not as friers
and monkes do: but as Paule come-
maundeth Ephel. 4. labourerth wyth
his handes some good worke to haue
wherewith to helpe the needy. They
geue not but receiue onely. They la-
bour not, but live idely of the swate of
the poore. There is none so poore a
widow, though she haue not to finde
hir self and her children, nor any mony
to geue: yet shall the frier snatch a cheke
or some what. They preach, sayst thou,
and labour in the woorde. First I say,
they are not called and therefore ought
not: for it is the Curates office. The
Curate can not (saist thou.) What doth
the theefe there then? Secundarily a
true preacher preacheth Christs testa-
ment only and maketh Christ the cause
and reward of all our deedes, and tea-
cheth euery man to beare hys crosse
willingly for Christs sake. But these
are enemies vnto the crosse of Christ,
and preach they? belly which is they?
God: Ephel. 3. and they thinke that
lucre is the seruing of God. 1. Tim. 6.
that is, they thinke them Christen ones-
ly which offer vnto their belies, which
when thou hast filled, then spue they
out prayers for thee, to be thy reward,
and yet wot not what prayr meaneth.
Prayer is the longing for Gods pro-
mises, which promises are they preach
them not, so long they not for them, nor
wish them vnto any man. They? lon-
ging is to fill they? paunch whom they
serue, & not Christ: and through sweet
preaching and flattering woordes de-
ceau the hartes of the simple and vn-
learned. Rom. 16.

Christes
loue forget-
teth her
selfe: but
monkes
loue thin-
keth on the
belly.

Friers and
monkes
ought not
to preach.

Finally as Christ is the whole cause
why we do all thing for our neighbor,
euen so is he the cause why God doth
all thing for vs, why he receaueth vs
into his holy Testament, and maketh
vs heyres of al his promises, and pou-
ereth his spirit into vs, and maketh vs
his sonnes, and fashioneth vs like vn-
to Christ, and maketh vs such as he
would haue vs to be. The assurance
that we are the sonnes, beloued, and
heires with Christ, & haue Gods spi-
rite in vs, is the content of our hartes,
vnto

Christ is
the whole
cause why
God doth
vnto vs.

Howe to
know that
we are
Goddes
sonnes.

The lawe is y mark: yea and the touch stone where we ought to trye our felmes & see how farre forth we are purged.

unto the lawe of God, which lawe is all perfection, and the marke whereat all we ought to shoot. And he that hitteth that marke, so that he fulfilleth the lawe with all his hart, soule, and might, and with full loue and lust, without all let or resistance is pure gold and needeth not to be put any more in the fire; he is straight and right, & needeth to be no more chaunged; he is full fashioned like Christ; and can haue no more added vnto him. Neuertheless there is none so perfect in this life that findeth not let & resistance by the reason of di-

One byrth poison that remaineth in vs. resisteth the spirite.

uine, or birch payson that remaineth in him, as thou maist see in the lines of all the saintes throughout all the scriptures, and in Saul Rom. 7. The will is present. (sayth he) but I fynde no meanes to performe that which is good: I doo not that good thing which I would; but that euill do I which I would not: I fynde by the lawe that when I would do good, euill is present with me. I desire in the lawe as concerning the inner man, but I fynde an other lawe in my members rebelling against the lawe of my minde, & labouing me vnto the lawe of sinne, which lawe of sinne is nothing but a corrupt and a poisoned nature which

The right crosse of Christ.

breaketh into euill lustes, and from euill lustes into wicked deedes, & must be purged with the true purgatory of the crosse of Christ: that is, thou must hate it with all thine hart, and desyre God to take it from thee. And then whatsoever crosse God putteth on thy backe, beare it patiently, whether it be povertie, sickness, or persecution, or what soeuer it be, and take it for the right purgatory and thynke that God hath nailed thee fast to it, to purge thee thereby. For he that loueth not the lawe and hateth hys sinne, & hath not professed in his hart to fight against it, and mourneth not to god to take it away & to purge him of it, y same hath no part with Christ. If thou loue the lawe and fyndest that thou hast yet synne hanging on thee, where of thou sorowest to be delinced and purged: as for an example, thou hast a conetous mynde and mistrustest God and therfore art moned to begyle thy neighbour & arte vnto him merclesse, not caring whether he sinke or swynne so thou maist winne by him or get from him that he hath: then get thee to the obseruaunte which is so purged fro that sinne that he will not ouce handle a peny & with that wyle doth the luttile foxe make the

See that loueth not the lawe & hateth in hath no part with Christ.

goose come flying into his hole ready prepared for his mouth without hys labour or sweate; & buy of his merites, which he hath in store, & geue thy money not into his holy hands but to offer him that he hath hired either with part of his prayers, or part of his praye to take the sinne vpon him and to handle his money for him. In like maner if any parson that is vnder obedience vnto Gods ordinaunce (whether it be sonne or daughter, seruaunt, wife or subiect) consent vnto the ordinaunce, & yet fynde contrary motions: let him go also to the that haue professed an obedience of their owne making, and bye part of their merites. If thy wife geue thee the wordes for thee, go to the charterhouse and bye of their silence: And so if the absteyning of the obseruaunce from handling money heale thine hart from desiring money, & the obedience of them that will obey nothyng but their owne ordinaunce, heale thy disobedience to Gods ordinaunce, and the silence of the charterhouse Monke tane thy wyles tounge, the helpe that their prayers shall deliuer thy soule from the paines of that terrible and fearful purgatory which they haue sayued to purge thy purie withall.

Howe to trye the doctrine of our spiritalitie.

the spiritualetic increaseth dayly. No prelates, no Bishops, no monks, friers, chanoons, nunnes, and no heretikes; I would say heremites with lyke draffe. Set before the y increaseth of S. Fraunces disciples in so few yeares. Askē how many thousands, yea how many twenty thousandes, not disciples onely; but whole cloisters are sprung out of hell of them in so litle space. Pateryng of prayers increaseth dayly. Their seruice as they call it, waxeth longer and longer and the labour of their lippes greater, new Saintes, new seruice, new festes, and new holy dayes. What take all these away? Sinne? Nay. For we see the contrary by experience & that sinne groweth as they grow. But they take away first Gods word with fayth, hope, peace, bntie, loue & concord then house and lād, rent & see, tower & towne, goodes and cattell, and the very meate out of mens monthes. All these lye by purgatory. When other weepe for their frendes they sing merely when other loose their frendes, they get frendes. The hope with all his Wardons is grounded on purgatory. Bishops, Monkes, Chanoons, friers with all other swermes of hypocrites do but

As the preachers & ministers of our religious men purge our lustes: they are they of value and are not.

As the preachers & ministers of our religious men purge our lustes: they are they of value and are not.

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What the spiritualetic taketh away with their prayers.

When other weepe, they sing, and when other loose, they wyne.

All is of
Purgato-
ry. These
Punitions
geue none
ether medi-
cines saue
purgations
only.

empty Purgatory and fill hell. Every
Mass, say they, deliuereth one soule
out of Purgatory. If that were true,
yea if ten Masses were enough for one
soule, yet were the Parish Priests and
Curates of every Parish sufficient to
scour Purgatory. All the other costly
workmen might be well spared.

The foure senses of the Scripture.



They deuide the Scripture in
to foure senses, the litterall,
tropological, allegorical and
anagogical. The litterall sense
is become nothing at all. For the pope
hath taken it cleane away & hath made
it his possession. He hath partly locked
it vp with the false and counterfayted
keyes of his traditions ceremonies &
fayned lyes. And partly driueth men
from it with violence of sword. For no
man dare abide by the litterall sense of
the text, but vnder a Protestation, if it
shall please the Pope. The tropologi-
call sense pertaineth to good maners
(say they) and teacheth what we ought
to do. The allegory is appropriate to
fayth, and the anagogical to hope and
things aboue. Tropological and an-
agogical are termes of their own say-
ing and all together vnnecessary. For
they are but allegories both two of the
and this word allegorie comprehendeth
them both & is enough. For tropologi-
call is but an Allegory of maners & a-
nagogical an Allegorie of hope. And
Allegory is as much to say as straunge
speaking, or borrowed speech. As whe
we say of a wanton child, this sheepe
hath magottes in his taylor, he must be
annoynted with hyrcin salue, which
speech I borrow of the shepherdes.

Allegory
what it si-
gnifieth.

The scrip-
ture hath
but one
sense.

Thou shalt vnderstand therefore
that the Scripture hath but one sense,
which is the litterall sense. And that
litterall sense is the roote and grounde
of all, and the ancre that neuer fayleth
wherunto if thou cleaue thou canst ne-
uer erre or go out of the way. And if
thou leaue the litterall sense thou canst
not but go out of the way. Neuer the
latter the Scripture blesch prouerbes,
similitudes, rebells, or allegories as all
other speeches do, but that which the
prouerbe, similitude, rebell, or allego-
ry signifieth is euer the litterall sense
which thou must seke out diligently.
As in the English we borrow wordes
and sentences of one thyng and apply
them vnto another and geue the new

significations. we say let the sea rise as
hye as he will, yet hath God appoin-
ted how farre he shall goe: meanyng
that the tyrantes shall not do what
they would, but that only which God
hath appointed them to doe, looke ere
thou lepe, whose litterall sense is, do
nothing sodely or without aduise-
ment. But not the bowe that thou standest
vpon: whose litterall sense is, oppresse
not the comyns & is borrowed of heu-
res. When a thing speedeth not wel, we
borrow speech and say, the bishop hath
blessed it, because that nothing speedeth
well that they medle with all. If the
porage be burned to, or the meate ouer
rosted, we say, the Bishop hath put his
foote in the portte, or the Bishop hath
playd the Cooke, because the Bishops
burne who they lust & whosoener dis-
pleaseth them. He is a pontificall fel-
low, that is, proud and stately. He is
Popish, that is, superstitious and faith-
lesse. It is a pastime for a Prelate. He
is a pleasure for a Pope. He would be
free & yet will not haue his head shau-
en. He would that no man should
sinite him and yet hath not the Popes
marke. And of him y is betrayd & wo-
terh not how, we say, he hath bene at
Ariste. She is master Ierons sisters
daughter. He is the Bishops sisters
sonne, he hath a Cardinall to his vn-
cle, she is a spirituall whoze, it is the
Gentlewoman of the Ierisonage, he
gaue me a Kyrieleyson. And of her
that aunswereth her husband by words
for me we say, she is a sister of y char-
ter house, as who should say, she thin-
keth that she is not bounde to kepe si-
lence, their silence shalbe a satisfaction
for her. And of him that will not be sa-
ued by Christs merites, but by the
workes of his owne imagination we
say it is a holy worke man. Thus bor-
row we and sayne new speech in ene-
ry toling. All fables prophesies and re-
dies are allegories as Ysopus fables &
Marliens prophesies and the interpre-
tation of them are the litterall sense.

Borrowed
speech.

So in like maner the Scripture bor-
roweth woordes and sentences of all
maner thynges and maketh prouerbes
& similitudes or allegories. As Christ
sayth Luke. iij. Punition heale thy
selfe. whose interpretation is do that
at whom which thou doest in straunge
places, & that is the litterall sense. So
whe I say Christ is a lambe, I meane
not a lambe that beareth woll, but a
meke & a paciente lambe which is bea-
ten for other mens fautes. Christ is a
Pine,

vine, nor that beareth grapes: but out of whose roote the branches that be- leue, sucke the spirit of life, and mercy, & grace, and power to be the sonnes of God & to do his will. The similitudes of y^e Gospell are allegories borowed of worldly matters to expresse spirituall things. The Apocaltiple or reuelat[i]o[n] of John are allegories whose litterall sense is hard to finde in many places.

Beyond all this, when we haue found out the litterall sense of y^e Scrip- ture by the proccesse of the text or by a like text of another place. Then go we and as the Scripture boroweth simi- litudes of worldly things euen to we agayne borow similitudes or allego- ries of the Scripture and apply them to our purposes, which allegories are no sense of the scripture: but free things belides the Scripture and all together in the libertie, of the spirite. which al- legories I may not make at all the wilde aduentures: but must keepe me with in the compasse of the faith & euer apply mine allegory to Christ and vnto the fayth. Take an ensample, thou hast the story of Peter how he smote of Malchus'es eare and how Christ hea- led it agayne. There hast thou in the playne text great learning, great frute and great edifieng which I passe ouer because of tediousnes. Then come I, whē I preach of the law and the Gos- p[el], & borow this example to expresse the nature of the law and of the Gos- p[el] and to paynt it vnto thee before thine eyes. And of Peter & his sword make I the law and of Christ the Gos- p[el] saying, as Peters sword cutteth of the eare so doth the law. The law damneth, the law killeth, and man- gleth the conscience.

There is no care so righteous that can abyde y^e hearing of the law. There is no dede so good but that the law damneth it. But Christ, that is to say the Gospell, the promises and Testa- ment that God hath made in Christ healeth the eare and conscience which the law hath hurt. The Gospell is life, mercy & forgiveness freely, and all toge- ther an healing plaister. And as Peter was none before: eue so doth the law. For when we thinke that we are holy & righteous & full of good dedes if y^e law be preached a right, our righte- ousnes and good dedes vanish away, as smoke in the winde and we are left damnable sinners onely. And as thou seest how that Christ healeth not till

Peter had wounded, and as an healing plaister helpeth not till y^e corrosiue hath troubled the wounde, eue so the Gos- p[el] helpeth not, but whē the law hath wounded y^e conscience and brought the sinner into y^e knowledge of his sinne. This allegory proueth nothyng nei- ther can do. For it is not the Scripture, but an exāple or a similitude borowed of the Scripture to declare a text or a conclusion of the Scripture more ex- pressly and to roote it and graue it in the hart. For a similitude or an exam- ple doth printe a thing much deeper in the wittes of a man then doth a plaine speakyng and leaueth behynd him as it were a stinge to picke him forward and to awake him with all. Moreover if I could not proue with an open text that which the Allegory doth expresse, then were the Allegory a thyng to be gessed at and of no greater value then a tale of Robyn hode. This allegory as touchyng his first part is proued by Paul in y^e ij. chap. of his Epistle to the Romanes, where he sayeth. The law taugeth wrath. And in y^e viij. chapter to the Romanes. When the law or com- maundement came, sinne reuiued, and I become dead. And in the ij. Epistle to the Cor. in the third chap. the law is called the minist[er] of death and dāna- tion. &c. And as concernyng the second part Paul sayth to the Rom. in the v. chap. In that we are iustified by faith we are at peace with God. And in the ij. Epistle to the Corinthiās in the. iij. The Gospell is called the ministratiō of iustifying and of the spirite. And Gala. iij. The spirite cometh by prea- ching of the faith &c. This doth the lit- terall sense proue the allegory & heare it, as the foundatiō beareth the house. And because that allegories proue no- thyng therfore are they to be vsed so- berly and seldom & onely where the text offereth thee an allegory.

And of this maner (as I aboue haue done) doth Paul borow a simili- tude, a figure or allegory of Genesis to expresse the nature of the law and of the Gospell, and by Agar & her sonne declareth the proprietie of the law and of her bonde children which wilbe ius- tified by dedes, and by Sara and her sonne declareth the proprietie of the Gospell and of her free children which are iustified by faith, and how the chil- dren of the law which beleue in their workes persecute the children of the Gospell which beleue in the mercy and truth of God and in the Testament of

Gal. iij, his

The right- ble of alle- gories.

Allegories are no sense of Scrip- ture.

Allegories proue no- thyng.

If thou can not proue the allego- ry with an open text then it fails does true.

The litte- rall sense proueth the allegory.

They that iustifie the- selves by their workes are the bonde chil- dren of the law.

his sonne Iesus our Lord. And like- wise do we beare likenesses or alle- gories of the Scripture, as of Pharas and Herode and of the Scribes and Phariseis; to expresse our miserable captiuitie and perlecution vnder An- tichrist the Pope.

The sayth was loe thorough Allegories

The greatest cause of which capti- uitie and the decay of the sayth & this blindnes wherin we now are, sprang first of allegories. For Origene and the doctours of his time drew all y^e Scrip- ture vnto allegories, whose ensample they that came after followed so log, till at the last they forgat y^e order, and pro- cesse of the text, supposing that y^e scrip- ture serued but to fame allegories vp- on. In somuch that twenty doctours expounde one text xx. wayes, as chil- dren make descant vpon playne song. Then came out sophisters with their Anagogicall and Chopologicall sence & with an antitheme of halfe an inch, out of whiche some of them drawe a threde of ix. dayes long. Yea thou shalt fynde inough that will preach Christ, and proue what soeuer popure of the sayth that thou wilt, as well out of a fabell of Ovide or any other Doct, as out of S. Johns Gospell or Pauls Epistles. Yea they are come vnto such blyndnes that they not onely say the litterall sence profiteth not, but also that it is hurtful and noysome and kil- leth the soule: which damnable doc- trine they proue by a text of Pauls ii. Corinth. iii. where he sayth the letter killeth but the spirit geueth life. Lo say they the litterall sence killeth and the spirituall sence geueth life. we must therefore say they, seeks out some cho- pologicall sence.

Chopolo- gicall Co- sophisters

Poetry is as good di- uinitie as the Scrip- ture to our scholr men.

The ltere- rail sence killeth say sophisters

Here learne what sophistrie is, and how blind they are, that thou mayest abhoire them and spue them out of thy stomake for euer. Paule by the letter meaneth Moyses law, which the pro- cesse of the text folowynge declarcth more bright then the sunne. But it is not their guise to looke on the order of any text, but as they find it in their do- ctours so alledge they it, and so vnder- stand it. Paule maketh a comparisn be- twene the law and the Gospell, & cal- leth the law the letter, because it was but letters grauen in two tables of cold stone. For the law doth but kill and danne the consciences, as long as there is no lust in the hart to doe that which the law commaundeth. Con- trary wise he calleth the Gospell the administration of the spirite & of righ-

The letter killeth ex- pound this

teousnes or iustifying. For wher Christ is preached and the promises whiche God hath made in Christ are beleued, the spirit entereth the hart, and lookeyth the hart, and geueth lust to do the law, and maketh the law a liuely thyng in the hart. Now as soone as the hart lusteth to do the law, then are we righ- teous before God, & our finnes forge- ten. Neuerthelesse the law of the letter graued in stone, and not in the hartes was so gloriois, and Moyses his face shone so bryght that the children of Israell could not behold his face for brightnes. It was also geuen in thun- der and lightning and terrible signes, so that they for feare came to Moyses & desired him that he would speake to them & let God speake no more. Lest we dye (sayd they.) If we heare him any more: as thou mayest see. Exod. xx. wherupon Paule maketh his compa- rison sayng: if the ministratio of death thorough the letters figured, in stones was gloriois, so that the childre of Is- rael could not behold the face of Mo- ses for the glozy of his countenance: why shal not the administration of the spirite be gloriois: And agayne: if the administration of damnation be glo- rious: much more shal the admini- stration of righteousnes extede in glo- ry: That is, if the law that killeth sin- ners & helpeth the not to be gloriois: then the Gospell which pardoneth sin- ners and geueth them power to be the sonnes of God & to ouer come sinne, is much more gloriois. And the text that goeth before is as cleare.

To learne the law is righteousnes.

For the holy Apostle Paule sayth, ye Corinthians are our Epistle, which is vnderstand and read of all men, in that ye are knowne how that ye are the Epistle of Christ ministred by vs and writen: not with yre (as Moyses law) but with the spirite of the ly- uing God: not in tables of stone (as the ten commandentes) but in the fleshy tables of the hart, as who shuld say, we writ not a dead law with irke and in parchement, nor graue that which damned you in tables of stone: but preache you that which bringeth the spirite of lyfe vnto your brethrs, which spirite writeth and graneth the law of loue in your hartes and geueth you lust to do the will of God. And furthermore, sayth he our ableness cometh of God which hath made vs able to minister the new Testamēt, not of the letter (y^e is to say not of the law) but of the spirite. For the letter (that is

to say the law) killeth: but the spirite
 geueth life (that is to say the spirite of
 God) whiche entreth your hartes whē
 ye beleue the glad tydings that are
 preached you in Christe, quickeneth
 your hartes and geueth you life & lust
 and maketh you to do of loue and of
 your owne accorde without compul-
 sion, that which the law compelled you
 to do and dāned you, because ye could
 not doe with loue, and lust, and na-
 turally. Thus seest thou that the letter
 signifyeth not the litterall sence and the
 spirite the spiritual sence. And Rom.
 7. Paul bleth this terme Littera for the
 law. And Rom. viij. where he setteth it
 so playne, that if the great wrath of
 God had not blinded them they could
 neuer haue stombled at it.

God is a spirite and all his wordes
 are spiritual. His litterall sence is spi-
 ritual, and all his wordes are spiritual.
 When thou readeest Math. i. He shall
 beare a sonne & thou shalt cal his name
 Iesus. For he shall saue his people fro
 their sinnes. This litterall sence is spi-
 ritual and euerlasting life vnto as ma-
 ny as beleue it. And the litterall sence
 of these wordes, Math. v. blessed are
 the mercypfull, for they shall haue mer-
 cy, are spiritual and life. wherby they
 that are mercypfull may of right by the
 truth and promise of God challenge
 mercy. And like is it of these wordes,
 Math. vi. If you forgue othermen
 their sinnes your heauenly father shall
 forgue you yours. And so is it of all
 the promises of God. Finally all gods
 wordes are spiritual, if thou haue eyes
 of God to see the right meanyng of the
 text, & wherunto y^e Scripture pertye-
 neth, & the final end and cause thereof.

All the Scripture is either the pro-
 mises and Testamēt of God in Christ
 and stozies pertainyng thereunto, to
 strength thy faith, either the law and
 stozies pertainyng therto to feare thee
 from euil doing. There is no stoyr nor
 gest, seme it neuer so simple or so vyle
 vnto the world, but that thou shalt
 finde therein spirite and life and edifi-
 eng in the litterall sence. For it is gods
 Scripture wyitten for thy learnyng
 and comforte. There is no cloute or
 ragge there that hath not precious re-
 liques wrapt therein of fayth, hope,
 patience and long sufferyng and of the
 truth of God, and also of hys righte-
 ouines. Set before thee the stoyr of
 Ruben which defiled his fathers bed.
 Marke what a crosse God suffered to
 sal on the necke of his elect Jacob, Co-

sider first the shame among the heathē,
 when as yet there was no moe of the
 whole world within the Testament of
 God but he and his household. I re-
 port me to our Prelates which sweare
 by their honoz whether it were a crosse
 or no. Seest thou not how our wicked
 bylders rage, because they see their bil-
 dynges burne, now they are tryed by
 the fire of Gods word, and how they
 stirre by the whole world, to quench
 the word of God, for feare of losing
 their honour: Then what busines had
 he to pacifie his children? Looke what
 a do he had at y^e defiling of his daugh-
 ter Dina. And be thou sure that the
 biethzen there were no more furious
 for the defiling of their sister, then the
 sonnes heare for defiling of their mo-
 ther. Marke what folowed Ruben, to
 feare other that they shame not their
 fathers and mothers. He was cursed
 and lost the kyngdome and also the
 Priestdome, and his tribe or generatio
 was euer few in number as it appa-
 reth in the stozies of the Bible.

The adulterie of Dauid with Bar-
 sabb is an ensample, not to moue vs to
 euill: but if (while we folow the way
 of righteouines) any chaunce dync vs
 aside, that we despayre not. For if
 we saw not such infirmitie in Gods
 elect, we which are to weak and fall
 so oft should vterly dispaire & thinke
 that God had cleane forsaken vs. It is
 therefore a sure and an vndoubted con-
 clusion, whether we be holy or vnhol-
 ly, we are all sinners. But the differēce
 is, that Gods sinners consent not to
 their sinne. They consent vnto the law
 that it is both holy and righteous and
 mourne to haue their sinne taken a-
 way. But the devils sinners consent
 vnto their sinne and would haue the
 law and hell taken away and bee ene-
 mies vnto the righteouines of God.

Likewise in the whoynely gest of
 Noe, when he was dronke, and lay in
 his tente with hys priuy members o-
 pen, hast thou great edifyng in the
 litterall sence? Thou seest what became
 of the cursed children of wicked Ham
 which saw his fathers priuy mem-
 bers and gested thereof vnto his bre-
 thzen. Thou seest also what blessing
 fell on Sem and Japhet which went
 backward and covered their fathers
 members & saw them not. And third-
 ly thou seest what infirmitie accompa-
 nieth Gods elect be they neuer so ho-
 ly, which yet is not imputed vnto the.
 For the fayth & trust they haue in God

Swears
 they by
 their ho-
 nour: then
 are they
 not ready
 to suffer
 shame for
 Chrilles
 sake.

The adu-
 ltery of Da-
 uid.

The differ-
 ence be-
 tween gods
 sinners &
 the devils.

Noe.

The litter-
 all sence is
 spiritual.

What is
 to be sought
 in y^e Scrip-
 ture and
 in the litter-
 all sence.

The stoyr
 of Ruben.

swalloweth by all their sinnes.

Th: Hope is likened to Ham.

Notwithstanding this text offereth vs an apte and an handsome allegory or similitude to describe our wicked Ham, Antichrist the Hope, which many hundred yeares hath done all the shame that hath cā thinke vnto the pryncy member of God which is the word of promise or y word of faith as Daule calleth it Rom. x. and the Gospell and Testamēt of Christ wherewith we are begotten, as thou seest. i. Peter. i. and James. i. And as the cursed children of Ham grew into gyautes so mighty and great that the children of Israel senced but greshoppers in respect of them: so the cursed sonnes of our Ham the Hope his Cardinals, Bysshops, Abbots, Monkes, and friers are become mighty gyautes aboue all power and authoritic, so that the children of faith in respect of them, are much lesse then greshoppers. They heape mountayne vppon mountayne & will to heauē by their own strength by away of their owne making & not by the way Christ. Neuer the latter those gyaltes for the wickednes & abominatiōs which they had wrought, did God vterly destroy, part of them by the childē of Loth, and part by the children of Esau and seuen nations of them by the children of Israel. So no doubt shall he destroy these for like abominations & that shortly. For their kyngdome is but the kyngdome of lyes and falshood which must needes perish at the comynge of the truth of Gods word, as the night vanisheth away at the presence of day. The childē of Israel saw not those gyautes, but the power of God, Gods truth & promises as thou mayst see in Deut. So it is not we that shal destroy those gyautes, as thou mayst see by Daule. ij. Thell. ij. speaking of our Ham Antichrist. whom the Lord shall destroy (saith he) with the spirite of his mouth that is, by the wordes of truth) and by the brightnes of his comynge (that is, by the preachyng of his Gospell.)

They will to heauen by away of their owne making.

The use of similitudes

As as I haue sayd of allegories, euen so it is of worldly similitudes which we make either whē we preach either when we expound the Scripture. The similitudes proue nothyng, but are made to expresse more playnly that which is couayned in the Scripture and to lead thee into the spirituall vnderstanding of the text. As the similitude of Marriagony is taken to expresse the Marriage that is betwene

Christ and our soules and what crydyng mercy we haue there, wherof all the Scriptures make mention. And the similitude of the members, how euey one of them careth for other is taken to make thee feele what it is to loue thy neighbour as thy selfe. That preacher therfore that bringeth a naked similitude to proue that which is contayned in no text of Scripture nor foloweth of a text, count a deceauer, a leader out of the way and a false Prophet, and beware of his philosophic and persualions of māns wisedome as Daule. i. Corinth. ij. sayth: my wordes and my preachyng were not with enypling wordes & persualions of māns wisedome but in showyng of the spirit and power, that is, he preached not dreames confining them with similitudes: but Gods word confirming it with miracles and with working of the spirite the which made them feele euey thing in their hartes. That your sayth, sayth he, should not stand in the wisedome of man: but in the power of God. For the reasons and similitudes of māns wisedome make no sayth, but waueryng & vncertaine opiniōs onely: one draweth me this way with his argunēt, another that way, & of what principle thou prouest blacke an other proueth white, and so am I euer vncertaine, as if thou tell me of a thyng done in a farre land and an other tell me the contrarie, I wote not what to beleue. But sayth is wrought by the power of God, that is, when Gods word is preached, the spirite entereth thyn hart and maketh thy soule feele it and maketh thee so sure of it, that neither aduersitic nor persecution, nor death, neither hell, nor the powers of hell, neither yet all the paynes of hell could ones pteuayle agaynst thee or moue thee fro the sure rocke of Gods word, that thou shouldest not beleue that which God hath sworne.

A similitude without Scripture is a sure token of a false Prophet.

Paul preached not worldly wisedome.

Similitudes and reasons of mans wisedome make no faith but waueryng opinions onely.

Goddes word maketh sure sayth to God can not lye.

And Peter. ij. Pet. i. sayth we folowed not deceauable fables, when we opened vnto you the power and comynge of our Lord Jesus Christ: but with our eyes we saw his maiestie. And agayne, we haue (sayth he) a more sure word of prophesse, wherunto if ye take hede, as vnto a light shynyng in a darke place, ye do well. The word of prophetic was the old Testamēt which beareth record vnto Christ in euey place, without which recorde the Apostles made neither similitudes nor argumēt of worldly witte. Peter.

Peter preached not fables and false similitudes but the playne Scripture.

of leest thou, that all the allegories, similitudes, persuasions & argumentes which they bring without Scripture, to proue praying to Saintes, Purgatory, care confession and that God will heare thy prayer more in one place then in another, and that it is more meritorious to cate fish then fleshy, and that to disguise thy selfe & put on this or that maner core is more acceptable then to go as God hath made thee, and that widowhode is better then matrimony and virginitie then widowhode, and to proue the Assumption of our Lady and that she was borne without original sinne, yea & with a kisse say some, are but false doctrine.

Schole do
ctrine.

Take an example how they proue that widowhode and virginitie exceede matrimony they bring this worldly similitude. He that taketh most payne for a man deserueth most and to him a man is most bound, so likewise must it be with God and so forth: now the widow and virgine take more payne in resisting their lustes then the married wife, therfore is their state holier. First I say, that in their owne sophistry a similitude is the worst and feblest argument that can be and proueth leest and soonest deceaueth. Though that one soune doe more seruice for hys father then an other, yet is the father free and may with right reward the all a like. For though I had a thousand brethren and did more then they all, yet do I not my dutie. The fathers and mothers also care most for the leest and weakest and them that can doe leest: ye for the worst care they most and would spend, nor their goodes onely: but also their bloud to bring them to the right way. And euen so is it of the kyngdome of Christ as thou mayst well see in the similitude of the riotous sonne. Luke. xv. Moreouer Paul sayth. i. Cor. vij. It is better to marie then to burne. For the person that burneth can not quietly serue God in as much as hys mynde is drawe away & the thoughts of his hart occupied with wonderfull and monstrous imaginations. He can neither see, nor heare, nor read but that his wittes are rapt and he cleane from him selfe. And agayne, sayth he, Circumcision is nothyng: but the keeping of the commaundementes is all together. Looke whererin thou canst best kepe the commaundementes thether get thy selfe and therein abyde, whether thou be widow wife or mayde, and then hast thou all

Similitudes are
no good argu-
gements among the
sophisters
owne selfe.

with God. If we haue infirmitie that draw vs from the lawes of God, let vs cure them with the remedies that God hath made. If thou burne mary. For God hath promised thee no chastitie, as long as thou mayst vse the remedy that hee hath ordeyned: no more then hee hath promised to slake thine hunger without meate.

Now to aske of God more then he hath promised cometh of a false faith and is playne Idolatry: and to desire a miracle where there is naturall remedy, is tempryng of God. And of payne takyng this wise vnderstand. He that taketh payne to kepe the commaundementes of God is sure thereby that he loueth God and that hee hath Gods spirite in hym. And the more paine a man taketh (I meane patiently and without grudgyng) the more he loueth God and the perfecter hee is & nearer vnto that health which y^e soules of all Christen me long for & the more purged from the infirmitie and sinne that remaineth in the fleshy: but to loke for any other reward or promotion in heauen or in the life to come then that which God hath promised for Christs sake and which Christ hath deserued for vs with his payne takyng, is adominable in the sight of God. For Christ onely hath purchased the reward, and our payne takyng: to keepe the commaundementes deth but purge the sinne that remaineth in the fleshy, and certifie vs that we are chosen and sealed with Gods spirite vnto the reward y^e Christ hath purchased for vs.

What t^emp-
tyng of god
is?

I was once at the creakyng of Doctors of diuinitie, where the opponēt brought the same reason to proue that the widow had more merite then the virgine, because she had greater payne for as much as she had once proued the pleasures of Matrimony. Ego nego Domine Doctor said the respondent. For though the virgine haue not proued, yet she imagineth that the pleasure is greater then it is in deede and therfore is more moued & hath greater temptacion and greater paine. Are not these disputers they that Paule speaketh of in the sixt chapter of the first Epistle to Timot. That they are not content with the wholesome wordes of our Lord Iesus Christ, & doctrine of godliness. And therfore know nothyng: but wast their haynes about questioes & strife of wordes, wherof spryng enuy, strife and rayling of men with corrupt mindes destitute of the truth.

As pertainyng to our Ladyes body, where it is or where the body of Elias, of Iohn the Euangelist and of many other be, pertaineth not to vs to know. One thing are we sure of, that they are where God hath layd them.

¶ If they be in heauen, we haue neuer the more in Christ: If they be not there, we haue neuer the lesse. Our dutie is to prepare our selues vnto the commaundementes and to be thankfull for that which is opened vnto vs, and not to search the vnsearchable secretes of God. Of Gods secretes can we know no moze then he openeth vnto vs. If God shut, who shall open? How then can natural reason come by the knowledge of that which God hath hyd vnto him selfe:

Yet let vs see one of their reasons wherewith they proue it. The chief reason is this, every mā doth moze for his mother, say they, then for other, in like maner must Christ do for his mother, therefore hath she this preheminence, that her body is in heauen. And yet Christ in the xij. chapter of Math. knoweth her not for his mother: but as farrefoorth as she kept his fathers commaundementes. And Paule in the ij. Epistle to the Corinthians v. chap. knoweth not Christ himselfe fleshy or after a worldly purpose. Last of all God is free & no further bounde then he bindeth him selfe: if hee haue made her any promise he is bounde, if not, then is he not. Finally if thou set this aboue rehearsed chapter of Math. before thee where Christe woulde not know his mother, and the ij. of Iohn where he rebuked her, and the ij. of Luke where she lost him and how negligent she was to leaue him behinde her at Ierusalem inwards and to go a dayes iorney etc she sought for hym & mightest resolue many of their reasons which they make of this matter, and that she was without originall sinne: read also Erasmus annotations in the sayd places. And as for me I commit all such matters vnto those idle belyes which haue nought els to doe, then to moue such questions and geue them free libertie to holde what they lyst, as long as it hurteth not the faith, whether it bee so or no, exhortyng yet with Paule all that will please God and obtayne that saluation that is in Christe, that they geue no hede vnto vnnecessary and braulpyng disputations, & that they labour for the knowledge of those thinges without which

they can not be saued. And remember that the sunne was geuen vs to guide vs in our way and woorkes bodily. Now if thou leaue the naturall vse of the sunne and will looke directly at hym to see howe bright he is and such like curiositie then wil the sunne blind thee. So was the Scripture geuen vs to guide vs in our way and woorkes ghostly. The way is Christ & the promises in hym are our saluation if we long for them. Now if we shall leaue that right vse and turne our selues vnto vayne questions and to searche the vnsearchable secretes of God: then no dout shall the Scripture blinde vs as it hath done our schole men and our subtle disputers.

And as they are false Prophetes which proue with allegories, similitudes and worldly reasons that which is no where made mention of in the Scripture. Euen so counte them for false Prophetes whiche expownde the scriptures drawing the vnto a worldly purpose cleane contrary vnto the example, lyuyng, and practisyng of Christ and of his Apostles and of all the holy Prophetes. For sayth Peter. ij. Pet. i. no prophesie in the Scripture hath any priuate interpretation. For the Scripture, came not by the will of man: but the holy men of God spake, as they were moued by the holy ghost. No place of the Scripture may haue a priuate expolition, that is it may not be expownde after the will of man or after the wil of the flesh or drawen vnto a worldly purpose contrary vnto the open textes, and the generall articles of the faith, and the whole course of the Scripture and contrary to the liuyng and practisyng of Christ and the Apostles and holy Prophetes. For as they came not by the will of mā so may they not bee drawen or expownde after the will of man: but as they came by the holy ghost, so must they expoūd & vnderstād by the holy ghost. The Scripture is that wherewith God draweth vs vnto hym and not wherewith we should be leade from him. The Scriptures spring out of God and flow vnto Christ, and were geuen to leade vs to Christ. Thou must therefore go along by the Scripture as by a lynce, vntill thou come at Christ, which is þ wayes end and resting place. If any mā therefore vse the Scripture to draw thee fro Christ and to nosell thee in any thyng saue in Christ, the same is a false Prophet. And that thou mayst perceaue

In expounding of the Scripture we must haue respect vnto the liuyng and practising of Christ and of his Apostles and Prophetes.

The scriptures were geuen to leade vs vnto Christ

what

what Peter meaneth. it foloweth in y^e text. There were false Prophetes among the people (whose propheties were hely wisedome) as there shalbe false teachers among you : which shall p^riuely byng in damnable sectes (as thou seest howe we are diuided into monstrous sectes or orders of Acligion) euen denyng the Lord that hath bought them . (For euey one of them takech on hym to sell thee for money, that whiche God in Christ promisseth thee freely) and many shall folow their damnable wayes , by whom the waye of trouth shalbe euill spokē of (as thou seest how the way of trouth is become heretic, seditious, or cause of insurrection, & breacking of y^e kyngs peace, & treason vnto his hyghnes.) And through couctousnes with fayned wordes shal they make marchandise of you . Couctousnes is the conclusion : for couctousnes, and ambitio that is to say, lucre and desire of honoz is the finall end of all false Prophetes and of all false teachers. Looke vpon the Dopes false doctrine, what is the end thereof and what seeke they thereby ? wherefore scruech Durgatory ? but to purge thy purse, and to polle thee, & robbe both thee and thy hayres of house and lāds, and of all thou hast , that they may be in honour. Serue not Dardons for the same purpose? whereto perteineth praying to Saintes, but to offer vnto their belies? wherfore scruech confession, but to sit in thy conscience and to make thee feare and tremble at what soener they dreame, and that thou worship them as Gods : and so forth in all their traditions, ceremonies, and consurations they serue not the Lord : but their belies. And of their false expounding the Scripture and drawing it contrary vnto the example of Christ, and the Apostles and holy Prophetes vnto their damnable couctousnes and filthy ambition take an example.

Math. xvi. when Peter sayth to Christ, thou art the sonne of the liuyng God, and Christ answered, thou art Peter and vpon this rocke I will build my congregation. By the rocke interpret they Peter. And the cometh the Dope & wilbe Deteres successor, whether Peter will or will not, yea whether God will or will not, and though all the Scripture say nay to any such successō, and sayth, loe I am the rocke, the foundation, and head of Christs Church. Now sayth all the Scripture that the rocke is Christ, the sayth and Gods word. As Christ sayth Math.

viij. he that heareth my wordes & doth therafter is like a man that buildeth on a rocke. For the house that is build on Gods woorde will stand, though heauen should fall. And John. xvi. Christ is the wine and we the braunches, so is Christ the rocke, the stocke and foundation wheron we be built. And Paul i. Cor. iij. calleth Christ our foundation, and all other, whether it be Peter or Paule, hee calleth them seruantes to preach Christ, and to build vs on hym. If therfore the Dope be Deteres successor, his durie is to preach Christ only and other authoritie hath he none. And. ij. xj. Paule marieth vs vnto Christ and driueth vs from all trust & confidence in man. And Eph. ij. sayth Paule. Ye are build on the foundation of the Apostles and Prophetes, that is on y^e word which they preached, Christ beynge, sayth he, the head corner stone, in whom euey building coupled together groweth by into an holy temple in the Lord, in whom also ye are built together & made an habitacion for God in the spirit. And Peter in y^e ij. of his first Epistle builderth vs on Christ, contrary to the Dope, whiche builderth on hymselfe. Hell gates shall not preuaile agaynst it, that is to say, agaynst the congregation that is builde vppon Christs sayth and vpon Gods word. Now were the Dope the rocke, hell gates could not preuaile agaynst him. For the house could not stand if the rocke and foundation wheron it is builde did perishe : but the contrary see we in our Dopes. For hell gates hang preuailed agaynst them many hundred yeares, and haue swallowed them vpe if Gods word be true and the stoyes that are written of them : yea or if it be true that we see with our eyes. I will geue thee the keyes of heauen sayth Christ, and not I geue. And John. xx. after y^e resurreccio payed it, and gaue y^e keyes to them all indifferently. What soener thou byndest on earth, it shalbe bounde in heauen, & what soener thou loosest on earth it shalbe loosed in heauen. Of this text maketh the Dope what he will, and expoundeth it contrary to all the Scripture, contrary to Christs practising, and the Apostles, and all the Prophetes. Now the scripture geueth record to himselfe and euer expoundeth it selfe by an other open text. If the Dope the can not byng for his exposition the practising of Christ or of the Apostles and prophetes or an open text, then is his exposition false

is the rocke and not the Dope.

The anctisrip of Deteres successor is bus to preach.

That exposition is false which is against the open scripture or against the practising of Christ and of his apostles.

Sectes or orders.

Conetousnes & desire of honour is the ende of all false doctrine, and that which false prophets seke.

Durgatory

Dardons.

Praying to saintes.

Confession.

An example of false expounding of scriptures.

Christ the faith, and Gods word

doctrine. Christ expoundeth him selfe. Math. xvij. saying: If y brother sinne agaynst the rebuke him betwixt him & thee alone. If he heare thee thou hast wonne thy brother: but if he heare thee not, the take with thee one or two and so forth as it standeth in the text. He concludeth saying to them all, whatsoeuer ye bynde in earth it shalbe bound in heauen, and what soeuer ye louse on earth it shalbe loused in heaue. where byndyng is but to rebuke them that sinne and lousyng to forgue them that repent. And John. x. whose sinnes ye forgue they are forgiven and whose sinnes ye hold they are holden. And Paul. i. Cor. v. byndeth, and ij. Cor. ij. louseth after the same maner.

Bynding & lousyng is one power.

Also this byndyng and lousyng is one power, and as he byndeth so louseth he: yea and byndeth first ere he ca louse. For who can louse that is not bound. Now what soeuer Peter byndeth or his successour (as he wilbe called and is not, but in dead y very successour of Sathan) is not so to be vnderstood, that Peter or the Pope hath power to commaunde a man to be in deadly sinne or to be damned or to go into hell saying: see thou in deadly sinne, be thou damned, go thou to hell, go thou to Purgatory. For that exposition is contrary to the euertlastyng Testament that God hath made vnto vs in Christ. He sent his sonne Christ to louse vs from sinne and damnation and hell, and that to redempte vnto the world sent he his Disciples Actes. i. Paul also hath no power to destroy, but to edifie. ij. Cor. x. and. iij. How can Christ geue his Disciples power agaynst him selfe and against his euertlastyng Testament: Can he send them to preach saluation & geue them power to damne whom they lust? What mercy and profite haue we in Christs death and in his Gospell, if the Pope which passeth all men in wickednesse hath power to sende whom he will to hell, and to damne whom he listeth? we had the no cause, to call him Iesus, y is to say Ianiour: but might of right call him destroyer. wherefore then this byndyng is to be vnderstood as Christ interpreteth it in the places aboue rehearsed, & as the Apostles practised it and is nothyng but to rebuke men of their sinnes by preachyng the law. A man must first sinne agaynst Gods law ere the Pope can bynde hym: yea and a man must first sinne agaynst Gods lawe ere hee neede to feare the

What Iesus signifieth.

What bynding meaneth.

Popes curse. For cursing and bynding are both one, & nothyng sayyng to rebuke a ma of his sinnes by Gods law. It foloweth also then that the lousyng is of like maner, and is nothyng but forgueing of sinne to them that repent throughe preachyng of the promyses whiche God hath made in Christe in whom onely we haue all forgiveness of sinnes, as Christ interpreteth it, and as the Apostles and Prophetes practised it. So is it a false power that the Pope taketh on hym to louse Gods lawes, as to geue a man licence to put away hys wife to whom God hath bound him, and to bynde them to chastitie which God commaundeth to marry, that is to wite, the that burne and can not liue chaste. It is also a false power to bynde that whiche Gods worde maketh free, makyng sinne in the creatures whiche God hath made for mans vs.

What cursing meaneth.

What lousyng meaneth.

The Pope which so fast louseth and purgeth in Purgatory, can not with all the lousynges and purgations that he hath, either louse or purge out appetites and lust and rebellion that is in vs agaynst the law of God. And yet the purging of them is the right Purgatory. If he can not purge them that are aloue, where with purgeth he the, that are dead? The Apostles knew no no other wayes to purge, but through preachyng Gods worde which worde onely is that that purgeth the hart, as thou mayst see John. xv. Ye are pure, sayth Christ, through the worde. Now the pope preacheth not to them whom they sayne to lye in Purgatory, no more then he doth to vs that are a liue. How the purgeth he them? The pope is kynne to Robin good fellow which sweepeth the house, walseth the dishes and purgeth all by nyght. But when day commeth there is nothyng found cleane.

The Pope is Robin goodfellow.

Some man will say the Pope byndeth them not, they binde them selues. I answer hee that byndeth him selfe to the pope and had leuer haue his life and soule ruled by the Popes will the by the will of God, and by the Popes word then by the worde of God, is a foole. And he that had leuer be bonde then free is not wise. And he that will not abyde in the freedome wherewith Christ hath set vs, is also mad. And he that maketh deadly sinne where none is and seeketh causes of hatred betwene him and God is not in his right wittes. Furthermore no man can bynde him

Of our fel-
ues we can
perforne
nothyng,
further the
God will
gent vs
power.

him selfe further then hee hath power
ouer him selfe. He that is vnder the
power of an other man can not hynde
him selfe without licence, as sonne,
daughter, wife, seruaunt and subiect.
Neither canst thou gent God that
which is not in thy power. Chastitie
canst thou not gent further then God
lenderth it thee, if thou can not lyue
chast thou art bounde to mary or to be
damned. Last of all for what purpose
thou byndest thy selfe must be sene. If
thou doe it to obtayne thereby that
whiche Christ hath purchased for thee
freely, so art thou an infidell, and hast
no part with Christ, and so forth. If
thou wilt see moze of this matter loke
in Deut. and there shalt thou finde it
moze largely entreated.

In other
example.

Take an other ensample of there
falle expounding the Scripture. Christ
saith Math. xxiii. The Scribes and the
Phariseis sit on Moyles seate, what
soeuer they byd you obserue, that ob-
serue and do: but after their wykes
do not. Lo say our sophisters or hypo-
crites, lyue we neuer so abhominably,
yet is our authory neuer the lesse. Do
as we teach therfoze (say they) and not
as we do. And yet Christ sayth they sit
on Moyles seate, that is as long as
they teache Moyles doe as they teach.
For the law of Moyles is the lawe of
God. But for their owne traditions &
falle doctrine Christ rebuked the, and
disobeyed them, and taught other to
beware of their leuen. So if our Pha-
riseis sit on Christes seate and preache
him, we ought to heare them: but whē
they sitte on their owne seate, then
ought we to beware as well of their
pestilent doctrine as of their abhomi-
nable lying.

To sit on
Christes
seate, is to
preach and
confesse
Christ.

Likewile where they finde mentio-
n made of a sword, they turne it vnto the
Popes power. The disciples sayd vn-
to Christ Luke. xxii. Loe here be two
swordes. And Christ answered two
is inough. Loe, say they the Pope hath
ii. swordes, the spirituall sword & the
temporall sword. And therfoze is it law-
full for hym to fight and make warre.

Christ a litle before he went to hys
passion, asked hys Disciples saying:
when I sent you out without all pro-
uision lacked ye any thyng. And they
sayd nay. And he answered, but now
let hym, that hath a wallet take it with
him & he that hath a scrippe likewile,
and let hym that hath neuer a sword
sell his cote and by one: As who shuld
say, it shall goe otherwise now then the,

When ye went forth in sayth of my
word, and my fathers promys, and it
fed you and made prouision for you, &
was your sword and shilde and defen-
der: but now it shall goe as thou reas-
dest Zacharias. xii. I will smyte the
shepheard and the sheepe of the flocke
shalbe scattered. How shall my father
leane me in the handes of the wicked,
and ye also shalbe forsaken and desti-
tute of faith, and shall trust in your sel-
ues, and in your own prouision, and in
your owne defence. Christ gaue no co-
maundement, but prophesied what
shuld happen. And they because they
vnderstode hym not, answered here
are two swordes. And Christ (to make
an ende of such babbling) answered
two is inough. For if he had commaun-
ded euery man to by a sword, how had
two bene inough? Also if two were
inough, & pertained to the Pope one-
ly, why are they all commaunded to
buy euery man a sword? By the sword
therfoze Christ prophesied that they
shuld be left vnto their own defence.
And two swordes were inough yea
neuer a one had bene inough. For if e-
uery one of them had had ten swordes
they would haue sed ere mydnight.

In the same chapter of Luke not.
xx. lines from the foresayd text. The
Disciples euen at the last Supper as-
ked who shuld be the greatest. And
Christ rebuked them and sayd it was
an heathenish thyng and there shuld
be no such thing among them, but that
the greatest shuld be as the smallest,
and that to be great was to do seruice
as Christ did. But this text because it
is brighte then the sunne, that they ca-
make no sophistrie of it, therfoze will
they not heare it nor let other know it.

For as much now as thou partly
seest the falshe of our prelates, how
all their study is to disceane vs and to
keepe vs in darkness, to sit as Gods in
our consciences, & hadle vs at their pleas-
ure, and to leade vs whether they will:
therfoze, I read thee, get thee to Gods
word, and therby trye all doctrine and
agaynst that receaue nothyng. Neit-
her any exposition contrary vnto the
open textes, neither contrary to the
generall articles of the sayth: neither
contrary to the liuyng & practisynge of
Christ and of his Apoules. And when
they cry fathers fathers, remember that
it were the fathers that blynded & rob-
bed the whole world and brought vs
into this captiuitie wherein they en-
force to keepe vs still. Furthermore as

Christ is
buked de-
sire or pre-
heminece
in his Dis-
ciples, but
the more
challengeth
reaboue all
men as had
some inhe-
ritance.

Fathers
fathers

they of the old tyme are fathers to vs, so shall these foule monsters bee fathers to them that come after vs, and the hypocrites that folow vs will cry of these and of their doynge fathers, fathers, as these cry fathers, fathers, of the that are past. And as we feele our fathers, so dyd they that are past feele their fathers: neither were there in the world any other fathers then such as we both see and feele this many hundred yeares, as their Decrees beate recorde and the Bozies and Chronicles well testifie. If Gods word appeared any where they agreed all agaynst it. When they had brought that a sleepe, then stroue they one with an other about their owne traditions and one hope condemned an others Decrees and were soimertyme ij. yea thre hopes at once. And one Bishop went to law with an other and one cursed an other for their owne fantasies, & such things as they had falsly gorté. And the greatest Saints are they that most defended the libertie of the church (as they call it) which they falsly goté with blynding kings, neither had the world any rest this many hundred yeares for reformyng of frriers and Monkes and ceasynge of schilmes that were among our Clergy. And as for the holy Doctours as Augustine, Hierome, Cyprian, Chrysostomus and Bede, will they not heare. If they wote any thyng negligently (as they were men) that drawe they cleane contrary to their incanyng and therof triumphe they. Those Doctours knew of none authoritie that one Bishop should haue aboue another, neither thought or once dreamed that euer any such should be, or of any such whispyrnyng or of Pardons, or scouryng of Purgatory, as they haue sayned.

**Miracles
miracles.**

**The wo-
mans of Kent
ster was a
solempne
miracle.**

And when they cry miracles miracles remember that God hath made an euertlasting Testament with vs in Christs blood, against which we may receaue no miracles no neither y. preachyng of Paule him selfe if he came agayn, by his owne teaching to the Galathians, neither yet the preachyng of the angells of heauen. wherfore either they are no miracles, but they haue sayned the (as is the miracle that S. Peter halowed Westminster) or els if there be miracles that confirme doctrine contrary to Gods word, the are they done of the deuill (as the mayd of Ipswich & of Kent) to proue vs whether we will cleaue fast to Gods word

and to deceaue them that haue no loue to the truth of Gods word nor lust to walke in his lawes.

And for as much as they to deceaue with all, arme them selues against the fleshly wisdom, with worldly similitudes with shadowes, with false Allegories, with false expositions of the Scripture contrary vnto the linyng & practising of Christ and the Apostles, with lyes and false miracles, with false names, domine ceremonies, with disguising of hypocritie, with the authorities of the fathers and last of all with the violence of the temporall sword: therfore do thou contrariwise arme thy selfe, to defende thee with all, as Paule teacheth in the last chapter to y. Ephe- sians Gyde on thee the sword of the spirite which is Gods word and take to thee the shilde of fayth, which is not to beleue a tale of Robynhode or Gestus Romanorum or of the Chytricles, but to beleue Gods woorde that lasteth euer.

**The ar-
mour of a
Christe ma
is Gods
word and
fayth.**

**The ar-
mour of a
Christe ma
is Gods
word and
fayth.**

And when the hope with his falthead chalengeyth temporall authoritie aboue King and Emperour: set before thee y. xxv. chapter of S. Math. where Christ commaundeth Peter to put vp his sword. And set before thee Paule. ij. Cor. i. where he sayth the weapons of our warre are not carnall thynges, but myghty in God to hyng all vnderstandyng in captiuitie vnder the obedience of Christ, that is, the weapons are Gods word and doctrine and not swordes of yron and stele, & set before thee the doctrine of Christ and of hys Apostles and their practie.

And when the hope chalengeyth authoritie ouer his fellow Bishops and ouer all the congregation of Christ by successio of Peter set before thee y. first of the Actes where Peter for all hys authoritie put no man in the rowme of Judas, but all the Apostles chose tyeo indifferently and cast lottes desiring God to temper them that the lot might fall on y. most ablest. And Actes. viij. the Apostles sent Peter, and in the xi. call him to rekenyng and to geue accomptes of that he hath done.

And when the hopes law commandeth sayyng: though that the hope line neuer so wickedly and draw with hym through his euill ensample innumerable thousandes vnto hell, yet lee that no man presume to rebuke him, for he is head ouer all and no man ouer him: see before thee Gallates. ij. where Paule

Gods
woorde as
boue all
mens iudge
mentes.

Friers be
not bound
to preach.

rebuketh Peter openly. And see how both to the Corinthians, and also to the Galatians he will have no superiour but Gods word, & hee that could teach better by Gods worde. And because when he rehearsed his preaching and hys doynge vnto the hygh Apostles, they could improve nothing, therefore will he be equall with the best.

And when the Friers say, they do more the their dutie, whē they preach, and more the they are bound to: to say our seruice are we hold (say they) and that is our dutie, & to preach is more then we are bound to. Set thou before thee how that Christes blood sheddyng hath bounde vs to loue one another withall our might and to do the bettermost of our power one to another. And Paul sayth, i. Cor. ix. wo be vnto me if I preach not: yea wo is vnto him y hath wherewith to helpe his neighbour and to make him better and do it not. If they thinke it more then their dutie to preache Christ vnto you then they thinke it more then their dutie to pray that ye should come to the knowledge of Christ. And therefore it is no maruell though they take so great labour: yea and so great wages also to kepe you still in darkenes.

And when they crye furiously hold the heretikes vnto the wall, and if they will not reuoke, burne them without any more a do, reason nor with the, it is an Article condemned, by the fathers. Set thou before thee the saying of Peter. i. Pet. ij. To all that aske you, be ready to geue an answer of the hope that is in you, and that with mekenes. The fathers of the Jewes and the Bishopps, whiche had as great authoritie ouer them as ours haue ouer vs, condemned Christ & his doctrine. If it be knough to say the fathers haue condemned it, theare y Jewes to beholde excluded: yea they are yet in the right way and we in the false. But & if the Jewes be bound to loke in the Scripture and to see whether their fathers haue done right or wrong, then are we likewise bound to looke in the Scripture whether our fathers haue done right or wrong, and ought to beleue nothing without a reason of the Scripture and authoritie of Gods word.

And of this maner defend thy selfe agaynst all maner wickednes of our spirities, armed alway with Gods worde & with a strong and a stedfast sayth thereunto. without Gods word do nothing, And to his word adde no-

thyng neither pull any thyng thereto, as Moyses euery where teacheth thee. Serue God in the spirite, & thy neighbour with all outward seruice. Serue God as he hath appoynted thee & not with thy good intent and good zeale. Remember Saul was cast awaye of God for euer for his good intent. God requireth obediēce vnto his worde & abhorreth all good intences and good zeales which are without Gods word. For they are nothing els then playne Idolatry and woorthyping of false Gods.

And remēber that Christ is the end of all thyng. He onely is our resting place & he is our peace. Ephe. ij. chap. For as there is no saluatio in any other name, so is there no peace in any other name. Thou shalt neuer haue rest in thy soule neither shall y worne of conscience euer cease to gnaw thyne hart till thou come at Christ: till thou heare the glad tydings, how that God for his sake hath forgiuen thee all freely. If thou trust in thy workes there is no rest. Thou shalt thinke, I haue not done inough. Haue I done it with so great loue as I should do? was I so glad in doynge as I would be to re- ceauē helpe at my neede? I haue left this or that vndone and such like. If thou trust in confessio, then shalt thou thinke. Haue I told all? Haue I told all the circumstances? Did I repent inough? Had I as great sorrow in my repentance for my sinnes as I had pleasure in doynge them? Likewise in our holy Wardōs & pilgrimages, gettest thou no rest. For thou seest that the very Gods the selues which sell their pardon so good cheape or some whyles geue the freely for glory sake, trust not therein them selues. They build Colledges and make perpetuities to be prayed for, for euer, & lady lypes of their beadmen, or chaplaynes with so many Masses, & Diriges, and so lōg seruice, that I haue knowen some that haue byd the deuill take their founders soules, for very impacientie and wearines or so payncfull labour.

As pertainyng to good dedes they say, do the best thou canst, and desire God to geue strength to do better dayly, but in Christ put thy trust and in the Wardōn & promises that God hath made thee for his sake, & on that rocke build thine house and there dwell. For there onely shalt thou be sure from all stormes and tēpestes & from all wyly assaults of our wicked spirities which

How God
ought to be
serued.

In Christ
is rest of
conscience
onely.

Do good
dedes and
trust in
Christ.

Andy with all falshood to vndermyne vs. And the God of all mercy geue the grace so to do, vnto whom be glory for euer. Amen.

A compendious rehearfall of that which goeth before.



Haue described vnto you the obedience of children, seruauntes, wiues, & subiectes. These iij. orders are of Gods makynge & y rules thereof are Gods

Gods
worde is
the rule of
childre, ser-
uauntes,
wyues &
subiectes.

word. He that keperth the shalbe blessed: yea is blessed all ready and he that breaketh them shalbe cursed. If any person of impaciency or of a stubburne and rebellious mynde withdraw hym selfe from any of these, and get him to any other order: let hym not thinke thereby to auoyde the vengeance of God in obeying rules and traditions of mans imaginatio. If thou poultedst thine head in the worship of thy father and breakest his commaundementes, shouldest thou so escape? Or if thou payntedst thy masters image on a wall and stikedst vp a cable before it, shouldest thou therewith make satisfaction, for the breaking of his commaundementes. Or if thou warest a blew coate in the worshipp of the kyng and brakest hys lawes shouldest thou so go quyte. Let a mans wife make her selfe a sister of the charterhouse and answer her husband when he byddeth her hold her peace, my brethren kepe silence for me, and see whether she shal so escape. And be thou sure God is more gelouise ouer his commaundementes then man is ouer hys, or then any man is ouer his wife.

Because we be blynd, God hath appointed in y Scripture how we shuld serue him & please him. As percepyng vnto his owne person he is aboundantly pleased when we beleue his promyses and holy Testament which he hath made vnto vs in Christ, & for the mercy which he there shewed vs, loue his commaundementes. All bodily seruice must be done to mā in Gods stede, we must geue obedience, honour, tollie, tribute, custome, and rent vnto whō they belong. When if thou haue ought more to bestow, geue vnto y poze which are left here in Christs stede that we shew mercy on them. If we kepe the commaundementes of loue the are we sure that we fulfil the law in the sight of God and that our blessing shalbe euer-

To please
God is to
beleue hys
promyses, &
to loue hys
commaun-
dementes.

lastyng life. Now when we obey patiently and without grudging euill princes that oppresse vs, & persecute vs and be kinde and mercifull to them that are mercyleffe to vs, and doe the worst they ca to vs, and so take all fortune patiently, and kysse what soeuer crosse God layeth on our backes: then are we sure that we keepe the commaundementes of loue.

I declared that God hath taken all vengeance into his own handes, and will augee all vnyght hym selfe: either by the powers or officers whiche are appointed thereto, or els, if they be negligent, he will send his curies vpon the trasgressours & destroy them with his secret iudgements. I shewed also that whosoever auengeth him selfe is damned in the deede doing and fallerth into the hādes of the temporall sword, because he taketh the office of God vpon hym and robbeth God of his most high honour, in that he wil not patiently abide his iudgement. I shewed you of the authoritie of princes, how they are in Gods stede and how they may not be resisted, doe they neuer so euill, they must be referred vnto the wrath of God. Neuer the latter if they commaunde to do euill we must then disobey and say we are otherwise commaunder of God: but not to rise agaynst the. They wil kil vs the sayest thou. Therfore, I say is a Christen called, to suffer euen the bitter death for hys hopes sake, and because he will do no euill. I shewed also that the kynges and rulers (be they neuer so euill) are yet a great gift of the goodnes of God, and defende vs from a thousand thynges that we see not.

He that
will augee,
robbeth
God of his
honour.

I proued also that all men without exception are vnder the temporall sword, what soeuer names they geue them selues. Becanie the strict is chosen out of the lay men, to teach this obedience, is that a lawfull cause for hym to disobey? Because he preacheth that the lay mā should not steale, is it therefore lawfull for hym to steale unpunished? Because thou teachest me that I may not kill, or if I do, the kyng must kill me agayn, is it therefore lawfull for thee to kill and go free? Either whether is it rather more that thou whiche art my guide to teach me the right waye shouldest walke therein betoze me? The strictes of the old law with their high bishop Aaron, and all his successours, though they were annointed by Gods commaundement and appoynted to

How euill
soeuer the
kyng is,
it is he
vnto the
great gift
of God.

serus

serue God in his temple and exempte from all offices & ministering of word: by matters, were yet neuerthelesse vnder the temporall sword, if they brake þe lawes. Christ sayth to Peter, all that take þe sword, shall perish by the sword. Here is none exception. Paul saith, all soules must obey. Here is none exception. Paulc hym selfe is here not exempt. God sayth Gene. ix. who soeuer sheddeth mans blood, by man shall his blood be shed agayn. Here is none exception.

Wherouer Christ became poore to make other men riche, and bound to make other free. He left also with his Disciples the law of loue. Now loue seeketh not her owne profite: but her neighbours, loue seeketh not her own freedom, but becomineth seruetic and bonde to make her neighbour free. Damned therefore are the spiritualtie by all the lawes of God, which through falshood & disguised hypocricie haue sought so great profit, so great riches, so great authoritie and so great libertie, and haue so hedged the lay, & so brought them in subiectio and bondage and so despised the, that they haue set by traichies in all townes and villages for who soeuer robbeth, murdereth or slayeth them, and euen for traytours vnto the kynges person also.

I proued also that no kyng hath power to graunt them such libertie: but are as well damned for their geuyng, as they for their false purchasing. For as God geueth the father power ouer his children: euen so geueth he hym a commaundement to execute it, and not to suffer them to do wickedly vnpunished but vnto his damnation, as thou mayst see by Dely the bygh priest. ec. And as the master hath authoritic ouer his seruantes: euen so hath he a commaundement to gouerne them. And as the husband is head ouer his wife: euen so hath he commaundement to rule her appetites and is damned if he suffer her to be an whoze & a milke liuer, or submit him self to her, & make her his head. And euen in lyke maner as God maketh the kyng head ouer his Realme, euen so geueth he him commaundement to execute the lawes vpon all men indifferently. For the law is Gods and not the kyngs. The king is but a seruant to execute the law of God, and not to rule after his owne imagination.

I shewed also that the law and the kyng are to be feared, as thinges that

were geuen in fire, and in th under, and lightning, & terrible signes. I shewed the cause why rulers are euill, and by what meanes we might obaine better. I shewed also how wholesome those bitter medicines euill princes are to right Christen men.

I declared how they whiche God hath made gouerners in the worlde ought to rule if they be Christe. They ought to remeber that they are heades and armes, to defend the body, to minister peace, health, & wealth, and eue to saue the body, and that they haue receaued their offices of God to minister & to do seruice vnto their brethren. Kyng, subiect, Master, seruant, are names in the worlde: but not in Christ. In Christ we are all one and euen brethren. No man is his own, but we are all Christes seruantes bought with Christes blood. Therefore ought no man to seke him selfe or his owne profite: but Christ and his will. In Christ no man ruleth as a kyng his subiectes, or a master his seruantes: but serueth as one hand doth to an other and as the handes do vnto the feete and the feete to the handes, as thou seest. i. Cor. xij. we also serue not as seruantes vnto masters: but as they which are bought with Christes blood serue Christ hym selfe. We be here all seruantes vnto Christ. For what soeuer we do one to an other in Christes name, that do we vnto Christ, & the reward of that shall we receaue of Christ. The kyng counteth his comons Christ himselfe, & therefore doth the seruice willingly, seeking no more of the the is sufficient to mainteine peace & vnitie, & to defende the realme. And they obey agayn willingly and louingly as vnto Christ. And of Christ euery man seeketh his reward.

I warned the iudges that they take not an enlample how to minister their offices, of our spiritualtie, whiche are bought and sold to do the will of Sa- tha: but of the Scripture whence they haue their authoritie. Let that which is secret abyde secret till God open it, which is the iudge of secrettes. For it is more then a ceuill thying to breake by into a mans hart & to compell him to put either soule or body in icopardy or to shame him selfe. If Peter that great pillar for feare of death forsoke his master, ought we not to spare weake consciences?

I declared how the kyng ought to ridde his Realme from the way tyran- ny of the hypocrites, and to bring the

The Dope
hath a law
that none
of his
spires may
be surtyp.

How farre
a kyng
ought to
seene at his
comons
handes.

The kyng
is but a
seruant to
execute the
lawes of
God.

Notes

hypocrites vnder his lawes: yea and how he ought to be learned, & to heare, and to looke vpon the causes him selfe, which he wil punish, and not to beleue the hypocrites, and to geue them his sword to kill whom they will.

The kyng ought to count what he hath spent in the Popes quarell sens he was kyng. The first viage cost vpo riiij. hundred thousand poundes. Next he sens what hath bene spent by sea and land betwene vs and Frenchmen, and Scottes, and then in triumphes, and in Ambassialies, and what hath bene sent out of the Realme secretly, and all to mainteine our holy father, and I doubt not but that will surmount the some of. xl. or. l. hundred thousand poundes. For we had no cause to spend one peny but for our holy father. The king therfore ought to make them pay this money euery farthing, and sette it out of their myters, croles, shrynes and all maner treasure of the Church, and pay it to his commons again: not that onely which the Cardinal and his Bishops compelled the cominds to lend, and made the sweate with such an example of tyrany as was neuer before thought on: but also all that he hath gathered of them. Or els by the consent of the commons to keepe it in store for the defence of the realme. Yea the kyng ought to loke in the Chronicles what the Popes haue done to kings in time past and make them restore it also, And ought to take away from them theyr landes whiche they haue gotten with their false prayers, & restore it vnto the right heires agayne, or with consent & aduise ment turne them vnto the maynteyning of the poore and bringyng vp of youth vertuously and to maynteine necessary officers and ministers for to defend the common wealth.

If he will not do it: then ought the commons to take pacience and to take it for Gods scourge, and to thinke that God hath blynded the kyng for theyr sinnes sake and commit their cause to God: And then shall God make a scourge for them and diue them out of his Temple after hys wonderfull iudgement.

On the other side I haue also vttered the wickednes of the spirituality, the falshood of the Bishops, and iugglyng of the Pope, and how they haue disguised them selues, borowynge some of their pompe of y Jewes, and some of the Gentiles, and haue with

subtill wyles turned the obedience that should be geuen to Gods ordinaunce vnto them selues. And how they haue put out Gods Testament and Gods truth and set vp their owne traditions and lyes, in which they haue raught y people to beleue & there by sit in their consciences as God, and haue by that meanes robbed the world of landes & goodes, of peace and vnitie, and of all temporal authoritie, and haue brought the people into the ignorance of God & haue heaped the wrath of God vpon all realmes & namely vpon the kings. Whom they haue robbed (I speake not of worldly thinges onely) but euen of their very natural wittes. They make the beleue that they are most Christen, whē they lyue most abhominably, and will suffer no man in their Realmes that beleueth on Christ, and that they are defenders of the fayth, when they burne the Gospell & promises of God, out of which all fayth springeth.

I shewed how they haue ministered Christ, Kyng and Emperour out of their rowmes, & how they haue made them a seuerall kyngdome which they gotte at the first in deceayning of Princes, and now peruert the whole scripture to proue that they haue such authoritie of God. And lest the lay men should see how falsely they alledge the places of the Scripture, is the greatest cause of this persecution.

They haue fained confession for the same purpose to stablisch their kyngdome with all. All secretes know they therby. The Bishop knoweth the confession of whom he listeth throughout all his Dioces. Yea and his Chanceler commaundeth the ghostly father to deliuer it written. The pope, his Cardinals and Bishops know the confession of the Emperour, Kyngs, & of all Lordes: & by confession they know all their captiues. If any beleue in Christ, by confession they know him. Shyue thy selfe where thou wilt, whether at Sion charterhouse or at the obseruants thy confession is knowen wel inough. And thou, if thou beleue in Christ, art wayted vpon. wonderfull are the thinges that therby are wrought. The wife is feared and compelled to vtter not her own enely but also the secretes of her husband, and the seruaunt the secretes of his master. Besides that thorough confession they quench the fayth of all the promises of God, and take away the effect and vertue of all y Sacramentes of Christ.

Confession.

The man-
soud eno-
mities
which the
auricular
confession
did breede.

They

They haue also corrupted y^e Saintes liues with lyes and fayned miracles & haue put many thinges out of the sentence or great curse, as rayling of rente and fines and hyng men out of their houles, and what soeuer wickednes they them selues do, & haue put a great part of the stories and Chronicles out of the waye lest their fallshood shoulde be seene. For there is no mischieuous or disorder, whether it be in the temporal regiment, or els in the spiritual whereof they are not the chief causes and euē the very fountayne and springes, and as we say, the wel head so that it is impossible to preach agaynst mischief except thou begyn at them, or to set any reformation in the world except thou reforme them first. Now are they indurate and tough as Pharao, and will not bow vnto any right way or order. And therefore persecute they Gods word and the preachers thereof, and on the other side lye awayte vnto all princes & stirre vp all mischief in the world and send them to warre, and occupy their myndes therewith or with other volupentiuousnes, lest they should haue lapsure to heare the word of God and to set an order in their realmes.

By them is all thing ministred and by them are all kynges ruled: yea in euery kynges conscience sit they ere he be king and persuade euery king what they lust, and make the both to beleue what they will and to doe what they will. Neither can any kyng or any realme haue rest for their busineses. Behold kyng Henry the v. whom they set out for such a purpose as they sent out our kyng that now is. See how the Realme is inhabited. Aske where the goodly townes and their walles and the people that was wont to be in the are become, and where the blond royal of the Realme is become also. Turne thine eyes whether thou wilt & thou shalt see nothing prosperous but their luttie pollyng, with that it is slowryng water: yea and I trust it wilbe shortly a full see.

In all their doynge though they pretend outwardly the honour of God or a common wealth, their intent and secret Councell is suely to hyng all vnder their power and to take out of the way who soeuer letteth them, or is to mighty for them. As whē they send the Princes to Hierusalem to conquer the holy land and to fight agaynst the Turkes: what soeuer they pretende outwardly their secret intent is, while

the Princes there conquere them more Bishopps, to conquere their landes in the meane season with their falshe hypocritic, and to byng all vnder them, which thou mayest easily perceane by that they will not let vs know y^e sayth of Christ. And when they are ones on hye, then are they tyrauntes about all tyrauntes, whether they be Turkes or Saracenes. How minister they pro-uyng of testaments? How causes of wedlocke? or if any man dye intestate? If a pooze man dye and leaue his wife and halfe a dosen young children & hie one cow to finde them, that will they haue for a mortuary mercyclesse: let come of wife and children what will. Yea let any thyng be done agaynst their pleasure and they will interdicte the whole realme sparyng no person.

Read the Chronicles of England (out of which yet they haue put a great part of their wickednesse) & thou shalt finde them all wayes both rebellious and disobedient to the kinges and also churlish and vnthankful, so that, whē all the Realme gaue the kyng somewhat to mayntene him in his right, they would not geue a myte. Consider the story of R. Iohn, where I doubt not but they haue put the best & fayrest for them selues, & the worst of kyng Iohn, For I suppose they make the Chronicles them selues. Compare the doings of their holy Church (as they euer call it) vnto the learnyng of Christ and of his Apostles. Did not the Legate of Rome assoyle all the Lordes of the realme of their due obediēce which they ought to the king by the ordinance of God? would he not haue cursed y^e king with his solenne pompe, because he would haue done that office whiche God commaundeth euery kyng to do and wherfore God hath put the sword in euery kynges hand? that is to wite, because kyng Iohn would haue punished a wicked Clerke that had coyned falsse money. The lay men that had not done halfe so great fauces must dye, but the Clerke must go escape free. See not the hope also vnto the kyng of Fraunce remission of his sinnes to go and conquere kyng Iohns Realme. So now remission of sinnes commeth not by sayth in the Testament that God hath made in Christes blood: but by fightyng & murtheryng for the hopes pleasure. Last of all was not kyng Iohn sayne to deliuer his crowne vnto the Legate and to yeld vp his Realme vnto the hope, wherfore we pay De-

The hope and his chaplens were the fountaines of all evils in spiritual regiment, or temporal.

Under an outward pretence of Gods honor, the popes Clergie procured their owne dignitie.

ter pecc. They might be called the pol-
lyng pence of false Prophets well is-
nough. They care not by what mis-
chief they come by their purpose. war
and conquering of landes is their har-
nest. The wickeder the people are, the
more they haue the hypocrites in reue-
rence, the more they feare them and the
more they beleue in them. And they
that conquere other mens landes, whe
they dye, make them their heires, to be
played for for euer. Let there come oue
conquest more in the Realme, and thou
shalt see them get yet as much more
as they haue (if they can keepe downe
Gods word that their iugglyng come
not so light) yea thou shalt see them
take the Realme whole into their handes
and crowne one of them selues kyng
therof. And verily I see no other like-
lyhode, but that the lande shalbe shortly
conquered. The starres of the Scrip-
ture promise vs none other fortune, in
as much as we denye Christ with the
wicked Jewes, and will not haue him
reigne ouer vs: but wilbe still chyldren
of darknes vnder Antichrist, and An-
richristes possession, burnyng the Gos-
pell of Christ, and defendyng a fayth
that may not stand with hys holy Te-
stament.

If any mā shed blood in the church,
it shalbe interdicted, til he haue payd for
the halowing. If he be nor able the pa-
rish must paye or els shall it stand al-
wayes interdicted. They wilbe aue-
ged on them that neuer offended. Full
well prophesied of them. Paule in the
ij. Epistle to Tymo. ij. Some man wil
say, wouldest thou that men should
fight in the Church vnpunished? May
but let the kyng ordeine a punishment
for them, as he doth for them that fight
in his palace and let not all the parish
be troubled for ons faule. And as for
their halowing it, is y iuggling of An-
richrist. A Christen mā is the temple of
God and of the holy ghost, & halowed
in Christs blood. A Whiske mā is ho-
ly in him selfe by reason of the sprite y
dwellers in him and the place wherein
he is, is holy be reals of him, whether
he be in the field or towne. A Christen
husband sanctifieth an vchristen wife,
and a Christen wife an vchristen hus-
band (as concernyng the vie of matrimo-
ny) sayth Paul to the Corinthians.
If now while we seeke to be halowed
in Christ, we are found unholy, & must
be halowed by the grounde or place or
walles, the died Christ in vayne. How
beit Antichrist must haue wherwith to

lit in mens consciences, and to make
them feare where is no feare, and to
robbe them of their faith, and to make
them trust in that can not helpe them,
and to seeke hoynes of that which is
not holy in it selfe.

After that the old kyng of France
was brought down out of Italy, mark
what pageautes haue ben played, and
what are yet a playeng to separate vs
frō the Emperour (left by the helpe of
ayde of vs he should be able to reconce
his right of the Hoyn) & to couple vs
to the frechme, whose might the pope
euer abuseth to keepe the Emperour
frō Italy. what penaileth it for any
kyng to marry his daughter or his sone
or to make any peace or good ordina-
unce for the wealth of his realme? For
it shal no longer last the it is profitable
to them. Their reason is to secret that
the world ca not perceane it. They dis-
simule those thonges which they are
onely cause of, & simul discord among
them selues whe they are most agreed.
One shall hold this, and another shall
dispute the contrary: But the conclu-
sion shalbe that most maynetyeth their
falshead, though Gods word be neuer
so contrary. what haue they wrought
in our days, yea and what worke they
yet, to the perpetuall dishonour of the
Kyng and rebuke of the Realme, and
shame of all the nation in what soeuer
Realmes they go?

I vetered vnto you partly the mali-
cious blindnes of the Bysshop of Ro-
chester, his iuggling his conceyng, his
forn wilenes, his bopepe, his wresting,
rentyng and shamefull abusyng of the
Scripture, his Oratozy & allegyng of
heretikes and how he would make the
Apostles authours of blind ceremonies
without signification contrary to their
owne doctrine, and haue set him for an
ensample to iudge all ocher by. what
soeuer thou art that readest this. I ex-
hort thee in Christ: to compare his ser-
mon and that which I haue written,
and the scripture together. and iudge.
There shalt thou finde of our holy fa-
thers authoritie, and what it is to be
great, and how to know the greatest.

Then foloweth the cause why laye
me can not rule repozall offices which
is the falshead of the Bishops. There
shalt thou finde of miracles & ceremo-
nies without signification, of false an-
noynting & lyeng signes & false names
and how the spiritualie acc. disguised
in falshead, & how they rowle the peo-
ple in darkenes and do all thing in the

The kee-
pyng down
of Gods
word. pro-
moted the
Hopes of
ritualties
honour.

The Bys-
shop of Ro-
chester, is a
fit paterne
to iudge
all y rest of
a lmes by.

no mans
is the
of the
of the
of the
of the
of the

Latin tounge and of their pety pyllage, Their polling is like a soking consup- tion wherein a man cōplaineth of feble- nesses and of sayntynes and wotteth not whence his disease commeth: it is lyke a pocke that freareth inward and con- sumeth the very marow of the bones.

There seest thou the cause why it is impossible for kynges to come to the knowledge of the truth. For the sprites lay await for them & serue their appe- tites at all poyntes and through cōfes- sion buy and sel and betray both them, and all their true frendes & lay beytes for them and neuer leave them till they haue blinded them with their sophistry & haue brought them into their nettes. And the whē the kyng is captiue, they compell all the rest with violēce of his sword. For if any man will not obey them be it right or wrog they cite him, suspēde hym, and curse or excommuni- cate him. If he then obey not they deli- uer him to the spylate, that is to say, vnto the temporall officers to destroy hym. Last of all there findest thou the very cause of all persecution, whiche is the preachyng agaynst hypocrisie.

Then come we to the Sacramētes, where thou seest that the worke of the Sacrament saueith not, but the sayth in the promise which the Sacramēt signi- fiedh iustificeth vs onely. There hast thou that a Priest is but a seruaunt to teach onely and what soeuer he taketh vpon him moze then to preach & to minister the Sacramentes of Christ (whiche is also preaching) is falshead.

Then cometh how they iuggle tho- rough dōme ceremonies & how they make marchaūdis with fained words, penaunce, a poena & a culpa, satisfactiō, attrition, character, Purgatory picke- purse and how through confessiō they make the Sacramētes and all the pro- mise of nonceffect or value. There seest thou that absoluyng is but preachyng the promises & cursing or excommuni- cating preachyng the law, and of their power, & of their keyes, of false mira- cles & prayng to Saintes. There seest thou that ceremonies dyd not the mi- racles but faith: euē as it was not Mo- ses rodde that did the miracles but Mo- ses sayth in the promise of God. Thou

seest also that to haue a sayth where God hath not a promise is Idolatry. And there also seest thou how the pope exalteth him self aboute God and com- maūdeh him to obey his tyāny. Last of all thou hast there that no mā ought to preach but he that is called.


The foloweth the bely brochethead of Monkes & Friers. For Christ hath deserued nought with them. For his sake gette thou no fauor. Thou must offer vnto their belyes & the they pray bitterly for thee. There seest thou that Christ is the onely cause: yea & all the cause why God doth ought for vs and heareth our complaint. And there hast thou doctrine how to know and to be sure that thou art elect and hast Gods sprite in thee. And hast there learnyng to try the doctrine of our spirites.

Then folow the foure senses of the Scripture of which thre are no senses and the fourth that is to wite the litte- rall sense which is the very sense hath the Pope taken to him selfe. It may haue no other meanyng the as it plea- seth his fatherhode, we must abyde his interpretatiō. And as his belles thinke so must we thinke, though it be impos- sible together any such meanyng of the Scripture. Then hast thou the very

The ble of
Allegories;

nothyng but ensamples borowed of the Scripture to expresse a text or an open conclusion of the Scripture and as it were to paynte it before thine eyes; that thou mayest feele the mea- nyng and the power of the Scripture in thine hart. Then cometh the vie of worldly similitudes, & how they are false Prophetes which bring a world- ly similitude for any other purpose, saue to expresse more playnly the which is cōtained in an open text. And so are they also whiche draw the Scripture contrary to the open places and cōtra- ry to the ensample liuyng and practi- sing of Christ, the Apostles and of the holy Prophetes. And then finally hast thou, of our holy fathers power and of hys keyes and of hys bindyng and excommunicatyng and of his cursyng and blessyng with ensamples of euery thyng.

The ble of
Similitudes

 The end of the obedience of
a Christen man.

The cause
why kings
coude not
come to the
knowledge
of the truth.

Miracles
are done by
sayth and
not by cere-
monies.

An exposition vppon the v.vi.vii. chapters of Mathew, which three chapters are the keye and the doze of the scripture, and the restoring agayne of Moses law corrupte by the Scribes and Pharises. And the exposition is the restoring agayne of Christes lawe corrupte by the papistes.

Item before the booke, thou hast a Prologe very necessarie, containing the whole summe of the couenaunt made betwene God and vs, vppon which we be baptised to keepe it.

Set forth by William Tyndall.

The Prologe.



Here hast thou deare Reader an exposition vpon the v. vi. and vij. chapters of Mathew, wherin Christ our spirituall Isaac, diggeth agayne the welles of Abraham: which welles y Scribes & Pharises, those wicked & spitefull Philistines, had stopped and filled by wyth the earth of their false expositions. He openeth the kingdome of heauen which they had shut vp by that other men should not enter, as they themselves had no lust to go in. He restorcth the keye of knowledge which they had taken away and broken the wardes with wyrtelling the text contrary to his due and natural course, with their false gloses. He plucketh away from the face of Moses, the vail which the Scribes and Pharises had spred thereon, that no man might perceaue the brightnes of his countenance. He wedeth out the thornes and bushes of their Pharaicall gloses, wherewith they had stopped by the narrow way and straight gate, that fewe couide finde them.

The welles of Abraham, are the scripture. And the Scripture may well be called the kingdome of heauen, which is eternall life, and nothing saue the knowledge of God the father and of his sonne Iesus Christ. Joh. xviij. Moses face is the law in her right vnderstanding, and the law in her right vnderstanding is the keye, or at the least waye the first and principall keye to open the doze of the Scripture. And the law is the very way that bringeth vnto y doze Christ, as it is writte Gala. iij. The law was our scholemaster to bring vs to Christ, that we might be iustified by fayth. And Rom. x. the ende of the lawe: that is to say, the thyng ouerhaule why the law was geuen, is Christ, to iustifie all that beloue. That is to say: the lawe was geuen to proue vs vnrighteous and to bring vs to Christ, to be made righteous thow forgenenes of sinne by hym. The lawe was geuen to make the sinne known fayth Saint Paule Rom. iij. and that sinne committed vnder the law might be the more sinfull Rom. vij. The law is that thyng, which Paule in his inward ma granted to be good, but was yet compelled oft tymes of his members to do those thinges which that good lawe condemned for euill. Rom. vij.

The law maketh no man to loue the law, or lesse to do or commit sinne: but gendereth more lust, Rom. viij. and increaseth sinne. Rom. v. For I cannot but hate the lawe, in as much as I finde no power to do it, and it neuertheless condemneth me because I do it not. The lawe setteth not at one with God, but causeth wyrt. Rom. iij.

The law beareth sinne, condemneth our deedes, & driueth vs to Christ.

The lawe was geue by Moses, but grace and veritie by Iesus Christ. Joh. i. Behold though Moses geue the law, yet he geue no man grace to do it or to vnderstande it aright, or wrote it in any mans hart, to consent that it was good, and to wite the after power to fulfill it. But Christ geueth grace to do it, and to vnderstand it aright, and writeth it wyth his holy spirite in the tables of the hartes of men, and maketh it a true thing there, and none hyppocritic.

Moses geue the law but Christ onely geueth grace to do it, and vnderstand it aright.

The lawe truly vnderstoode, is those fierre serpentes that stong the children of Israel with present death: But Christ is the brazen serpent on whom whosoener being stonge with conscience of sinne, & looketh with a sure fayth, is healed immediately of that stinging and saued from the paynes and sorowes of hell.

The brazen serpent. Num. xxi.

It is one thyng to condemn and pronouice the sentence of death, and to stying the conscience with feare of euerlastyng payne. And it is an other thyng to iustifie from sinne: that is to say, to forgeue and remitte sinne, and to heale the conscience, and certifie a man, not only that he is deliuered from eternall death, but also that he is made the sonne of God & heire of euerlastyng life. The first is the office of the lawe. The second pertaineth vnto Christ onely thow sayth.

The lawe is sayrbe of contrary operations.

Now if thou geue the lawe a false glose say: that the lawe is a thyng which a man may do of his owne strength, euen out of the power of his free wyll: and that by the dedes of the law thou mayst deserue forgenenes of thy forsinnes. Then dyed Christ in bayne Galat. ii. and is made almost of no steade, seying thou art become thyne ownt sauour. Nether can Christ (where that glose is admitted) be otherwise take or esteemed of Christen men (for all his passion and promisses made to vs in his bloude) then he is of the turkes: how that he was an holy prophet, and that he prayeth for vs as other Saintes do: saue that we Christen thinke that he is somewhat more in fauour then other saintes be (though we imagine hym so proude that he will not heare vs but thow his miide moeth

The scripture ture how it is locked vp

To digge the welles of Abraham, is to open and to make plaine the scriptures, which is the kingdome of God.

Abrahams welles. The kingdome of heauen what it is. Moses face. The keye what it is. The lawe is the way that leadeth to Christ.

Lawe what her office is.

mother and other holy saintes, which all we count much more meeke and mercifull then he, but hym moost of might) and that he hath also an higher place in heauen, as the graye of Iherusalem and obseruants set hym, as it were fro the chynne byward about S. Fraunces.

And so when by this false interpretation of the lawe, Christ which is the dooze, the way, and the ground or foundation of all the scripture, is lost concerning the chiefest frute of hys passion, and no more sene in his owne likeness: then is the scripture locked vp, and henceforth extream darknes and a maze, wherein if thou walke, thou wottest neither where thou art, nor canst finde any way out. It is a confused Chaos, and a minglyng of all thynges together without order, euery thyng contrary to an other. It is an hedge or groue of byers, wherein if thou be caught, it is impossible to get out, but that if thou loose thy selfe in one place, thou art tangled and caught in an other for it.

This wile was the scripture locked by of the Scribes & Pharesees, that the Jewes could not see Christ when he came, nor yet can. And though Christ with these ij. chapters did open it agayne: yet by such gloses, for our vniuersall sake, that we had no lust to lye accordyng: haue we Christen lost Christ agayne, and the vnderstanding of the most cleare text, wherewith Christ expounded death and restoroth the lawe agayne.

For thy hypocrites whatsoeuer semeth impossible to their corrupt nature vnto Christ, that they couer ouer with the mist of their gloses, that the light thereof shuld not be seene. As they haue interpreted here 5 words of Christ, wherewith he restoroth the lawe agayne, to be but good conuelles onely, but no preceptes that binde the consciences.

And thereto they haue so ruffled and tangled the temporall and spirituall regiment together, and made thereof such confusion that no man can know the one from the other: so the euent that they would seme to haue both by the authoritic of Christ, which neuer vsurped temporall regiment vnto him.

Notwithstanding (most deare reader) if thou reade this exposition with a good hart onely to know the truth for the amendyng chiefly of thine owne liuing, and thē of other mennes (as charitie requireth) where an occasion is geuen) thē shall thou perceaue their falshood, and see their mist expelled with the brightnes of the incryptable truth.

An other conclusion is this: all the good promises which are made vs thorow out all the scripture for Christes sake, for hys loue, hys passion or suffering, hys bloudshedding or death all are made vs on this condition and concaunt on our party, that we henceforth loue the lawe of God, to walke therein & to do it a fashion our luyes thereafter. In so much that whosoouer hath not the lawe of God written in hys hart, that he loue it, haue hys lust in it, and recorde therein night and day, vnderstanding it as God hath geuen it, and as Christ and the Apostles expounded it: the same hath no part in the promises, or can haue any true faith in the bloud of Christ: because there is no promise made him, but to them onely that promise to keepe the lawe.

Thou wilt happily say to me agayne: if I cannot haue my sinnes forgeuen except I loue the lawe, and of loue endeavour my selfe to keepe it: then the keeping of the lawe iustifieth me. I answer that the argument is false and but blinde sophistrie, and lyke vnto thys argument: I cannot haue forgeuenes of my sinne except I haue sinned, Ergo to haue sinned is the forgeuenes of sinne. And it is like to this also: No man can be healede of the pockes but he that hath them: Ergo to haue the pockes doth heale the pockes.

And lyke sophistrie are these argumentes: If thou wilt enter into life, keepe the commaundementes. Math. xix. Ergo the deedes of the lawe iustifie vs. Item the hearers of 5 laws are not righteous in the sight of God, but the doers of the lawe shall be iustified. Rom. ii. Ergo the deedes of the lawe iustifie from sinne. And agayne: we must all stand before the iudgement seate of Christ, to receaue euery man accordyng to the deedes which he did in the body: Ergo the lawe or the deedes of the lawe iustifie.

These and all such are naughty argumentes. For ye see that the kyng pardoneth no murderer but on a condition, that he henceforth keepe the lawe and do no more so, and yet ye know well inough that he is saued by grace, fauour, and pardon, per the keeping of 5 lawe come. Howbeit, if he breake the lawe afterwards, he falleth agayne into the same daunger of death.

Euery so, none of vs can be receaued to grace but vpon a condition to keepe the law, nether yet continue any longer in grace then that purpose lasteth. And if we breake the law, we must sue for a new pardon, and haue a new sight agaynst sinne, hell, and desperation, per we can come to a quiet sayth againe and felc that the sinne is forgeuen. If either can there be in the a stable and an vndoubted sayth that thy sinne is forgeuen thee, except there be also a lusty courage in thine hart, & a trust that thou wilt sinne no more, for on that condition that thou endeavour thy selfe to sinne no more, is the promise of mercy and forgeuenes made vnto thee.

And as thy loue to the lawe increaseth, so doth thy sayth in Christ, and so doth thine hope and longing for the life to come. And as thy loue is colde, so is thy sayth weak, & thine hope and longing for the lyfe to come litle. And where no loue to the lawe is, there is neither sayth in Christ for the forgeuenes of sinne, nor longing for the lyfe to come: but in steede of sayth, a wicked imagination that God is so vnrigheteous that he is not offended with sinne. And in steede of hope, a desire to lue euer here, and a greedines of worldly voluptuousnesse.

And vnto all such is the scripture locked vp and made impossible to vnderstand. They may reade it and rehearse the stories thereof, and dispute of it, as the turkes may, and as we may of the turkes lawe. And they may sucke pride, hypocryse and all maner of poison there out to slape their owne soules, and to put stumbling blockes in other mennes wayes, to thrust them from the truth: and get such learning therein as in Aristotles & thyses and moztall philosophy, and in the pte- (C.)

words do not iustifie.

2. Cor. 3.

The lawe by keepinge the lawe we continue in grace.

Sayth, long and hope are inseparable in this lyfe.

They that loue not the lawe cannot vnderstand the scripture to satisfaction.

Christ is the dooze, the way, and foundation of all the scriptures.

When by gloses of our owne imagination we darken the cleare text of gods word, the scripture locked vp from vs.

Christ binde no temporall regiment.

Christ is a gift geuen onely to the that loue the lawe and professe it.

He that professeth not the lawe hath no part in the promise.

ceptes of olde philosophers. But it is impossible for them to apply one sentence thereof to their soules health for to fashion their liues thereby for to please God, or to make them loue the lawe or vnderstand it, either to feele the power of Christes death and might of his resurrection and sweetnes of the life to come. So that they euer remaine carnall and fleshy, as thou hast an ensample of the Scribes, Phariseis, and Jewes in the new testament.

Care.

How God careth for the weake.

An other conclusion is this: of them that beleue in Christ for the remission of sinne and loue the law, are a thousand degrees and not so few, one perfecter or weaker the another: of which a great sort are so feeble that they can neither go forward in their profession & purpose, nor yet stand except they be holpe and bozne of their stronger brethren, and reued as young childre are by the care of their fathers and mothers. And therefore doth God commaund the elder to care for the younger. As Paule teacheth Rom. xv. saying: we that be stronger, ought to beare the feblenes of the weaker. And Gala. vi. brethren if any man be caught in any fault, ye that be spirituall (and are grown in knowledge and haue gotte the pictoy of your flesh) teach such with the spirit of softenes, not calling them hereticke as at the first choppe, & threathnyng them with fier and fagottes. But alter alterius oneraportate (sayth he) & sic adimplebitis legē Christi. That is to saye: beare eche others burthen, & so shall ye fulfill the law of Christ. Euen so verily shall ye fulfill the lawe of Christ, and not with limpyng your brethren, and puttyng stonbyng blockes before theyr weake feete, and kullyng theyr consciences, and makyng them moze afrayde of shadowes and bugges, then to breake theyr fathers commandementes, and to trust in wordes of winde and vauitie moze then in theyr fathers promise.

Rulers why they were ordained.

And for their sakes also, he hath ordeyned rulers both spirituall and temporall, to teach them and exhorte them, to swarne them and to keepe occasions from them, that with custome of synne they fall not from their profession.

Why God scourgeth vs.

Now when they that take vpon them to be the elder brethren, are become hypocrites, and turned to wily Foxes and cruell Wolues and fierce Lyons, and the officers be swaren euill and seruauantes to Hammon, ministeryng their offices for their owne lucre only, and not for the profite of their brethren, but fauouryng all vices wherby they may haue a vantage. Then is God comzelled of his fatherly pitie to scourge his weake bynt selfe, with pouertie, oppression, wrong, losse, daunger, and with a thousand maner of diseases; to byng them agayne if they be fallen, and to keepe their hartes fast to their profession. So that diligentibus Deum omnia cooperantur in bonum. Roma. viij. They that loue God, that is to say, the law of God (for that is to loue God) vnto them god turneth all to the best, and scourgeth them with the iustices of their owne weakenes to theyr owne saluation.

An other conclusion is this: God recea-

ueth both perfitte and weakie in lyke grace for Christes sake, as a father receaucth all hys childzen both small and great in lyke loue. He receaucth them to be his sornes and maketh a counsaunt with them, to beare theyr weakenes for Christes sake, till they be waxen stronger, and how often soeuer they fall, yet to forgiue them if they will turne agayn, and neuer to cast of any; till he yeld him selfe to sinne, and take sinnes part, and for affection and lust to sinne, fight agaynst his owne professio to destroy it. And he correcreth and chastiseth his childzen euer at home with the rodde of mercy and loue, to make the better: but he byngeth them not forth to be iudged after the condemnation of the law.

The conditions of the counsaunt.

An other conclusion is this: euery man is two men, flesh and spirite, which lo fight perpetually one agaynst the other, that a man must go either backe or forward, and can not stand long in on state. If the spirite overcome the temptation: then is he stronger and the flesh weaker. But and if the fleshe get a custome, then is the spirite none otherwise oppressed of the flesh, then as though he had a mountaine vpon her backe, and as we some tyme in our dreames thinke we deape heuycer then a millstone on our breastes, or when we dreame now and then that we should runne away for feare, our legges seme heauyer then leade. Euen so is the spirite oppressed and ouer laden of the flesh through custome, that she struggeth and strueth to get vp and to breake lowfe in dayne, vntil the God of mercy which beareth her grone through Iesus Christ, come and lowfe her with his power, and put his crosse of tribulation on the backe of the flesh to keepe her downe, to minish her strength and to mortifie her.

flesh and spirite.

Wherfoze euery man must haue his crosse to naye his fleshe to, for the mortifying of her. Now if thou be not strong enough and discrete thereto, to take by thy crosse thy selfe as to tame thy fleshe with prayer and fasting, watchyng, deedes of mercy, holy meditations and readyng the Scripture, and with bodily labour and in withdrawing all maner of pleasures from the flesh, and with exercises contrary to the vices which thou markest thy body most inclined to, and with abstynyng from all that courage the flesh agaynst the spirite: as readyng of wanton bookes, wanton communication, foddish resting and effeminate thoughtes, and talkyng of couetousnes, whiche Paule forbiddeth Ephe. v. and magnifying of worldly promotions: And takest I say by such a crosse by thyne owne selfe or by the counsell of other that are better learned and exercised then thou. Then must God put his crosse of aduersitie vpon thee. For we must haue euery man his crosse in this world, or be damned with the world.

Crosse.

Euill lustes and affecti- ons are to be purged with the crosse of Christ.

Of this ye see the difference betweene the sinne of them that beleue in Christ and consent and submit themselves vnto the lawe: and the sin of them that yelde themselves vnto sinne to serue it. &c. The first sinne vnder grace, and their sinnes are veniall, that is to say: forgiveable. The other sinne vnder the lawe & vnder the damnation of the lawe, and sig-

To sinne vnder grace, and to sinne vnder the lawe.

(For a great part of them) agaynst grace & agaynst the spirite of grace, & agaynst the law of God and sayth of Christ, and corrupt the text of the conuainit with falsse gloies, and are disobedient to God, and therefore sinne deadly.

Wher this also ye see the difference betwene the lambes of true beieuers, and betwene the vncleane lwyne that follow carnall lusts & fleshly iocertes, and the churchlye and hypocritische dogges. which for the blinde zeale of their owne righteuousnes, persecute the righteuousnes of the fayth in Christes blood. The effeminate and canicles lwyne which continue in their fleshlines, & cease not to swallow the- sciues in their olde podel, thinke that they beleue very well in Christes blood, but they are deceaued (as thou mayst clearely perceaue) because they feare not the damnation of euill woorkes, nor loue the lawe of good woorkes, and therefore haue no part in the promise.

The cruel and doggische hypocrites which take vpon them to woorkes, thinke they loue the lawe, which yet they neuer saue, saue vnder a vayne. But they be deceaued (as thou mayst perceaue) by that they beleue not in Christ vs the forgiuenes of sinne. where- by also (I meane that they beleue not) thou mayst perceaue that they vnderstand not the lawe. For if they vnderstoode the lawe, it would epher drue them to Christ or make them dispayre immediately.

But the true beieuers beholde the lawe in her owne likeness and see the impossibilite thereof to be fulfilled wpyh naturall power, and therefore flee to Christ for mercy, grace, and power: and then of a very thankfulness for the mercy receaued, loue the lawe in her owne likeness, and submit the sciues to learne it and to profit therein, and to do to morow that they can not do to day.

Ye see also the difference of all manner of saythes. The fayth of the true beieuers is, that God iustifieth or forgiueth, and Christ deserueth it, and the fayth of trust in Christes blood receaueth it, and certifieth the conscience thereof, and saureth and deliuereth her from feare of death and damnation. And this is that we meane when we say, fayth iustifieth: that fayth (I meane in Christ and not in our owne woorkes) certifieth the conscience that our sinnes are forgiue vs for Christes bloudes sake.

But the fayth of hypocrites is that God forgiueth and woorkes deserue it. And that same falsse fayth in their owne woorkes receaueth the mercy promised to the merites of their owne woorkes: and so Christ is utterly excluded.

And thus ye see that fayth is the thing that is affirmed to iustifie, of all parties. For fayth in Christes blood (which is Gods promise) quieteth the conscience of the true beieuers. And a falsse fayth of trust in woorkes (which is their owne sayning) bequeth the blinde hypocrites for a season, tyll God for the greatnes of their sinne, when it is full, openeth their eyes, & then they dispayre. What the swyne say: God is so good that he wyll saue deuilles and all, and damne no man pectually, whatsoeuer he do.

Another conclusion is this, to beleue in Christ for the remission of sinnes, and of a thankfulness for that mercy to loue the lawe truly: that is to say, to loue God that is father of all and geueth all, and Jesus Christ that is Lord of vs all and bought vs all, with all our hartes, loues, power, and might, and our brethren for our fathers sake (because they be created after his image) and for our Lord and maister Christs sake, because they be the price of his blood: and to long for the lyfe to come, because this lyfe cannot be ledde without sinne. These in pointes (I say) are the profession and religion of a Christian man, and the inward baptime of the hart signified by the outward washing of the bodye. And they be that spirituall character, badge or signe, wherewith God thoroze hys spirite marseth all his immediatly and allsoone as they be ioyned to Christ and made members of hys Church by true fayth.

The Church of Christ then, is the multitude of all them that beleue in Christ for the remission of sinne, and of a thankfulness for that mercy, loue the lawe of God purely and without gloies, and of hate they haue to the sinne of this world, long for the life to come. This is the church that cannot erre dampnably nor any long tyme, nor all of them: but eueryone as any question ariseth, the truth of Gods promise it is reth by one or other to teach them the truth of euery thing needfull to saluation out of Gods woorde, and lightely the hartes of the other true members to see the same and to consent thereto.

And as all they that haue their hartes washed wpyh this inward baptime of the spirite are of the church and haue the keyes of the scripture, ye and of binding and loosing, and do not erre: Euen so they that sinne of purpose & wyll not heare when their faultes be tolde them, but seeke liberties and punitieges to sinne unpunished, and glose out the lawe of God, and mainteine ceremonies, traditions and customes, to destroy the fayth of Christ: the same be members of Sathan, & all their doctrine is poison. Error & darknesses, ye though they be Popes, Bishops, Abbotes, Curates and Doctoures of diuinitie, and though they can rehearse all the scripture without booke, and though they be scene in Greeke, Hebrew and Latine: ye and though they so preach Christ and the passion of Christ that they make the pooze women weepe and howle agayne. For when they come to the point that they should minister Christes passion vnto the saluation of our soules, there they popson all together, and glose out the lawe that should make vs seeie our saluation in Christ, and being vs in that peynt from Christ, and teach vs to put our trust in our owne woorkes for the remission and satisfaction of our sinnes, and in the vayne play of hypocrites which sell their merites in steede of Christes blood & passion.

Now (deare reader) to beleue in Christes blood for the remission of sinne and purchasing of all the good promises that helpe to the lyfe to come: and to loue the law, and to long for the life to come, is the inward Baptime of the soule, the Baptime that ouerlye as wpythly in the sight of God, the new genera-

tion

Lambes.
Swayne.
Dogges.

Swayne
haue no
fayth.

Dogges
loue not the
lawe.

True fayth
is coupled
with loue to
the lawe.

The differ-
ence of
saythes and
how it is to
be vnder-
stoode fayth
iustifieth.

Fayth of
hypocrites.

Fayth of
lwyne.

The right
baptime.

The church
of Christ.

Whosoever
derogate a-
ny thing
fro the fayth
of Christ
are not of
the church.

They that
haue not the
lawe wpyth
in their
hartes canot
vnderstand
the passion
of Christ to
saluation.

A more re-
peating.

What the
inward bap-
time of the
soule is.

tion and image of Christ, the onely keye also to vnde and lowse spynners. The touchstone to trye all doctrynes. The lanterne and light that scattereth and expelith the mist & darkness of all hypocrisie, and a preseruatiue agaynst all errour and heresie: The mother of all good woorkes. The earnest of euerlasting lyfe and title wherby we chalenge our inheritance.

Thau.

Faith hope, and charitie are inseparable.

Faith hope, and charitie are knowne one by the other.

The office of fayth.

The office of loue.

And though the fayth in Christes bloude make the mariage betwene our soule and Christ, & is properly the mariage garment, yea and the signe Thau, that descendeth vs from the smythyng and power of the euill angels, and is also the rocke whereon Christes Church is built, and whereon all that is is built, standeth against all neither of wynde and tempestes: yet might the profession of the fayth in Christes bloude, and of the loue to the law, and longyng for the lyfe to come, be called all the e thynges, were mayce and froward vnderstandyng away: because that where one of them is, there be all three and where all are not, there is none of them.

And because that the one is knowne by the other & is impossible to know any of them truly, and not be deceaued, but in respect and comparison of the other.

For if thou wilt be sure that thy fayth be perfect, then examine thy selfe whether thou loue the law. And in lyke maner, if thou wilt knowe whether thou loue the lawe aright: then examine thy selfe whether thou beleue in Christ onely, for the remission of sinne, and obtaining the promises made in the Scripture. And euen so compare thy hope of the lyfe to come vnto fayth and loue, and to hatyng the sinne of this lyfe: whiche hate, the loue to the law engendereth in thee. And if they accompanie not one another, all thre together, then be sure that all is but hypocrisie.

If you say: sayng fayth, loue, and hope be three vertues inseperable. Ergo fayth onely iustifieth not. I answer: though they be inseperable, yet they haue seperable and sundry offices, as it is aboue sayd of the lawe & fayth. Fayth onely which is a sure and an vndoubted trust in Christ, and in the father thorow hym, certifieth the conscience that the sinne is forgoen and the dampnation and impossibilitie of the lawe taken away (as it is aboue rehearsed in the conditions of the coneuant.) And wyth such perswasions molletheth the hart and maketh her loue God agayne and his lawe.

And as oft as we sinne, fayth onely kepeth that we forsake not our profession, and that loue utterly quench not, and hope sayle, and onely maketh the peace agayne. As a true belceur trusteth in Christ onely, and not in his owne woorkes or ought els, for the remission of sinne.

And the office of loue is to powze out agayne the same goodnes that he hath receaued of God, bypon her neighbour, and to be to hym as the selfe Christ to her selfe. The office of loue onely is to haue compassion and to beare with her neighbour the burthen of his infirmites. And as it is writte. 1. Pet. 4. Operit multitudinem peccatorum, co-uerteth the multitude of sumes. That is to say: considereth the infirmites and enterpre-

theth all to the best, and taketh for no sinne at all, a thousand thynges of which the least were enough (if a man loued not to go to law for, & to trouble & vniquiet an whole towne, and sometyne an whole realme or two.

The office of hope.

And the office of hope is to comfort in aduersitie and make patient, that we faint not and fall downe vnder the crosse, or cast it off our backes. And thus ye see that these three inseperable in this lyfe haue yet seperable and sundry offices and effectes, as heate & dryth beyng inseperable in the fyre, haue yet their seperable operations. For the dryth onely expelleth the moistnes of all that is consumed by fyre, and heat onely destroyeth the coldnes. For dryth and colde may stand together, and so may heate and moistnes. It is not all one to say the dryth onely, and the dryth that is alone: nor all one to say, fayth onely and fayth that is alone.

Go to then and desire God to print this profession in thyne hart, and to encrease it dayly moze and moze, that thou mayst be full shapē like vnto the image of Christ in knowledge and loue, and meeke thy selfe & creepe lowe by the grounde, and cleaue fast to the rocke of this profession, and tye to thy hippe this anker of fayth in Christes bloude, wyth the gable of loue, to cast it out against all tempests: and so set by thy sayle and get thee to t. ye mayne sea of Gods worde. And reade here the woordes of Christ with this exposition folowing, and thou shalt see the laswe, fayth, and woorkes, restored eche to his right vse and true meaning. And therto the cleare difference betwene the spirituall regiment & the tempozall, and shalt haue an entraince and open way into the rest of all the scripture. wherein, and in all other thynges the spirite of beritie guide thee, and thyne vnderstandyng. Amen.

The anker of our saluation is perfect fayth in Christes bloude.

The fift Chapter of Mathew.



Hen he saw the people, he went vp into a mountaine and sat him downe, and his Disciples came to hym, and he opened his mouth and taught them sayyng. Blessed be the poore in spirite, for theirs is the kingdome of heauen.

Christ here in his first Sermon begynneth to restore the law of the ten commandements vnto her right vnderstandyng, agaynst the Scribes and Phariseis which were hypocrites, false prophetes, and false preachers, & had corrupt the scripture with the leauen of their gloses. And it is not without a great mysterie that Christ beginneth his preachyng at pouertie in spirite,

Pouertie in spirite.

este, which is neither beggerie nor a
gaynst the possessing of riches. But a
vertue contrary to the vice of couetous-
ness, the inordinate desire and loue of
richesse and puttryng trust in riches.

Riches.

Whether
riches or
pouertie
exclde. or
affare vs
of Gods
blessing.

Riches is the gift of God geuen mā
to maintain y degrees of this world,
and therefore not euill: yea and some
maie be poore and some rich, if we shal
haue an order in this world. And God
our father deuiderth riches and pouer-
tie among his childre accordyng to his
godly pleasure and wisdom. And as
richesse doth not exclude the from the
blessing, so doth not pouertie certifie
the: But to put thy trust in the liuyng
god maketh y heye therof. For if thou
trust in the liuyng God: The if thou be
poore, thou coketest not to be rich, for
thou art certified y thy father shall mi-
nister vnto thee fode & raymet, and be
thy defender: & if thou haue riches thou
knowest that they be but vanitie, and
that as thou broughtest them not into
the world, so shalt thou not carie them
out: and that as they be thyne to day,
so may they be an other mans to mo-
row, and that the fauour of God onely
both gaue and also kepeth thee & them,
and not thy wisdom or power: and
that they, neither ought eis ca helpe at
neede, save the good will of thy heauen-
ly father onely. Happp and blessed then
are the poore in spirite: that is to say
the rich that haue not their confidence
nor consolation in the vanitie of their
richesse: and the poore that desire not
inordinatly to be riche, but haue their
trust in the liuyng: God for fode and
raymet and for all that partayneth ei-
ther to the body or the soule: for theirs
is the kyngdome of heauen.

Who are
poore in spi-
rite is here
pitche by de-
clared.

Riches to
spirits.

And contrarywise, vnhappie & ac-
cursed and that with the first & depest
of all curies, are the rich in spirite: that
is to say, the couetous that beyng riche
trust in their riches, or beyng poore
long for the consolation of riches, and
comfort not their soules with the pro-
mises of their heauenly father, confir-
med with y blood of their Lord Christ.
For vnto them it is harder to enter in-
to y kyngdome of heauen, then for a ca-
mel to enter through y eye, of an needle.
Mat. 10. So they haue no part in the
kyngdome of Christ, & God & phe. v.
Therefore is it euident why Christ so
diligently warneth all his to beware of
couetousnesse, and why hee admitteth
none to be his Disciples except hee first
forsake all together. For there was ne-
uer couetous person true yet either to

God or man.

If a couetous mā be chose to preach
Gods word, he is a false prophet im-
mediatly. If he be of the lay sorte, so
ioyneth he him self vnto the false pro-
phetes, to persecute the truth. Coue-
tousnesse is not onely aboute all other
lustes, those thornes that choke y word
of God in them that possesse it: But it
is also a deadly enemy to all that in-
terprete Gods word truly. All other
vices though they laugh the to scoone
that raike godly, yet they can suffer the
to lyue and to dwell in the countrey.
But couetousnes cannot rest as long
as there is one that cleaucth to Gods
word in all the land.

Couetous-
nes is a
thyng con-
trarie to
the worde
of God and
to the min-
sters of the
same.

Take hede to thy preacher therefore:
and be sure, if he be couetous and gape
for promotion, that he is a false pro-
phet & leaueneth the Scripture, for all
his crying fathers fathers, holy Church,
and fifteen hundred yeaes, and for all his
other holy pntences.

By ceues-
tousnes is
a false pro-
phet chie-
ly knowen.

Blessed are they that mourne,
for they shall be comforted.

2.

This mournyng is also in the spi-
rite, and no kinne to the sore loyng
of hypocrites, nor to the impacient wep-
wardnesse of those fleshely which euer
whyne and complayne that the world
is naught, because they canot obtayne
and enioy their lustes therin. Neither
forbiddeh it alwayes to be mery and
and to laugh, & make good there now
and then, to forget sorow, that ouer-
much heauynesse swallow not a man
cleane by. For the wise man sayth, so-
row hath cost many their luyes.

Some cry
the world
is naught,
not for
their owne,
and others
inquire:
but for
wayward-
nes they ca-
not enioy
theys owne
lustes.

And prouer. xvij. an heauy spirite
drieth vp the bones. And Saule com-
maundeth, Philip. iiii. to reioyce euer.
And Roma. xv. he sayth reioyce with
them that reioyce, and sorow with the
that sorow, and wepe with them that
wepe, which seme two contraries.

This mourning is that crosse with-
out which was neuer any Disciple of
Christ or euer shalbe. For of what so-
euer Gate or degree thou be in this
world, if thou professe y Gospell, there
foloweth the a crosse (as warmnesse
accompanieth the sonne shynnyng) un-
der which thy spirite shall grone and
mourne secretly, not onely because the
world and thine owne flesh carie thee
away cleane contrary to the purpose of
thyne hart. But also to see and behold
the wretchednesse & misfortunes of thy
brethre: for which because thou louest
them as well as thy selfe, thou shalt

Godlye
mournyng.

As war-
meth accom-
panieth the
sunne so fo-
loweth the
crosse a
true Chris-
tian man.

L. 14, mourne

mourne and sorow no lesse the for thy selfe. Though thou be King or Emperour, yet if thou knowest Christ and God through Christ, and entendest to walke in the sight of God, and to minister thyne office truly, thou shalt (to kepe iustice with all) be compelled to do dayly that, which thou art no lesse loth to do, then if thou shouldest cut of arine, hand or any other member of thyne owne body: yea and if thou wilt folow the right way, and neither turne on the right hand nor on the left, thou shalt haue immediately thine own subiectes, thyne owne seruantes, thyne owne Lordes, thyne own counsellours and thyne owne Prophetes therto agaynst thee. Unto whose froward malice and stubbornesse, thou shalt be compelled to permitte a thousand thynges agaynst thy conscience, not able to resist them, at which thyne hart shall blede inwardly, and shalt sawle thy sweete soppes which the world wencheth thou hast, with sorowes inough and still mourning, Ruyding either alone or els with a few freedes secretly night and day, and sighing to God for helpe, to mitigate the furious frowardnesse of them who thou art not able to withstand, that all go not after the will of the vngodly. What was David compelled to suffer all the dayes of his lyfe, of his own seruantes the sonnes of Seruia. Beside the mischances of his own children? And how was our king Iohn forsaken of his owne Lordes, when he would haue put a good and godly reformation in his owne land? How was Henry the second compelled in yke manner of his own Prelates whom he had promoted of nought, with the secreete conspiracie of some of his own temporal Lordes with the: I spare to speake of y mourning of the true preachers, & the poore comon people which haue none other helpe, but the secreet hand of God, and the word of his promise.

K. Iohn.

Henry the second.

The promise of Goddes word, is comfort of y afflicted in this world for Christs sake.

But they shall be comforted of all their tribulatio and their sorow shall be turned into ioye and that is finite & curable lastyng in the lyfe to come. Neither are they without comfort here in this world: for Christ hath promised to send them a comfortour to be with them for euer, the spirit of truth which the world knoweth not. John. xiiij. And they reioyse in hope (of the comfort to come) Rom. xij.

And they overcome through fayth, as it is wrytten Heb. xi. the Sainctes through fayth ouercame kyngdomes

& obtained the promises. And. i. John. v. this is the victorie that ouercometh the world, ene our fayth. But the blind world, neither seeth our comfort nor our trust in God, nor how God throughtough fayth in his word, helpeth vs & maketh vs overcome.

Fayth is our victorie

How overcome they (wilt thou say) that be alwayes persecuted and euer slayne? verely in euery battaile some of them that wyne the field, be slayne: yet they leaue the victorie vnto their deare freedes for whose sakes they toke the sight vpon them, and therfore are conquerours, seying they obtrayne their purpose & maynteine that they fought for. The cursed riche of this worlde which haue their ioye and comfort in their riches, haue sence the begynnyng fought agaynst them, to weede the out of the worlde. But yet in vayne. For though they haue alwayes slayne ioy, yet those that were slayne, wanne the victorie for their brethren with death, & eue increased the number of them. And though they seemed to dye in the sight of the foolish, yet they are in peace and haue obtayned that euertlastyng kyngdome for which they fought. And beside all this when God plagueth the world for their sinne, these y mourning and sorow are marked with the signe of Thau in their foreheades, and saved from the plague, that they perish not with the wicked, as thou seest Ezech. ix. & as Lot was deliuered fro among the Sodomites.

By persecution and death, for y trustes sake, we obteine the victorie.

The mouers for righteousness are saved when God taketh vengeance on y vniuerse of the world.

And contrariwise, cursed are they that laugh now, that is to say, which haue their ioy, solace, and comfort in their riches: for they shall sorow and weepe. Luke. vi. And as it was answered the rich man. Luke. xij. Some remember how that thou receanedst thy good dayes in thy life tyme, and Lazarus likewise euill, And therefore is he comforted and thou tormented.

Blessed are the meeke, for they shall enherite the earth.

3.

By the earth vnderstand all that we possesse in this world, which all, God will kepe for vs, if we be softe and meeke. And whatsoeuer trouble arise, yet if we will be patient and abide, the end will go on our side: as it is wrytten in the 36. Psal. The wicked shall be weeded out, but they that abide the Lordes laynture, shall enherite y earth. And agayne: within a while the wicked shall be gone, thou shalt beholde the place where he was, and he shall be away,

Meeknes will kepe the earth.

away, but the meeke or softe shall enherite the earth. Such as we say, be still & haue thy will, and of little medling commeth much rest: for a patient man shall weare out all his enemies.

It is impossible to dwell in any place where no displeasure should be done thee. If it be done unwillingly, as whē thy neighbours brastkes bycake into thy corne by some chaunce against his will, then it is reason that thou be soft and foigieue. If it be done of malice and selfe wil, then with reuenging thou doost but with pottering in the fire, make the flame greater, and geuest an occasiō of more euill to be done thee. If any man rayle on thee and rebuke thee, answer not agayne, and the heat of his malice shall die in it selfe, and goc out immediately, as fire doth when no more woode is laide thereon.

If the wrong that is done, be greater then thou art able to beare, trust in God and complayne with all meekenesse vnto the officer that is set of God to forbid such violence. And if Benellemen that dwell about thee be tyrantes, be ready to helpe to fet home their woode, to plow their land, to bring in their haruest and so forth, and let thy wife visit my Lady now and then with a couple of fat Hennes, or a fat Capon, and such like, and then thou shalt possesse all the remnaunt in rest, or els one quartell or other may be picked to thee, to make thee quite of all together.

Chuse whether thou wilt with softnesse and suffering haue God on thy side, euer to saue thee, and to geue thee euer inough, and to haue a good conscience and peace on the earth, or wpth furiousnesse and impatiencie to haue God agaynst thee, and to be polled a littel and little of all together, and to haue an euill conscience and neuer rest on earth, and to haue thy dayes shortened thereto. God hath promised if thou be meeke and softe and suffer a little persecution, to geue thee not onely the life to come, but also an hundred folde here in this life: that is to say, to geue thee his owne selfe, and to be thy protectour, and minister to thee euer inough, which may of right be called an hundred folde: and is a treasure passing the treasure of all riches.

Finally Christ teacheth here how every mā must lue for him selfe among them to whom he is a neighbour, & in private matters in which he is but as a neighbour (though he be a king) and

in which thou canst not be to soft. But and if thou be an officer, thē thou must be good, kynde, and mercifull, but not a milkeloppe and negligent. And to whom thou art a father, them must thou rule, and make obedient, and that with sharpnesse, if softnesse will not be heard, and so in all other offices.

Blessed are they that hunger and thirst for righteousnesse, for they shall be fulfilled.

Righteousnes in this place is not taken for the principall righteousnes of a Christian man, thorow which the parson is good accepted before God. For these viij. pointes are but doctrine of the frutes and workes of a Christian man, before which che sayth must be there: to make righteous wythout all deseruing of workes, and as a tree out of which all such frutes and workes must spring. wherefore vnderstand here the outward righteousnes before the word, and true and saythfull dealing ech with other, and iust executing of the offices of all maner degrees, and make obedience of all that are vnder power. So that the meaning is: happy are they which not onely do their duties to all men, but also study and helpe to the vtremost of their power with worde, dede, counsell; and exhorting, that all other deale truely also according to the degree that euery man beareth in the world, and be as desirous to further good order & righteous dealing, as the hungry & thirsty be delicious to eate and drinke.

And note that it is noe for naught that he saith hunger and thirst, for except thy soule hunger & thirst for this righteousnes of her new nature, as the body doth for meate and drinke of hys olde nature, the deuil & the children of this world (which cannot suffer that a man either deale truely himselfe, or helpe other) will so resist thee, plague thee, and so weary thee, that thou haddest leuer of very mistrust & desperation, that thy state should be better, to forsake all & make thy selfe a Monk or a Fryer, yea & to rūne into a straunge cōstry, & leaue all thy friends, then to abide in the world, and to let it chuse whether it wil sinke or swimme.

But to comfōrt vs, that we faint not, or be weary of well doing, Christ promiset that all that haue this christ and hunger, shall haue their lust satisfied, and be translated into a kingdome, whers none vnrighthousnes is, be

Righteous
acte.

How this
word righte
ousnes
ought here
to be un
derstood.

Monkes

Monkes
why they
runne into
Religion.

Reuerse of
thy cause
to the Ma
gistrate
whō God
appointeth
to forbid
such vio
lences.

Hundred
folde.

The pri
uate person
may not ad
venge, but
the officer
must.

sides that thou shalt here at length see many come to the right way and helpe with thee, and many thinges that cannot be all together intended, yet some what bettered and more tolerable, so that all righteoussesse shall not be quenched.

Luc. vi.

Honkes be curied.

And contrariwise cursed be all they that are full, as Luke in the vi. sayth, that is to say, the hypocrates which to anoyde all labour, sorrow, care, combrance and suffering wyth their brethren, get them to dennes, to lue at rest and to fill their bellies, the wealth of other mē not regarded. No, it were a grief to them that other were better, that they alone may be taken for holy, and that whosoever will to heauen, must buy it of them, yea they be to full, that they preferre them selues before poore sinners, and looke as narrowly on them as the Pharisey did on the Publicane, thanking God that he alone was good, and the other euill. Cursed are they yet for all their fullnesse, for they shall hunger wyth curialasting hunger, where none shall geue them to eate, nor they haue any thing of their paynes.

5.

Blessed be the mercifull, for they shall obtaine mercy.

To be merciful, what it is: & how many wayes mercy may be shewed.

To be mercifull, is to haue compassion and to feele an other māns discafe, and to mourne with thē that mourne, and suffer with them that suffer, and to helpe and succour them that are in tribulation and aduertisie, and to comfort them with good counsell & wholesome instruction and louing wordes. And to be mercifull, is louingly to forgive them that offended thee, as soone as they knowlege their misdoynge & aske thee mercy. To be mercifull, is patiently long to abide the conuersion of sinners with a lusty courage and hope that God will at the last conuert them, and in the meane tyme to pray instantly for them, and euer when he seeth an occasion, to exhort thē, warne them, monithe thē, and rebuke them. And to be mercifull, is to interpret all to the best, and to looke thorow the fingers at many thynge, and not to make a greuous sinne of euery small trifle, and to suffer and forbear in his owne cause the malice of them that wil not repent nor be a knowen of theyr wickednesse, as long as he can suffer it, and as long as it ought to be suffered, and when he can no longer, then so complayne to them that haue succo-

ritic to forbidde wrong and to punish such euill doctrs.

But the hypocrates cleane contrary Honkes, condemne all mē for greuous sinners, saue them euely that buy their holynesse of them. And because they wyll suffer wyth no man, they get them to silence. And because they wyll helpe no man, all that they haue (say they) pertayneth to the Couent, and is none of theirs. And if they be offended, they wyll be auenged immediately. And to elooke, that they should not seeme to aduēge thēselues, the matter (say they) pertayneth to God and holy Church, or to some Saint, or to one or other holy thyng: as if thou smite one of them on the one cheke, he will turne to thee the other yet he will aduēge himself. But the iniury of the holy oyle wherewith he was annointed, that must be aduēge, and that with a spirituall punishment, that thou must be accursed as blacke as a Colyer, and deliuered to Sathan. And if thou come not in and aske absolution, and to offer thy selte to penance and to paying thereto, they wyll not suffice till the Deuil fetch thee. But will deliuer thee to the fyre in the meane tyme. And all for zeale of righteoussesse (say they.)

Couent.

Opte.

Hotte eyre may bee aduenged.

Hypocrates the zeale of righteoussesse is to hunger and thirst for righteoussesse, as it is aboue described: that is, to care and study and to do the utmost of thy power, that all thynge went in the right course and due order both thorow all degrees of the temporarie and also of the spirituallie, and to ioparde lyfe and goodes thereon.

Zeale of righteoussesse what it is.

All the worlde can heare recorde what payne ye take and howe ye care for the temporall common wealth, that all degrees therein byd, and had their dutie: & how ye put your liues in aduenture to preach the truth: and to informe Lordes and Princes, and to cry vpon them to feare God & to be learned, and to minister their offices truly vnto their subiectes, and to be mercifull & an example of vertue vnto them. And howe helpe ye that youth were brought vp in learning and vertue, & y the poore were provided for of foode and raiuent &c. And how provide ye that your seruites be all learned, and preach and do their duties truly euery mā in his dutie: how provide ye that sectes arise not to possesse the people and leade them out of the way vnder a colour of long praying and hypocritish holynesse, luyng them selues in an

Care.

How the spirituallie care for the temporall common wealth.

depyng

being utterly into the common wealth unprofitable; who smellth not y^e sweet odour of chastitie that is among you? what righteousness is in your factuaries, and what indifferent equitie is in all your exemptions, priuiledges and liberties? By your workes we iudge you and your zeale to righteousness, & not by your sophistickall litle reasons, with which ye would claw our eares, cleare our eyes, & beguile our wittes, to take your tyrannous couctous crudelitic for the zeale of righteousness.

Finally he that will not be mercifull, to be blessed of God & to obtayne mercy, of him both here and in the life to come, let him be accursed with the vnnmercifull, and to him be iudgement without mercy, according to y^e wordes of S. James in the second chapter of his Epistle.

6. Blessed be the pure in hart, for they shall see God.

That which entreteth into a man defileth not a man. But y^e thyngs that defile a man, procede first out of his hart, as thou mayst see Math. xv. Thence come out euill thoughtes (saith Christ) as murder, adulterie, fornication, theft, false witnessynges and blasphemyes. These are the things that make a man foule. A man then is not foule in the sight of God, till his hart be foule. And the filthinesse of the hart are thoughtes that stody to breake Gods commaundementes. wherfore the purchesse of the hart is the consenting & studious purpose to keepe the law of God, and to meane truly in al thy wordes & workes, and to do them with a true intent.

It foloweth then that thou mayst be pure harted and therewith do all that God hath commaunded or not forbidden. Thou mayst be pure harted and haue a wife and get childre, be a iudge and condemne to death them that haue deserued it, hang or behead euil doers, after they be by a iust processe condemned. Thou mayst be pure harted, & be all the iudge in the world. Lot was pure harted among the Sodomites. Nicodemus being in the counsell among them that conspired the death of Christ was pure harted & consented not with them to the death of that innocent.

If the law be written in thyne hart it will driue thee to Christ, which is the end of the law to iustifie all that beleue Rom. x. And Christ will shew thee his father. For no man seeth the father but the sonne, and he to whom the sonne will shew him Luke. x. If thou beleue

in Christ, that he is thy Sauour: that faith wil leade thee in immediatly, and shew thee God with a louely & amiable countenance, and make thee feeble, and see how that he is thy father, altogether mercifull to thee, & at one with thee, and thou his sonne and highly in his fauour and grace, & sure that thou pleasest him, when thou doest an hundred thinges which some holy people would suppose them selues defiled, if they should but thinke on the. And to see God is the blessing of a pure hart.

Impure and vnclene harted they are all they that stody to breake Gods commaundementes. Impure harted are all that beleue not in Christ to be iustified by him. Impure harted are all hypocrites y^e do their worke for a false purpose: either for prayse, profite, or to be iustified thereby, which paynted sepulchres (as Christ calleth them) can neuer see God, or bee sure that they be in the state of grace, and that they workes be accepted because they haue not Gods word with them, but cleane agaynst them.

Blessed are the peacemakers, for they shall be called the children of God.

To inherite this blessing, it is not onely required that thou haue peace in thy selfe, and that thou take all to the best, and be not offended lightly and for euery small trifle, and alway ready to forgiue, nor sowe no discorde, nor aduenge thync owne wrong: But also that thou be seruent & diligent to make peace and to go betwene, where thou knowest or hearest malice and enuie to be, or seest bate or strife to arise betwixt person and person, and that thou leaue nothing vsought, to set them at one.

And though Christ here speake not of the temporall sword, but teacheth how enery man shall liue for him selfe toward his neighbour: yet Princes (if they wil be Gods children) must not onely giue no cause of warre, nor begyn any, but also (though he haue a iust cause) suffer him selfe to be entreated, if he that gaue the cause repent, and must also seke al wayes of peace before he fight. Howbeit, when all is sought, and nothing will helpe, then he ought and is bound to defend his land & subiectes, & in so doynge he is a peacemaker, as well as when he causeth theues & murderers to be punished for their euill doynge and breakynge of the common peace of his land and subiectes.

Et. v. If

As thou art mercifull, so shalt thou obtayne mercy in y^e life to come.

The filthines of the hart, what.

The purches of the hart, what.

The ende of the lawe is, to iustifie all that beleue.

Impure harted, who are.

Peacemaking, what.

Princes what they ought to do yet they make warre.

Whē thou
maist assure
thy selfe to
be y^e sonne
and heire
of God.

If thou haue peace in thy selfe and souest the peace of thy brethren after this maner, so is God through Christ at peace with thee, and thou his beloved sonne and heire also.

Whereouer if the wrong done thee, be greater, then thou mayst beare: as whē thou art a person, not for thy selfe onely. But in respect of order, in what soeuer worldly degree it be, and hast an office committed thee: then (when thou hast warned with all good maner hym that did it, and none amendment wilde had) keepe peace in thyn hart and loue hym still, and complaine to them that see-let to reforme such thyngs, and so art thou yet a peacemaker and still the sonne of God. But if thou aduenge thy selfe or desirest more then that such wronges be forbidden, thou sinnest against god, in taking the authoritie of God vpon thee without his commaundemēt. God is father ouer all, and is (of right) iudge ouer all his chyldren, and to hym onely partayneth all aduēging. who therefore without his commaundemēt aduēgeth either with hart or hand, the same doth cast hym selfe into the handes of the sword, & loseth the right of his cause.

And on the other side, curied be the peacebreakers, picquarrels, whispe-rers, backbyters, sowers of discorde, diuysers of the that be good to bring the out of fauour, interpreters to euill that is done for a good purpose, finders of faultes where none is, stirrers vp of iouices to battaile and warre: & aboue all curied be they that falsly be-ly the true preachers of Gods word, to bring them into hart, and to slyed their blons wrongfully for hate of the truth. For all such are chyldren of the deuill.

9.

Blessed are they that suffer persecution for righteousnes sake, for theirs is the kyngdome of heauen.

If the faith of Christ & law of God, in which twō all righteousnes is contained, be writē in thine hart: that is, if thou beleue in Christ to be iustified fro sinne or for remission of sinne, & cō-sentest in thyn hart to the law that it is good, holy, and iust and thy dutie to do it and submittest thy selfe so to do; & thereupon goest forth and testifiest that sayth and law of righteousnes openly vnto the world in word, & dede. When will Satan stierre vp his members against thee, and thou shalt be persecuted on euery side. But be of good comfort and saynt nor. Call to mynde the

saying of Paule. ij. Timo. ij. how all that wil line godly in Christ Iesu, shall suffer persecution. Remember how all the Prophetes that went before thee, were so dealt with Luke. vi. Remember the examplēs of the Apostles, and of Christ him selfe, and that the Disciple is no better then his Maister, and that Christ admitteth no disciple which not onely leaueh not all, but also taketh his crosse to. we be not called to a soft living and to peace in this world. But vnto peace of cōscience in God our fa-ther through Iesus Christ, & to warre in this world.

Whereouer comfort thy selfe with the hope of the blessing of the inheritaunce of heauen, there to be glorified with Christ, if y^e here suffer with hym. For if we be like Christ here in his passiois, and beare his image in soule and body, & fight manfully, that Satan blot it not out, & suffer with Christ for bearyng recorde to righteousnes: we shall we be like hym in glory. S. John. ij. of hys Epistle: yet appeareth not what we shall be. But we know, that whē he appeareth, we shall be like hym. And Paule Phil. ij. our conuerlation is in heauen, whence we looke for a Sauiour, the Lord Iesus Christ which shall change our vile bodies and make the like his glorious body.

It is an happy thing to suffer for righteousnes sake, but not for vnrigh-teousnes. For what prayie is it (sayth Peter in the second of his first epistle) though ye suffer, when ye be buffered for your offences, wherfore in y^e fourth of the same he sayth, see that none of you suffer as a murderer or a thefe, or an euill doer, or a busy body in other mens matters. Such suffering glorifi-eth not God, nor thou art thereby heire of heauen. Beware therefore that thou deserue not that thou sufferest. But if thou do: then beware much more of them that would beare thee in hand, how that such suffering should be satisfiacion of thy sinnes and a deserring of heauen. No, suffering for righteousnes (though heauen be promised thereto) yet doth it not deserue heauen, nor yet make satisfiacion for the foresinnes: Christ doth both twaine. But and if thou repent and beleue in Christ for the remission of sinne, and then cōfesse, not onely before God, but also open before all that see thee suffer, how that thou hast deserued that thou sufferest, for breaking the good and righteous law of thy father, and then tacest thy

Peace.
The peace
of Christ is
a peace of
conscience.

To suffer
with Christ
in this
worlde, is
to be glori-
fied with
him in the
worlde to
come.

Revengeance
pertayneth
to God
only.

In y^e sayth
of Christ &
law of
God, all
our righte-
ousnes is
conceyted.

Payne.
No bodily
payne can
be a satisfi-
cation to
God save
Christes
passion.

paunty.

printe not patiently, as an holefome medicine to heale thy flesh that it sinne no more, and to feare thy bretheren that they fall not into like offence, as Moses teacheth euery where: then as thy patience in suffering is pleasaunt in the sight of thy bretheren which behold thee, pitie thee, and suffer with thee in their hartes, euen so is it in the sight of God, and it is to thee a sure token that thou hast true sayth and true repentance.

And as they be blessed which suffer for righteousnes: euen so are they accursed which runne away and let it be troden vnder the feete, and wyll not suffer for the sayth of their Lord and lawe of their father, nor stande by their neighbours in their iust causes.

Blessed are ye, when they reuile you, and persecute you, and say all manner of euil sayings against you for my sake, and yet lye. Reioyce, and be glad, for your rewarde is great in heauē. Euen so verely they persecuted the Prophets that were before you.

Here seest thou the bittermost what a Christen man must looke for. It is not enough to suffer for righteousnes: But that no bitterness or poyson be left out of thy cuppe, thou shalt be reuiled and rayled vpon: and euen when thou art condemned to death then be excommunicat and deliuered to Satan, deprived of the fellowship of holy Church, the company of y^e Angels, and of thy part in Christs bloud, and shalt be cursed downe to hell, defied, detested, and execrat with all the blasphemous raylings that the poysonfull hart of hypocrites can thinke or imagine, and shalt see before thy face when thou goest to thy death, that all the world is periwaded and brought in beliefe that thou hast sayd and done that thou neuer thoughtest, and that thou dyest for that thou art as guiltles of, as the childe that is vnborne.

Well, though iniquitie so highly preyale, and the truth, for which thou diest, be so low kept vnder and be not once knowne before the worlde, in so much that it seemeth rather to be hindered by thy death, then furthered (which is of all griefes the greatest) yet let not thine hart fayle thee, neither dispaire, as though God had forsaken thee, or loued thee not. But comfort thy selfe with olde ensamples, how God hath suffred all his olde frendes

to be so entreated, and also his onely & deare soune Iesus. whose ensample aboute all other set before thine eyes, because thou art sure he was beloued aboute all other, that thou doubt not, but thou art beloued also, and so much the more beloued, the more thou art like to the unage of his ensample in suffering.

Did not the hypocrites watch hym in all his sermons, to trappe hym in hys owne wordes: was he not subtilly apposed, whether it were lawfull to pay tribute to Cesar? were not all hys wordes wrong reported? were not his miracles ascribed to Belzebub? sayd they not, he was a Samaritane & had a deuill in hym? was he not called a breaker of the Saboth, a wyne drinker, a frende of publicans and sinners? did he ought wherewith no fault was found, and that was not interpreted to be done for an euill purpose? was not the pretense of his death the destroying of the temple, to byng him into the hate of all men? was he not thereto accused of treason, that he forbade to pay tribute to Cesar: and that he moued the people to insurrection? Rayled they not on hym in the bitterest of all hys passion, as he hanged on the crosse, saying: saue thy selfe thou that sauest other: come downe from the crosse and we will belue in thee: fie wytch that destroyest y^e temple of God.

Yet he was beloued of God, and so art thou. His cause came to lyght also, and so shall thine at the last: yea and thy reward is great in heauē with him, for thy deepe suffering.

And on the other side, as they be cursed which leaue righteousnesse desitute and will not suffer therewith: so are they most accursed which know the truth, and yet not onely flee therefrom because they will not suffer: But also for lucre, become the most cruell enemies thereof, and most subtil persecutors, & most falsly lye thereon also.

Finally though God when he promiserth to blesse our workes, do bynde vs to worke if we will obtrayne the blessing or promise: yet must we beware of this pharisaicall pestilence, to thinke that our workes did deserue the promises. For whatsoeuer God commaundeth vs to do, that is our dutie to do, though there were no such promise made to vs at all. The promise therefore commeth not of the deservyng of the worker (as though God

Set the example of
Christ be a
toze thee.

Cursed
Most accursed,
who r

Worker
indist work

What the
most cruel
persecution
is.

had neede of ought that we could doo) but of the pure mercy of God, to make vs the more willing to do that is our dutie. &c. For if when we had done all that God commaundeth vs to do, he then gaue vs by into the handes of tyrantes, and kylled vs, sent vs to purgatory (which we so greatly feare) or to hell, and all the Angells of heauen with vs, he did vs no wrong nor were vnrightheous for ought that we or they coulde challenge of deseruing, howsoeuer that God bleth his creatures, he euer abydeeth rightheous: till thou cast proue that after he hath bound him selfe wyth his owne woorde of mercy, he then breake promise wyth them that keepe covenannt with him. So now, if nought were promised, nought coulde we challenge, whatsoeuer we did. And therefore the promise commeth of the goodnes of the promiser onely, and not of the deseruing of those workes, of which God hath no neede, and which were no lesse our duty to do, though there were no such promise.

Ye be the salt of the earth. But if the salt be waxen vnsauery, what can be salted therewith? It is henceforth nothyng worth. But to be cast out, and to be troden vnder foote of men.

Not the
worker,
but the
pure
mercy of
God is
cause of the
promise
made vnto.

The office
of a true
preacher.

The office of an Apostle & the preacher is to salt, not onely the corrupt manners & conuersation of earthly people, but also the rotten hart within and all that springeth out thereof: their natural reason, their will, their vnderstanding and wisdom: yea & their sayth and belefe and all that they haue imagined without Gods worde, concerning rightheousnes iustifieng, satisfactiō and seruyng of God. And the nature of salt is to byte, frette, and make smarte. And the sicke patientes of the world are maruelous impacient: so that though with great payne they can suffer their grosse sinnes to be rebuked vnder a fashion, as in a parable a satire of, yet to haue theyr rightheousnes theyr holynesse and seruyng of God and his Saintes, disallowed, improued & condemned for damnable and deuillish, that may they not abyde. In so much that I must leaue thy salting or els be prepared to suffer agayne: euen to be called a rayler, seditions, a maker of discorde, and a troubler of the comō peace, yea a schismaticke and an hereticke also, and

It is a
reco-
pardon
thyng to
salt by
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eticke.

to be lped byd, that thou hast done and sayd that thou neuer thoughtest, & the to be called coram nobis, and to syng a new song & forswear salting, or els to be sent after thy felowes that are gone before, and the way thy master went.

True preaching is a salting that fierch by persecution, and an office that no man is mere for, saue he that is seasoned hymselfe before wyth pouertie in spirite, softnesse, meeknesse, patience, mercifulnesse, purenes of hart, and hunger of rightheousnes, and looking for persecution also: and hath all hys hope, comfort and solace in the blessing onely, & in no worldly thing.

May will some say, a man myght preach long enough without persecution, yea & get fauour so, if he would not medle with the hope, Bishops, Prelats, and holy ghostly people that lyue in contemplation and solitarines, nor wyth great men of the worlde. I aunswere, true preaching is saltyng, and all that is corrupt must be salted. And those personnes are of all other most corrupt: and therefore may not be left vntouched.

The hopes pardons must be rebuked, the abuse of the Masse, of the Sacramentes, and of all the cereimonyes must be rebuked and salted. And seling of merites and of prayers must be salted. The abuse of fastyng, and of pilgrimage must be salted. All idolatry & false faith must be rebuked. And those preyers that teach men to beleue in S. Fraunces coate, how that they shall neuer come in hell or purgatory, if they be buryed therein, may not be passed ouer with silence.

The payne & grieft of salting made Monkes flee to their cloysture. May (say they) we went thether of pure deuotion to pray for the people. Yea but for all that the more ye entrecalle, and the more ye multiply your prayers, the worse the world is. That is not our fault (say they) but theirs, that they dispose not themselues but continue in slumme, and so are vnapt to receaue the influence of our prayers. O hypocrites, if ye were true salt and had good harts and loued your neighbours (if dead men be neighbours to them that are aliue) and woulde come out of your dennes and take payne to salt and season them, ye should make a great many of them so apt, that your prayers might take effect. But now seyng as ye say, they be so vnsauery that your prayers be to the unprofitable, though their

Salt.
Who is
mere as
salt.

A true
preacher of
Gods word
must be
no parcial-
tic for feare
of persecu-
tion.

Monkes
why they
runne to
cloysture.

their goods be to you profitable, and yet ye haue no compassiō to come out and salt the, it is manifest that ye loue not them, but theires, and that ye pray not for them, but vnder the colour of praying mocke them and robbe them.

Finally salt which is the true vnderstandyng of the law, of faith, and of the intent of all workes, hath in you lost her vertue, neither be there any so busauey in the world as ye are, nor any that so soze kicke agaynst true saltyng as ye: and therfore are ye to be cast out and troden vnder foote and despised of all men, by the righteous iudgement of God.

If salt haue lost his saltnesse, it is good for nothing but to be troden vnder foote of men. That is, if the preacher whiche for his doctrine is called salt, haue lost y nature of salt: that is to say, his sharpnesse in rebukyng all vnrightheousnes, all naturall reason, naturall wylle and vnderstandyng, & all trust and confidencē in what soeuer it be, saue in the bloud of Christ, he is condemned of God, and disallowed of all them that cleaue to the truth. In what case skād they then that haue benefices & preach not verely though they stand at the altar, yet are they excommunicat and cast out of the liuing Church of almighty God.

And what if the doctrine be not true salt: verely then is it to be troden vnder foote: As must all werisly and busauey ceremonies whiche haue losse their significatiōs, and not onely teach not, and are become vnprofitable & do no more seruice to man: But also haue obtained authoritie as God in the hart of man, that mā serueth them and putteth in them the trust & confidencē that he should put in God hys maker thorough Iesus Christ his redemer. Are the institutions of man better then Gods: yea are Gods ordinaucers better now then in the old tyme? The prophets trode vnder foote and defied the temple of God and the sacrifices of God and all ceremonies that God had ordained, with fastinges and prayynges, and all that the people peruerced and committed idolatrie with. We haue as strait a commaundment to salt and rebuke all vngodlinesse as had y prophets. Will they then haue their ceremonies honourably spokē of: then let them restore them to the right vic, and put the salt of the true meanyng & significations of them to the agayne. But as they be now vsed, none that loueth

Christ, cā speake honourably of them. What true Christen man can geue honour to that that taketh all honour fro Christ: who can geue honour to that that slayeth the soule of his brother & robbeth his hart of that trust and confidencē which he should geue to his Lord that hath bought him with his bloud?

Ye are the light of the world. A Citie that is set on an hil, cānot be hid, neither do men light a candle. And put it vnder a bushell, but on a candlesticke, and so geueth it light to all that are in the house. Let your light so shine before mē, that they may see your good woorkes, and prayse your father that is in heauen.

Christ goeth forth and describeth y office of an Apostle and true preacher by another likenesse, calling them as before the sale of the earth. *But so here the light of the world: signifying thereby that all y doctrine, all the wisdom and hie knowledge of the world, whether it were philosophy of naturall conclusions, of maners and vertue, or of lawes of rightheousnes, whether it were of the holy scripture and of God hymselfe, was yet but a darcknes, vntill the doctrine of hys Apostles came: that is to say, vntill the knowledge of Christ came, how that he is the sacrifice for our sinnes, our satisfacion, our peace, attonement and redempcion, our life thereto and resurrection. Whatsoever holinesse, wisdom, vertue, perfectnesse or rightheousnes is in y world among men, howsoever perfect & holy they appeare, yet is all damnable darcknesse, except the right knowledge of Christes blond be there first, to iustifie the hart before all other holinesse.*

An other conclusion. As a citie buile on a hill can not be hid, no more can the light of Christes Gospell. Let the world rage as much as it will, yet it wil shine on their soze eyes whether they be content or no.

An other conclusion: as men light not a candle to whelme it vnder a bushell, but to put it on a candlesticke to light all that are in the house: even so the light of Christes Gospell may not be hid nor made a seuerall thyng, as though it pertayned to some certayne holy persons onely. Nay it is the light of the whole world, and pertaineth to all men, and therfore may not be made seuerall. It is a madnesse that diuerse

Darcknes, all knowledge is darcknes, till the knowledge of Christes blond shedding be in the hart.

By salte is vnderstood the true vnderstandyng of the lawe, as of sapth, of workes. &c.

Spiritual: sic: why they be dispised.

Ceremonies must be salted.

Laye.
The laye
ought to
haue the
Gospell.

Gospell.
The pro-
prie of y
Gospell.

Gospell.
The true
Gospell is
not hid in
denes.

If y spiri-
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to be, they
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to make o-
ther riche:
but they
make other
poze and
thei selues
riche.

Intiges
ought to be
learned.

The order
how enery
man may
be a prea-
cher, and
how not.

men say, the lay people may not know it: except they can proue that the laye people be not of the world. Moreover it will not be hid, but as the lightning that breaketh out of the cloudes, shyneth ouer all, euen so doth the Gospell of Christ. For where it is truly receaued, there it purifieth the hart, and maketh the person to consent to the lawes of God, and to beginne a new and a godly lyuing, fashioned after Gods lawes, and without all dissimulation. And then it wil kende so great loue in hym towarde his neighbour, that he shall not onely haue compassiō on hym in hys bodely aduersitie, but much more pitie him ouer the blindness of his soule, and to minister to him Christes Gospell. Wherefore if they say, it is here or there, in Saint Fraunces coate, or Dominicks and such like, & that if thou wilt pue on that coat, thou shalt finde it there it is false. For if it were there, thou shouldst see it shyne abroad though thou crepest not into a sell or a monkes coule, as thou seest y lightning without crepyng into the cloudes, yea their light would so shine that men should not onely see y lyght of the Gospell, but also their good workes, which would as fast come out, as they now runne in. In so much that y shouldst see the make thei selues poze, to helpe other as they now make other poze to make thei selues rich.

This lyght and salt pertayned not then to the Apostles, and now to our Bishops and spiritualie onely. No it pertayneth to the temporall men also. For all kynges and all rulers are bound to be salt and light, not onely in example of liuing, but also in teaching of doctrine vnto their subiects, as wcl as they be bounde to punish the euill doers. Doth not the scripture testifie that kyng Dauid was chosen to be a shepheard and to feede his people wyth Gods worde. It is an euill scholmaster that cannot but beate onely. But it is a good scholmaster that so teacheth that few neede to be beate. This salt and light therefore partayne to the temporallie also, and that to euery member of Christes Church: so that euery man ought to be salt & light to other.

Euery man then may be a common preacher thou wilt say, and preach euery where by his owne auctoritie. Nay verely: No man may yet be a common preacher saue he that is called and chosen thereto by the common ordinance of the congregation, as long as the

preacher teacheth the true worde of God. But euery priuate man ought to be in vertuous lyuing, both light and salt to hys neighbour: in so much that the poorest ought to strue to ouerrun the Bishop, and to preach to hym in ensample of liuing. Moreover euery man ought to preach in worde & dede vnto his houshold, and to them that are vnder his gouernaunce, &c. And though no mā may preach openly saue he that hath the office committed vnto hym, yet ought euery mā to endenour himselfe, to be as well learned as the preacher, as nie as it is possible. And euery man may priuately enforme hys neighbour, yea and the preacher and Bishop to, if neede be. For if the preacher preach wrong, then may any man whatsoeuer he be rebuke him, first priuately, and then (if that helpe not) to complayne further. And when all is proued, according to the order of charitable, and yet none amendment had: the ought euery man that cā to resist him, and to stand by Christes doctrine, & to iopardye lyfe & all for it. Looke on the olde ensamples & they shall teach thee.

The Gospell hath an other freedom with her then the temporall regiment. Though euery mans body and goods be vnder y kyng, do he right or wrong, yet is the auctoritie of Gods worde free and aboute the kyng: so that the worst in the realme may tel y kyng, if he do hym wrong, that he doth nought and otherwise the God hath commaunded hym, and so warne hym to auoide the wrath of God which is the pacient aduenger of all vnrightheousnes. Nay. I then aud ought also, to resist father and mother and all temporall power wyth Gods worde, when they wrongfully do or commaunde that hurteth or killeth the body: and haue I no powce to resiste the Bishop or preacher that wyth false doctrine slayeth the soules, for which my maister and Lord Christ hath shed his blood: Be we otherwise vnder our Bishops then Christ and hys Apostles, and all the other Prophetes were vnder the Bishops of the olde law? Nay verely: and therefore may we and also ought to do as they dyd, and to answer as the Apostles dyd. Act. v. Oportet magis obedire deo quam hominibus. We must rather obey God then men. In the Gospell euery man is Christes Disciple and a person for himselfe to defend Christes doctrine in his owne person. The sayth of the son. Bishop will not helpe me, nor the bishops

None
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preach open-
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Spiritual
and tempo-
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do differ.

Euery mā
must de-
fend Chri-
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Hoppes keeping the lawe is sufficient for me. But I must beleue in Christ for the remission of all sinne, for myne owne selfe and in myne owne person. No more is the Bishops or preachers defending Gods woorde inough for me. But I must defende it in mine owne person, and icopard lyfe and all thereon when I see neede & occasion.

I am bound to get worldly substance for my selfe & for myne household with my iust labour and somewhat more for the that cannot, to saue my neighbours body. And am I not more bound to labour for Gods word to haue therof in store, to saue my neighbours soules? And when is it so much tyme to resist with Gods word and to helpe, as when they which are delened to minister the true word, do stea the soules with false doctrine, for couetousnes sake? He that is not ready to giue hys lyne for the maintenance of Christs doctrine agaynst hypocrites, with what soeuer name or title they be disguised, yf same is not worthy of Christs nor can be Christs Disciple, by the very wordes and testimony of Christ. Neuertheless we must vse wisdom, pacience, meeknes and a discrete processe after the due order of charitie in our defendyng the word of God, least while we go about to amende our bretheres we make the worse. But when we haue proued all that charitie bindeth vs & yet in vaine; then we must come forth openly and rebuke their wickednes in the face of the world and icoparde life & all thereon.

Ye shall not thinke that I am come to destroy the law or the prophetes, no, I am not come to destroy them, but to fulfill them. For truly I say vnto you, till heaue and earth perishi, there shal not one iote or one ritle of the law scape, till all be fulfilled.

A litle before Christ calleth his Disciples the light of the world, & the salt of the earth, & that because of their doctrine, wherewith they should lighten the blind vnderstandyng of man, and with true knowledge driue out yf false opinions and sophisticall persuasions of natural reason, & deliner the Scripture out of yf captiuitie of false gloses: which the hypocritische Phariseis had patched thereto: and so out of the light of true knowledge: and to styre vp a new luyng, and to salt & season the corrupt manners of the old blind conuersation,

For where false doctrine, corrupt opinions, and sophisticall gloses raigne in the wisse and vnderstandyng: there is the liuing deuillish in the sight of God, how soeuer it appeare in the sight of the blind world. And on the other side, where the doctrine is true and perfect, there foloweth godly liuing of necessity. For out of the inward belefe of the hart, floweth the outward conuersation of the members. He that beleueth that hee ought to loue hys enemy, shall neuer cease fightyng agaynst his owne selfe, till he haue weeded all rancour and malice out of his hart. But he that beleueth it not, shall put a visage of hypocritie on his face, till he get oportunitie to aduenge him selfe.

And here he becometh to teach them to be that light, and that salt of whiche he spake, and sayth. Though the Scribes and Phariseis beare the people in hand, that all I do, is of the deuill, and accuse me of breakyng the law and the Prophetes (as they after ward rayled on the Apostles, that they draue yf people from good woorkes, through preachyng the iustifying and righteoulnesse of sayth) yet see that ye my Disciples, be not of that belefe. For heauen and earth shall sooner perish, then one iote or ritle of the law should be put out. I come not to destroy the law, but to repayre it onely, & to make it go vpright where it haltereth: and eue to make crooked straght, & rough smooth, as John the Baptist doth in the wilderness, and to teach the true vnderstandyng of the law, without me the law can not be fulfilled, nor euer could. For though the law were geuen by Moses, yet grace and veritie: that is to say, the true vnderstandyng and power to loue it and of loue to fulfill it, cometh and eue came through sayth in me.

I do but onely wypp away the filthie and rotten Gloses wherewith the Scribes and the Phariseis haue lined the law, and the Prophetes, & rebuke their danable luyng which they haue fashioned, not after the law of God, but after their owne sophisticall gloses sayned to mocke out the law of God, and to beguile the whole world, and to leade them in blyndnesse. And that the Scribes and Phariseis falsly belye me how that I go about to destroy the law, and to set the people at a fleshy libertie, and to make them first disobedient, and to despise their spirituall Israelites, and then to rise agaynst the tēporall rulers and to make all cō-

False doctrine cause of good woorkes.

True doctrine is cause of good woorkes.

Grace and truth through Iesus Christ.

Whoso recuseth to dye for Christs sake, can not be the disciple of Christ.

mon. & to giue licence to sinne unpunished: cometh only of pure malice, hate, enuie, and furious impacience, that their visures are plucked fro their faces and their hypocritie discovered. Howbeit what I teach and what my learning is concernyng the law, ye shall shortly heare and that in few wordes.

Who soeuer breaketh one of these least commaundements and teach men so, shalbe called the least in the kingdome of heauen. But he that doth them and teacheth the, the same shalbe great in the kyngdome of heauen.

Whosoever studieth to destroy one of the commaundementes following, which are yet the least and but childisly thynges in respect of the perfect doctrine that shall hereafter be shewed, & of the misteries yet hid in Christ: and teach other men euen so, in woorde or ensample, whether openly or vnder a colour, and thorow false gloses of hypocritie: that same doctour shall all they of the kyngdome of heauen abhorre and dispise, and cast hym out of their company, as a seething pot doth cast by her some and some and purge her selfe. So fast shal they of the kyngdome of heauen cleaue vnto the pure law of God without all mens gloses.

But whosoever shall first fulfill the him selfe, and then teach other, and set all his studie to the furtheraunce and mapntaining of them, that doctour shall all they of the kyngdome of heauen haue in price, and folow hym and seke hym out, as doth an Eagle her pray, & cleaue to hym as burres. For these commaundementes are but the very lawe of Moles (the draffe of the Phariseis gloses cleued out) interpreted according to the pure word of God, and as the open text compelleth to vnderstand them, if ye looke diligently thereon.

The Church.

The kyngdome of heauen take for the congregation or church of Christ. And to be of the kyngdome of heauen, is to know God for our father, and Christ for our Lord and sauiour from all sinne. And to enter into this kingdome it is impossible except the hart of men be to kepe the commaundements of God purely, as it is written. John. viij. if any man will obay his will, that is to say, the will of the father that sent me (sayth Christ) he shall know of the doctrine: whether it be of God, or whe-

Law.

Except a man love Gods law: he cannot vnderstand

ther I speake of myne owne head. For the doctrine of God. whiche is his commaundement: he will geue thee a pure eye, both to discern the true doctrine from the false, & the true Doctour fro the howlyng hypocrite. And therfore he sayth.

For I say vnto you, except your righteousness exceede the righteousness of the Scribes and Phariseis, ye can not enter into the kingdome of heauen. The righteousness of Phariseis.

The righteousness of the Scribes & Phariseis can not enter into the kyngdome of heauen. The kyngdome of heauen is the true knowledge of God & Christ: Ergo the righteousness of the Scribes & Phariseis neither knoweth God nor Christ. He that is willing to obey the will of God, vnderstandeth the doctrine of Christ, as it is proued aboue: the Scribes and the Phariseis vnderstand not the doctrine of Christ: Ergo, they haue no wil nor lust to obey the will of God. To obey the will of God, is to secke the glory of God (for the glory of a master is the meeke obedience of his seruantes, the glory of a Prince is the humble obedience of his subiectes, the glory of an husband is the chaste obedience of his wife, the glory of a father is the louyng obedience of his children) the Scribes and the Phariseis haue no lust to obey the wil of God: Ergo, they secke not the glory of God.

Glose:

Furthermore the Scribes & the Phariseis seke their owne glory, they that secke their owne glory, preache their owne doctrine, Ergo, the Scribes and the Phariseis preach their owne doctrine. The maior thou hast Math. xxij the Scribes and Phariseis do all their workes to be seene of men: they loue to sit vppermost at feastes and to haue the chief seates in the Synagoges, and salutations in the open markets, and to be called Rabbi. And the minor foloweth the text aboue rehearsed John. viij. he that speaketh of himselfe or of his owne head, sekerh his owne glory: that is to say, he that preacheth his owne doctrine is euer known by seekyng his owne glory: so that it is a generall rule to know that a man preacheth his own doctrine, if he seke his owne glory.

He that seeketh his owne glory, teacheth his owne doctrine & not his masters.

Some man will haply say: the Scribes and Phariseis had no other law then Moles & the Prophetes nor any other Scripture: and grounded their sayings thereon. That is truth: how the preached they their owne doctrine? were

herely it foloweth in the sayd leuenth of Iohn . He that seeketh the glozy of him that sent him, the same is true and there is no varighteousnesse in hym: that is to say, he will do hys masters message truly, and not alter it. Where contrarywise he that seeketh his owne glozy, will be false (whē he is sent) and wil alter his masters message, to turne his masters glozy vnto his owne selfe. Euen so did the Scribes and Phariseis alter the woorde of God for their own profite & glozy. And when Gods word is altered with false gloses, it is no more Gods worde. As when God sayth, loue thy neighbour, & thou puttest to thy leue and sayest: if my neighbour do me no hurt nor say me any, I am bound to loue him, but not to geue him at his neede my goodes which I haue gottē with my soze labour. Now this is thy law and not Gods. Gods law is pure and single: loue thy neighbour, whether he be good or bad. And by loue god meaneth, to helpe at neede. Now when God byddeth thee to get thy liuyng and somewhat ouer to helpe him that cannot, or at a tyme hath not wherewith to helpe him selfe: if thou & xxx. or xl. with thee get you to wilder-nesse, & not onely helpe not your neigh- bours, but also robbe a great number of two or thre thousand pouūd yearly, how loue ye your neighbours? Such men helpe the world with prayer, thou wilt say to me. Thou were better to say, they robbe y world with their hy- pocritic, say I to thee: and it is truth in dede, that they so do. For if I sticke vp to the middie in the myze like to perish without present heipe, and thou stand by and wilt not succour me, but kneelst downe and prayest, wil God heare the prayers of such an hypocrite? God bid- deth thee so to loue me, that thou put thy selfe in ieopardie to helpe me, and that thyne hart while thy body labou- reth, do pray and trust in God, that he will assiste thee, & through thee to saue me. An hypocrite that will put neither body nor goodes in perill for to helpe me at my neede, loueth me not neither hath compassion on me, & therfore hys hart cā not pray, though he wagge his lippes nener so much. It is writen, Iohn. ix. If a man be a worshipper of God and do his will (which is the true worshyp) him God heareth. Now the will of God is, that we loue one an o- ther to helpe at neede. And such louers he heareth & not fittle hypocrites. As loue maketh thee helpe me at my neede:

so when it is past thy power to helpe, it maketh thee pray to God. Euen so where is no loue to make thee take bo- dely paine to me: there is no loue y ma- keth thee pray for me. But thy prayer is in dede for thy bely which y louest.

What were the scribes and Phari- seys? The scribes besides that they were Phariseys (as I suppose) were also officers: as are our Bishoppes, Chauncellers, Comissaries, Archdea- cones and Officials. And the Phari- seys were religious men, which had professed, not as now, one dominicke, the other Fraunces, an other Barnar- des rules: But euen to holde the very law of God, with prayer, fasting, and almeedeedes, and were the flower and perfection of all the Jewes: as Saut Paule reioyceth of himselfe, Phil. iii. saying: I was an Ebnye, and concer- nyng the law a Pharisey, and concer- ning the righteoulnes of the lawe, I was faultlesse. They were more ho- norable then any secte of the Monkes with vs, whether obseruaūt, or Auere, or whatsoener other be had in price.

These might much better haue re- ioyced to haue bene the true Church, and to haue had the spirite of God, & that they coulde not haue erred, then they whom all the world seeth, neither to keepe Gods lawes nor mans, nor yet that deuilles laye of their owne making. For God had made them of y olde testamēt as great promyses, that he would be their god, and that hys spirite and all grace shoulde be wyth them, if they kept his lawes, as he hath made to vs. Now seing they kept the vttermost iote of the lawe in the sight of the worlde and were faultlesse: and seying thereto that God hath promised neither vs nor them ought at all, but vpon the profession of keepyng hys lawes: whether were more lyke to be the right church and to be taught of the spirite of God, that they coulde not erre, thoir Phariseys or ours? Might not the generall councilles of those, & the things there decreed without scrip- ture, seeme to be of as great auctoritie as the generall councilles of ours, & the thynges there ordained and decre- ed both cleane without & also against Gods worde? Might not the ceremo- nies which those had addes to the ce- remonies of Moyses, seeme to be as holy and as well to please God, as the ceremonies of ours. The thynges which they added to the ceremonies of Moyses, were of y same kynde as those

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Scribes &
Pharisees
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The Phari-
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Church than
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The pro-
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Glozy
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sage.

Woode.
Gods
woode alte-
red is not
his woode.

To loue is
to helpe at
needs.

Prayer.
The pray-
er of whō-
bes rob-
beth, & hel-
peth not.

ceremonies were, and no more to be rebuked then the ceremonies of Moyses. As for an ensample, if Moyses had walke a table or a dishe, when an vnclane worme had crept thereon, the Phariseys did walke the table wyth a wrete cloute befoze euery refection, least any vnclane thyng had touched them but wythes to all men: as we put vnto our wythes a mortuary for all forgothe tythes. what was then the wickednesse of the Phariseys: verely the lesuon of their gloses to y morall lawes, by which they corrupted the commaundementes, and made them no more Gods: and their false faith in the ceremonies that the bare worke was a sacrifice and a seruaice to God, the significations loste: and the opinion of false righteousnesse in their prayers, fastinges, and almesdeedes, that such workes did iustifie a man befoze God, and not that God forgueeth sinne of his mere mercy, if a man beleue, repent, and promise to do his uttermost to sinne no more.

When these thus late in the hartes of the people, with the opinion of veretue, holinesse and righteousnesse, and their lawe the lawe of God, their workes, workes commaunded by God, and confirmed by all his prophets, as prayer, fasting and almesdeede, & they looked vppon as the Church of God that could not erre: and finally they themselves epyther enery where, were the chiefe rulers, or so late in the hartes of the rulers, that their worde was beleued to be the worde of God. what other thyng coude it be, to preach agaynst all such, and to cōdempe their righteousnesse for the most dampnable sinne that can be, then to seeme to goe about to destroy the lawe and the prophetes: what other thyng can such a preacher seeme to be befoze the blynde worlde, then an hereticke, scismaticke, seditionous, possessed wyth the deuyll, & worthy of shame most vile, and death most cruell: And yet these must be first rebuked, and their false righteousnesse detected, yet thou mayst preach agaynst open sinners.

Or els if thou shouldest conuert an open sinner fro hys euill hying, thou shouldest make hym nyne hundred times worse the befoze. For he would at once be one of these sort: euen an obferuaunt, or of some like secte, of which among an hundred thousand, thou shalt neuer bring one to beleue in Christ. where among open sinners many be-

leue at y houre of death, fall flat vpon Christ, & beleue in him onely, without al other righteousnesse. It were an hundred thousand tymes better neuer to pray, the to pray such lippe prayers: & neuer to fast or do almes, then to fast, and to do almes with a mynde thereby to be made righteous, and to make satisfaction for the fore tynnes.

Ye haue heard how that it was sayde to them of olde tyme, kyl not, for whosoever killeth shalbe in daunger of iudgement. But I say vnto you, whosoever is angry with his brother, shalbe in daunger of iudgement. And who soeuer faith vnto his brother Racha, shalbe in daunger of a cōncell. But who soeuer sayth to hys brother, thou foole, shalbe in daunger of hell fyre.

Here Christ beginneth, not to destroy the lawe (as the Phariseys had falsely accused hym) but to restore it agayne to the right vnderstanding, and to purge it fro the gloses of the Phariseys. He that sayeth shalbe gilty or in daunger of iudgement: that is to say, if a man murther, his deede testifieth agaynst hym: there is no more to do, then to pronounce sentence of death agaynst hym. This text did the Phariseys extend no further the to kill with the hand and outward members. But hate, enuie, malice, churlishnesse, and to withdraw helpe at neede, to beguile and circumuent with wyles and subtil bargayning, was no sinne at all. No, to hyng hym whom thou hatedst to death with craft and fallshood, so thou diddest not put thyne hand thereto, was no sinne at all. As when they had brought Christ to death wrongfully, & compelled Silate with subtiltie to slay hym, they thought themselves pure. In so much that they would not goe into the hall for defiling themselves & byng partakees wyth Silate in hys blood. And Act. v. they sayd to the Apostles: ye woulde bring this mans blood vppon vs, as who would say, we slay hym not. And Saul in the first booke of the Kinges in the xviij. chap. byng so wroth wyth Dauid, that he would gladly haue had hym slaine, determined yet that he would not defile himself, but to thrust him into y hades of the philistines, that they might slay him, and he himselfe abide pure.

And as our spiritualtie now offer a

The wickednesse of the Pharisees what it was.

Preacher. Why the true preacher is accused of treason and heresie.

Hypocrite. Why hypocrite must be first rebuked, though it be repared to preach agaynst it.

The lawe is restored.

The Pharisees did extend their doings or actes, to outward hew or deede, and nothing to the hart.

man mercy once, though he haue spoken against holy church, onely if he wil but periure and beate a sagot. But if he wil not, they do but diet hym a season, to winne him and make hym tell more, and deliuer hym to the laye power saying: he hath deserued death by our lawes and ye ought to kyl hym. howbeit we desire it not.

But Christ restoreth the lawe againe and sayth, to be angry with thy neighbour, is to slea hym & to deserue death. For the lawe goeth as wel on the hart as on the hand. He that hateth his brother is a murderer. i. Joh. iij. If then the blynde hand deserue death, how much more those partes which haue sight of reason? And he y sayth Kacha, lewde or whatsoeuer signe of wrath it be, or that prouoche to wrath, hath not onely deserued that men shoulde immediately pronouche sentence of death vpon him, but also that when death is pronouched, they shuld gather a councell, to decreet what horrible death he shuld suffer. And he that calleth hys brother foole, hath sinned downe to hell.

Shall then a man not be angry at all, nor rebuke or punish: yes, if thou be a father or a mother, master, or maiestresse, husband, Lord, or ruler: yet with loue and mercy, that the angre, rebuke, or punishment exceede not the fault or trespassse. May a man be angry with loue: ye, mothers can be so wyth their children. It is a louyng anger that hateth onely the vice, and studieth to mende the person. But here is forbidden not onely wrath against father, mother, and all that haue gouernaunce ouer thee, which is to be angry and to grudge agaynst God himselfe, & that the ruler shall not be wrath without a cause agaynst the subiect. But also all private wrath against thy neighbour ouer whom thou hast no rule, nor he ouer thee, no though he do thee wrong. For he that doth wrong lacketh witte and discretion, and cannot amende till he be enformed and taught louingly. Wherefore thou must refrayne thy wrath, and tell him his fault louingly, and with kyndenesse winne him to thy father: for he is thy brother as well made and as deare bought as thou, & as well beloued, though he be yet childlike and lacke discretion.

But some wil say: I wil not hate my neighbour nor yet loue him or do hym good, yes y must loue him: for the first commaundement out of which all other lawes, is: thou shalt loue the Lorde thy

God with all thyne hart with all thy soule and with all thy might. That is, thou must keepe all his commaundements with loue. Loue must keepe thee from killing or hurting thy neighbour and from couetyng in thyne hart what soeuer is his. And. i. Joh. iij. This commaundement haue we of him, that he which loueth God, loue his brother also. And agayne. i. Joh. iij. he that hath the substaunce of this world and seeth his brother haue necessity, & shutteth vp his compassion from him, how is the loue of God in hym? he then that helpeth not at neede loueth not God, but breaketh the first commaundement. Let vs loue therefore sayth S. Joh. not with word and tounge, but in dede, and truth. And agayne S. Joh. sayth in the sayd place, he that loueth not his brother abydeth yet still in death. And of loue hath Moyles texes inough. But the pharisees glossed the out, saying they were but good counsellors if a man desired to be perfect, but not preceptes. Exod. xxiij. if thou mete thyne enemyes Ox or Assle goyng astraye, thou shalt in any wise byyng them to him agayne. And if thou see thyne enemyes Assle fall downe vnder hys burden, thou shalt helpe him vp agayne. And Leuit. xix. thou shalt not hate thy brother in thyne hart, but shalt in any wise rebuke thy neighbour, that thou heare no sinne for his sake. For if thou study not to amede thy neighbour whē he sinneth, so art thou partaker of his sinnes. And therefore whē God taketh vengeance and sendeth what soeuer plage it be, to punish open sinners, thou must perish with them. For thou dydest sinne in the sight of God as deepe as they because thou dydest not loue the law of God to mainteine it withall thine hart, soule, power, and might. Is not he that seeth his neighbours house in icopardie to be set on fire and wretched nor, nor helpeth in tyme, to auoide the perill wor thy (if his neighbours house be burnt vp) that his be burnt also: seing it was in his power to haue kept it out of icopardy, if he had wold: as he would no doubt if he had loued his neighbour? But to whē God sendeth a generall pestilence or warre to thy Citie, to punish the sinne thereof, art y not worthy that thine house shuld be infected or perish, if thou mightest haue kept it from sinnyng, and thou haddest bene willyng thereto? But if thou do thy best to further the law of God & to kepe thy land or neighbours

Sinners
He that
helpeth not
to mende
sinners,
must suffer
with them
when they
be puni-
shed.

In doyng
our best to
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in vertue,
(although
we pre-
uaile not)
we are ex-
cused.

Ed. iij.

from

The lawe
of God,
goeth as
well on the
hart as the
hand.

Kacha.

How a mā
may be an-
gry with-
out sinning

Loue is y
kepyng of
the lawes.

frō sinnyng agaynst God, then (though it helpe not) thou shalt beare no synne for their sakes when they be punished. He therefore y loueth the law of God, may be hold in tyme of pestilence and all iopardy to beleue in God. And agayne in the same place, thou shalt not aduege thy self nor beare hate in minde agaynst the children of thy people: But shalt loue thy felow as thy selfe. I am the Lord. As who should say, for my sake shalt thou do it. And Deut. x. The Lord your God, is the God of Gods & Lord of Lordes, a great God, mighty & terrible, which regardeth no mā person or degree, nor taketh giftes: But doth right to the fatherlesse & the widow, and loueth the straunger, to geue him rayment and shoe, loue therefore the straunger, for ye were straungers in y lād of Egypt. And Leuit. 19. if a straunger sojourn by thee, in your land, see that ye deceiue him not. But let the straunger that dwelleth among you, be as one of your schies, and loue him as thy selfe: for ye were straungers in the land of Egypt. I am the Lord. As who should say, loue him for my sake.

Mat.
When a man may
hate his
neighbour.

Notwithstanding when thy neighbour hath shewed thee more unkyndnesse then God hath loue, then mayst thou hate him, & not before. But must loue him for Gods sake, till he fight agaynst God to destroye the name and glorie of God.

Therefore when thou offerest thy gift at the alter, and there remembreth that thy brother hath ought agaynst thee. Leauē there thy gift before the alter, and goe first & reconcile thy selfe vnto thy brother, and then come and offer thy gift. Agree with thine aduersarie at oncē whyle thou arte in the way with hym, least thyne aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and thou be cast into prison. Verely I say vnto thee, thou shalt not come out thence, till thou haue payd the vttermost farthyng.

This text with y similitude is somewhat subtle, and bindeth both him that hath offended to reconcile him selfe as much as in him is and him that is offended to forgiue and be at one. The offerings were signes, and dyd certifye a man that God was at one with him, and was his frend and loued hym.

Offerings
or sacrifices
what they
meant.

For the fat of beastes was offered and wyne thereto, as though God had sate and eaten and dronke with them: and the rest they and their householdes dyd eat before God, as though they had eat and dronke with God, and were commaunded to be merrie and to make good cheare, fully certified that God was at one with them and had forgotte all old offences, and now loued them, that he would fulfill all his promises of mercy with them.

Now will God receaue no sacrifice: that is to wete, neither forgiue or fulfill any of his promises, except we be first reconciled vnto our brethren, whether we haue offended or be offended. In the chapter following thou readest if ye forgiue, your father shall forgiue you. And Mat. vi. I bluc mercy & not sacrifice, and the knowledge of God more then I do burnt offerings: that is to say, the knowledge of y appointementes made betwene God and vs what he will haue vs to doe first, and then what he will doe for vs agayne. And Esaias. lviij. God refuseth falling and punishyng of the body that was coupled with cruelty, and sayth that he desired no such fast. But sayth this fast require I, that ye be merciful and forgiue, and cloth the naked and fede the hungry, &c. Then call (saith he) and the Lord shall answer: crye, and he shall say: see, here I am.

The fast
that God
requireth.

And that similitude will, that as a mā here, if he will no other wise agree, must suffer the extremitie of the law, if he be brought before a iudge (for the iudge hath no power to forgiue or to remit, but to condēne him in y vttermost of y law) euen so, if we will not forgiue one another here, we shall haue iudgement of God, without all mercy.

And that some make Purgatory of the last farthyng, they shew their deepe ignorauce. For first no similitude holdeth euery worde and syllabe of the similitude. Furthermore when they dispute, till he pay the last farthyng, Ergo, he shall pay. But not in hell, Ergo in Purgatory. A wylle reason: Joseph knew not Marie till she had borne her first sonne, Ergo she bare the second or he knew her after. I will not forgiue thee till I be dead or while I lyue, Ergo I will doe it after my death, and a thousand like.

Ye haue hard how it was sayd to them of olde tyme, committe not adulterie. But I saye to you, that
who-

who foever looketh on a wife, lustyng after her, hath committed aduoutrie with her all ready in his hart.

This commaundement, committe none adultery, had the Phariseis blinded and corrupte with their sophistrie and leuen, interpreting the concupiscence of the hart, lewde toyes, filthy gestures, vncleane wordes, clipping, kissing and so forth, not to be imputed for sinne. But euen the arte & dede alone, though Moyses say in the text, thou shalt not couet thy neighbours wife. &c. But Christ putteth to, light, & salt, & bringeth the precept to his true vnderstanding and naturall cast agayne, and condemneth the roote of sinne, the concupiscence and consent of the hart. Before the world I am no murderer: til I haue killed with myne hand. But before God I kil, if I haue: ye if I loue not, and of loue keepe me both from doyng hurt, and also be ready and prepared to helpe at neede. Euen so the consent of the hart with all other meanes that follow therof, be as well aduoutrie before God, as the dede it selfe.

Finally I am an aduouterer before God, if I so loue not my neighbour, that very loue forbyd me to couet hys wife. Loue is the fulfilling of all commaundementes. And without loue it is impossible to absteyne from sinnyng agaynst my neighbour in any precept, if occasion be geuen.

Carnall loue wil not suffer a mother to robbe her childe, no it maketh her robbe her selfe, to make it ricke. A naturall father shal neuer lust after his sonnes wife: Na, he careth more for her chastitie then his sonne doth hym selfe. Eue so would loue to my neighbour, keepe me frō sinning agaynst him.

Aduoutrie is a damnable thyng in the sight of God, & much mischief followeth therof. Daud to saue his honour was driuen to commit greuous murder also. It is vnrigh in y sight of God and man that thy child should be at an other mans cost, & be an other mans heire. Neither canst thou or thy mother haue lightly a quiet conscience to God, or a merie hart as long as it so is. Whoeouer what greater shame cast thou do to thy neighbour, or what greater displeasure? what if it neuer be knownen, nor come any child thereof? The preciouslest gift that a mā hath, in this world, of God, is the true hart of his wife, to abyde by him in wealth &

wo, & to beare all fortunes with him. Of that hast thou robbed him: for after she hath once coupled her selfe to thee, she shal not lightly loue him any more so truly: But haply hate him and procure hys death. Whoeouer thou hast vntaught her to feare God, and hast made her to sinne agaynst God. For to God promised she and not to man onely: for the law of Matrimonie is Gods ordinaunce. For it is written Genes. xxix. When Putiphars wyfe would haue had Joseph to lye with her, he answered: how could I do this wickednesse and synne agaynst God? yea verely it is impossible to sinne agaynst man, except thou sinne agaynst God first. Finally read Chronicles & Istones, and see what hath folowed of adulteric.

What shall we say, that some Doctors haue disputed and doubted whether single fornication should be sinne, when it is condemned both by Christ and Moyses to. And Paule testifieth. 1. Cor. 6. that no fornicatour or whose keeper shall possesse the kyngdome of God. It is right that all men that hope in God, should bying vp their fruce in the feare and knowledge of God, and not to leaue his seede where he careth not what come therof.

Wherefore if thy right eye offende thee, plucke it out, and cast it frō thee: for it is better for thee that one of thy members perish, thē that thy whole body should be cast into hell. And euen so if thy right hand offende thee, cut it of and cast it frō thee. For it is better for thee that one of thy members perish, then that thy whole body should be cast into hell.

This is not meant of the outward members, For then we must cut of nose, eares, hand and fore: ye we must procure to destroy the seeing, hearing, smelling, tasting, and feeling, and so euery man kill himselfe. But it is a phrase or speach of the filthy tongue, and will that we cut of occasions, daunting, kissing, riotous eating, and drinking, & the lust of the hart and filthy imaginations that moue a man to concupiscence. Let euery man haue his wyfe, and thinke her the fayrest and the best conditioned, and euery woman her husband so to. For God hath blessed thy wife and made her without sinne to thee, which ought to seeme a beautifull

How corruptly the Phariseis byd attribute all euill to the dede onely.

Loue is the fulfilling of the law.

Aduoutrie.

Some doctors haue doubted in that, which Christ hath saydly condemned.

Filthy.

A wife.

How good a thyng.

Wd, v.

full

full paynes. And all y^e ye suffer together the one with the other, is blessed also, and made the very crocke of Christ and pleasaunt in the sight of God. Why should she the be lothsome to thee, because of a little suffering, that y^e shouldst lust after an other, that should defile thy soule & flea thy conscience, and make thee suffer euertlastingly?

It is sayd, whosoeuer putteth away his wife, let him geue her a testimoniall of the deuorcemēt. But I say vnto you, who soeuer putteth away his wife (except it be for fornication) maketh her to breake wedlocke, and who soeuer marieth the deuorced, breaketh wedlocke.

Moses Deut. xxiij. permitted hys Israelites in extreme necessitie, as when they so hated their wiues y^e they abhorred the company of them, then to put them away, to auoyde a worse inconuenience. Whereof ye read also Mat. xix. And he knitte thereto that they might not receaue them agayne after they had bene knowne of any other persons. which licence y^e Jewes abused and put away their wiues for euery light or sayned cause, and whosoeuer they lusted. But Christ calleth backe agayne and interpreteth y^e lawe after the first ordinance, and cutteth off all causes of deuorcement, save fornication of the wiues partie, whē she breaketh her matrimony. In which case Moses law pronoucieth her dead, and so do y^e lawes of many other countries: which lawes where they be vsed, there is the man free without all question. Now where they be let liue, there the man (if he see signe of repentance and amendment) may forgiue for once. If he may not finde in hys hart (as Joseph as holy as he was, coulde not finde in his hart to take Christes mother to hym, when he spied her with childe) he is free no doubt to take an other, while the lawe interpreteth her dedde: for her sinne ought of no right to bynde him.

The office of a preacher.

What shall the woman doe, if she repent and be so tempted in her flesh that she cannot liue chaste? verely I can shew you nothing out of the scripture. The office of the preacher is, to preach the x. commaundements which are the lawe naturall, and to promise them which submitte themselves to keepe them of loue and feare of God,

euertlasting life for their labour, thow sayth in Christ: and to threate the disobedient with euertlasting payne in hell. And his punishment is, if any man haue offended thowso frailtie, & when he is rebuked, turne and repent, to receaue him vnto grace, and absolue hym: and if any will not amende whē he is rebuked, to cast him out among the infidelles. This I say, if the temporall power shut her vp, as a conuict person appointing her a sober luyng, to make satisfaction to the congregation for her dampnable crample, they did not amisse. It is better that one misdoer suffer, then that a common wealth be corrupt.

Where the officers be negligent, & the woman not able to put her selfe to penance, if she went where she is not knowne and there marry, God is the God of mercy. If any man in the same place where she trespasseth, picied her, and maryed her, I coulde suffer it: were it not that the libertie woulde be the next way to prouoke all other that were once weary of their husbandes, to commit adultery, for to be deuorced from them, that they might marry other which they loued better. Let the temporall sworde take heed to theyr charge therefore: For this is truth, all the temporall blessings set in the lawe of Moses for keeping their lawes, as wealth and prosperitie, long life, the hyperhand of their enemies, plenteousnesse of frutes, and cheape of all thyng, and to be without pestilence, warre and famishment, and all maner other abhominable diseases & plagues pertaine to vs as well as to them, if we keepe our temporall lawes.

And all the curses and terrible plagues which are threathed throughout the lawe of Moses, as hunger, dearth, warre and dissentio, pestilence, seuers, and wonderfull and straunge fearefull diseases, as the sweate, pockes, and falling sicknesse, shortyng of dayes, that the sworde, hunger, and such diseases shal eat them vp in their youth, that their enemies should haue y^e hyperhand, that the people of the land should be minished, and the townes decayed, and y^e land brought to a wilderness, and that a plenteous lande should be made barren, or so ordered that dearth shal deuorue the enbaryters, and wealth be amonge few that should oppresse the rest, with a thousand such like, so that nothing they beginne, should haue a prosperous end:

all

Law.
What lowerth the lawe.

Law.
What lowerth the lawe.

all those curteses (I say) pertaine to vs as well as to them, if we breake our temporall lawes.

Let England looke about them, & marke what hath chaunced them since they sine their right kyng whom God had annointed ouer them, King Rycharde the second. Their people, towncs and villeges, are minished by the thirde parte. And of their noble bloude remaineth not the thirde nor I beleue the sixte, yea and if I durst be bolde, I wene I might safely sweare that there remaineth not the sixteneth part. Their owne sworde hath eaten them vp. And though pastures be enlarged aboue all measure, yet rotte of sheepe, Dozen of beastes, with parkes & warrennes, with wiling of fines and rent, make all things twise so deare as they were. And our owne comodities are so abused, that they be the destructio of our owne realme.

And mighte for if we will not knowe God to keepe his lawes, how should God knowe vs, to keepe vs & to care for vs, and to fulfill his promises of mercy vnto vs: sayth not Paul. Ro. i. of the heathen: Sicut non probauerunt habere deum in noticia, ita tradidit illos Deus. As it seemed them not good, or as they had no lust, or as they admitted it not, nor allowed for right in theyr hartes to knowe God as God, to geue him the honoz of God, that is: to feare him as God, and as auenger of all euill, and to seeke hys will: euen so God gaue them vp to followe their owne myndnesse, and tooke his spirite and his grace from them, and woulde no longer rule their wittes. Euen so if we cast of vs, the yoke of our temporall lawes which are y^e lawes of God, and drawen out of the ten commandmentes and lawe naturall, and out of loue thy neighbour as thy self: God shall cast vs of and let vs slippe, to followe our owne wit. And then shall all goe agaynst vs, what soeuer we take in hand: in so much that when we gether a parliament to reforme or amende ought, that we there determine shalbe our owne snare, confusion, and viter destruction, so that all the enemies we haue vnder heauen coulde not wishe vs so great mischief as our owne counsell shall do vs, God shall so binde the wisdome of the wise. If any man haue any gooly counsell, it shall haue none audience: Error, madnesse, and daungling shall haue the vpper hand.

And let the spiritualtie take heede

and looke well about them, and see whether they walke as they haue promised God, and in the steppes of hys sonne Christ, & of his Apostles whose offices they beare. For I promise the, all y^e deuilles in hell, if God had let the loose, coulde not haue geue the worlde counsell, then they haue geuen theselues this xx. yeare long. God gaue vp hys Israclites oftē time, whē they woulde not be ruled, nor know theselues and their dutie to God, and brought them into captiuitie vnder their enemies, so proue and seele (saith the text) whether were better seruite, either to serue God, and willingly to obey hys lawe coupled wyth so manifolde blessings, or to serue their enemies, and to obey their cruellesse and tyranny (spite of their heades) in neede and necessitie. And let the temporaltie remeber, that because those nacions vnder which the Israclites were in captiuitie, did deale cruelly with them, not to punishe the for their idolatry and sinne which they had committed agaynst God, but to haue their landes and goodes and seruite onely, reioyng to make them worke and more out of their fathers fauour: therefore when God had scourged his children enough, he did beate the other for their labour.

But to our purpose, what if the mā runne from his wife & leaue her desolate. Therey the rulers ought to make a law, if any do so and come not agayne by a certayne day, as with in the space of a yeare or so, that the he be banished the countrey: and if he come agayne, to come on his head, and let the wife be free to mary where she will. For what right is it that a letwde wretch should take his goods & runne from his wife without a cause and sit by a whore, yea and come agayne after a yeare or two (as I haue knowen it) and robbe hys wife of that she hath gotten in y^e meane time, & goe agayne to his whore? Paul sayth to the Corinchians, that if a man or a womā be coupled with an infidell, and the infidell depart, the other is free to mary where they lust. And. i. Tim. 5. he saith, if there be any man that prouideth not for his, and namely for the of his owne how should, the same denieth the saith and is worse then an infidell. And euen so is this man much more to be interpreted for an infidell that causelesse runneth from his wife. Let I say the gouerners take heede how they let sinne be unpunished, and how they bring the wyath of God vpon

An admonition.

What rulers ought to do, touching such as runne.

Flie from their wives without lust cause.

The enormities that haue chaunced since: y^e slaughter of King Richard y^e second, vnto this realme of England.

Traitors: Why God geueth vs by, and leaueh vs in the handes of traitors and in all misery.

pon their Realmes. For God wilbe aduenged on all iniquitie, and punishhe it with plagues from heauen.

In like maner if the woman depart causelesse and will not be reconciled, though she commit none adultery, the man ought of right to be free to marie agayne. And in all other causes if they seprate them selues of impatiencie that the one can not suffre the others infirmities, they must remaine vnnaried.

If any part burne, let the same suffer payne or infirmities of the other. And the temporallie ought to make lawes to bridle the vnruly partie.

Agayne ye haue heard howe it was sayd to them of old tyme, forswear not thy selfe, but pay thyne othes vnto the Lord. But I say vnto you, swear not at all, neither by heauen, for it is the seate of God, neither by the earth, for it is hys footestole, neither by Ierusalē, for it is the Citie of the great king, neither shalte thou swear by thyne head, for thou canst not make a white heere or a blacke. But your communicatiō shalbe yea yea, nay nay. For if ought be aboue that, it procedeth of euill.

Swearing

As to hate in the hart, or to couet an other mans wife, was no sinne with the Phariseis: no more was it to hide one thyng in the hart, & to speake another with the mouth, to deceaue a mā's neighbour, if it were not bounde with an oth. And though Moses say *Leuit. xix.* Lye not, nor deceaue any man hys neighbour or one an other, yet they interpreted it but good counsell, if a man desired to be perfect: But no precept to hynde vnder payne of sinne. And so by that meanes not onely they that spake true, but also they that lyed, to deceaue, were compelled to swear and to confirm their wordes with othes, if they would be belened.

But Christ bringeth light, and saith to the terte (which the Phariseis had darkened and corrupt with the synnyng myst of their sophistrie) and forbiddeth to sweare at all, either by God or any creature of Gods: for thou canst swear by none othe at all, except the dishonour shall redound vnto y name of God. If thou swear, by God it is so, or by God I wil do this or that, the meanyng is, that thou makest God iudge, to aduenge it of thee, if it be not

as thou sayest or if thou shalt not do as thou promistest. Now if truth be not in thy wordes, thou shamest thyne heauenly father, and testifiest that thou belest that he is no righteous iudge nor wil aduenge vnrightheousnesse, but that he is wicked as thou art and conserteth and laugheth at thee, while thou deceauest thy brother, as well created after the likenesse of God and as deare bought with the precious bloude of Christ, as thou. And thus through thee (a wicked soune) is the name of thy father dishonoured, and his law not feared nor hys promises belened. And when thou swearest by the Gospell booke or Bible, the meanyng is, that God, if thou lye, shall not fulfill vnto thee, the promises of mercy there in writen. But contrariwise to byng vpo thee all the curses, plagues & vengeance therein threathned vnto y disobedient & euill doers. And euen so when thou swearest by any creature, as by bread or sale, the meanyng is, that thou desirest, that the creature thereof shall aduenge it of thee, if thou lye, &c. wherfore our dealyng ought to be so substantiall, that our wordes might be belened without an othe. Our wordes are the signes of the truth of our hartes, in which ought to be pure and singie loue toward thy brother: for what soeuer proceedeth not of loue, is damnable. Now falsehead to deceaue him & pure loue can not stand together. It can not therfore be but damnable sinne to deceaue thy brotther with lying, though y adde no othe to thy wordes. Much more damnable is it then to deceaue & to adde an othe thereto, &c.

Howbeit all maner of swearing is not here forbydden, no more then all maner of killyng, whē the commaundement saith, kill not: for iudges and rulers must kill. Eue so ought they, whē they put any man in office, to take an othe of him that he shalbe true & faithfull and diligent therein. And of their subiectes it is lawfull to take othes, & of all that office the selues to beare witness. But if the superior would compell the inferior, to swear that shoulde be to the dishonour of God or hurting of an innocent, the inferior ought rather to dye then to sweare. Neither ought a iudge to copell a man to sweare agaynst him self, that he make him not sinne & forswear. wherof it is inough spoken in an other place. But here is forbidden swearing betwene neighbour & neighbour, and in all our pri-

Men ought to deale that their wordes may be credited without any othes.

Swearing in what sort it is lawfull

To sweare by God.

nate busynesse and dayly communica-
tion. For custonable swearing, though
we lye not, doth robbe the name of
God of his due reverence & feare. And
in our dayly communication & busynesse
one with an other is so much vanitie
of wordes that we can not but in mas-
try thyngs lye, which to confirme with
an othe, though we beguile not, is to
take the name of God in vayne, & va-
rentently agaynst the second precept.
Now to lye for the entent to beguile,
is damnable of it self, how much more
then to abuse the holy name of God
thereto, and to call to God for venge-
aunce vpon thyne owne selfe?

Many cases yet there chaunce day-
ly betwene man and man, in which
charitie compellerh to swear: as if I
know that my neighbour is falsely
sclandered, I am bound to report the
truth, and may lawfully swear, yea &
am bounde if it neede, and that though
not before a iudge. And vnto þe swa-
where ye and may haue lost their cre-
dence thorow the multitude of lyes, a
man may lawfully swear to put them
out of doubt. which yet commeth of þe
euill of them that abuse their language
to deceaue withall. Finally to swa-
re to do euill is dampnable, and to per-
forme that is double damnation. De-
todes oth made him not innocent and
guiltlesse of the death of Iohn the Bap-
tist, though the hypocrite had not kno-
wen what his wifes daughter would
haue asked. And whē men say, a kings
woorde must stand: that is trouth, if his
oth or promise be lawfull & expedient.

In all our promises it is to be ad-
ded, if God will, & if there be no law-
full let. And though it be not added,
it is to be interprete, as added. As if I
borow thy sworde, and by the houre I
promise to bring it thee agayne, thou
be beside thy selfe. If I promise to pay
by a certaine day, and be in the meane
tyme robbed or decayed by chaunce,
that I cannot performe it. I am not
forsworne, if myne hart ment truly
when I promised. And many like ca-
ses there be of which are touched in o-
ther places. To lye also and to dissem-
ble is not alway sinne. Dauid 1. Reg.
27. tolde kyng Achis the Philistine,
that he had robbed hys owne people
the Jewes, when he had bene a ro-
uing among the Amalekites, and had
slayne man, woman, and childe, for tel-
ling tales. And yet was that lye no
more sinne, then it was to destroy the
Amalekites those deadly enemies of

the sayth of one almighty God. He is
ther sinned Iulai Dauidos trusty friend
2. Reg. 17. in sayning and beguilyng
Absolon, but pleased God highly. To
beare a sicke man in hand that whole-
some bitter medicine is swete, to make
hym drinke it, it is the dutie of chari-
tie, and no sinne. To perswade hym
that pursueth hys neighbour, to hurt
hym or slay hym, that hys neighbour
is gone an other contrary way, is the
duty of euery Christen man by the law
of charitie, and no sinne: no though I
confirmed it with an othe. But to lye
for to deceaue and hurt, that is damp-
nable onely, &c.

Ye haue heard, how it is sayde,
an eye for an eye, a toth for a toth.
But I say vnto you, that ye with-
stand not wrong. But if a mā geue
thee a blow on the right cheeke,
turne to him the other also. And if
any man will goe to lawe with thee
and take away thy coate, let hym
haue thy clocke thereto. And if a-
ny mā compell thee to goe a mile,
goe with him twaine. Geue to him
that asketh, and from hym that
would borow turne not away.

Christ here entredeth not to disanull
the temporall regiment, and to forbid
rulers to punish euill doers, no more
then he ment to destroy matrimony,
when he forbad to luf, and to couet an
other mans wife in the hart. But as
he there forbad, that which defileth
matrimony, euen so he forbiddeth here
that which troubleth, vngquieteth and
destroyeth the temporall regimēt, and
that thyng which (to forbid) the tem-
porall regiment was ordayned: which
is that no man aduenge himselfe.
Christ medleth not with the temporall
regiment. But in all this long seruice
figgeth agaynst the Phariseyes false
doctrine, and salteth the law, to purge
it of the corruption of their filthy glu-
ses, and to bring it vnto the right taste
and true vnderstanding agayne.

For the Phariseyes had so enter-
pret that lawe of Moyses (which per-
tayned onely vnto the rulers) that e-
uery private person might aduenge
hymselfe, & do his aduicary as much
harne agayne as he had receaued of
hym.

Now if he that is angry haue de-
serued that men pronounce death vpon
hym, and he that sayth Nacha hath
Ec. 1. 1. 1.

Charitie
modera-
reth the
law.

Othe.

To perfoz-
me an euill
othe is
double;
sinne.

He is not
forsworne
wholse hart
ment truly
when hee
promised.

To lye or
dissemble
in some
causes not
culpable.

deserued that me should gather a cofell to determine some sondry and cruell death for so haynous a crime, & if he that calleth hys brother foole, haue deserued hell: what deserueth he that smiteth or aduengerth himselfe wpyth his owne hand? Here is forbidden therefore pynate wrath onely, and that a man aduenge himselfe.

Cheke.

To turne the other cheke what it is.

To turne the other cheke, is a matter of speaking and not to be vnderstand as the woordes sounde, as was to cutte of the hand and to plucke out the eye. And as we commaunde our children not onely, not to come nie a brooke or a water, but also not so hardy as once to looke that way, either to looke on fier or once to thinke on fier, which are impossible to be obserued. More is spoken then ment to feare them, and to make them perceauce that it is earnest that we commaunde. It is uen so is the meaning here, y we in no wise aduenge, but be prepared euer to suffer as much more, & neuer to thinke it lawfull to aduenge, how great foeuer the iniurie be: for he himselfe turned not the other cheke, whē he was smitten before the Bysshoppe, nor yet Dauid whē he was buffeted before the Bysshop also. But ye haue heard a little aboue. Blessed are the meeke, for they shall possesse the earth. Let all the world studie to do thee wrong, yea let them do thee wrong: and yet if thou be meeke, thou shalt haue foode and rayment inough for thee and thyne. And moreover, if the worst come, God shall yet set such a tyrant over thee, that (if thou be meeke and canst be content that he polle thee properly, and euen as thou mayst beare) shall defend thee from all other. who is polled intollerably, that hys life is bitter and euen death to hym, but he that is impatient and cannot suffer to be polled. Yea, poll thy selfe and prevent other, and geue the Baptyse or like officer, now a Capon, now a Pigge, now a Goose, and so to chy Landlord likewise: or if thou haue a great fregme, now a Lambe, now a Calfe, and let thy wife visit thy Landladye thre or foure tymes in a yeare, wpyth spiced cakes, and Apples, Peares, Cherries, and such like. And be thou ready with thyne Oxen or Horses thre or foure, or halfe a dosen dayes in the yeare to set home their wood, or to plow their lād: yea and if thou haue a good horie, let them haue hym good cheape, or take a wozle for hym, and they shall be

Spekenes.

Hollyng how to awoyde it.

thy childes and defende thee, though they be tyrantes and care not for God, that no man else shall dare polle thee. And thereto thou mayst wpyth wisdom get of them, that shall recompence all that thou doost to them: All thys I meane, if thou be patient and wise and feare God thereto, & loue thine neighbour, and do none euill. For if thou keepe thy selfe in fauour, wpyth hurting thy neighbour, thine ende will be euill, and at the last desperation in thys worlde, and hell after.

But and if thou canst not polle thy selfe with wisdom, and laugh & beare a good countenance, as though thou retoyfedst while such personnes polle thee, euery man shall polle thee, and they shall mainteine them and not defende thee. Let this therfore be a common prouerbe, be contented to be polled of some man, or to be polled of euery man.

Ye must vnderstand that there be two states or degrees in thys worlde: the kyngdome of heauen which is the regiment of the Gospell. And y kyngdome of this worlde which is the temporal regimēt. In the first state there is neither faether, mother, sonne daughter: neither master, maystres, mayde, manseruaunt: nor husband, nor wyfe, nor Lord, or subiect, nor man or woman. But Christ is all, and ech to other is Christ himselfe. There is none better then other, but all like good, all brethren, and Christ onely is Lord ouer all. Neither is there any other thng to do, or other law saue to loue one an other as Christ loued vs. In the temporal regimēt is husband, wyfe, faether, mother, sonne, daughter, maister, maystres, mayde, manseruaunt, Lord and subiect.

Now is euery person a double person, and vnder both the regimētes. In the first regimēt, thou art a person for thyne owne selfe, vnder Christ and his doctrine, & mayst neither hate or be angry, and much lesse fight or aduenge: But must after the ensample of Christ humble thy selfe, forsake and deny thy selfe, and hate thy selfe, and cast thy selfe away, and be meeke and patient, and let euery mā goe ouer thee, and tread thee vnder foote and do thee wrong: and yet loue them, and pray for them, as Christ did for his crucifiers. For loue is all, and what is not of loue that, is damnable and cast out of that kyngdome.

For that kyngdome is the knowlege

Two manner states, & degrees of regimētes.

Every mā is of the spirituall and of the temporall degree.

ledge of God and Christ. But he that loneth not, knoweth neyther God nor Christ; therefore he that loneth not is not of that kingdome. The minor is on this wise proued, he that knoweth God and Christ seeth light, for Christ is light: But he that hateth hys brother, is in darknes, and walketh in darknes, and wotteth not whether he goeth, for darknes hath blinded hys eyes. 1. Job. 2. Ergo, he that hateth his brother, knoweth not what Christ hath done for hym, and therefore hath no true sayth, nor is of the spirituall kyngdome of God.

To hate thy selfe, that shalt thou get, if thou considerest thine owne synnes and the deepe dampnation that long thereto, with due repentance. And to loue, that thou shalt obtayne, if thou beholde the great and infinite mercy of God wyth strögfayth. There is none so great an enemy to thee in this worlde, but thou shalt lightly loue hym, if thou looke well on the loue that God shewed thee in Christ.

In the temporall regimēt thou art a person in respect of other thou art an husband, father, mother, maister, maistrasse, lord, ruler, or wife, soune, daugh- ter, seruānt, subiect &c. And there thou must do accordyng to thine office. If þe be a father thou must do the office of a father, and rule, or els thou damnest thy selfe. Thou must byng all vnder obedience whether by saye meanes or soule. Thou must haue obedience of thy wife, of thy seruantes, and of thy subiectes; and the other must obey. If they wil not obey with loue, thou must chide and figh, as farre as the law of God, and the law of the land will sus- fer thee. And when? cast not rule thē, thou art bound in many cases, to deli- uer thē vnto the hyper officer of whom thou dydest take the charge ouer thē.

Now to our purpose, whether a mā may resist violence, and defend or ad- uenge him selfe. I say nay, in the first state, where thou art a person for thy selfe alone & Christes Disciple. There thou must loue, and of loue do, studie, and enforce: yea and suffer all thynges (as Christ dyd to make peace, that the blessing of God may come vpon thee, which sayth: Blessed be the peace ma- kers, for they shall be the chyldren of God. If thou suffer and keepest peace in thy selfe onely, thy blessing is, the possession of this world. But if thou lo- uest the peace of thy brethren, that thou leaue nothyng vndone or vnsuffered to

further it, thy blessing is, thou shalt be Gods sonne and consequently pos- sesse heauen.

But in the worldly state, where thou art no priuate man, but a person in re- spect of other, thou not onely mayest, but also must, and art bounde vnder payne of dānation to execute thine of- fice. Where thou art a father, thou must haue obedience by saye meanes or by soule: and to whom thou art an hus- band, of her thou must requite obedi- ence & chastitie, and to get that, attēpt all that the law of the land commaun- deth and will. And of thy seruantes thou must exact obedience and feare, & mayest not suffer thy selfe to be deipi- sed. And where thou art a ruler thereto appointed, thou must take prison, and sica to: not of malice and hate, to ad- uenge thy selfe, but to defend thy sub- iectes, and to mainteine thine office.

Concernyng thy selfe, oppresse not thy subiectes with rent, fynes or cus- tome at all, neither pille them with taxes and such like, to mainteine thine owne lusses: But be louyng and kinde to them, as Christ was to thee, for they be his and the price of his blood. But those that are euill doers among them and bere their brethren, and will not know thee for their iudge and feare thy law, them sūite, and vpon them draw thy sword, & put it not vntill thou haue thine office: yet without hate to thee person, for his maisters sake, and because he is in the first regimēt thy brother, but to amende him onely, or if it cannot be, but that thou must lose one to saue many, then execute thine office with such affection, with such compas- sion and sorow of hart, as thou wouldest cut of thine owne arme to saue the rest of the body.

Take an example: thou art in thy fathers house among thy brethren and sisters. There if one fight with an o- ther, or if any do thee wrong, thou mayst not aduenge nor sūite: for that per- taineth to thy father onely. But if thy father geue thee authoritie in hys ab- sence, and commaund thee to sūyte if if they will not be ruled: now thou art an other person. Notwithstanding yet thou hast not put of the first persō, but art a brother still, and must euer loue, and proue all thyng to rule with loue. But if loue will not serue: then thou must vse the office of the other person, or sinne agaynst thy father. Euen so when thou art a temporall person, thou puttest not of the spirituall. Therefore

Rulers must rule, not for malice, but for de- fence of the people, and mainte- nance of laws.

An example how to vnderstand two regimētes.

One: he that loneth not his neighbour hath not true sayth of Christ.

The tempo- rall regimēt.

Violence: Not to resist violence, how it is vnderstande.

Ec. ii. thou

thou must euer loue . But when loue wil not helpe, thou must with loue execute the office of the temporall person or sinne agaynst God . A mother can smite and loue: and so mayst thou with loue execute the office of thy seconde state . And the wife, sonne, seruaunt and subject are brethren in the first state and put not that person of, by reason of the second degree: & therefore must they loue euer, and with loue pay custome, tribute, feare, honour and obedience to whom they belong as Paule teacheth Roma. xij. And though the other doe not his dutie and loue thee, but rule the with rigorosnesse & deale vnkindly with thee, thou not deservyng: yet cleane thou to Christ, and loue still, and let not his euill overcome thy goodnesse and make thee euill also.

What forer thou art bound to do, do it with loue.

And as after the example aboue, thy father hath power ouer thee to commaund thee to vse his power ouer thy brethren, enen so hath thy master, to geue thee hys authoritie ouer thy fellows . Whiche when thou hast, thou must remember that thou art a fellow still, and bound to loue still. But if loue alone will not helpe, then put thy masters authoritie vnto thy loue. And so hath the ruler power ouer thee, to send thee to vse violence vpon thy neighbour, to take him, to prison hym, and happily to kill him to . And thou must euer loue thy neighbour in thine hart by the reason that he is thy brother in the first state, and yet obey thy ruler & go with the costable or like officer, and breake open thy neighbours doore, if he will not ope it in the kynges name: yea and if he will not yeld in the kyngs name, thou must lay on, and smite him to ground till he be subdued. And loke what harme he getteth, yea though he be slayne, that be on his owne head. For thine hart loued him & desiredest him louingly to obey, and hast not aduerged thy selfe in that state where thou art a brother . But in the worldly state where thou art an other maner person in this case, thou had executed the authoritie of him that hath such power of God, to commaunde thee, and where thou were damned of God if thou diddest not obey.

How to be a warrior.

And like is it, if thy Lord or Prince send thee a warfare into an other land, thou must obey at Gods commaundement, and go, and aduege thy Princes quarell whiche thou knowest not but that it is right . And when thou comest thether, remember what thou art

in the first state with the agaynst who thou must fight, how that they be thy brethren and as deeply bought with Christs bloud as thou, and for Christs sake to be beloued in thine hart. And see that thou desire neither their life or goodes, saue to aduege thy princes quarell and to byng them vnder thy princes power . And be content with thy princes wages, and with such parte of the spoyle (when thou hast wonne) as thy prince or his deputie appointeth thee. For if thou hate the in thine hart and couetest their goodes, and art glad that an occasion is founde (thou carest not whether it be right or wrong) that thou mayst go a robbing and murderer unpunished, then art thou a murderer in the sight of God, & thy bloud wilbe shed agayne for it, either in the same warre following: or when thou art come home (as thou there dydest in thine hart) so shalt thou robbe and steale, and be charged for thy labour, or slayne by some other mischief.

Then mayst fight with, or slay thine enemies, & yet loue him.

Now concerning the goodes of this world, it is easie to iudge . In the first state or degree youghest to be thankful to Christ, and to loue, to geue and to lend to them that are bought with his precious bloud, all that thou art able . For all that thou owest to Christ whose seruaunt thou art to do his will, that must pay the . And that thou doest to the, that same thou doest to Christ, and that thou art not ready to do for the, that denyest thou to do for Christ. But and any of thy brethren will with hold or take away by force aboue that thou mayst spare by the reason of some office that thou hast in the second state, or invade thee violently, and lay more on thy backe then thou canst bear: the hold thine hart & hand, that thou neither hate or smite, and speake fayre and louingly, and let neighbours goe be-twene. And when thou hast proued all meanes of loue in vayne, then com- plaine to the law and the officer that is set to be thy father & defend thee, & to iudge betwene thee and thy brother.

Goodes.

Math. xxv.

Thou wilt say the text forbiddeth me to go to law: for it sayth, if a man will law with thee and take thy care, thou must let him haue gone and all. If I must suffer my selfe to be robbed by law, wilt thou say, by what right can I with law recover myne owne I answer: Behold the text diligently. For by no right of law can a man take thy coate fro thee: For law was ordeined

To go to law.

deined

deyded of God, to mainteine thee in thy right and to forbydde that wrong should be done thee. wherfoze the text meaneth thus, that where the law is vniustly ministered, and the gouerners and iudges corrupt, and take bybes and be parcial, there be patient & ready to suffer euer as much more, what soeuer vnrighit be done thee, rather than of impacientie, thou shouldest aduenge thy selfe on thy neighbour or rayle or make insurrection agaynst the superiours whiche God hath set ouer thee. For to rise agaynst them is to rebell agaynst God and agaynst thy father when he scourgeth thee for thyne offence, and a thousand tymes more sinne then to aduenge thee on thy neighbour. And to rayle on them is to rayle on God, as though thou wouldest blaspheme him, if he made the sicke, poore or of low degree or otherwise the thou wouldest be made thy selfe.

Thou wilt happely say: the subiectes sweare to keepe their law and to mainteine their privilegies and liberties, and vpon that submit their selues vnto hym: Ergo, if he rule amisse they are not bounde to obey. But may resist him and put him downe agayne: I aunswere your argument is nought. For the husband sweareth to his wife: yet though he forswear him selfe. She hath no power to compell hym. Also though a maister keepe not couenaunt with his seruaunt, or one neighbour with an other: yet hath neither seruaunt, no nor yet neighbour (though he be vnder none obedience) power to aduenge: But the vengeance pertayneth euer to an higher officer, to whom thou must complayne.

Yea but you will say: it is not like. For the whole body of the subiectes chose those the ruler. Now, cuius est ligare: eius est soluere: Ergo, if he rule amisse, they that set him vp, may put hym downe agayne. I aunswere: God (and not the common people) chuseth the Prince, though he chuse hym by them. For deut. xvj. God commaundeth to chuse and set vp officers: and therefore is God the chiefe chuser and setter vp of them, and so must he be the chiefe putter downe of them agayne: so that without his speciall commaundement, they may not be put downe agayne. Now hath God geuen no commaundement to put them downe agayne: But contrariwise, when we haue annointed a kyng ouer vs at his

commaundement, he sayth: touch not myne annointed. And what icopardy it is to rise agaynst thy Prince that is annointed ouer thee, how euill so euer he be, see in the story of kyng Dauid, and thozoughout all the bookes of the kinges. The authority of the kyng is the authority of God: and all the subiectes compared to the king, are but subiectes still (though the king be neuer so euill) as a thousand sonnes gathered together are but sonnes still, & the commaundement obey your fathers, goeth ouer all, as well as ouer one. Euen so goeth the commaundement ouer all the subiectes: obey your Prince and the higher power, and he that resisteth him, resisteth God, and getteth him danipnation. And vnto your argument, cuius est ligare, eius est soluere, I aunswere: he that bindeth wyth absolute power, and without any higher authoritie, his is the might to louse agayne. But he that bindeth at an other mans commaundement, may not louse agayne without y commaundement of the same. As they of London, chuse them a Maior: But may not put him downe agayne how euill so euer he be without the authority of hym with whose licence they chose him. As long as the powers or officers be one vnder an other, if the inferior do thee wrong, complayne to the higher. But if the hyghest of all do thee wrong, thou must complayne to God onely. wherfoze the onely remedy agaynst euill rulers is, that thou turne thine eyes to thy selfe and thync owne sinne, and the looke vp to God and say: O father, for our sinne, and the sinne of our fathers is this misery come vpon vs, we know not thee as our father, to obey thee and to walke in thy wayes, and therefore thou knowest not vs as thy sonnes, to set lousing scholemasters ouer vs. we hate thy law, and therefore hast thou thozough the wickednes of vnrighteous Judges, made that law that was for our defence, to be a tyrant most cruel and to oppresse vs and do vs iniury aboue all other kindes of violence and robbing. And amende thy liuing, and be mecke and patient, and let them robbe as much as they will, yet shall God geue thee foode and rayment, and an honest possession in the earth, to mayntaine thee and thine withall.

Moreouer concerning thy goods, thou must remember how that thou art a person in the temporall regimēt,

Et, it, and

To rise agaynst the iudge: or magistrate is to resist God.

Princes: whether they may be resisted or put downe of their subiectes in any case.

The king hath Gods authority.

An answer to the former Argument

The kyng
as hee is
Lord of thy
body, so is
hee of thy
goodes.

and the kyng, as he is ouer thy body, cūe so is he Lord of thy goodes, and of hym thou holdest them, not for thy selfe onely, but for to maintaine thy wife, children and seruantes, and to maintaine the kyng, the realme, & the countrey, & towne or citie where thou dwellest. wherefore thou mayst not suffer the to be wasted, that thou were not able to do thy dutie, no more the a seruant may suffer his masters goodes to go to wracke negligently. For he that prouideth not for his, and name-ly for them of hys owne housholde, sayth Daule, denieth the sayth, and is worse then an Infidell. But euery man is bounde to labour diligently & cruelly, & therewith so soberly to liue, that he may haue inough for hym, and his, and somwhat aboue for them that can not labour, or by chaunce are fallen into necessitie. And of that gene & lende, and looke not for it againe. And if that suffice not thy neighbours necessitie: then speake and make labour to thy brethren, to helpe also. For it is a common prouerbe, many handes make light worke, & many may beare that that one alone cannot.

And thy wife, thy children, and seruantes, art thou bounde to defende. If any man would force thy wife, thy daughter, or thy mayde, it is not inough for thee to look on, & say, God sende you. Nay thou must execute thine office and authoritie which the kyng geueth thee. And by the way I must defende thy master and his goodes, and the kings goodes, which thou hast to maintaine thy wife and housholde withall, and thine neighbour that goeth with thee, agaynst theues & murderers. And against all such persons lay about thee, and do as thou wouldest do if thou were vnder the kings standard against his enemies which had invaded the realme. For all such persons are mortall enemies to the realme, and seeke to put downe the king, and law, and altogether, and to make that it might be lawfull to sinne vnpunished. And of this maner thou marke well the difference of these two states and regimentes, thou mayst soyle all like doubtles that shalbe layde agaynst thee.

Regimentes.

Every mā
is vnder
both regi-
mentes.

Whereouer whē I say, there be two regimentes, the spirituall and the temporall: Euen so I say that euery person baptised to keepe the lawe of God and to beleue in Christ, is vnder both the regimentes, and is both a spiritu-

all person and also a temporall, and vnder the officers of both the regimentes: so that the kyng is as deepe vnder the spirituall officer, so heere out of Gods worde what he ought to beleue and how to liue, and how to rule, as is the poorest begger in the realme. And euen so the spirituall officer, if he firme agaynst his neighbour, or teach fals doctrine, is vnder the kinges, or temporall correction, how high to cure he be. And looke how dampnable it is for the king to withdraw himselfe fro the obedience of the spirituall officer: that is to say, from heeding hys duty, to do it, and fro heeding hys vice rebuked, to amende them: so dampnable is it for the spirituall officer, how high to cure he be, to withdraw himselfe vnder the kinges correction, if he teach fals, or sinne agaynst any temporall lawe.

Finally ye must consider that Christ here teacheth his disciples, and them that should be the light and salt in lying & doctrine, to shine in the weak and vble eyes of the worlde, diseased with the mygrium, and accustomed to darcknesse, that wyth our great paine they can beholde no light, and to salte their olde feasterd soles, and to force out the rotten fleshe, euen to the harde quicke, that it knit agayne, and spare no degree. But will all men, be it low, their faultes, and warne them of the ieopardie, and exhort them to the right way. Now such scholemasters shall finde small fauour and friendship with the rulers of this world, or defence in their lawes. As Christ warneth them, Math. x. saying (I sende you out as sheepe among wolues. Beware therefore of men, for they shall deliuer you vp to their counsels, and shall scourge you in their sinagoges or counselhouses, and ye shall be brought before the chiefe rulers and kinges, for my lads) and there teacheth them, as here, to arme themselves with patience, and to goe forth boldly wyth a strong sayth, and trust in the increas and assistance of God onely, and to plant the goipell with all loue & meeknes, and to wa-ter it with their owne blood, as Christ did. Thou mayst not in that state come with a sword, to defende either thy self or thy goipell, and to compell men to worship thee as God, and to beleue what thou wilt. Nay, ye sheepe, be no such regiment among wolues. If thou be a sheepe, thou art not in euill taking if thou canst bring to passe eate

As the spie
rituall
may re-
buke kinges
dues. so
may kinges
re-
buke spies.
The tempo-
rall repre-
sents agaynst
the spiritu-
all.

It proceedes
of the gods
spell may
be no wra-
lence.

Rulers do
reppe to
heare of
theit.
L. 11. 11.

wolfe be content with thy flese onely, and to sheere thee yearely.

Geue to him that asketh, and from him that would borrow, turne not away. Luke sayth, geue to whosoever asketh thee: that is to say, whersoever thou seest neede, or seest not the contrary, but there may be neede: to the betterment of thy power there open thine hart & be mercifull onely. And of mercifulnes set God thy father, and Christ thy Lord and master for an ensample: and enforce to be as like them as thou canst. If thou be mercifull, God hath bound himselfe to be mercifull to thee agayne. Lo, is not this an exceeding great thyng, that God which of no right ought to be bound to hys creatures, hath yet put it whole in thine owne hands, to bynd hym against the day of thy tribulation, then to shew thee mercy.

Concerning lending, proceede by the foresayd rule of mercy. Many in extremitee, yet ashamed to begge, shall desire thee to lende. Unto such in neede of lending geue, or say thus, lo, here is as much as ye require. If ye can pay it agayne well, do, and ye shall finde me ready against an other tyme, to lende or geue (if neede be) as much moze. But and if ye shall not be able to pay it agayne, trouble not your conscience, I geue it you. We be all one mans children: one man hath bought vs al with his blood, & bound vs to helpe one an other. And with so doyng, thou shalt wynne the hart of him to thy father.

Concernyng marchaundise, & chapmen, the lesse borrowyng were among them, the better should the common wealth be: if it were possible, I would it were, ware for ware, or money for ware, or part money & part ware. But if it will not be: but that a man to get his luyng with, must nedes lende, and call for it agayne to finde his household, and to pay his bettes: then in the lending, be first single and harmeles as a Dove, and then as wise as a Serpent. and take hede to whom thou lendest. If when thou hast lent an honest mā, God visite him, and take away hys goods, with what chaunce it be, whether by sea or land; that he is not able to pay thee: then to prison him, or to sue him at the law, or once to speake an vnkynde worde, were agaynst the law of loue, and contrary to the wyng mercy. There thou must suffer with thy neighbour and thyselfe as Lycurus did with

thee, and as God doth dayly. If an vnrchrist haue beguiled thee, and spent thy goods away, and hath not to pay, then hold thine hand and hart, that thou aduenge not thy selfe: But loue him, and pray for him, and remember how God hath promised to blesse the patient and meke.ouertheless because such persons corrupt the common maners and cause the name of God the lesse to be feared, men ought to complaine vpon such persons to the officer that is ordained of God to punish euill doers, and the officer is bound to punish them. If thou haue lent a fore which with causelation will kepe thy goods from thee: then if the ruler and the law will not helpe thee to thy right, do as it is a bone sayd of him that will go to lawe with thee, and take thy coate fro thee. That is to say: be content to lose that & as much more to it, rather then thou wouldest aduenge thy self. Let not the wickednes of other men plucke thee from God. But sayde by God and his blessings, and tary his iudgement. Liberalitie is mercifulnes that byndeth God to be mercifull again. Couctousnes (the roote of all euill, and father of all false prophetes, and the scholemaster that teacheth the messengers of Satan to disguise them selves like to the messengers of Christ) is mercies that shall haue iudgement without mercy: And therefore exhorteth Christ all hys so diligently, and aboue all thyng, to be liberall & to beware of couctouines.

Ye haue heard, how it is sayd, thou shalt loue thy neighbour and hate thine enemy. But I saye vnto you, loue your enemyes. Blesse the that curse you, do good to them that hate you. Pray for them which do you wrong and persecute you. That ye may be the childre of your heauenly father. For he maketh his sunne to arise ouer the euill, and ouer the good, and sendeth rayne vpon the righteous and vnrightheous. For if ye loue them that loue you, what reward shall ye haue? do not the Publicans so? and if ye be frendly to your brethren onely what singular thyng do ye? do not the Publicans likewise? ye shall therefore bee perfecte, as your father which is in heauen, is perfect.

This text of hating a mans enemy,
Ec. iij, flau

We must not reuenge our selues vpon our euill doers, but referre our cause to God, and his officers

Couctousnes is the roote of all euill.

Iaco. ij.

In lending we must follow the rule of mercy.

The enemies of God, and his word, are to be hated.

standeth not in any one place of the Bible, but is gathered of many places, in which God commaundeth the childre of Israel to destroy their enemyes, the Canaanites, the Amozites, the Amalekites and other heathen people, as the Moabites, and Ammonites, whiche sought to bring them out of the fauour of God, and to destroy the name of God. The Amalekites came behynde them, and slue all that were faintie and werre by the way, as they came out of Egypt. The Moabites and Ammonites hyred Balam to curse them, and beguiled them with their women, and made a great plague among the. These and like nations were perpetual enemies to their land which God had geuen them, and also of the name of God and of their faith. For which cause they not onely might lawfully, but were also bounde to hate them, and to studie their destruction agayne: howbeit they might not yet hate (of the sayd nations) such as were conuerted to their fayth.

Leui. 19.

Now by the reason of such termes as commaunded to hate the commō enemyes of their countrey, and of God and his law, and of their fayth: the Iharicis doctrine was, that a man might lawfully hate all his private enemyes without exception, nor was bound to do them good. And yet Moses sayth, Thou shalt not hate thy brother in thyne hart. And agayne thou shalt not aduenge thy selfe, nor beare hate in thy minde agaynst the children of thy people. And if thine enemyes alle sinke vnder his burthē, helpe to lift him vp again. And if his Oxe or Ass go astray bying the home agayne. which all no doubt, the Iharicis did interpret for good counsell, but for no preceptes, wherfore Christ salteth their doctrine, & proueth that a man is bound both to loue & to do good to hys enemy. And as a naturall sonne, though his brethren be neuer so euill, yet to loue them, & shew them kyndnesse, for his fathers sake, & to studie to amend the. what hast thou to reioyce of, if thy Religion be no better then the Religion of the euill? For theues loue among them selues: and so do the couetous of the world, as the vsurers and publicans, which bought in great the Emperours tribute, and to make their most aduantage, did neuer let people. Nay, it is not mough for thee to loue thy benefactors onely, as Monkes and Friers do, & them of thine owne coate, and order, or the brethren of thyne owne Abbay onely

Publicans what they were.

(for among some their lone stretcheth no further, and that shall he that is remoued out of an other cloysture thereafter, will finde: yea and in some places charitie reacheth not to all the celles of the same cloysture, and to all monks that were professed in the same place. But lift vp thine eyes vnto thy heavenly father, and as thy father doth, so doe thou loue all thy fathers children. He ministrerth sunne, and rayne to good & bad, by which two, vnderstand all hys benefites. For of the heate and dryeth of the sunne and cold and moyst of the rayne, spyng all thinges that are necessary to the lyfe of man. Euen so prouoke thou and draw thyne euill brethren to goodnesse, with patience, with loue in word and deede, and pray for them to him that is able to make them better and to conuert them. And so thou shalt be thy fathers natural sonne, and perfect, as he is perfect. The text sayth not, ye shall be as perfect as God: But perfect after his example. To be perfect in the Scripture is not to bee a Monke or a Friar, or neuer to sinne. For Christ teacheth not here Monkes or Friers, but his disciples and euery Christen man and woman. And to be in this life all together without sinne, is impossible. But to be perfect, is to haue pure doctrine without false opinions, and that thyne hart be to folow that learyng.

Is our heavenly father bestoweth his benefites vpon good & bad so ought we to loue both friend and foe.

To be perfect what it meaneth.

An exposition of the sixt Chapter.



Take heede to your almose, that ye do it not before men, to be sene of the, or els ye get no reward of your father whiche is in heauen. Therefore when thou geuest almose, make not a trompet to be blowen before thee, as the hypocrites do in the Synagoges & in the stretes, to be prayfed of men. Verely I saye vnto you, they haue their reward. But thou when thou geuest almose, let not thy left hand knowe what thy right hand doth, that thine almose may be in secret. And then thy father which seeth in secret, shall reward thee openly.

As hee rebuked theyr doctrine as vaine, cūe so here he rebuketh their workes:

Almole.
Deedes co-
maided by
the scrip-
ture, done
to any o-
ther ende
then they
ought are
no good
deedes.

workes: for out of deuillish doctrine ca-
spyrng no godly workes. But what
workes rebuketh he? verely such as
God in the Scripture commaundeth,
and without whiche no man can bee a
Christen man: euen prayer, fasting and
almole deede. For as the Scripture
corrupt with gloses, is no more Gods
word, euen so the deedes commaunded
in the Scripture (when the entent of
them is peruerted) are no more godly
deedes. what sayd the Scribes & Pha-
riseis of him (thinke ye) when he rebu-
ked such maner of workes? No doubt
as they sayd (when hee rebuked their
falle gloses) how he destroyed the law
and the Prophetes, interpreting the
Scripture after the litteral sence, which
killeth, & after his owne brayne, cleane
contrary to the common sayth of holy
Church, and myndes of great Clerkes
and autenticke expositions of old holy
Doctours. Euen so here what other
could they say, then, behold the here-
ticke, and byd not we tell you before
whereto hee would come, and that he
kept some mischief behynd, and spued
not out all his venome at once: see to
what all his godly new doctrine that
sounded so sweetly, is come: he pre-
ached all of loue, and would haue the
people saued by sayth, so long till that
now at the last, he preached cleane a-
gaynst all deedes of mercy, as prayer,
fasting and almole deede, and destroy-
eth all good workes. His disciples fast
no moze then dogges, they dispise their
deuine seruice, & come not to Church,
yea and if the holiest of all S. Fran-
ces order aske them almes, they bidde
hym labour with his hardes, and get
hys liuing, and say that he that labou-
reth not is not worthy to cate, & that
God bad that no such strong lubbers
should loyter, and goe a begging, and
be chargeable to the cōgregation, and
cate vp that other poore men get with
the sweat of their bodyes: yea and at
the last ye shall see, if we resiste him not
betymes, that he shall moue the peo-
ple to insurrection, as Cayphas sayd,
and the Romaynes shall come & take
our land from vs. As ye see in y text,
Luk. xxiij. How (when they could not
drite the people from him wyth those
perswasions) they accused hym to Si-
lare saying: we haue founde thys iel-
low peruerting the people, and forbid-
ding to pay tribute to Cesar, and say-
ing that he is Christ a kyng, wherfore
thou canst not be Cesars friend, if thou
let hym escape. But after all these blas-

phemies, yet must y holy ghost rebuke
the world of these righteoulines, yea of
these false righteoulines and false holi-
nes, which are neither righteoulines
nor holines, but colour of hypocry.

Christ here destroyeth not prayer,
fasting & almes deede: But preacheth
agaynst the false purpose and entent of
such workes, and peruerting the true
vse: that is to say, their seeking of glo-
ry, and that they esteemed themselves
righteous thereby, and better then o-
ther men, and so despised and contemp-
ned their brethren. With our almole
(which is as much to say as deedes of
mercy) or compassion, we ought to
seeke our fathers glory onely, euen the
wealth of our brethren, and to winne
them to the knowledge of our father,
and keeping of his lawe. He that see-
keth the glory of his good workes, se-
keth the glory that becomgeth to God,
and maketh himselfe God. Is it not
a blynde thyng of y world, that yf the
they will do no good woorkes at all,
or will be God for their good workes,
and haue the glory themselves.

Concerning blowing of trumpets,
and ringing of belles, or making a
cry, to call men to ser almes (though y
right way be, that we should know
in every parish, all our poore, & haue
a comon toser for them, and that stra-
gers should bring a letter of recom-
mendation with them of their necessari-
tie, and that we had a comon place
to receaue them into, for the tyme, and
though also we ought to seee all occasi-
ons of dayne glory) yet while y world
is out of order, it is not damprable to
do it. So that the very meaning, both
that we blow no trumpets, and that
the left hand know nor what the right
hand doth, is that we do as secretly as
we can, and in no wise seeke glory, or
to receaue it, if it were proffered: But
to do our deedes in singlenes of consi-
cience to God, because it is his com-
maundement, and euen of pure com-
passion and loue to our brethren: and
not y our good deedes thorough stan-
ding in our owne conscience, should cause
vs to dispise them. If thou be tempted
to dayne glory for thy good deers, the
looke on thy: euill thereto, and put
the one in the one balaunce, and the o-
ther in the other. And then if thou vn-
derstand the law of God any thyng at
all, tell me whether waye thie henier.

If that y thou dost, do tence thee,
then consider what thou doest. If
it moue thee to see vp thy combe, when

It is the
purpose &
entent of
our deedes
that make,
or make.

Trumpets
to blow
trumpetes
what.

Lefte hand;

Take glo-
rie: A good
remedy as
saunt U.

John. xvi.

Ec. v, thar

thou geneest thy brother a farthing, or an halfe penny: ponder in thine hart, how farre thou art of from louing him as well as thy selfe, and caring for him as much as for thy selfe. And be sure how much y^e lackest of that, so much thou art in sinne, and that in dampnable sinne, if God for Chyistes sake wold not pardon thee, because thine hart mourneth therefore, and thou fightest with thy selfe to come to such perfectiō. If a Decocke did looke well on his feete, and marke the euilsanoured shriking of his voyce, he would not be so proude of the beauty of hys tayle.

Workes
to like not
from sinne,
neither de-
serue the
rewarde
promised.

Finally that many dispute, because God hath promised to rewarde our deedes in heauen, that our deedes deserue heauen: and because he promiseth to shew mercy to y^e mercifull, that with our deedes we deserue mercy, and because he promiseth forgiveness of sins to the y^e forgone, y^e our deedes deserue forgiveness of sinne, and so iustifie vs. I answer: first there is inough spoken thereof in other places, so that to them that haue read that, it is superfluous to rehearse the matter agayne. Furthermore the argument is nought and holdeth by no rule. See ye not y^e the father and mother haue more right to the childe and to all it can do, than to an Oxe or a Cowe. It is their flesh and blood, nourished by wyth their labour and cost. The life of it, and the maintenance, and continuance thereof is their benefite, so that it is not able to recompence that it oweth to father and mother by a thousand partes.

And though it be not able to do his dutie, nor for blindnesse to know hys dutie, yet the father and mother promise moe giftes still without ceasing, and that such as they thinke shoulde most make it to see loue, & to prouoke it to be willing to do part of his dutie. And when it hath done amisse, though it haue no power to do satisfaction, nor lust or courage to come to y^e right way agayne, yet their loue and mercy abydeth still so great to it, that vpon appointment of mending, they keepe one-ly forgone that is past, and fulfill their promise neuertheles, but promise greater giftes then euer before, and to be better father and mother to it the euer they were. Now when it cannot do y^e thousand part of his dutie, how coulde it deserue such promises of the father & mother, as a labourer doth his hyre: the rewarde therefore cometh of the loue, mercy, and truth of the father and

mother, as well when the childe keepeth the appointment, as when they fulfill their promise, when it hath broken the appointment: and not of the deseruing of the childe.

Even so, if we were not thus drawned in blindness, we shoulde easily see, that we cannot do the thousand partes of our dutie to God: no though there were no life to come. If there were no life to come, it were not right that I shoulde touch any creature of God, otherwyle then he hath appoynted. Though there were no life to come, it had neuerthelesse bene right, that Adā had abstayned from the forbidden apple tree, and from all other to, if they had bene forbid. Yea & though there were no life to come, it were not the lesse right that I loued my brother and forgave him to day, seeing I shall sinne agaynst him to morrow. Because a father cannot geue his children heauen, hath he no power to charge them to loue one another, and to forgiue, and not aduenge one an other? And hath he not right to beat them if they smite ech other, because he cannot geue them heauen? A bondman that hath a master more cruell then a reasonable man would be to a dogge: if there were no heauen, might this bond seruant accuse God of vnrightrousnes, because he hath not made hym a master? How then when we cannot do our dutie by a thousand partes, though there were no such promises: and that the thyng commaunded is no lesse our dutie, though no such promise were, it is easie to perceane that the rewarde promised cometh of the goodnes, mercy, & truth of the promiser, to make vs the gladder to do our dutie, and not of the deseruing of the receauer. When we haue done all we can, we ought to say in our hart, that it was our dutie, and that we ought to do a thousand tymes more, and that God (if he had not promised vs mercy, of his goodnesse in Chyist) he might yet of right damne vs, for that we haue left vndone.

And as touching forgiveness of sinne: though forgiveness of sinne be promised vnto thee, yet chalenge it not by thy merites, but by the merites of Chyistes blood, and heare what Paule sayth Phil. ij. Concerning the righteousness of the law, I was faultlesse, or such as no man could rebuke. But the things that were to vantage, I thought damage for Chyistes sake, ye, I thinke all thing to be damage or

Our re-
warde com-
meth not of
our deserts
but thozow
the lone
that God
beareth vs
thozough
saith in He-
lous Chyist.

We may
not chalenge
the promi-
se by our me-
rites, but
by Chy-
istes blood.

losse, for the excellēt knowledges sake of Christ Iesus my Lord: for whose sake I let all go to losse, and count the as chaffe or refuse (that is to say, as thinges which are purged out, and refused when a thyng is tryed, and made perfect) that I might wyne Christ, & might be found in him: not haaving my righteousnes y^e cometh of y^e lawe. But y^e which cometh of faith in Christ Iesu, which righteousnes cometh of God through fayth, and is to know him, and the power of his resurrection (how he is Lord over all sinne, & the onely thyng that slayeth and vanquisheth sinne) and to know also the fellowship of his passions that I might be made like vnto his death.

So that whan righteousnesse, and true merites be tryed, we must be content that ours be the chaffe & Christs the pure corne: ours the scome and refuse, and Christs the pure gold. And we must fashion our selues lyke vnto Christ and take euery man his crosse & sea and mortific the sinne in the flesh: or els we cannot bee partakers of hys passion. The sinne we doe before our conuersion is forgiven clearly, though fayth, if we repent, and submit our selues to a new lyfe. And the sinne we doe agaynst our willes (I meane the will of the spirite, for after our conuersion we haue two willes, figyryng one agaynst the other) that sinne is also forgiven vs through fayth, if we repent and submit our selues to amēde. And our diligence in workyng kepeth vs fro synnyng agayne, and minisheth the sinne that remaineth in the flesh & maketh vs pure and lesse ayte and disposed to sinne: and it maketh vs mery in aduersities and strong in temptations and hold to go into God with a strong & feruent fayth in our prayers, and sure that we shalbe heard whē we cry for helpe at nede, either for our selues or our bretheren. Now they that be negligent, and sinne, are brought in temptation vnto the point of desperation, and feele the very paynes of hell, so that they stand in doubt whether God hath cast them away or no. And in aduersitie they be forowfull and discouraged, and thinke that God is angry, & punisheth them for their sinnes. When a child taketh payne to do hys fathers wille, and is sure that he shal haue thāke, & a reward for his labour: he is mery & reioyseth in weake and paine that he suffereth: and so is the aduersitie of them that keepe their sel-

ues from synnyng. But a child whē he is beaten for his fault, or whē he thinkech his father is angry & loucheth hym not, is anorie desperate and discouraged: so is the aduersitie of them that are weake and sinne oft. A child that neuer displeaseth his father, is bold in his fathers presence to speake for hym selfe or his frend. But he that oft offendeth and is correct or chidde; though the peace be made agayne, yet the remembrance of hys offences maketh hym fearefull, and to mistrust, and to thinke hys father would not heare hym: so is the fayth of the weake that sinne oft. But as for them that professe not a new luyng how euer so much they dreame of faith, they haue no faith at all: for they haue no promise, except they be conuerted to a new lyfe. And therefore in aduersities, temptation and death, they bitterly dispayre of all mercy and pety.

And when thou prayest, thou shalt not be like the hipocrites. For they loue to stand and pray in the Sinagoges, and in corners of the streates, that they might be sene of men. Verely I say vnto you, they haue their reward. Thou therefore when thou prayest, goe into thy chamber, and shut thy doore, and pray to thy father whiche is in secret. And thy father which seeth in secret, shall reward the openly.

After almoste foloweth prayer. For as it is a Christen mans part, to helpe his neighbour and to beare with hym when hee is ouer charged, and suffice with him, and to stand one by an other, as long as we lyue here on this earth. Euen so because we be euer in such perill & commaunce, that we canot rydde our selues out: we must dayly & hourly cry to God for aide & succour, as well for our neighbours as for our selues.

To geue almoste, to pray, to fast or to do any thing at all, whether between thee and God, or between thee and thy neighbour, cast thou neuer do to please God therewith, except thou haue the true knowledge of Gods word to season thy deedes with all. For God hath put a rule in the Scripture without which thou canst not moue an heere of thyne head, but that it is damnable in the sight of God. As it is of y^e Jewes, though (as Paul beareth therein record) they haue a feruent zeale to God, yet be-

Promises
He that professeth not a new lyfe, hath no promise of mercy to Christ.

Prayer.

Workes
must be seasoned with Gods worde, if they shall please God

Crosse.

Workes.

What they doe.

Negligēce
in wyng
good, bringeth vs to
desperation

Two apte
similitudes
of well and
euill doings

cause they haue not the true vndersta-
dyng, all is dānable that they do. Hy-
pocrites with scrappes of almose get
an hundred fold. And with prayer they
get prayse (as thou seest here) and pray
thereto and robbe widowes houses, as
thou readest Math. xxij. And with fa-
styng they get fat bellies, full dishes &
euer more ther inough. And yet there
is none almose, praying or fastyng a-
mong them in the sight of God. With
their prayers they exclude all true pray-
ers, and make it impossible that there
should be any among them. For prayer
is, either a longyng for the honour of
the name of God that all men should
feare him; and kepe his preceptes, and
belene in him. And contrary to that,
they seke their owne honour, that men
should feare them and keepe their or-
dinances, and belene in their swete
blessings, prayers, pardons, and what
soeuer they promise. If they byd fast
thou must doe it or be damned and be
an hereticke and rebellious to holy
Church. If they dispēce and geue thee
cleane remission for to eate fleshe on
good friday (though thou be neuer so
iustie) thou must obey; or els thou art
damned and an hereticke, because thou
doest not belene in holy Church. Ei-
ther prayer is, to geue God thākes for
the benefits receaued. Contrary to
which, they will first haue thankes of
the world for their prayers, and robbe
not onely widowes houses: But also
Lord, Prince, Emperour and all the
world, of house and land, yea & of their
wittes to. And then they bynde God
to thāke them, and to geue them. (Be-
side the thankes which they haue got-
ten in the world) not onely heaue and
an hygher place but that he geue hea-
uen to no other man, saue thozough
their merites.

Either prayer is a complaynyng &
shewyng of thyne owne miserie and
necessitie, or of they neighbours before
God; desiring hym with all the power
of thine hart, to haue compassion and
to succour. Contrary to this, they haue
excluded with their prayers all necessi-
tie, & miserie from among them. They
be Lordes ouer all, and do what they
will throughe the whole world. Kyng
and Emperour are their seruantes;
they neede but say the word, and their
wil is fulfilled. And as for their neigh-
bours, they haue no compassion vpon
them, to byng their complaintes be-
fore God. But with theyr prayers
robbe them of that litle they haue, and

so make them more miserable.

Of enterpyng into the chamber and Chamber.
shuttyng the doore to, I say as aboue To shew
of that the left hand should not know thy chame-
ber doore, the mea-
nyng is, that we should atoyde all what it
worldly prayse and profite, and pray meaneth,
with a single eye and true enter accor-
dyng to Gods word; and is not for-
bidden thereby, to pray openly. For we
must haue a place to come together to
pray in generall, to thanke and to crye
to God for the common necessities, as
well as to preach the word of God in
where the Priest ought to pray in the
mother toung, that the name of God
may be halowed and his word faith-
fully taught and truly vnderstode, and
sayth and godly lymng increased: and
for the kyng and rulers, that God will
geue them his spirite, to lone the com-
mon wealch: and for peace, that God
will defend vs from all enemyes; for
wederyng and fentes; that God will
kepe away pestilence and all plagues.
And the Priest should be an example
to the people how they should praye.
There be of such things as the Priests
and other badie (and not pray) many
good Collectes that should much edi-
fie the people if they were spokē in the
mother toung. And then while the
Priests sing psalmes, let euery man
pray priuately and geue God thankes
for iuch benefites as his hart knoweth
he hath receaued of God, & commende
to God his priuate necessities, and the
priuate necessities of his neighbours
which he knoweth, & is priuie to. Nei-
ther is there in all such any ieopardie
of vayne glozy. But and if God haue
geuen any man the spirite of praying,
as all men haue not like giftes, that he
pray out and when other do not: the
to haue a secret place to pray in, both for
the auoydyng of vayne glozy, & speach
of people, and that thou mayst be free,
to vse thy wordes as thou lustest, and
what soeuer geures and behauiours
do moue the most to denotiō, is neces-
sarie and good.

And finally what soeuer necessitie Prayer.
thou hast, though thou feele thy selfe a Gods coma-
great sinner, yet if thyne hart be to a- mande-
mend, let not that discourage thee. But ment and
go boldly to thy father, seing thou hast promise
his commaundment, euer to pray, and should moue
promise that he will heare thee: not for vs to pray.
thy goodnesse, but of his goodnesse, &
for his truth.

Moreouer when ye pray, bable

Prayer.
What it
is, and how
many
wayes it
may be
named pra-
yer.

Prayer.
Gods coma-
mande-
ment and
promise
should moue
vs to pray.

not much as the heathen do. For they thinke that they shalbe heard, for theyr much bablinges sake. Be not therfore like vnto them. For youre Father knoweth of what thynges ye haue neede, before ye aske hym. Of this maner therefore pray ye.

O our father which art in heauen, honoured be thy name, thy kingdome come. Thy will be fulfilled, euen in earth, as it is in heauen. Geue vs this daye our dayly bread. And forgeue vs our trespasses, as we forgeue our trespassers. And leade vs not into temptation. But deliuer vs from euill. For thine is the kingdome, the power & the glory for euer. Amen.

As before he rebuked their false content in praying, that they sought praise and profite of that worke which ought to be direct to God alone, ether to geue him thākes, that is to say, to be a known and to confesse in the hart, that at we haue, commeth of hym: or to call vpon hym for ayde and succour in temptations and all necessitie. Euen so here he rebuketh a false kynde of praying, wherein the toung, and lippes labour, and all the body is payned, but y hart talketh not wyth God, nor feelth any sweetnes at all, nor hath any confidence in the promyses of God: But trafferth in the multitude of wordes, and in the payne and tediousnes of the length of the prayer, as a coniurat doth in his circles, Characters, and superstitious wordes of his coniuration. As ye see now to be among our Fryers, Monkes, Chanons and Nunnes, and euen throughout al the spiritualtie, which (as I haue proued aboue) haue with their false content of praying, excluded all occasions, and the whole matter of true prayer, & haue turned it into a bodely labour, to vexe the toung, lippes, eyes, and throate with roaring, and to weary all the members: so that they say (& may truly sware it) that there is no greater labour in the world, then prayer: for no labour whatsoever it be, when the body is compelled and the hart vntwilling, can be other then greuous and painefull. But true prayer (if they complayned and sought helpe either for theselues or for their neighbours, and trusted in the promyse of God) would so comfort the soule and

courage y hart, that the body (though it were halfe dead and more) would reuiue and be lusty agayne, and the labour would be short and easy (as for an ensample, if thou were so oppressed that thou were weary of thy life, and wrettest to the kyng for helpe, and haddest sped, thy spiritis would so reioyce, that thy bodye would receaue her strength agayne, and be as lusty as euer it was) eue so the promyses of God worke ioy aboue all measure, where they beleued in the hart.

But our hierlinges haue no Gods woorde, but trust in the multitude of wordes, length of bablyng, and payne of body, as bond seruantes. Neither know they any other vertue to be in prayer: as ye may see by the ordinaunces of all foundations. King Henry the first built Syon, and the Charterhouse of Shene on the other side of the water, of such a manner that typpes labour may neuer cease. For when the Fryers of Syon ryng out, the Nunnes beginne. And when the Nunnes ring out of seruice, the Monkes on the other side beginne. And whē they ring out, the Fryers beginne agayne, and vexe themselues night and day, & take payne for Gods sake: for which God must geue them heauen. Yea & I haue knowen of some yer this, that for very payne and tediousnes, haue hidden the Deuill take their founders. They call Lent the holiest tyme of the yeare: but wherein is that holines, verely in multitude of wordes and tedious length of the seruice. For let the beginne at five, and it will be twelue or they can ende. In which tyme they be so wearied that by the tyme they haue dined, they haue lust to nothing saue to sleepe. And in the ende of all they thinke no farther then that God must rewarde their payne. And if y aske how they know it: They will aunswere: he must rewarde it or be vnrightheous. Now god lookech not on the paine of the prayer, but on thy faith in his promyse & goodness: neither yet on the multitude of thy wordes, or long babling. For he knoweth thy matter better then thou thy selfe. And though the Jewes and the heathen were so foolish, though their vnbeliefe, to bable many wordes, yet were they neuer so madde, as to mumble and buze out woordes that they vnderstoode not. Thou wilt say: what matter maketh it, if I speake wordes which I vnderstand not, or if I pray not at all, seing God knoweth

Shon
Shenes

Not the multitude of thy wordes, but thy faith in praying. Fed doth respect.

The Passer molter.

That prayer is vayne soherein y hart is not topped with the soung.

False prayer is painefull.

True prayer is pleasant.

my matter all ready: I aunswere, he will haue thee to open thine hart to him, to enforce and edifie thine owne selfe. That thou mightest know how all goodnes is of him, to put thy trust and confidence in him, and to flie to him in time of neede, and to be thankfull, and to loue him and obey his commaundementes, and turne and be conuerted vnto thy Lord God, and not to runne wilde, as the vngodly do, which know not the benefites of God, and therefore be vthankfull to obey hys commaundementes.

And that thou mayst know how & what to pray, he geueth thee a short instruction and ensample saying: after this maner pray.

The Water
koster is
expanded.

Our father which art in heauē.

First thou must goe to him as a mercifull father, which of his owne goodnes and fatherly loue that he beareth to thee, is ready to do more for thee then thou canst desire, though thou haue no merites. But because he is thy father, onely if thou wilt turne, & henceforth submitte thy selfe to learne to do hys wyll.

Honoured be thy name.

To honour
Gods
name, what
it is.

Honoured and prayesd be thy name or honoured and prayesd be thou: for to honour God and to honour his name of God is all one. And to honour the name of God is, to dread him, to loue him, and to keepe hys commaundementes. For when a childe obeyeth his father, he honoureth and prayesd hys father: and when he is rebellious and disobedient, he dishonoureth hys father. This is then the vnderstanding & meaning of it. O father, seeing thou art father ouer all, powre out thy spirite vppon all flesh, and make all men to feare and dread & loue thee as their father, & in keeping thy commaundementes, to honour thee and thy holy name.

Thy kingdome come.

Kinges
must come
meande
nothing,
nor forbid
to do any
thing con-
trary to
Gods
woyde.

That is, seying thou art kyng ouer all, make all to know thee, & make the kyniges and rulers which are but thy subiectes, to commaunde nothing but according to thy woꝛde, and to them make all subiectes obey.

Thy will be fulfilled in earth, as it is in heauen.

This is all one with that goeth before. For as much then as thou art fa-

ther and kyng ouer all, and all we thy children & brether among our selues, make vs all as obedient to seeke, and to do thy will as the Angelles do in heauen. Make that no man seeke hys owne will but all thine. But & if thou withdraue thyne had to tempt thy children, that the rulers commaunde sūghe contrary to thy will, then make the subiectes to stand fast by thy woꝛde, & to offer themselves to suffer all extremitie, rather then to obey. Finally when we pray to thee in our temptations and aduersities, desiring thee of whatsoeuer thyng it be, and meane truly: yet if thou which knowest all, seest a better way to thy glory and our profite, then thy will be and not ours. As thy sonne Iesus gaue vs an ensample, when he desired (if it had bene possible) that that cuppe of bitter death might haue departed fro hym, saying: yet not as I will, but as thou wilt.

When we
request any
thing at
Gods had,
we must
pray that
his will be
done, & not
ours.

Geue vs our dayly bread.

By bread is vnderstoode all maner of sustinaunce in the Ebyne speach, yea and here is vnderstand thereby, all that pertayneth vnto the necessitie of this life. If we haue bread, there is dearth of nothing we can pinch, namely in that land, Geue vs our dayly bread. Geue vs all that the necessitie of this life dayly requireth. Geue it vs day by day, as we neede it. We desire not to haue store for many yeares, to exclude all necessitie of praying to thee, and to be as it were out of thy daunger, and to forget thee. But minister it oay by day, that we may dayly feele thy benefites and neuer forget thee. Or if thou geue vs aboundaunce aboute that we desire, then geue vs an hart to vse it, and to bestow it for that purpose thou gauest it, and to deale with our neighbours, and not to loue it inordinatly. But to thinke that it is thine, and that thou mayst take it away euery houre, and that we be content that thou so do at thy pleasure: and so euer to haue it but for dayly bread.

Dayly
bread,
whereby is
vnderstood
all that per-
taineth vnto
the ne-
cessitie of
this life.

Forgeue vs our trespasses, as we forgeue our trespassers.

Because he knoweth that our nature is so weake that we cannot but sinne dayly: therefore he teacheth vs dayly to repēt and to reconcile our selues together, and dayly to aske God forgiuenesse. Seeing he commaundeth vs to aske, we may behold so to do, and to beleue that he will forgeue vs, No mā
ther

Therefore nedeth to dispayre that can repent and aske forgiveness, how euer so deepe he hath sinned. And me thinke, if we looked somewhat nere to this text, we neded not to make the hope so great a God for his pardons. For Christ (which is a man to be beleued) sheweth vs here a more sure way, yea and that a sensible way, by which we may seele that we be pardoned and our sinnes forgiven. We can haue no experieñce of the popes thyngs whether they be so, or no. He can with all his pardons deliuer no man of any purgatorie that God putteth vs vnto in this world. He can not blesse, or heale any man so much as of a poore agew, or totheash, which diseases yet (by hys owne confession) God putteth on vs to purge vs from sinne. But where we cannot see, seele, or haue any experieñce at all, that it is so, there is hee mightie. If I were come whom out of a land where neuer mā was before, and were sure neuer mā should come, I might tel as many wonders as Master More doth of Vtopia, and no man could rebuke me.

A surer way then pardons.

How thou mayst be sure of pardon for thy sinnes.

But here, Christ maketh thee sure of pardon: for if thou canst forgive thy brother, God hath bound him selfe to forgive thee. What if no man haue sinned agaynst me? What were hard in this lyfe: neuertheless yet, if that profission be in thyn hart, that I knowest that it is thy dutie to forgive thy brother for thy fathers sake, and art obedient to thy fathers ordinance, and wouldest forgive, if any of thy brethren had offended thee and did aske thee forgiveness. Then hast thou that same spirit which God desireth to be in thee. Marke what Christ sayeth aboue in the begynnyng of the first chap. Blessed be the mercifull: for they shall haue mercy. Doest thou pitie thy brethren that sinne, and doest thy best to amend the, that thy fathers name may be honoured? The hast thou that, whereby thou art sure of mercy, as loone as thou desirest it. And agayne: Blessed be the peace makers for they shall be Gods children. Lo, if there be any variaunce among thy brethren, that one haue offended the other, do thy best to set the at one, and thou hast the same thing that God desireth of thee, and for which he hath bound himselfe to forgive thee.

Leade vs not into temptation.

That is, let vs not slippe out of thy

lease, but hold vs fast: gene vs not by nor ease to gouerne vs, nor take thy spirite from vs. For as an hounde can not but folow his game when he seeth it before him, if he be lowse, so can we not but fall into sinne when occasiō is giuen vs, if thou withdraw thine hand from vs. Lead vs not into temptatiō. Let no temptatiō fall vpon vs, greater then thine helpe in vs: But be thou stronger in vs then the temptatiō thou sendest or lettest come vpon vs. Lead vs not into temptations: father though we be negligent, yea and vnkauill, and disobedient to thy true prophetes: yet let not the deuill lowse vpon vs, to deceaue vs, with his false prophetes, and to harden vs in the way, in which we gladly walke, as thou diddest sharao with the false miracles of his sorcerers, as thine Apostle saule threateneth vs. ij. Thel. ij. A litle threde holdeth a strong man where he gladly is. A litle pullyng draweth a mā whether he gladly goeth. A litle wynde dryueth a great shipp with the streame. A light perswasion is mough to make a lecherous mā beleue that fornication is no sinne. And an angry mā that it is lawfull to aduēge him selfe, and so forch by all the corrupt nature of man. A litle miracle is able to confirme and harden a man in that opinion, and faith which his blind reason beleueth all ready. A few false miracles were sufficient to persuade the couetousnesse of sharao, and his greedynesse (to hold the children of israel in bondage for their seruice) that thy true miracles shewed by Moyses for their deliuerance, were not of thee: But of the same kynd, and done by the same craft, as were the miracles of his sorcerers, and so to harden his hart.

We cannot of our felices but fall into sinne.

Small occasions draw vs to sinne, where unto we are naturall by nature.

Euen so father if thou gene vs ouer for our unkyndnesse (seing the kynd nature of man deliecth in euill, and is ready to beleue lyes) a litle thyng is mough to make them that loue thee all ready not to walke in thy truth, and therefore neuer able to vnderstand thy sound doctrine. Iohn. viij: But to: to beleue I sayntinges of our most holy father, all is superstitious hope and inuisible blessings, and to harden them there in. As a stone cast vp into the ayre, can neither go any higher neither yet there abyde, where the power of the hurler ceaseth to dyme it: Euen so father, seing our corrupt nature can but go downward onely, and the deuill and the world dymeth therto the same waye, how can we procede further in vertus

or stand there in, if thy power cease in vs. Leade vs not therfore O merciful father into temptation nor cease at any tyme to gouerne vs. Now seying the God of al mercy which knoweth thine infirmitie, commaunderth thee to pray in all temptation and aduersitie, and hath promised to helpe, if thou trust in him: what excuse is it to say, whē thou hast sinned, I could not stand of my selfe, when his power was ready to helpe thee, if thou haddest asked.

But deliuer vs from euill.

First (as aboue) let vs not fall into temptation. Secundarely, if we be fallen, as who liueth and falleth neuer? for neuer to fall were enough to make a mā as euill as Lucifer, and to belcue that he stode by his owne power. If therfore we be fallen euen to the bosome, how so euer deepe it be, put in thine acire after, for it is long & strong inough, and plucke vs out sagayne. Thirdly, deliuer vs frō euill, & plucke vs out of the flesh, and the world, and the power of the deuill, and place vs in thy kyngdome, where we be past all teopardy, and where we can not sinne any moze.

For the kingdome, and the power and the glorie is thyne for euer. Amen.

Because that thou onely art y^e king, and all other but substitutes. And because all power is thyne, and all other mens power but borrowed of thee: therfore ought all honour: and obedience to be thyne of right, as chief Lord: and none to be geuen other men, but onely for the office they hold of thee. Neither ought any creature to seeke any moze in this world, then to be a brother, till thou haue put him in office: the (if brotherlynesse will not helpe, whiche he ought first to proue) let hym execute thy power. Neither may any mā take authoritie of him selfe, till God haue chose him: that is to wete, til he be chosen by the ordinaunce that God hath set in y^e world, to rule it. Finally no King, Lord, Maister or what ruler it be, hath absolute power in this world, & is the very thyng whiche he is called: For then they ceased to bee brethren still, neither could they sinne what soeuer they commaunded. But now their authoritie is but a lined power, whiche when they transgresse, they sinne agaynst their brethren, and ought to reconcile them selues to their brethren &

to aske forgeuenesse, & they are bounde to forgeue.

Finally let kynges, rulers and officers remember that God is the very kyng, and reserue the honour that is geuen to them for their offices sake, to him, and humble them selues to him & knowledge and confesse in their harts, that they be but brethren. and euen no better before God, then the worst of their subiectes. Amen.

For if ye forgeue men theyr fautes, your heauenly father shall forgeue you also. But and if ye do not forgeue men their fautes, no more shall your father forgeue your fautes.

This is Gods couenaunt with vs, and a confirmation of the petition aboue rehearsed in the Pater noster: forgeue vs our trespasses, as we forgeue our trespassers. If thou wilt enter into the couenaunt of thy Lord God, and forgeue thy brother: then what soeuer thou hast committed agaynst God, if thou repēt and aske him forgeuenesse, thou art sure that thou art so absolved by these wordes, that none in heauen nor earth can bynde thee: No though our most holy father curse thee as blacke as coales, seuen foote vnder the earth and seuen foote aboue, and cast all his lightenyng vpon thee, to burne thee to powder. Keepe the couenaunt of y^e Lord thy God therfore, and feare no bugges. But and if thou wilt not come within the couenaunt of God, or if whē thou hast professed it and receiued the signe therof, thou cast the yoke of the Lord from of thy necke: be thou sure, thou art bound by these wordes so fast that none in heauen or in earth can loose thee. No, though our earthy shee God whisper all his absolutions ouer thee, & claw thee, & stroke thyne head with all his swete blessinges.

Furthermore though forgeuenesse of thy sinnes be annexed to thy worke and forgeuyng thy brother: yet do not (as I said) thy workes iustifie thee before God. But the sayth in Christes bloud, & in the promises made to vs for his sake, doth byng righteousnesse in to the hart. And the righteousnesse of the hart by sayth, is felt and knowen by tye worke. As Peter in the first of his second Epistle commaūded to do good workes, for to make our vocat[i]ō and election sure: that we might feele our sayth, & be certified that it is right. For except a man be proued and tryed,

Who shuld
thinke hym
selfe to be
without
sinne were
as euill as
Lucifer.

A couenaunt
where
with, God
is bounde
to forgeue
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to forgeue
eche other.

Gods couenaunt
is a sure ables-
tion to
all that
accepte.

it cannot be knowen, neither to hym selfe or other men, that he is righteous and in the true faith. Take an example least thou be beguiled with sophistrie: Christ sayth Math. xiiij. the kyngdome of heauen is like leuen which a womā taketh & hideth in thre peckes of meale till all be leuened or soure. Leuen is souertyne take in an euill sence, for the doctrine of the Phariseis, which corrupted the sweetnesse of the word of God with the leue of their glofes: and sometime in a good sence, for the kyngdome of heauen, that is to say the Gospell and glad tydings of Christ. For as leuen altereth the nature of dowc and maketh it through sowre: euen so the Gospell tyreth a man into a new life and altereth him a litle and a litle: first the hart, and then the members.

Faith in Christ first certifieth the conscience of the forgencesse of sinnes and deliuereth vs from the feare of eueryday synng damnation: and then byngeth the loue of God & of his law into the hart, which loue is the righteousnesse of y hart. Loue byngeth good workes into the members, which workes are y outward righteousnesse and the righteousnesse of the members. To hate the will of God is the vnrighthousnesse of the hart, & causeth euill workes which are the vnrighthousnesse of the members. As whē I hated my brother, my toung spake euill, my handes snot & so forth. To loue is the righteousnesse of the hart, and causeth good workes which are the righteousnesse of the members. As if I loue my brother, and he haue neede of me & be in pouertie, loue will make me put myne hand into my purse or almozny and to geue him some what to retyresh him &c. That the loue of God and of his commaundementes is the righteousnesse of the hart, doth no man doubt saue he that is hartlesse. And that loue spryngeth of fayth thou mayst euidently see. i. Ioh. ij. he y loueth his brother dwelleth in y lght. But he that hateth his brother, is in darkenes, & walketh in darkenesse, and woteth not whether he goeth, for darkenesse hath bynded his eyes. why is he that hateth, in darkenesse (verely because he seeth not the loue of God in Christ. For if he saw that, he coulde not but loue his brother for so kynde a fathers sake. If any man hate his brother, be thou sure that the same mā is in darkenesse, and hath not y lght of true fayth, nor seeth what Christ hath done. If a man so loue that he cā forgere his brother, assure thy selfe that he is in the

light of the true faith, and seeth what mercy is shewed him in Christ.

This is then the summe of altogether: workes are the outward righteousnesse before y world, & may be called the righteousnesse of y members, & spring of inward loue. Loue is the righteousnesse of the hart, and springeth of faith. Faith is the trust in Christes blood, & is the gift of God. Ephel. ij. wherewith to a man is drawen of the goodnesse of God, and driven thowgh true knowledge of the lawe, and of beholding his dedes in the lust and desire of the members vnto the request of the lawe, and with seing his owne dampnation in the glasse of the lawe. For if a man sawe his owne dampnation in y law, he should immediatly hate God & hys workes, and viterly dyspayre, except God offered him Christ, and forgaue all that were past, and made hym bys sonne, and toke the dampnation in y lawe away, and promised that if he would submit himself to learne and to do his best, that he should be accept as well as an Angel in heauē, and thereto if he fell of feakie, and not of malice and stubboznesse, it should be forgiven vpon amendment, and that God would euer take him for his sonne, and onely chastice him at home whē he dyd amisse, after the most fatherlyest manner, and as easely as his disease would suffer, but neuer bring him forth to be iudged after the rigoroussnes of y law.

Our dedes are the effect of righteousness, and thereto an outward testimony and certifying of the inward righteousness, as sourenes is of Leauen. And when I say fayth iustificeth, the understanding is, that fayth receaucth the iustifying. God promisseth to forgene vs our sinnes, and to impure vs for full righteous. And God iustificeth vs actinely: that is to say, forgenech vs and reckoneth vs for full righteous. And Christes blood deserveth it, and faith in the promise receaucth it, and certifieth the conscience therof. Faith chalēgeth it for Christes sake, which hath deservd all that is promised, and cleaueth euer to the promise, and truth of the promiser, and pretendeth not the goodnes of her selfe.

Reason how many wayes it is taken.

Faith, what power it is of, and the fruites that spring thereof.

Loue is righteousnes.

Faith byngeth loue.

Workes.

Loue.

Fayth.

As Leauen can not be leene in a loafe with out smell of salt, so can not fayth in vs without good workes, and y intent of the same be seene or appeare.

That sayth iustificeth, what it meaneth.

worke, but knowledgeth that our works deserue it not, but are crowned and rewarded with the deseruings of Christ. Take an ensample of young children, when the father promiseth the in a good thing for y^e doing of some triffe, and when they come for their rewarde, delayeth with them saying: what, that thou hast done is not worth halfe so much: should I geue thee so great a thing for so little a triffe: They will aunswere: ye did promise me: ye sayd I should haue it: why did ye promise, and why then did ye say so? And let him say what he will to dyme them of, they will euer say agayne: ye did promise me, so ye did: ye sayd I should haue it, so ye did. But hirelings wyll pretend their woerke and say: I haue deserued it: I haue done so much, and so much, and my labour is worth it.

Now at the first cōnauant making with God, and as oft as we be reconciled, after we haue sinned, the rightousnes commeth of God altogether. But after the atonement is made and we reconciled, then we be partly righteous in our selues & vnrigh-
Fayth. teous: righteous as farre as we loue, and vnrigh-
 teous as farre as the loue is vnperfect. And faith in y^e promise of God y^e he doth recke vs for full righteous doth euer supply y^e vnrigh-
 teousnes & vnperfectnes, as it is our whole rightousnes at the beginning.

Finally, our workes which God commaundeth, and vnto which he an-
Workes are sacra- nced his promises that he will re-
mentes. ward them, are as it were very sacra-
 mētes and visible and sensible signes, tokens, earnest obligations, witness-
 ses, testimonies, and a sure certifying of our soules, that God hath and will do according to his promise, to strength our weake fayth, and to keepe the pro-
 mise in mynde. But they iustifie vs not, no moze then the visible workes of the sacramentes do. As for an ex-
Baptism. ample, the worke of baptyme, that out-
 ward washing, which is the visible sa-
 crament or signe, iustificeth vs not. But God onely iustificeth vs acinely, as
Christ. cause efficient or workeman. God pro-
 miseth to iustifie whosoener is bapti-
 sed to beleue in Christ, and to keepe the law of God, that is to say, to for-
 geue them their foresinnes, and to im-
 pute rightousnes vnto them, to take
 them for his sonnes, and to loue them
 as well as though they were full righ-
 teous. Christ hath deserued vs y^e pro-
 mise, and that rightousnes. And faith

doth receaue it, & God doth geue it & **Fayth**
 impute it to faith, & not to y^e washing.
 And the washing doth testifie it, and
 certifie vs of it, as the popes letters
 do certifie the beleuers of the popes
 pardons. Now the letters helpe not
 or hinder, but that the pardons were as
 good without them, saue onely to sta-
 blithe weake soules that could not be-
 leue except they reade the letters, loo-
 ked on the seale, and saw the print of
 Saint Peters keyes.

O a mercifull God and a most lo-
 uing father, how careth he for vs: first
 about all and beside all his other be-
 nefites, to geue vs hys owne sonne
 Iesus, and with him to geue vs hym-
 selfe and all: and not conct therewith,
 but to geue vs so many sacramentes, or
 visible signes to prouoke vs & to helpe
 our weake fayth, & to keepe hys mer-
 cy in mynde: as baptyme, the sacramēt
 of his body and blood, and as many
 other sacramentes as they will haue,
 if they put significations to them (for
 we destroy none, but they destroy
 which haue put out the significations
 or sayned some without) as wedlocke
 to signifie that Christ is the husband
 and we his wife and partakers wyth
 hym, as the wife with her husband of
 all his riches. &c. And beyond all those
 visible sacramentes, to geue vs yet
 moze sensible and surer sacramentes &
 suraunces of his goodnes, euen in our
 owne selues: as if we loue and geue
 almost to our neighbour, if we haue
 compassion and pray for him, if we be
 mercifull and forgiue him, if we deny
 our selues, and fast, and withdraw all
 pleasures from the flesh for loue of the
 life to come: and to keepe the cōman-
 demētes of God. For whē such things
 beyug before impossible, and now are
 ealie and naturall, we feele, and are
 sure that we be altered and of a new
 creature shapen in rightousnesse after
 the image of Christ and God our fa-
 ther, seing his lawes of rightousnes
 are written in our hartes.

When ye fast, be not sad as the
 hipocrites are. For they fashion
 them a new countenance, that it
 might appeare vnto men how they
 fast. Verely I say vnto you, they **Fast.**
 haue their rewarde. Thou there-
 fore when thou fastest, annointe
 thine head, & washe thy face, that
 it appeare not vnto men how thou
 fastest. But vnto thy father which
 is

is in secrete. And thy father which seeth in secrete, shall rewarde thee openly.

As aboute of alimose and prayer: eue so here Christ rebuketh the fallie entent and hypocritie of fasting. That they sought prayse of that worke that was ordayned for to tame the fleshe, and vsed such fashions, that all the worlde might know that they fasted, to prayse them, and to say: O what holy me are these, how pale and pitifull looke they, euen like death, hanging downe their heades, and beholding the earth, as me cleane out of the worlde? If these come not to heauen, what shall become of vs poore wretches of the worlde? If these be not great in the fauour of god, and their prayers be heard whatsoever they aske, in what case are we laye people? Happy is he that may be a brother amongg them, & partaker of their prayres and fastinges, and other holy liuing. In an unhappie, in an happy (I woulde say) heure was he boine that buildeth them a cell or a cloysture, or geneth them a portion of his land to comfort them good men, in thie painfull liuing and straitte penance which they haue taken vpon them. Blessed were he that might kisse the edge of the coate of one of the. Oh, he that myght haue his body wrapped in one of their olde coates at the houre of death, it were as good to him as his Christendome, &c. It appeareth also by that they asked Christ why his disciples fasted not as well as the phariseyes, that they oft fasted when the common people fasted not, and all to appeare holy. As ours fast Aduent, and beginne before Lent at Septuagesima, whē Laus tibi domine commeth in.

And concerning the annointing of thy head, &c. is ment, as afoze of turning the other cheeke, and of that the left hand should not know what the right did: that is, that they should auoyde all vaine glozy, and fast to god; and for the entent that God ordynerd it for, and that with a merry hart and chearefull countenance, thereby to feele the working of God, and to be sure of his fauour. Such is the meaning, & not to bynde the that will fast to annointe their head and washe their faces. And the maner of phrase of speaking commeth of an vlage; that was amongg the Jewes, to annoint themselves with sweete and odoriferous annointmentes whē they were dispo-

sed to be merry and to make good cheer, as ye see how Mary of Bethanie powred a boxe of precious ointment vppon Christs head at supper.

As concerning fasting, it were good, that kinges and rulers did set an order of sobernes amongg their subiectes, to auoyde dearth, innumerable diseases, and y great heape of vices that spring of intemperancy, and that they forbid not onely riote and excesse: but also all maner wanton, delicious, and customable eating and drinke of such thynges as corrupt the people, & make the men more effeminate then the women, so that there remayneth no more tokens of a man in them save theyr beardes. Our fashions of eating make vs sloathfull and vnusy to labour & study: vnstable, inconstant, and lyght manered: full of wittes, after witted (as we call it) incircumspect inconsiderate, heady, rash, and hasty to begyn vnadmittedly, and without caskyng of perils, the end not considered what may folow, nor y meanes well looked vpon, how and by what way the matter might be brought to passe, triflers, mockers, rude, vsaucry iecture without all maner of salt, and euen very apes and marnefettes, and full of wanton and ribaldish communication & lewde gestures. It corrupteth the witte with false iudgement, and infecteth the body with lust, and maketh the whole man so vnquiet in him selfe, that the body cannot sit still and rest in one place and continue in his worke, nor the mynde perseuer and endure in one purpose.

Let them prouide that there be diligent fishyng in the Sea, & commaunde the Sea coast and townes whether fish may easely come, to fast Friday, Saturday and wensday to if needs be, & on the friday to eate no white meate. And let the countreys which haue none aboundance of fish, yet haue white meate inough, fast Friday and Saturday fro flesh onely. And let those countreys wher scarletie of borth is, fast friday from flesh onely, and eate flesh wensday and Saturday. But abstayne from supper or from dyner, or eate soberly those dayes. And let them so moderate their fastes that the people may beare it, a prouisiō made for the old, the sicke and feble &c. which fast shall be a temporal thynge, for a temporal wealth onely, & not a seruice to God.

Then let the Priestes preach first the law truly and teach the people to see their sinnes, and so byyng them to re-

If fasting be vnto any other end then to tame the fleshe, that thereby we may be the more proued so to serue God, it is abused.

To annoint the head, what it meaneth.

Fastyng.

He heare of inconueniencies that spring by intemperate & vsperuious eating, and drinking.

Fastyng. Dayes, of abstinence are to be ordaind for common weales sake.

Almose. **Almose.** pentance: And secondarely the fayth of Christ and the forgiuencesse of sinne through fayth: And thydly almose, prayer, & fasting, which are the whole life of a Christe man, & without which there is no Christen man aliue. And let them preach the true vse of their almose, which is to helpe thy neighbour with counsell, with body and goodes and all that is in thy power: and the true vse of prayer which is to byng his necessitie and thync owne before God with a strong fayth in his promises: and the true vse of fasting, which is to tame y^e flesh vnto y^e spirit, that the soule may attende to the word of God and pray through fayth.

Almose, prayer, and fasting, how necessary. By these thre we kepe the spirite of God, and both cōmune and also grow in righteousnesse and waxe perfecter & perfecter in soule & body. And if thes fayle or that we vnderstand not the right entē, we loose the spirite againe, and the righteousnesse of fayth, and the true vnderstandyng of the Scripture, and all our learnyng shalbe but pure darckenesse. And then what a blyndenesse is that, whē the darcknesse of heil is called the light of heauen.

Almose, prayer, and fasting, are inseparable. As it is of almose & prayer, so it is of fasting: indge like of all thre. where any one of thē is, there are they all thre: and where any one is away, there is none at all. We must haue the profession of all thre euer written in our hartes. I must euer loue my neighbour and be ready to helpe, and when occasion is offered, then do it. I ought to cōsider and know that all cometh of God, and to knowledg that came to him in myne hart. And what so euer we neede, we ought to know, that we must receaue that of God, and therfore to call euer to him with a strong fayth. Euen so I must euer fight agaynst my flesh, and therefore euer withdraw from it all that moueth it to rebell agaynst the spirite.

Fasting is not in eating and drinking onely. So now fasting standeth not in eating and drinking onely, and much lesse in fleshy alone. But in abstinence of all that moueth the flesh agaynst the spirite, as long slepyng, idleness, and filthy communication and all worldly talkyng, as of couetousnesse and promouion and such like, and wanton company, soft clothes, and soft beddes and so forth, which are that right hand and right eye that must be cut of and plucked out, that the whole mā perissh not. And as ye can put no generall rule of almose or prayer, no more can ye of fa-

sting. But I must be all way ready to cut of what soeuer I perceaue to strength the flesh agaynst the spirit. And I must haue a diligent eye to the flesh and his complaxion, and if ought scape me in word or dede, seke whēce the occasiō came, and at once cut of that right hand, and plucke out that eye.

If this fast be truly preached, then is fasting good, and not afoze, for making of hypocrites: as Christ would not let his Disciples fast before they were learned, lest they should thereby haue bene no better then the Phariseis. And then the outward fasting ordayned by the temporall rulers helpeth much, for the weakes sake. Yea and though the land were so plenteous that it needed not to cōmaūde such fast for to auoide dearth, yet they ought to set such by. Because of them that cannot rule them selues, for whose sakes they ought to forbyd excesses of tanerics and alehouses and riotyng out of season. For if the people could rule them selues, what need rulers. Moreover if any man priuately shew the Priest his infirmities, and the Priest see any manner of abstinence or chastising ayte for the person, that let him counsell him to do for the subduyng of the flesh, and not commaūde as a tyrant vnder payne of damnation and to make satisfaction. Thus wile let him say: brother or sister, ye be bound vnder payne of deadly sinne to tame your flesh by some manner of way that ye tunc not agaynst God: & I know no better then this: my counsell & my desire therfore is, that ye vse this till either ye haue no more neede, or till god shew you some better &c. And let the elders consider diligently the course of their youth, and with wisdom, counsell and discrete gouernaunce, helpe the younger to auoyde the perils and iopardies whiche they haue learned by their owne experyēce to be in that dangerous iourney.

Moreover when the people be fallē from their professiō and from the law: as it shalbe impossible for the preacher, to kepe the great multitude together, if the temporall sword be slacke and negligent in punishing open offences (as they euer haue and wilbe, saue in those poyntes onely wherein lyeth the pith of their owne profite and aduantage, and the weight of their honour & maintenance of their dignities) and when God also (as bys promise is) hath brought vpon them the curses of the law: hunger, dearth, battaile, pestilence and

Workers make hypocrites, if y^e true entent be away.

Rulers be ordained for thē that cannot rule theselues.

Preachers: The office of a true preacher.

Note this well, ye temporall magistrats.

and all maner of plagues with all misfortune and euill lucke . Then let the true preachers be importune , & shew the people the causes of their miserie & wretched aduersitie , and expounde the law to them and bring them to knowledge of their sinnes , and so binde their consciences and draw them to repentance and to the appointment & conuenaunt of the Lord agayne . As many holy Prophetes , Priestes and Kinges in the old Testament did call the people backe and brought them agayne in tyme of aduersitie , vnto the appoyntment of the Lord . And the Priest , Prophete or King in Gods stede smote handes with them , and tooke an oth of them , to be the Lordes people and to turne agayne to the Lordes conuenaunt , for to keepe his law and to belue in his promises . And God immediatly withdrew his hand and ryd them out of all captiuitie and daunger , & became as mercifull as euer before .

But we Christe haue bene very selddome or neuer called agayne to the conuenaunt of the Lord , the law of God and fayth of Christ : But to the conuenaunt of the Pope often . As he now clocketh a pale for his chekyns & will both proue all his old policies , & seke and imagine new practises . And if the people come agayne let the Priest or Bishop after the ensample of the Prophetes and hygh Priestes of the Israelites take an oth in Gods stede of the King and Lordes . And let the King and Lordes receaue an othe of the people , and folow the example of the Priuities in fastyng and prayng .

Prophets,
Priestes,
yea and
Kinges
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Testament
called
the people
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Obiectio.

Some man will say : seyng fastyng is to withdraw all pleasures from the body and to punish the flesh, then God delicteth in our payne takyng &c. Answer : God delicteth in true obedience & in all that we do at his commaundement and for the entent that he commaundeth it for . If thou loue and pittie thy neighbour and helpe him , thy almose is acceptable . If thou do it of vayne glory to haue the prayse that belongeth to God , or for a greater profite onely , or to make satisfactio for thy sinnes past and to dishonour Christes bloud , which hath made it all ready : then is thyne almost abhominable . If thy prayer be chākes in hart or callyng to God for helpe with trust in him accordyng to his promise : thē thy prayer pleacth . If thou belene in Christes bloud for the remission of sinnes , and henceforth hatest sinne , that thou puni-

Payne.
How
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shest thy body to sle thy lustes & to kepe them vnter that thou sinne not againt , then it pleacth God exceedingly . But & if thou thinke that God delicteth in the worke for the worke it selfe , the true intent away , & in thy payne for thy paine it selfe , part as farre out of the way as fro heauen to the earth . If thou wouldest kil thy body or whē it is tame inough : payne him further that thou were not able to serue God & thy neighbour , accordyng to the commaundment and estate thou art in , thy sacrifice were cleane without fault , & all together vnlawfull in the tast of God , and thou mad and out of thy wite . But and if thou trust in thy worke , then art thou abhominable .

Now let vs looke on the Popes fast . First the entent shoulde be to tame thy lustes , not lechery onely , but pride chiefly , wrath , malice , hate , envie , & couetousnes , and to keepe the lawe of God , and therefore standeth not in meate and drinke onely , but how they keepe Gods lawe , compare it to their deedes and thou shalt see . Secundarily the fast of the olde lawe was , to put on mourning clothes , as heire or sack , and neither to eate nor drinke vntill night , and all the while to pray and to do almose deedes and shewe mercy . And at euen they eate fleshe and what God gaue , soberly as little as woulde sustaine the body , &c . The Popes fast is commonly , onely to eate no fleshe . I say not looke how lean they be , but consider what a taming of the fleshe it is , to eate ten or twēny manner of fishes dressed after the coldest maner , & to sate a cople of houres , and to poure in of the best wine and Ale that may be gotten . And at night to banquet with dew (as they say) of all maner of fruits and confections , marmelad , Succad , Brenegynger , consistettes , ingerplate , with malmelay & renney burned with suger , Synamond & cloves , with basarde , Mustadell and Spocrastie , &c . Thinke ye not that such dewes wyth drinke a peece of saltishe or a Dickrell , doth not tame thy body exceedingly ?

Furthermore that the true entent is away both of their fasting & prayers , it is euident : first by the multiplying of them , for when the Jewes had losse the vnderstanding of their sacrifices , and did belue in the worke , then they were mad vpon them , that well was he that could robbe him selfe to offer most : in so much that the Prophetes cryed out against them , that their offerings stanke in the nose of God . And

Fast :
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Fast.
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Fastyngs
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Monkes
made the
Dope a
God for
his dispen-
sations,

ours had so multiplyed their fasting that they coulde no longer beare them. At the beginning they were tollerable for the vantage: quia leuis est labor cū lucro. But when they had purchased inough and inough agayne, they became intollerable. And therefore all our Monkes whose profession was neuer to eate fleshe, set by the Dope, & tooke dispensations, both for that fast, and also for their strait rules, & made their strait rules as wide as y hoodes of their cowles. And as for the hypocrisie of the frarrie where they eate but inuisible fleshe, or that is interpret to be no fleshe is spoken of in other places. An other prooffe is, that they so long a tyme haue geuen pardons of the merites of their fasting, as though they had done more then inough for themselves, and of that marchaundise haue gotten all they haue, and haue brought the knowledge of Chyistes bloude cleane into darcknesse. And last of all, what shall I say of the open idolatry of innumerable fastes: of saint Bransons fast, Saint Patrickes fast, of 4. holy fridays, of Saint Antonies betwene Saint Maries dayes, of our Lady fast, either vii. yeare the same day that her day fallerth on in March, and then beginne, or one yeare with bread and water, and all for what purposes, yeknow well inough, and of suchlike, I trowe ten thousand in the worlde. And who hath rebuked them?

See that ye gather not treasure vpon the earth, where rust and mothes corrupt, and where theues breake vp and steale, But gather you treasure in heauen, where neither rust nor mothes corrupt, and where theues neither breake vp nor steale. For where your treasure is, there will be your hartes also.

Note the goodly order of Chyistes preaching. First he restored the true vnderstanding of the lawe, then y true intent of the workes. And here con-
 sistent what
 a pestilence
 it is.

sequently he rebuketh the mortall foe & swozne enemy, both of true doctrine and true liuing, which is couetousnes the roote of all euill sayth Paule. 1. Tim. 6. Couetousnes is Image seruice. Col. 3. It maketh men to erre fro the faith. 1. Tim. 6. It hath no part in the kingdome of Chyist & God. Ephe. 5. Couetousnes hardened the hart of Pharao that the sayth of the miracles of God could not sinke into it. Coue-

tousnes did make Balam which knew all y truth of God to hate it, & to geue the most pestilent and poysonfull counsell against it, that hart could imagine, euen for to destroy it if it had bene possible. Couetousnes taught the false prophetes in the olde testament to interpret the law of God falsely, and to peruert the meaning and content of all the sacrifices and ceremonies, and to sleay y true preachers that rebuked the.

And with their false persuasions they did leade all the kinges of Israell out of the right way, and the most part of the kynges of Iuda also. And Peter in the second chapter of his second Epistle prophesieth that there should be false teachers among vs, that should follow the way of Bala (that is to say, for couetousnes persecute the truth) & thozow couetousnes with fained wordes to make marchaundise of the people, and to bying in dampnable sectes to. And here ye haue an infallible rule that where couetousnes is, there is no truth: no though they call themselves the church, and say thereto that they canot erre. Couetousnes kept Iudas still in vbeliefe though he saw and did also many miracles in the name of Chyist, and compelled him to sell hym to the Scribes and Phariseis: for couetousnes is a thyng merceles. Couetousnes made the Phariseis to lye on Chyist, to persecute hym, and falsely to accule hym. And it made Pilat though he founde hym an innocent, yet to slay hym. It caused Herode to persecute Chyist yet in his cradell. Couetousnes maketh hypocrites to persecute y truth against their owne consciences, and to lye to Princes, that the true preachers moue sedition and make their subiects to rise against them, and the sayd couetousnes maketh the Princes to beicue their wicked persuasions, and to lede their swordes to shed innocent blood.

Finally couetousnes maketh many (whom the truth pleaseth at the beginning) to cast it by againe and to be afterward the most cruell enemies thereof, after the ensample of Symon Magus. Act. 8. Yea and after the ensample of Sir Thomas More. More. which knew the truth, and for couetousnes forsooke it agayne, and conspired first with the Cardinall to deceaue y kyng, and to leade hym in darcknes. And afterwarde when the light was sprung vpon them, and had driuen the cleane out of the scripture, and had deliuered it out of their tyranny, and had cryed

led

led the darcke sinking miste of their
deuently gloses: and had wiped away
the cobwebbes which those poysoned
spiders had spread vpon the face of the
cleare text, so that the spirituallie (as
they call themselves) were ashamed of
their part, as shamelesse as they be:
yet for all that, couetousnes blynded
the eyes of that glering Foxe, more &
more, and hardened his hart agaynst y
truth, with the confidence of his pain-
ted Doctey, babbling eloquence; and
inggeling arguments of subtrill sophis-
try, grounded on his vntowitten ve-
rities, as true and as autentike as hys
stoy of Utopia. Paule therefore bid-
deth Timothy to charge the rich to be-
leue in the liuyng god, and not in their
vncertaine riches, for it is impossible
for a couetous Idolater or Image ser-
uer, that trusteth in the dead God of
his riches, to put hys trust in the ly-
uing God.

**Couetous-
nes blinded
the eyes &
hardened y
hart of Sir
Thomas
More.**

**The com-
ditie that
folow coue-
tous and
worldly
rich men.**

One misery is, that they which here
gather & lay vp, cannot tell for whom.
An other is, rust, canker, mothes, and
a thousand misfortunes, beside, theues,
extortioners, oppressors, & mighty ti-
rants, to y which y rich be euer a pray.
And though they prosper to y end out-
wardly, yet feare euer gnaweth their
hartes inwardly. And at the houre of
death they know & feele that they haue
gathered naught, & then sorow they,
and are like one that dreameth of ri-
ches, and in the morning when he fin-
deth nought, is heauy and soyr for the
remembraunce of the pleasaunt dreame.
And finally when they be most loth to
die and hope to liue long, thē they pe-
rishe sodainly, after the ensample of y
rich man which entended to make him
larger barnes and store houses. Hap-
py therefore is he that layeth vp trea-
sure in heauen, and is rich in faith and
good workes: for the rewarde thereto
promised shall God kepe sure for him:
no man can take it away. Here is not
forbidden to haue riches. But to loze
it, to trust in it, and to be carefull for
it. For God hath promised to care for
vs, and to geue vs mongh, & to keepe
that which is gotten, if we will care to
keepe his commaundementes. What-
soeuer office or degree thou art in, in
this world, do the dutie of thine office
diligently, and trust in God, & let hym
care. If thou be an husband man, care
and sow, and husband thy ground, and
let God alone for the rest, he will care
to make it grow plenteously, and to
send seasonable weather to haue it in,

Luke. xij.

and will prouide thee a good market
to sell, &c.

In like maner, if thou be a kyng, do
the office of a king, and receaue the du-
ties of the kyng, and let God care to
keepe thee in thy kingdome. His fa-
uour shall do more for thee thē a thou-
sand millions of golde, and so of all o-
ther. He that hath but a little and is
sure that God shall keepe both him &
it, is richer then he which hath thou-
sandes, and hath none oether hope thē
that he and it must be kept wyth hys
owne care and policy.

And finally marke one point in
Luke. 14. None of them that refuseth
not at that he possesseth cā be my disci-
ple, that is, he that casteth not away y
loue of all worldly thinges, can be no
scholer of Christes to learne his do-
ctrine. Thē he addeth that salt is good,
but if the salt be vsanuary or hath lost
his vertue, what can be seasoned ther-
with? verely nothing. Now by salt is
vnderstand the doctrine, and the mea-
ning is, if ye be couetous and loue
worldly thinges, it will corrupt y salt
of your doctrine, so that whatsoeuer
you powder therewith it shall be more
vsanuary then before.

Luke. xiiij.

**Couetous-
nes maketh
the salt of
Gods
worde vsa-
nuary.**

where your treasure is, there are
your hartes. If your treasure be in y
world, so is the loue of your hartes.
And if ye loue the world & the thynges
of the world, the loue of God is not in
you, and the loue of God is the loue
of his commaundementes: and he that
loueth not Gods commaundementes
shall neuer preach them truly, because
he loueth them not. But shall corrupt
them with gloses that they may stand
with that which his hart loueth, and
vntill they haue an other sence then e-
uer God gaue them. Ergo no coue-
tous person can be a true prophete. It
is not for nought then that Christ is
oft and so diligently warneth his dis-
ciples to beware of couetousnes, as of
that thing which he wist well had euer
corrupt the woorde of God, and euer
shoude.

**Couetous-
nes maketh
a false pro-
phet.**

The light of thy body is thyne
eye, wherfore if thine eye be single,
all thy body shall be full of lyght.
But and if thine eye be wicked, thā
shall thy whole body be darcke. If
therfore the light that is in thee be
darcknesse, how great is that dark-
nesse.

Note the conclusion wyth a proper
similitude

Darcknes-
nelle.

similitude. The eye is the light of the body, and by the light of the eye all other members see and are governed. As long as the eye seeth, hand & foot do their duties, neyther is there any feare that a man should stumbe or fall into fire or water. But if the eye be blinde, all the body is blinde, and that so blinde that there is no remedy at all: set a candle before him, he seeth not, geue him a lantern in hys hand, and yet he goeth not straighte. Bring him out into the sunne & point him vnto y^e which thou wouldest haue him see, yt he seeth not. Euen so, if conetousnesse haue blinded the spirituall eye, & peruerter the right entent of the lawe of God, and of the woorkes commaunded by God, and of the sacrifice, ceremonies, and sacramentes, and of all other ordinaunces of God (which entent is the spirituall eye) then is all the doctrine darcke and very blindnes: yea and then how darke is the darcknes, when that which is pure blindnes is beleued to be light: how darcke is the doctrine of them that teach that a man may compell God wth the woorkes of free will to geue them hys fauour & grace, or make God vnrightheous? How darcke is the doctrine of them which (to y^e rebuke of Christs blood) teach that woorkes do iustifie before God, and make satisfaction for sinnes? How blinde are they which thinke prayer to be the patterning of many wordes, and will therefore not onely be prayesed and payed of the world, but also by the title thereof challenge heaue & not by y^e merites of Christs blood? How darcke is the doctrine of them whose fayth is onely and all together in appoyntmentes which they themselves haue sayned betwene them and God, vnto which yet God neuer subscribed: In which also they assigne what worke and how much they will do, and what rewarde, and how great God must geue them, or chuse whether he will be vnrightheous.

Conetous-
nes causeth
darcknesse.

Darcknes-
nelle.

How darcke is the doctrine of them that say ffly that the worke of the Sacramentes in it selfe (not referring it to fflyre by the faith of the promises annexed to the) doth iustifie: and affirme that bodely payne for the payne it selfe (not refering it either to the loue of y^e law of god or of their neighbour) doth please God? How darcke, damnable & deuellish is the doctrine of them which not onely thinke lucre to be the seruice of God, but also are so farre past all

shame that they affirme they be the holy Church and cannot erre, and all that they decree, must be an article of our fayth, and that it is damnable once to doubt or search the Scripture whether their doctrine will thereto agree or no: But say their decrees must be beleued as they sound, how contrary so euer the Scripture be: and the Scripture must be expounded and made agree to them. They neede not to regard the Scripture, but to do and say as their holy Ghost moueth them: and if the Scripture be contrary, then make it a nose of waxe and wrest it this way and that way till it agree.

The darck-
nes of the
Popes doc-
trine here
plainely
appearth.

Fayth of woorkes was the darcknesse of the false Prophets, out of the which the true could not draw them. Fayth of woorkes was the blindnesse of the phariseis, out of the which neither John Baptist nor Christ could byng them. And though John Baptist pyppd to them with reasons of the Scripture inuincible, and Christ thereto added miracles, yet the phariseis would not daunce. For John Baptist (as they thought) was to mad to lye so straye a life, and to refuse to be iustified thereby. And as for Christ & his Disciples, the phariseis were much holier then selues, fasted oftener, and payed thicke, yea and vttered many mo wordes in their prayer then they. Fayth of woorkes is that belefe of the Turkes & Jewes which driueth them euer away from Christ. Fayth of woorkes hath bein that light of darcknes in which a great part of vs Christen haue walked euer since Pelagius and Faustus, well about xij. C. yeares, and euer mo and mo: & in which all our religious haue walked all and more to this soure or fine hundred yeare: & in which the phariseis also haue walked a long season, the Lord byng them out agayne.

Fayth in
woorkes is
darcknesse.

Finally how darcke is the darcknesse when a pharisey and a very pelagian standeth vp, and preachech agaynst the phariseis & the pelagians and is allowed of al y^e audiuces? And in conclusion when the world euer since it began hath & doth of naturall blindnesse beleue in their owne woorkes, the if the Scripture be perneried to confirme that errour, how fore are their hartes hardened and how depe is that darcknesse.

No man can serue two masters, for he shal either hate the one, and loue the other, or cleaue to the one,

one, and despise the other. Ye can not serue God and Mammon,

house and land, and foolishly teinporall thynges.

Mammon what it is,

Mammon is riches or abundance of goods. And Christ concludeth with a plaine similitude, that as it is impossible to serue two contrary masters, & as it is impossible to be retayned vnto two diuers Lords, which are enemies one to the other, so is it impossible to serue God and Mammon. Two masters of one mynde, & one will, might a man serue: for if one wil, one mynde, and one accorde be in twenty then are they all but one master. And two masters where one is vnder the other and a substitute, may a man serue. For the seruice of the inferiour is the commaundement of the superiour. As to serue & obey father, mother, Husband, Master and Lord is Gods commaundement. But and if the inferiour be of a contrary will to the superiour, & commaunde any contrary thing, then mayst thou not obey. For now they be two contrary masters. So God and Mammon are two contrary masters: yea two contrary Gods, and of contrary commaundementes.

Mammon is a God.

God sayth, I thy Lord God am but one, & me shalt thou serue alone: that is, thou shalt loue me with all thyne hart, or with thyne whole hart, with all thy soule & with all thy might. Thou shalt neither serue, obey or loue any thyng saue me and that I byd thee: & that as farre and no further then I byd thee.

And Mammon sayth the same. For Mammon wilbe a God also and serued and loued alone.

God sayth, see thou loue thy neighbour, that thou labour with thine hands to get thy liuyng and somewhat aboue to helpe him.

Mammon sayth, he is called thy neighbour, because he is nye thee. Now who is so nye thee as thy selfe. Ergo proximus esto tibi: that is loue thy selfe, & make lewde and wyle wretches to labour diligently to get thee as much as thou mayst, and some scrappes aboue for them selues. Or wilt thou be perfect? Then disguise thy selfe and put on a gray coate, a blacks or a pyed & geue thy selfe to deuotion, despise the world and take a couctous, (I would say a contemplatiue life) vpon thee. Tell the people how hoate Purgatorie is, and what paynes there must be suffered for small fautes. And then geue mercifully a thousand folde for one, spirituall for teinporall: geue heauen, and take but

Mammon maketh me disguise the seruice.

God sayth, iudge truly betwene thy brethren, and therefore take no gites. Mammon sayth, it is good maner and a poynt of curtesie to take that is offered. And he that getteth thee louchy thee better then such a churle that getteth thee naught, yea & thou art more bound to fauour his cause?

God sayth, sell and geue almose. Mammon sayth lay by to haue is nough to mainteyne thyne estate and to detted thee from thyne enemyes and to serue thee in thyne age, &c.

For as much then as God & Mammon be two so contrary masters, that whosoener will serue God, must geue by Mammon, and all that will serue Mammon must forsake God: it foloweth that they which are the sworne seruants of Mammon, and haue his holy spirite, and are his faithfull Church, are not the true seruants of God, nor haue his spirite of truth in them, or can be his true Church.

The seruantes of Mammon are not of Christs Church.

Moreover seeing that God & Mammon be so contrary that Gods worde is death in Mammons care, & his doctrine poyson in Mammons mouth: it foloweth that if the ministers of Gods worde do fauour Mammon, they will so fashion their speech & so sound their wordes that they may be pleasaunt in the eares of Mammon.

The seruant of Mammon is no true teacher.

Finally alouely to haue riches is not to be the seruant of Mammon, but to loue it and cleaue to it in thyne hart. For if thou haue goods onely to mainteine the office whiche God hath put thee in, & of the rest to helpe thy neighbours nede, so art thou Lord ouer thy Mammon and not his seruant. Of the that be rich, how shalt thou know the master of Mammon from the seruant? verely first by the getting, secondarily when his poore neighbour complaineth, if he be Mammons seruant, Mammon wil shut vp his hart and make hym without compassion. Thirdly the crosse of Christ will trye them the one from the other. For when persecution ariseth for the word: they will the true seruant of Christ byd Mammon adew. And the faithfull seruant of Mammon will vter his hypocrisy, and not onely renounce the doctrine of Christ, but also be a cruel & sharpe persecuter thereof, to put away all fauour, and that his fidelitie which he hath in his master Mammon, may openly appeare.

To be Mammons seruant what it is.

Mammons seruant how he is knowne.

Therefore I say vnto you, care not for your lyues what ye shall eate, or what ye shall drinke, neither for your bodyes what ye shall put on. Is not the lyfe more then meate, and the body more then the rayment?

The goodnes of god towards mankynd.

He that buildeth a costly house eue to the rplyng, will not leaue there and lose so great cost for so small a trifle more. No more will he that gaue thee so precious a soule & so bewtifull a body, let either of them perish agayne before y^e day, for so small a thng as fooode or rayment. God neuer made mouth but he made meate for it, nor body but he made rayment also. Howbeit Salomon blindeth our eyes, so that we can neither see nor iudge a right.

Behold the foules of the ayre, how they sow not, neither reape nor gather into storehouses, and yet your heauenly father fedeth them. And are not ye farre better then they? Which of you with taryng thought, is able to put one cubite vnto his stature?

Byrdes & beastes teache vs to put away care.

He that careth for y^e least of his creatures will much more care for y^e greatest. The byrdes of the ayre and beastes preach all to vs that we should leaue caring and put our trust in our father. But Hammon hath made vs so dull and so cleane without capacitie that none example or argument be it neuer so vehement, can enter the wittes of vs, to make vs see or iudge a right. Finally what a madnes it is to take so great thought for fode or rayment, when the wealth, health, life of thy body and all together is out of thy power. If all the world were thyn thou couldest not make thy selfe one ynche leger, nor that thy stomacke shall digeste the meate that thou puttest into it: No thou art not sure that that whiche thou puttest into thy mouth shall go through thee or whether it shall choke thee. Thou canst not make when thou lyest or sittest down that thou shalt arise agayne, or when thou sleepest that thou shalt awake agayne, or that thou shouldest liue one houre longer. So that he which cared for thee when thou couldest not care, must care for thee still or els thou shouldest perish. And he will not care for thee to thy soules profite, if thou mistrust him and care for thy selfe.

And for rayment why take ye thought? Behold the lylies of the field, how they grow, they labour not, neither spynne. And yet I say to you that euen Salomon in all his glorie was not apparelled lyke one of them. Wherefore if the grasse whiche is to day in the fieldes and to morow shalbe cast into the furnace, God so clothe, howe much more shal he do the same vnto you, O ye of litle fayth?

Not onely soule and beast, but also tree herbe, & all the floures of the earth do crye vnto vs, to trust God and to cast away all care that is coupled with couctousnesse of more then sufficient to beare the charges whiche we haue in our handes, by the reason of the state we be in the world: and all care that is annexed with mistrust, that God should not minister inough to beare all our charges: if we endeuer our selues to keepe his commaundementes and to do euery man his craft or office he is in truly, and (when God to proue vs, suffereth vs to haue neede of our neighbours) we first complayne to God, & desire him to prepare the hartes of our neighbours agaynst we come to desire their helpe.

But Hammon pppeth an other song, saying: if thou shouldest make no other maner of labour for a benefice, then as if thou careddest not whether thou haddest it or haddest it not, it would be long ere thou gattest one, all would be take out of thyne hand: If answer: as thy labour was to get it, such shalbe thy behauiour in it: as thou flatteredest to haue it, so shalt thou it it. And as thou boughtest and souldest to get it, so shalt thou sell in it to bye fauour and to be set by in the world. If thy principall intent that thou seekest a benefice for, be lucre, then take hede to the example of thy forefather Symon Magus. Let thy care therefore be to do the office that God putteth thee in trulpe, and the blessing that he completh thereto that take with thankes, and neither care nor couet further.

Take no thought therefore saying: What shall we eate or what shall we drinke, or what shall we put on? all these thynges the heauenly father knoweth that ye neede all these

these things. But seke first the kyngdome of God and the righteou- nesse therof, and all these thynges shalbe ministred vnto you.

Be not like the heathen which haue no trust in God nor his word, nor be- leue any life to come. Let them here them selues and eche be a deuill to an o- ther for worldly thynges. But comfort thou thy self with y hope of a better life in another worlde, euer assured that y shalt haue here sufficient, onely if thou keepe conuainnt with the Lord thy God, and seke his kyngdome and the righteou- nesse therof aboue all things. The kyngdome of God, is the Gospell and doctrine of Christ. And the righte- ou- nesse therof, is to be true in Christs blood for the remission of sinnes. Out of which righteou- nesse springeth loue to God, & thy neighbour for his sake, which is also righteou- nesse as I haue sayd afore, so farre as it is perfect, and that which lacketh is supplied by faith in Gods word, in that he hath promi- sed to accept that, till moze come. Then foloweth the outward righteou- nesse of workes by the which, and diligent recordyng of Gods word together, we grow and waxe perfect and keepe our selues from goyng backe and losyng the spirite agayne.

And these haue our spiritualtie with their corrupt doctrine myngled toge- ther: that is to say, the righteou- nesse of the kyngdome of God, which is sayd in Christs blood: & the outward righte- ou- nesse of the members that we ascribe to the one that pertauneth to the other.

Seke the kyngdome of heauen ther- fore and the righteou- nesse of the same, and be sure thou shalt euer haue suffi- cient, and these thynges shalbe mini- stred vnto the, that is to say: shall come of their owne accord by the promise of God: yea Christ promiserh thee an hū- dredfold euen in this life, of all that thou leauest for his sake. If that werz true would some say, who would not rather serue him then Mammon? yet is it true. For first if thou be seruant of Mammon, thou must kepe thy God, and thy God not thee. And every man that is stronger then thou, will take thy God from thee. Moreouer God will take either thee from thy Mammon, or thy Mammon from thee, ere thou wouldest, to aduenge him selfe of thy blynd unkyndnesse, that when he hath made thee and geuen thee all, thou forsakest him and seruest his mortall ene-

my. But if thou folowest Christ, all the world (and let them take all the tenils in hell to them) shall not be able to dis- appointe thee of a sufficient lyuing. And though they persecute thee from house to house a thousand tymes, yet shall God provide thee of an other with all things sufficient to liue by. Now com- pare y suretie of his, with y incertan- tic of the other: & then the blessed end of this (that heauē is promised thee al- so) with the miserable departing from the other so soze agaynst thy will, and then the desperation that thy hart feel- leth that thou art all ready in hell. And thē may not this be wel called a thou- sand fold moze then the other.

Care not then for the day folow- yng, but let the day folowyng care for it selfe. For the day that is pre- sent, hath euer inough of his owne trouble.

If thou looke well on the conuainnt that is betwene thee & thy Lord God, on the one side, and the temptations of the worlde, the fleshe and Satan on the other: thou shalt soone perceiue that the day present hath euer inough to be cared for, & for which thou must cry instantly to God for helpe also, though thou do thy best. Now the se- yng y day present is ouercharged with her owne care, what madnesse is it to lade vpon her also the care of the day folowing, yea the care of a yeare, ye of xx. yeare, or as though thou neuer en- tendest to die, and to torment and vex the soule thowow mistrust and vnde- liefe, & to make thy life soure and bit- ter, and as vniquiet, as the ipe of the deuilles in hell?

Therefore care day by day, & houre by houre earnestly to keepe the conu- ainnt of the Lord thy God, and to re- corde therein day and night, and to do thy part vnto the vttermost of thy po- wer. And as for Gods part, let hym care for it himselfe, and be leue thou his wordes stedfastly: and be sure that hea- uen and earth shal sooner perishe then one iore bide behinde of that he hath promised. And for thine owne part al- so, care not of that maner, as though thou shouldest do all alone. Say: God hath first promised to helpe thee: Se- condarily to accept thine hart, and that little y thou art able to do, be it neuer so imperfect: Thirdly though wynde, weather & the streame cary thee cleane contrary to thy purpose, yet because thou bidest still in thy profession, ready

If thou fo- low Christ; thou canst not lacke a sufficient liuing.

Care

What we ought chis- selfe to care for.

Couenaunt. Keepe conuainnt with God and be that keepe promise with thee.

Kyngdome of heauen, what.

Righteou- nesse of the kyngdome of heauen, what it is.

Tempte.
Why God
letted hys
children be
tempted
with ad-
uersitie.

to turne the right course as soone as y^e tempest is a litle ouer blownen, God promisseth to forgene that, & not y^e lesse to fulfill his promises of one iote.

Doth Christ so defend his, that they neuer come in daunger of trouble? yes they come into such straites oft, that no witte nor reason can see any way out, saue sayth onely is sure that God hath & will make a way thorow. But that temptation is but for an houre so teach them, and to make them feeble the goodnes of their father, and y^e passions of their brethren and of their master Christ also. It is but as a loupng mother, to make her childe to perceaue and feele her kindnes (to loue her againe and be thankfull) letted it hunger in a morning. And when it calleth for his breakfast, maketh as she heard not, til for paine and impacientie it beginneth to cry a good. And then she stilleth it and geueth it all that it asketh and moze to, to please it. And when it is peaced and beginneth to eate, and reioyceth and is glad and sayne, she asketh who gaue thee that, thy mother? and it sayth ye: Then sayth she: Am not I a good mother that geue thee all thynges? and it answereth, ye. And she asketh, wilt thou loue thy mother, &c. And it sayth ye, and so commeth it to the knowledge of hys mothers kindnesse, and is thankfull. Such is the temptation of Christes elect, and other wyle not.

What care
is forbiddē.

Here is not forbiddin all manner of care, but that worldly and deuillish care that springeth of an inordinate loue to worldly thynges, and of mystrust in God. As for an ensample: I conet inordinatly moze then sufficient, or but euē that I haue nede of. And it (because I mistrust God and haue no hope in hym, and therefore pray not to him) commeth not: Then I inourne, sorrow and pine away, and am whole vnquiet in myne hart. Or whether I haue to much or but sufficient, and loue it inordinatly: then I care for the keeping. And because I mistrust God, & haue no hope in him, that he wil helpe me, therefore when I haue locked doozes, chambers and cofers, I am neuer the nerer at rest, but care stil and cast a thousand perilles, of which the most part were not in my might to auoyde though I neuer slept. And where this care is, there can the word of God haue no resting place, but is choked vp as soone as it is sowne.

There is an other care that sprin-

geth out of the loue of God (for euery loue hath her care) & is a care to keepe Gods commaundmentes. This care must euery man haue, for a mā liueth not by bread onely, but much moze by euery worde that proceedeth out of the mouth of God. The keeping of Gods commaundment is the life of a man, as well in this world as in the worlde to come. As childe obey father & mother, that thou mayst long liue on the earth. And by father & mother is vnderstand al rulers, which if thou obey, thy blessing shall be long life: and contrary if thou disobey, short life: and shalt either perishe by the sword, or by some other plague, and that shortly. And euen so shal the ruler, if he rule not as God hath commaunded. Oppresse thou a widow and fatherlesse children (sayth God) and they shall cry to me, and I will heare their voyce, & then will my wrath waue hot: so I will smite you with sword, & your wives shall be widowes, & your children fatherles.

Care: what
care euery
man ought
to haue.

Gods commaundment is
mans lyfe.

Exod. xx.

Some will say, I see none moze prosper or longer continue then those that be most cruell tyrantes. What then? yet say I that God abideth euer true. For where he setteth vp a tyrant and continueth him in prosperitie, it is to be a scourge to wicked subiects that haue forsaken the couenaunt of the Lord their God. And vnto them hys good promises pertayne not, saue hys curses onely. But if y^e subiectes would turne and repēt, and folow the wayes of God, he would shortly deliuer the. How be it, yet where the superior corrupteth, the inferior which els is disposed inough to goodnes, God wyll not let them long continue.

Why God
suffereth
tyrantes
to prosper.

An exposition of the seuenth Chapter.



Vdge not, that ye be not iudged. For as ye iudge, so shall ye be iudged. And wyth what measure ye mete with the same shall it be measured to you agayne. Why lookest thou on the mote that is in thy brothers eye, and markest not the beame that is in thine owne eye? Or how canst thou say to thy brother, Let me plucke out the mote

mote

mote out of thine eye, and behold, there is a beame in thine owne eye? Thou hipocrite, plucke first the beame out of thine owne eye, and then thou shalt see clearly to plucke the mote out of thy brothers eye.

Judging.

This is not ment of the temporall iudgemētes: for Christ forbad not that, but oft did stablish it, as do Peter & Paule in their Epistles also. For here is not forbidden to iudge those deedes which are manifest against the lawe of God: for those ought euery Christe mā to persecute, yet must they do it after the order that Christ hath set. But whē he sayth: hipocrite, cast out first the beame that is in thine owne eye: it is easie to vnderstand of what maner of iudging he meaneth.

**What iudg-
ing is to
be rebuked**

The hipocrites will haue fastings, prayings, kneeling, crouching, ducking, and a thousand ceremonies of their owne invention. And whosoener do not as they doo, him they counte a dampned soule by and by. To Christ they say, why fast not thy disciples, as the Phariseyes do? why plucke they the eares of cozne and rubbe them in their handes (though they did it compelled with pure hunger) and do that is not lawfull on the Sabbooth day? why breake ye the traditions of our Elders, and washe not when ye sitte downe to meate? yea and why doost thou thy self heale the people vpon the holy day? why diddest thou, not onely heale him that was bedred 38. yeares, but also haddest him heare his bedde away vpon the Sabbooth day? Be there not workyng day sufficient to do good dede to the prayse of God, and profite of thy neyghbour, but that thou must breake thy Sabbooth day? He cannot be but a damned person that brea- keth the holy day, and despiseth the ordinaunce of the holy Church.

**All dayes
are indiffe-
rent to do
good dedes
to the prayse
of God, &
the profite
of our
neyghbores.**

He catche Butter a freydayes with- out a dispensation of our holy fathet the Pope, yea & cakebread made wyth milke and egges to, and white meate in the Lent, he taketh no holy water when he commeth to the Church, he heareth no Masse fro Sunday to Sunday. And either, he hath no beades at al, or els he shall not heare a stone clink in the hand of hyu, nor yet hys lippes wagge all the Masse and Wattens while. & Hipocrite, cast out first the beame that is in thine owne eye, and then thou shalt see better. Thou vn-

**The
beame.**

derstandest all Gods lawes falsely, & therefore thou kepest none of the truely: his lawes require mercy and no sacrifice. Moreover thou hast a false entent in all the workes that thou doost, and therefore are they all dampnable in the sight of God. Hipocrite cast out the beame that is in thine owne eye, learne to vnderstand the lawe of God truly, and to do thy workes aright, and for the entent that God ordayned them. And then thou shalt see whether thy brother haue a mote in his eye or not, and if he haue, how to plucke it out, and els not.

For he that knoweth the entent of the lawe and of workes, though he obserue a thousand ceremonies for hys owne exercise, he shall neuer condepne his brother or breake vnitie with him, in those thinges which Christ neuer commaunded, but left indifferent. Whē if he see a mote in his brothers eye, that he obserueth not with his brethren some certaine ordinaunce made for a good purpose, because he knoweth not the entent: he will plucke it out fayre and softly, and instruct him louingly, and make him well content. Which thing if our spiritualty would do, men would not so abhoire to obey their tyranny. But they be hipocrites and do and commaunde all their workes for a false purpose, and therefore iudge, sea and lye, their brethren bloude mercilesly. God is the father of all mercy, and therefore gaue not hipocrites such absolute power to compell their brethren to obey what they list, or to slay them without pitie, shewing theyther no cause of their commaudemētes at all, but so will we haue it, or els assigning an entent dampnable and contrary to all scripture. Paule Rom. 14. sayth to them that obserued ceremonies, that they should not iudge them that did not: for he that obserueth and knoweth not the entent iudgeth aconce, and to the that obserued not that they should not despise them that obserued, he that obserueth not, ought not to despise the weakenes or ignorance of his brother, till he perceaue that he is obstinate and will not learne.

**Ceremo-
nies, hee
that brea-
keth vnitie
for zeale
of ceremo-
nies vnder
standeth
not Gods
law.**

**Ceremo-
nies.**

Moreover such measure as thou gues- t, thou shalt receaue againe: that is, if thou iudge thy neyghbour, God shall iudge thee, for if thou iudge thy neygh- bour in such thinges, thou knowest not the lawe of God, nor the entent of workes, and art therefore condem- ned of God. &c.

Measure.

Giue not that holy thyng vnto dogges, neither cast your pearls before the swyne, lest they treade the vnder their feete, and the other turne agayne and all to teare you.

Dogges,
who they
be, & what
is signified
therby.

The dogges are those obstinate and indurate, which for the blynd zeale of their leuen, wherewith they haue sowed both p doctrine & also the workes, maliciously resiste the truth, and persecute the ministers therof: and are those volues among which Christ sendeth his shepe, warnyng them, not onely to be single & pure in their doctrine, but also wise and circumspect & to beware of inē. For they should byng them before iudges and kynges and slay them, thinkyng to do God seruice therein: that is as Paul to the Romains testifieth of the Jewes, for blynd zeale to their own false & sayned rightousnes, persecute the rightousnesse of God.

Swyne
truly des-
cribed,

The swyne are they whiche for all they haue receaued the pure Gospell of Christ, will yet continue still in sinne, and rowle them selues in the podell & myer of their old filthy conuersion, & both before the ignorant and also the awake, vse the vttermost of their libertie, interpreting it after the largest fashion, and most fauour of the flesh, as it were the Popes pardon, and therewith make p truth euill spoken of, that thousandes which els might haue ben easely wonne, will now not once here therof: and styre by cruel persecution, which els would be much easer, yea and sometime none at all. And yet will those swyne, when it cometh to the paynt abyde no persecution at all: But offer them selues wyllyng euen at the first chope for to deny ere they be scarcely apposed of their doctrine. Therefore lay first the law of God before them, & call them to repentance. And if thou see no hope of mending in them, seate there and go no further: for they be swyne.

But alas, it euer was and shall be p the greater nōber receaue the wordes for a newnesse and curiositie (as they say) and to seme to be somewhat and that they haue not gone to schole in wayne, they will forthwith yer they haue felt any chaunge of liuyng in them selues, be scholemasters and begyn at libertie, and practise opely before their Disciples. And when the Ihariseis see their traditions broken, they rage and persecute immediatly. And then our new scholemasters be neither ground

ded in the doctrine to defend their dogges, nor rooted in the profession of a new life to suffer with Christ. &c.

Aske and it shalbe geuen you, seke and ye shall finde. Knocke and it shalbe opened vnto you. For all that aske receaue, and he that secketh findeth. And to him that knocketh, it shalbe opened. For what man is it among you, if his sonne asked hym bread, that would profferre him a stone? Or if he asked him fishe, would he offer him a Serpent? If ye then whiche are euill know to geue good giftes to your children, howe much more shall your father whiche is in heauen, geue good thynges to them that aske hym.

First note of these wordes, that to pray is Gods commaundement, as it is to beleue in God, to loue God or to loue thy neighbour: and so are alme & fastyng also. Neither is it possible to beleue in God, to loue him or to loue thy neighbour, But that prayer will spryng out there hēce immediatly. For to beleue in God, is to be sure that all thou hast is of him, and all thou needest must come of him. whiche if thou do thou canst not but continually thanke him for his benefites which thou continually without ceasyng, receauest of his hand, and thereto euer cry for helpe, for thou art euer in neede, and canst not whence els be holpen. And thy neighbour is in such necessitie also: wherfore if thou loue him, it will copell thee to pitie him, and to cry to God for him continually, and to thanke as well for him as thy selfe.

Secondarely, this heapyng of so many wordes together, aske, seke and knocke, signify that the prayer must be continuall, and so doth the parable of the widowe that sued to the wicked iudge: and p cause is, that we are euer in continuall necessitie (as I say) and all our lyfe, but euen a warre fare and a perpetual battaile. In which we praye as long as we pray, and be ouercome assoone as we cease praying: as Itraell ouerrame the Amalechites. Exod. xvij. as long as Moses held up his hands in prayer, and assoone as he had let downe his handes for werynesse, the Amalechites preyayled and had the better. Christ warned his Disciples at his last supper to haue peace

Prayer is
a commaundement.
Beleue.
To beleue
in God,
what.

Luke. 18.

Prayer.
By prayer
we wyne
the victory
onely, and
therefore is
it of all
thynges
most neces-
sary.

False Prophe-
tes what their
wickednes
is.

in him, affirming that they should haue none in y^e world. The false Prophe-
tes shall euer impugn the faith in Christes blood, and inforce to quenche the true vnderstanding of the law, and the right meanyng and intent of all the workes commaunded by God, which fight is a fight aboue all fightes. First they shall be in such number that Christes true disciples shall be but a small flocke in respect of them. They shall haue workes like Christes, so that fasting, prayer, pouertie, obedience and chastite shall be the names of their profession. For as Dauid saith to the Louinthians, the aungels or messengers of Sacha shall change them selues into aungels or messengers of light and truth. They shall come in Christes name, and that with signes and miracles, and haue the vpper had also, euen to deceaue the very elect if it were possible. Yea & be-
yonde all this, if thou get the victory of the false Prophe-
tes, and plucke a multitude out of their handes, there shall immediatly rise of the same, and set vp a new false sect agaynst thee. And agaynst all these Amalechites, the onely remedy is to lift vp the handes of thy harte to God in continuall prayer, which habes, if thou for weynes once let fall, thou goest to the worlde immediatly. Then beside the fight and conflict of the subtle sophistrie, false miracles, disguised and hypocriticall workes of these false Prophe-
tes, cometh the Dogges & wolues of their Disciples with the seruantes of Bammou, and the swyne of thine owne scholers: agaynst whiche all thou hast no other shilde or defence but prayer. Then the sinne & lustes of thine owne flesh, Sachan, and a thousand temptations vnto euil in the world, wil either drine thee to the castell and refuge of prayer, or take the prisoner vndoubtedly.

Last of all thy neighbours necessitie and thine owne will compell thee to crye, father which art in heauen geue vs our dayly bread, though thou were as rich as kyng Salomon. For Christ commaundeth the rich as well as the poore, to cry to God continually for their dayly bread. And if they haue no such neede, then is Christ a decauer & a mocker. What neede I to pray thee to geue or lende me, that is in myne own possession all ready? It is not the first commaundement, that there is but one God, and that thou put thy whole trust in him; which if it were written in thine harte thou shouldst easily perceaue, &

though thou haddest as many thousandes as Dauid left behynd him, and Salomon heaped ino to them, that thou haddest no more then the poore begger that goeth from doore to doore: yea and that the begger (if that commaundement be written in his hart) is sure, that he is as rich as thou. For first thou must knowledge that thou hast receaued y^e great treasure of y^e hand of God, wherfore whē thou ferrest an halfe peny therof, thou oughtest to geue God thakes in thine hart for the gift therof.

Thou must confesse also that God onely hath kept it and thee that same night, and euer before, or els be an idolater and put thy trust in some other thyng then God. And thou must confesse that God onely must keepe it and thee, the day and night folowing, and so continually after, & not thine owne witte or power, or the witte or power of any other creature or creatures. For if God kept it not for thee, it woulde be thine owne destructio and they that helpe thee to keepe it, woulde cut thy throte for it. There is no king in Christendome so well beloued, but he hath inow of his owne euill subiectes (if God kept them not doune with feare) that woulde at one houre rise vpo him and slea hym, to make hauocke of all he hath. who is so well beloued thoro out all Englad but that there be inow in the same parlysh or nie about that would, for his good wishe him to hell if they coulde, and woulde wysh they handes destroy him, if God kept hym not and did cast feare on the other.

Now then if God must euer keepe it for thee, and thou must dayly receaue it of his hand (as a poore man both receaue his alms of of an other man) thou art in no more suertie of thy dayly bread: no though thou were a Cardinall, then the poorest is. wherfore howsoeuer rich thou be, yet must thou euer cry to God for thy dayly bread. So now it is a commaundement to pray and that continually, short, thicke, and oft, as the Psalmes be, and all the prayers of the Bible.

Finally the thirde is that we be commaunded to pray with faith and trust, and that we beleue in the Lorde our God, and doubt not in his promises, vnto which Christ endueth vs wyth an apt similitude, saying: If ye beyng euill can yet geue good thynges vnto your children, how much more shall God fulfill hys promises of mercy vnto his children if they cry vnto hym: he

Ec. iiii, is

Mark. xiiij.

Math. 24.

Thy hart
must be top
ped with
thy prayer.

The riche
must pray
for dayly
bread.

To think
our selues
sauced, or
preferred,
by any o-
ther mea-
nes then by
Gods, is
Idolatrie.

Faith must
be toynd
to our pra-
yer.

is better and more mercifull then all men. wherefore seing God commaundeth thee to pray, and for as much as thou hast so great necessitie so to do, & because he is mercifull and hath promised and is true and cannot deny his owne wordes: Therefore pray, and when thou prayest, looke not on thine vnworthines, but on his commaundemēt, mercy, & goodnes, & on his truth and faithfulness, & beleue stedfastly in hym. Moreover whatsoeuer thou hast done, yet if thou repent and wilt amende, he promiseth that he will not thynke on thy sinnes. And though he differ thee, thinke it not long, nor faint not in thy sayth, or be slacke in thy prayer. For he will surely come and gene thee more then thou desirest, though he differre for thy profit, or chaunge thy request into a better thyng.

Thoug.
God willer
thy request
yet must
thou not
sapat.

All thinges therefore whatsoeuer ye woulde men shoulde do to you, so do ye to them. This is verely the lawe and the Prophetes.

This is a short sermon, that no mā neede to complayne that he cannot for the length beare it away. It is so nye thee, that thou needest not to sende or see for it. It is with thee, that thou needest not to be importune vpon master Doctor: saying, sye I pray you, what say ye to this case and to that, & is not this lawfull, and may I not so do, and so, well inough? Aske thyne owne conscience what thou mayst or oughtest to do. wouldest thou mē did so with thee, then do it. wouldest thou not be so dealt with, then do it not. Thou wouldest not that men shoulde do to thee wrong and oppresse thee: Thou wouldest not that men shoulde do thee shame and rebuke, lie on thee, kylle thee, hys thine house from thee, or tice thy seruaunt away, or take agaynst thy will ought that is thyne. Thou wouldest not that men shoulde sell thee false ware when thou purtest them in trust to make it ready or lay it out for thee, nor thou wouldest not that men shoulde deceame thee wyth great othes, swearing that to be good which in dedde is very naught: Thou wouldest not also that men shoulde sell thee ware that is naught and to deare, to vndo thee: do no such thinges then to thy neighbour. But as loth as thou wouldest be to buye false ware or to deare, for vndoing thy selfe, so loth be thou to sell false ware or to deare, for vndoing thy neighbour. And in al thy

Note.

Doubtes.
How to
sople
doubtes.

needes, how glad thou wouldest be to be holpē, so glad be to helpe thy neighbour. And so in all cases examine thy conscience and aske her what is to be done in all doubtcs betwene thy neighbour and thee, and she will teach thee, except thou be more filthy the a swine and all together beastly.

He sayth here: this is the lawe and the Prophetes. And Math. xxij. he sayth: Thou shalt loue thy Lord God with all thyne hart, with all thy soule and all thy mynde, and as Marke addeth, with all thy might, & thy neighbour as thy selfe. In these two commaundementes, hangeth the whole lawe and the Prophetes. And Paule Rom. xij. and Gal. v. sayth that loue is the fulfilling of the lawe. And it is written that Christ is the fulfilling or ende of the lawe, To make all these agree, this thou must understand: that to loue God purely is the small and bettermost ende of all the lawe and the Prophetes. To loue thy neighbour is the ende of all lawes that is betwene man and man: as arc: kill not, steale not, beare no false witness, committe none adultery, conee not thy neighbours wife, his house, Ore, Assc, maide manseruaunt: nor ought that is his. & Christ is the fulfilling of the lawe for vs, where we be imperfect. And when we breake and repent, his fulfilling is imputed vnto vs. And this text, this is the lawe and the Prophetes, mayst thou understand, as when Paul saith, loue is the fulfilling of the lawe. That is, to do as I wouldest be done to, is all the lawe that is betwene thee & thy neighbour, and that according to the true vnderstanding and interpreting of all true Prophetes.

Note.
Law, what
the fulfil-
ing thes
of is.

The end of
all I lawes
betwene mā
and man,
is to loue
thy neigh-
bour as thy
selfe.

Enter in at the straite gate, for wide is the gate and broad is the way that leadeth to destruction, & many they be, that goe in thereat. But straite is the gate, and narrow is the way that leadeth vnto lyfe, and few they be that finde it.

The straite gate is the true know- ledge and vnderstanding of the lawe, and of I true entent of workes, which whosoever vnderstandeth, the same shalbe driuen to Christ to fetch of hys fulnesse, and to take him for his rightousnes and fulfilling of the lawe, all together at the beginning, and as oft as we fall afterward, and for more the the thousand part of our fulfilling of the

**Strayte
gate.**

the

the lawe and righteousnes of our best workes all our life longe. For except the righteousnesse of Christ be knit to the best dede we do, it will be to short to reach to heauen.

And the narrow way is to liue after this knowlege. He that will enter in at this gate, must be made anew: his head will els be to great, he must be bntaught all that he hath leaened, to be made lesse for to enter in; and disused in all thinges to which he hath bene accustomed, to be made lesse to walke thozow þ narrow way. where he shall finde such an heape of temptations and so continuall, that it shall be impossible to endure or to stand, but by prayer of strong sayth.

And note an other, that few fynde þ way. why? for their owne wisdome, their owne power and the reasons of their owne sophistric blynd them vterly. That is to say: the light of their owne doctrine which is in them: is so extreme darcknesse that they canot see. Should God let his Church erre (say they) Should our elders haue gone out of the way? Should God haue let þ deuill do these miracles and so forth? And when Christ sayth, few shall finde the gate: yea say they: in respect of the Turkes and Saracens which are the greater multitude. Yea but yet heare a litle: the Scribes & Phariseis, which had all the authoritie ouer the people, and taught out of the Scripture, and the Saduces, with all other false Prophets that were when Christ came, were no Turkes nor Saracens: neither had God any other Church then was among them. And S. Peter prophelieth that it shall be so among vs, & that we shall be drawen with false sectes of courtousnesse, to deny Christ, as we now do, and beleue no more in hym. And Paul & Christ confirme the same, that the elect should be deceaued, if it were possible. Moreover if it were enough to say, I will beleue and do as mine elders haue done, as though they could not erre: then was Christ to blame for to say, that except thou forsake father mother and thync elders, thou couldest not be his disciple. Christ must be thy master, and thou must be taught of God: and therefore oughtest thou to examine the doctrine of thync elders by the word of God. For the great multitude that Christ meaneth are the false Prophets and them that folow them: as it shall better appeare hereafter.

Beware of false Prophetes which come to you in sheepes clothyng. But are with in rauenyng Wolues. By their frutes ye shall know them, do me gather grapes of thornes? either figges of briers? euen so eue-ry good tree bryngeth forth good frute. But a corrupt tree, bryngeth forth euill frute. A good tree can not bryng forth euill frute, nor a corrupte tree bryng foorth good frute. Eue-ry tree that bringeth not foorth good frute is to be hewen downe and to be cast into the fire. Wherefore by their frutes ye shall know them.

Here Christ warneth thee, and describeth vnto thee, those capitaines that should so blynde the great multitude (that they should not finde the strayte gate) and leade them the broad way to perdition. Note first that though they be false, yet he calleth them Prophets, which word in the new Testament is taken for an expounder and an interpreter of Scripture. And he sayth they shall come to you my Disciples, then they must bee our Teachers and our doctours. Ye verely they must be those our false preachers whiche Peter prophesied should be among vs, and bryng in damnable sectes, for to fulfill & satisfie their courtousnesse, and folow the way and steppes of their father Balam. And they shall come thereto in shepes clothyng: Ergo, they be neither the Turkes nor yet Saracens. For they come clothed in yron and stele, & will therto suffer vs to kepe our sayth, if we will submit our selues to them, as the Bretes do. And as for þ Jewes they be an hundred tymes fewer then we, and are euery where in bondage, yea & for the great part captiues vnto vs. They also be not clothed in shepes skynnes, but mainteine openly they sayth cleane contrary to ours.

But what are these shepes clothynges, truely the very name of Christ. For sayth Christ Mat. xxiii. There shall come many in my name and deceaue many. And besides that, they shall do myracles in Christs names as it foloweth in the text, that they shall call Christ Master, Master, & begynne their sermo saying: Our master Christ sayth in such a chapter, whatsoeuer ye bynde vpon earth shall be bounde in heauen: see frendes these be not our

Eq. v. wordes

The narrow way.

few finde the narrow way, and why.

Peter.

Daniel Christ.

The false prophetes, why.

Sheepes clothyng, what it meaneth.

wordes, but our master Christes. And they shall do myracles in Christes name therto, to confirme the false doctrine which they preach in his name. O fearefull and terrible iudgement of almighty God, and sentence of extreme rigorosnes vpon all that loue not the truth (when it is preached them) that God to auenge himselfe of their vnhydnnesse, shall sende them so strong delusions, that doctrine should be preached vnto them in the name of Christ, and made seeme to follow out of hys wordes and be confirmed with myracles done in calling vpon the name of Christ, to harden their hartes in the faith of lyes, according to the prophetic of **Paul** to the **Thesalonians** in the second Epistle.

1. Thesl. 1.

Sheepes clothing.

An other of their sheepes coates is, that they shall in every sermon preach mightely agaynst the **Scribes & Pharisees**, against **scelus** and **Delagian** with such like hereticks: which yet neuer preached other doctrine then they themselves do. And more of their clothing is, they shall preach that Christ preached: **alms**, **prayer**, and **fasting**: and professe **obedience**, **pouertie**, and **chastitie**: workes that our **Sauour Christ** both preached and did. Finally they be holy church and cannot erre.

Hannung wolues.

But they be within rauening wolues. They preach to other, **steale** not: yet they themselves robbe God of hys honour, and take from him the prayse and profite of all their doctrine and of all their workes. They robbe y^e lawe of God of her mighty power where-with she dyueth all men to Christ, and make her so weake, that the feeble free will of man is not able to wrestle with her, without calling to Christ for help.

They haue robbed Christ of all hys merites and clothed themselves therewith. They haue robbed the soule of man of the bread of her life, the fayth and trust in Christes blood: and haue fedde her with the shales and coddies of the hope in their merites, and confidence in their good workes.

They haue robbed the workes commaunded by God of the entent & purpose that they were ordeined for. And with their obedience they haue drawen themselves from vnder the obedience of all princes and temporall lawes. With their pouertie, they haue robbed all nations and kyngdomes, and so with their wilfull pouertie haue enriched themselves, and haue made the commons poore. With their chastitie

they haue filled all the worlde full of whores and sodomites, thinking to please God more highly with keeping of an whore then an honest chaste wife. If they say it is not truth, then all the worlde knoweth they lye, for if a priest mary an honest wife, they punish hym immediately, and say, he is an heinous hereticke, as though matrimony were abhominable. But if he keepe a whore, then is he a good chaste childe of their holy father the Pope, whose entayple they follow, and I warrant hymning Masse on the next day after, as well as he did before, without either persecution or excommunication, such are the lawes of their vncle, I would say their owne chaste father.

The obedience, pouertie, and wilfull chastitie of our spirituall.

If thou professe obedience, why tighest thou from father, mother, maister and ruler (which God biddeth thee to obey) to be a freer? If thou obey, why obeyest thou not the king and his law, by whom God defendeth thee both in lye and goodes, and all thy great possessions?

If thou professe pouertie, what dost thou with the landes of **Gentlemen**, **Squires**, **Knights**, **Barons**, **Bishops**, and **Dukes**? What shoulde a **Lords** brother be a beggers seruant? or what shoulde a begger ride with thee or foure score horses wayting on hym. Is it meete that a man of noble birth, and y^e right heire of the landes which thou possessest shoulde be thyne horkeeper, thou being a begger.

Pouertie.

If ye professe chastitie, why desire ye aboute all other men the company of women? what do ye with whores openly in many countreys, and with secrete dispensations to keepe **Concubines**? why corrupt ye so much other mens wiues? and why be there so many sodomites among you?

Chastite.

Your charitie is mercilesse to the rest of the world to whom ye may geue nought agayne, and onely liberall to your selues (as is y^e charitie of thenes) thirty or forty of you together in one denne: among which ye are not many that loue thre of his neighbours hartely.

Charitie.

Your fasting maketh you as full and as fat as your hydes can holde, beside that ye haue a dispensation of your holy father for your fasting.

Fasting.

Your prayer is but pattering without all affection, your fasting is but roaring to stretch out your mawes (as do your other gestures and rising at midnight) to make the meate stinke to the

Prayer.

the bottome of the stomacke, that he may haue perfect digestion, and be ready to deuour a freshye against the next refeccion.

Ye shal know them by their frutes. First thornes beare no grapes, nor byers figges. Also if thou see goodly blossomes in them, and thinkest there to haue figges, grapes, or any fruit for the sustenance or comfort of man: goe to the in time of neede, and thou shalt finde nought at all. Thou shalt finde forsooth I haue no goodes, nor any thing proper, or that is myne owne.

It is the couentes. If I were a theefe if I gaue it my father whatsoeuer nesde he had. It is Saint Edmundes patrimony, Saint Albons patrimony, S. Edwardes patrimony the goodes of holy church, it may not be ministred, nor occupied vpon laye and prophane vles. The king of the realme for all that he defendeth them aboute al other, yet getteth he nought what needs so euer he haue, saue then onely, when he must spend on their causes al that they geue, with all that he can get beside of his poore commons. If the king will attempt to take ought from them by the authoritie of his office, for the defence of the realme. Or if any man wil entreat them other wise then they list themselves, by what law or right it be: they turne to thornes and byers, and ware atonce rougher then a hedgehogge, and will spynkle them wyth the holy water of their maledictions as thicke as hayle: and breath out the lightening of excommunication vpon them, and so consume them to powder.

Moreouer a corrupt tree can beare no good fruite. That is, where they haue fruite that semeth to be good, goe to and proue it, and thou shalt finde it rotten, or the kernell eaten out, and that it is but as a hollow nutt. For sayth in Christ (that we and all our workes done within the compasse of the lawe of God, be accepted to God for his sake) is the kernell, the sweetness and the pleasaunt bentie of al our workes in the sight of God. As it is written Job. vi. this is the worke of God, that ye beleue in him whom he hath sent. This faith is a worke which God not onely worketh in vs, but also hath therein pleasure and delectation, and in all other for that faithes sake.

Faith is the life of mā, as it is written, *Lulus ex side viuit*, out of which life the pleiantnesse of all his workes spring. As for an ensample thou art a

shoomaker which is a worke within the lawes of God, and sayest in thyne hart, loe God here I make a shooc as truely as I woulde for my selfe, to do my neighbour service, and to get my living in truth with y labour of myne handes, as thou commaundest, and thanke thee that thou hast geuen me this craft, and makest it lucky that I get my living therewith, and am surely perfwaded that both I & my worke please thee, O father, for thy soune Iesus sake: loe now this sayth hath made this simple woorker pleasaunt in the sight of God.

An other ensample, thou takest a wife & sayest: O father, thou not onely permittest this, but also commaundest all that burne & haue their mindes bruiquited, to marry for feare of fornication and so forth. And father I promise thee to loue this woman truely, and to care for her, and gouerne her after thy lawes, and to be true to her, and to stand by her in all aduersities, and to take in worth as well the euill as the good, and to bring vp the fruite that thou shalt geue me of her, in thy feare, and teach it to know thee.

Moreouer as concerning the acte of matrimony, as when thou wilt cate, thou blestest God & receauest thy dayly fode of his hand according to y fourth petition of thy Dacter roster, & knowledgest that it is his gift, and thankest hym, beloning his worde, that he hath created it for thee to receaue it wyth thanks, by the which worde & prayer of charmes, thy meate and drinke is sanctified. i. Tim. iii. Euen so thou sayest, father this I do, not onely at thy permission which is enough to please thee wythall, but also at thy commaundement, and haue bound my self hereunto, to keepe my soule from sinning against thee, & to helpe my neighbour that he sinne not also, and promise thee to keepe thys profession truely, and to nourishe the fruite that thou shalt geue me, in the feare of thee, and in the sayth of thy soune Iesu, and so thankest the Lord for his gifts. Now is thy worke thorow thys sayth and thankes pleasaunt and acceptable in y sight of God. And so was the gedring of Jacob in sayth, and of Samuell, & many other. And y geunng lucke was a good worke, and so was the dressing of them by the fire. And when our Lady conceaued Christ thorow sayth, was not that a good worke? what if God when she doubted and asked (by what

Faith ma^s both the a corke good and acceptable

An exam^{le} ple hou e thy worke or deede may be pleasaunt and accept^{able} rable be- fore God:

Thornes beare no figges.

The aunts were of clopsters to such as shall desire relese at their hāds.

A corrupt tree beareth no good fruite.

Faith is the kernell of all our good frutes.

maner

manner she should conceaue him) had commaunded her to conceaue hym of Joseph or of some other man, had not that worke done in obedience and faith, bene as good a worke?

The will that Abraham had to slay Isaac, and all that he byd till he came at y^e very point to slay him, were good workes, and so had ben the slaying also. And Abraham was sure that he pleased God highly, and as well as in any other worke, and had as depely sinned if he had bene disobedient therein, as though he had done any other cruell dede forbidden by God. Yea but shomaking is not commaunded by God. Yes and hath the promise of God annexed thereto. For God hath commaunded me for the annoyding of sinne to do my brethren seruice, and to ipeue thereby, and to chose one estate or other (for if thou wouldest receaue ouely of thy brethren and do nought agayne thou were a thefe and an extorcioner & a ryaunt.) And I chose shomaking, or receaue it at y^e obedience of myne elders. Now haue I Gods commaudemēt to worke therein truly, and his promise annexed thereto, that he wil blesse mine occupation and make it lucky & frutesfull to byyng me an honest lyuyng. Worke I not now at Gods commaudemēt and haue hys promise that it pleaseth him?

Note this also: first my craft is Gods commaudemēt. Secondarely I beleue & am sure that my worke pleaseth God for Christes sake. Thirdly my woork is profitable vnto my neighbour, and helpeth his necessitie. Fourthly I receaue my reward of the hand of God with thākes, and worke, surely certified that I please God in my worke thorough Christ, and that God will geue me my dayly bread thereby.

But if thou examine their doctrine, thou shalt finde that this saych is away in all their frutes, and therefore are they woyme eaten and shales with out kernelles.

The
Iewes &
Turkes
geue almes
as we doe,
yet for
lacke of
faith, it is
abshomin-
able.

Note againe, the Turkes & Iewes geue almes as well as we, & as much, & yet abshominable for lacke of faith & knowledge of the true intent. What sayth the text: he y^e receaue a prophēt in the name of a prophēt, shall haue the reward of a prophēt. That is, because thou aydest him in preaching of Christes word, thou shalt be parta-der with him & haue the same reward. And he that receaue a Disciple in the

name of a disciple, shall haue &c. And he that geneth one of these litle once but a cup of cold water for my names sake, shall haue his reward. If a kyng misser his kingdome in the faith of this name, because his subiectes be his brethren and the price of Christes bloud, he pleaseth God highly: and if this sayth be not there, it pleaseth him not. And if I sow a shue truly in the sayth of hys name, to do my brother seruice, because he is the pryce of Christes bloud: it pleaseth God. Thus is sayth the goodnesse of all workes.

Finally when God geneth, and I receaue with thankes, is not God as well pleased, as when I geue for his sake and he receaue? A true frend is as glad to do his frēd a good turne, as to receaue a good turne. When the father geneth his sonne a new coate and sayth: am not I a good father, and wilt not thou loue me agayne and do what I byd thee. And the boy receaue it with thankes and sayth, yea, and is glad and proude thereof: doth not the father reioyce as much now in the lad, as an other tyme when the ladde doth what loeuer it be at his fathers commaudemēt? But the falsse Prophets do weil to paynte God after the lykenesse of theyr owne vilenomy: glad when he receaue, ye when they receaue in his name: But sowre, grudging, and euil content when he geneth agayne. But thou pleasest God, when thou alkest in faith, and when thou receauest with thankes, and when thou reioycest in his giftes and louest hym agayne, to kepe his commaudemētes and the appoyntment and couenaunt made betwene him and thee.

And for a conclusion besides, that they expell sayth whiche is the goodnes of all workes: they set vp workes of their owne making to destroy the workes of God, and to be holper then Gods woorkes, to the despisyng of Gods woorkes, and to make Gods woorkes vyle.

with their chastitie they destroy the chastitie that God ordeined and onely requirerth. with their obedience, they destroy the obedience that God ordayned in this world, & desireth no other. with their pouerty they destroy the pouertie of the spirit which Christ taught onely: whiche is, onely not to loue worldly goodes. with their fast, they destroy the fast which God commaundeth, that is a perpetuall sobrenesse to tame the fleshe, with their pattering prayer,

God is as well pleased when we thanke fully receaue his benedictes, as when we do geue for his sake.

Hypocrites expell their owne workes, to destroy the workes of God.

prayer, they destroy the prayer taught by God, whiche is either thanks or desiring helpe with sayth & trust that God heareth me.

Their holynesse is to forbyd y^e God ordeined to be receaved with thanks giuyng: as meate & mariage. And their owne workes they maintayne, & let Gods decay. Breake theirs & they persecute to the death. But breake Gods, and they either looke through the fingers or els geue thee a flappe with a foye tayle for a litle money. There is none order among them that is so perfect, but that they haue a prison more cruell the any tayle of theues and murderers. And if one of their brethren commit fornication or adultery in the world, he finisheth his penance therein in thre weekes or a moneth, and then is sent to an other place of the same religion. But if he attempt to put of the holy habite, he commeth neuer out, & is so strappely diored there, that it is meruell if he liue a yeare, beside other cruell murder that hath bene found among them, and yet is this shamefull doting of theirs, murder cruell enough.

We not deceaved with visions, nor yet with miracles. But go to & iudge their workes, for the spiritual iudgech all thinges sayth Paule. i. Cor. ij. who is that spiritual? not such as we now call men of holy Church. But all that haue the true interpretation of the law written in their hearts. The right sayth of Christ and the true iudic of workes, which God byddeth vs worke, he is spiritual and iudged all thinges, and is iudged of no man.

Not all that say to me, Lorde, Lorde, shall enter into the kyngdome of heauen. But he that fulfilleth the will of my father which is in heauen. Many will say vnto me at that day, Lord Lord dyd we not prophesie in thy name? and in thy name cast out deuils? and dyd we not in thy name many miracles? Then will I confesse vnto the, I neuer knew you, depart from me ye workers of iniquitie.

This doublyng of Lord hath becomyness and betokeneth that they which shalbe excluded are such as thinke the felues better and perfitter then ether men, and to deserue heauen with holy workes, not for them selues onely, but

also for other. And by that they prophesied, by which thou mayst vnderstand the interpreting of Scripture, and by that they cast out deuils, & did miracles in Christs name (and for all that they are yet workes of wickedness, and do not the will of the father which is in heauen) it is playne that they be false Prophetes, and euen the same of which Christ warned before.

And now for as much as Christ and his Apostles warne vs that such shall come, and describe vs the fashions of their visures (Christs name, holy Church, holy fathers and xv. hundred yeares, with Scripture and miracles) and commaunde vs to turne our eyes from their visures, and consider their frutes, and cut them by and loke with in whether they be sound in the core & kernell or no, and geue vs a rule to try them by: is it excuse good enough to say, God will not let so great a multitude erre, I will folow the most part and beleue as my fathers dyd, and as the preachers teach, and will not busie my selfe: chose them, the fault is theirs and not ours, God shall not lay it to our charge if we erre.

Where such wordes be, there are the false Prophetes all ready. For where no loue to the truth is, there are y^e false Prophetes: & where such wordes be, there to be no loue to y^e truth is plaine: Ergo, where such wordes be, there be the false Prophetes in their full sayng by Paules rule. ij. Thessa. ij. An other conclusion where no loue to the truth is, there be false Prophetes: The greatest of the world haue least loue to the truth: Ergo, the false Prophetes be the Chaplaines of the greatest which may with the sword compel the rest: As the kynges of Israell compello to worshipp the golden Calues. And by false Prophetes vnderstand false teachers, as Peter calleth them and wycked expounders of the Scripture.

Who soeuer heareth these words of me, and doth them, I will lyken him vnto a wise man that built hys house vpon a rocke, and there fell a rayne, and the floudes came, and the windes blew, and beate vpon that house, but it fell not, for it was grounded vpon a rocke. And all that heare of me these wordes, and do them not, shalbe lykened vnto a foolish man that buylt his house vpon the sand, and there fell

Ignorance excuses not, if we will not see.

False prophetes, how to knowe where they be.

The holyness of hypocrites wherewith it is.

Take the Priests why they murdered one of their fellows at London,

Whos y^e spirituality,

a rayne, and the floudes came, and the windes blew, and dashed vpon that house, and it fell, and the fall thereof was great.

Believers
without
woorkes, &
woorkes
without
sayth are
built on
sand.

Christ hath two sortes of hearers, of which neither of them do there after. The one will be saued by sayth of theyr owne making without woorkes. The other with woorkes of their owne making without sayth. The first are those voluptuous which haue yeldded them selues vp to sinne saying: euen God is mercifull, & Christ dyed for vs: that must saue vs onely, for we cannot but sinne without resistace. The second are the hypocrites which will deserue all with theyr owne imagined woorkes onely. And of sayth they haue no other experience, saue that it is a litle meritorious where it is payntfull to be belened: As that Christ was borne of a virgin, and that he came not out the way that other childzen do, sic no, that weece a great inconuenience but aboue vnder her arme & yet made no hole, though he had a very naturall body, & as other me haue: and that there is no bread in the Sacrament nor wyne: though the fine wittes say all ye. And the meritorious payne of this belefe is so heauy to them, that except they had sayned them a thousand wise similitudes and to wyse lykneses, and as many made reason to stay them with all, and to helpe to captiuare their vnderstandyng, they were like to cast all of their backs. And the onely refuge of a great many to keepe in that sayth, is to cast it out of their myndes & not to thinke vpon it. As though they forgene not, yet if they put the displeasure out of their myndes and thinke not of it till a good occasion be geue to aduenge it, they thinke they loue their neighbour well inough all the while, and be in good charitie.

The Sa-
pikes haue
that sayth
in theyr
owne wo-
kes which
they wold
haue in Je-
sus Christ.

And the sayth of the best of them is, but like theyr sayth in other worldly storics. But the sayth which is trust and confidence to be saued and so haue their sinnes forgiven by Christ which was so borne, haue they not at all. That sayth haue they in theyr owne woorkes onely. But the true hearers vnderstand the lawe, as Christ interpreteth it here, and feele thereby theyr righteous damnation, and runne to Christ for succour, and for remission of all their sinnes that are past, and for all the sinne, which chaunce, thorough infirmitie, shall compel tye to do, & for

remission of that the lawe is to stronge for their weake nature.

And vpon that they consent to the lawe, loue it and profess it, to fulfill it to the vtermost of their power, and then go to and worke. Faith or confidence in Christes blood without helpe and before the woorkes of the lawe bringeth all maner of remission of sinnes & satisfaction. Faith is mother of loue, sayth accompanieth loue in all her woorkes to fulfill as much as there lacketh in our doing the lawe, of that perfect loue, which Christ had to his father and vs in his fulfilling of the lawe for vs. Now when we be reconciled, then is loue & sayth together our righteousness, our keeping the lawe, our continuing, our proceeding forward in the grace which we stand in, & our bringing to the euerlasting sauing and euerlasting life. And the woorkes be esteemed of God according to the loue of the hart. If the woorkes be great & loue little and colde, then the woorkes be regarded thereafter of God. If the woorkes be small, and loue much and feruent, the woorkes be taken for great of God.

Faith,
what it
breedeth,

Loue,

And it came to passe, that when Iesus had ended these sayings, the people were astonied at his doctrine, for he taught them as one hauing power, and not as the Scribes.

The Scribes and Pharisees had thrust vp the sword of the woorde of God into a scabbard or sheche of glasses, and therein had knit it fast, that it coulde neither sticke nor cut: teaching dead woorkes without sayth and loue, which are the life and the whole goodness of all woorkes, and the onely thing why they please God. And therefore their audience abode euer carnall and fleshy mynded without sayth to God and loue to their neighbours.

Christes wordes were spirit & life. Joh. vi. That is to say: they ministered spirite and life, and entred into the hart and grated on the conscience, and thorough preaching the lawe, made the hearers perceauce their duties: euen what loue they ought to God, & what to man, and the right dampnation of all them that had not the loue of God and man written in their hartes: and thorough preaching of sayth, made all that consented to the lawe of God, fele the mercy of God in Christ, and certified them of their saluation. For the
word

The word of God, where it taketh effect, deuiceth a man into two parts, that is: carnal flesh & flesh to hold one way, and the spirite to draw another.

word of God is a two edged sworde that pearceth and deuiderh the spirite and soule of man a sonder. Heb. iiii. A man befoze the preaching of Godes woorde is but one man, all fleshe, the soule consenting vnto the lustes of the fleshe, to follow them. But the sworde of the worde of God where it taketh effect, diuideth a man in two, and setteth him at variance against his own selfe: The fleshe haling one way, and the spirite drawing another: the fleshe raging to follow lustes, and the spirite calling backe agayne, to follow the lawe and will of God. A man all the

while he consenteth to the fleshe & befoze he be bozne again in Christ, is called soule or carnall. But whē he is re-nued in Christ through y^e word of lyfe, and hath the loue of God and of hys neighbor, and the fayth of Christ written in his hart, he is called spirite or spirituall. The Lord of all mercy send vs preachers with power: that is to say, true expounders of the worde of God, and speakers to the hart of man; and deliuer vs from Scribes, Pharisees, hypocrites, and all false prophets. Amen.

An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall. 1530.

First he declareth what the Church is, and geueth a reason of certaine wordes which Master More rebuketh in the translation of the new Testament.

After that he aunswereth particularly vnto euery Chapter which semeth to haue any appearaunce of truth thozough all his foure bookes.

Awake thou that sleepest and stand vp from death, and Christ shall geue the light. Ephesians. 5.



The grace of our Lord, the light of his spirite to see & to iudge, true repentance towards Godes lawe, a fast fayth in the mercifull promises & are in our sauour Christ, ferret loue toward thy neighbour after the cra- ple of Christ & his Saints, be with thee (Reader) & with all that loue the truth & log for the redemption of Godes elect. Amen.

Iohn. 16.

The holy ghost shall rebuke the world for lacke of true iudgement.

1. Cor. 2.

Our Sauour Iesus in the 16. of Iohn at his last Supper when he tooke his leaue of his Disciples, warned them saying, the holy Ghost shall come and rebuke the world for lacke of true iudgement and discretion to iudge, and shall proue that the tast of theyr mouthes is corrupt, so that they iudge swete to be sorwe and sorwe to be swete, & the eyes to be blynd, so that they thinke that to be the very seruice of God which is but a blynd superstition, for zeale of which yet they persecute the true seruice of God: and that they iudge to be the lawe of God, which is but a false imagination of a corrupt iudgement, for blynd affection of which yet they persecute the true law of God and them that kepe it.

And this same it is that Paul sayth 1. Corinth. ii. how that the naturall man that is not bozne agayne and created a new with the spirite of God, be he neuer so great a Philosopher, neuer so well sene in the law, neuer so studied in the Scripture, as we haue ex-

amples in the Pharisees, yet hee cannot vnderstand the thynges of the spirite of God: but sayth he, the spirituall iudgeth all thynges and hys spirite searcheth the deepe secretes of God, so that what soeuer God commaundeth hym to do, he neuer leaucth searchyng till he come at the bottome, the pith, the quicke, the lyfe, the spirite, the marrow & very cause why, and iudgeth all thyng. Take an example, in the great commaundment, loue God with all thyn hart, & spirituall searcheth the cause and looketh on the benefites of God and so conceaucth loue in his hart. And when he is commaunded to obey the powers and rulers of the world, hee looketh on the benefites which God sheweth the world through them and therefore doth it gladly. And when hee is commaunded to loue his neighbour as hym selfe, he searcheth that his neighbour is created of God and bought with Christes blood and so forth, and therefore he loneth hym out of his hart, and if he be euill forbeareth hym and with all loue and patience draweth hym to good: as elder brethren waite on the younger and serue them and suffer them, & when they will not come they speake sayre, & flatter, and geue some gaye thyng and promise sayre and so drawe them and smite them not, but if they may in no wise be holpe, referre the punishment to the father and mother and so forth. And by these iudgeth he all other lawes of God and vnderstandeth the true vse and meanyng of them. And by these vnderstandeth he in the lawes of man, which are

The spiriteual iudgeth all thynges spirituall.

Math. 22.

Rom. 13.

Math. 22.

The spiriteual all man searcheth out the cause why hee ought to loue hys neighbours.

Ioh. ii. right.

right, and which tyranny.

If God should commaunde hym to drinke no wine, as he commaunded in the olde testament that the priestes should not: when they ministred in the temple, and forbad diuerse meates, the spirituall (because he knoweth that man is Lord ouer all other creatures, & they his seruantes, made to be at his pleasure, and that it is not commaunded for the wyne or meate it selfe that man should be in bondage vnto his owne seruauant the inferiour creature) ceaseth not to search the cause. And when he findeth it, that it is to tame the flesh, and that he be not so sober, he obeyeth gladly, and yet not so superstitiously, that the tyme of his disease he would not drinke wine in y way of a medicine to recover his health, as Dauid eat of the halowed bread, and as Moses for necessitie left the children of Israell vncircumcised xl. yeares, where of likelyhoode some dyed vncircumcised, and were yet thought to be in no worse case then they that were circumcised, as the children that dyed within the viij. day, were counted in as good case as they that were circumsised, which examples might teach vs many thinges, if there were spirite in vs.

Man is Lord ouer all the creatures of the earth.

1. Reg. 21.

Circumcised not frequented in xl. yeares.

Holy dayes are ordeined for vs, and not man for the holy dayes.

The signification of thynges are to be sought and not to serue the visible signes.

Ceremonies without some good doctrine are to be reiected.

Turkes are rather to be lameted for their ignorance and to be wonne with good doctrine & example of good life, then to be hated and murdered.

And likewise of the holy day, he knoweth that the day is seruauant to man, and therefore when he findeth that it is done because he should not be let from hearing the worde of God, he obeyeth gladly, and yet not so superstitiously that he would not helpe his neighbour on the holy day, and let the sermo alone for one day, or that he would not worke on the holyday, neede requiring it, at such tyme as men be not wont to be at church, and so throughout all lawes. And euen likewise in all ceremonies and sacramentes he searcheth the significations, & will not serue the visible thinges. It is as good to him; that the priest say Masse in his gowne as in his other apparel, if they teach him not somewhat, and that his soule be edified thereby. And as soone will he gaze while thou puttest hande as holy salt in his mouth, if thou shew hym no reason thereof. He had as lefe be smered wyth unhallowed butter as amointed wyth charmed oyle, if his soule be not taught to vnderstand somewhat thereby, and so forth.

But the world captuatereth his wit, and about the law of God, maketh him wonderfull imaginations; vnto which he so fast cleaueth that ten John Baptistes were not able to dispute them out of his head. He beleueth that he loueth God, because he is ready to kill a Turke for his sake, that beleueth better in God then he) whom God also commaundet vs to loue and to leaue nothing vnought, to winne him vnto the knowledge of the truth, though with the losse of our liues. He supposeth that he loueth his neighbour as much as he is bounde, if he be not actually angry with him, whom yet he will not helpe freely with an halfe penny but for a vantage or baynegioy, or for a worldly purpose. If any man haue displeas'd him, he keepeth his malice in and will not chafe him selfe about it, till he see an occasion to anegeth it craftely, and thinketh that well enough. And the rulers of the world he obeyeth, thinketh he, when he flattereth them, and blin-

deeth them with giftes, and corrupteth the lawe with cautels and subtilties.

And because the loue of God and of hys neighbour, which is the spirite and the life of all lawes, & wherfoze all lawes are made, is not written in his hart, therefore in all inferiour lawes and in all worldly ordinaunces is he betell blinde. If he be commaunded to absteyne from wine, that will he obserue vnto the death to, as the Charterhouse Monkes had leuer dye then eate fleshe: and as for the sobernesse and chastising of the members will he not looke for, but will poure in ale & bere of the strongest without measure, and heat them with spices and so forth. And the holyday will he keepe so straight, that if he meete a see in his bed he dare not kill her, & not once regarde wherfoze the holyday was ordayned to seeke for Gods worde, and so forth in all lawes. And in ceremonies and sacramentes, there he captiuateth his witte & vnderstanding to obey holy Church, without asking what they meane, or desiring to know, but onely careth for the keeping, and looketh euer wyth a payre of narrow eyes, and wyth all hys spectacles bypon them, lest ought be lefte out. For if the priest shoulde say Masse, baptise, or hear confession without a stole about his necke, he would thinke all were marred, and doubt whether he had power to consecrate, and thinke that the verue of the Masse were lost, and the childe not well baptised or not baptised at all, and that his absolution were not worth a mite. He had leuer that the Bishop should swag two fingers ouer him, then that an other man should say God saue him, and so forth, wherfoze beloued reader, in as much as the holy ghost rebuketh the world for lacke of iudgement, and in as much also as their ignorance is without excuse before whose faces inough is set to iudge by, if they would open their eyes to see, and not captiuate their vnderstanding to beleue eyes: and in as much as the spiruall iudgeth all thing, euen the very bottome of Gods secretes, that is to say, the causes of the thinges which God commaundet, how much moze ought we to iudge our holy fathers secretes, & not to be as an Dre or an Aste without vnderstanding.

We do nothing well except we do it of loue from a pure hart.

Superstitious obseruations are rather the breaking of the law then the keeping of the same.

The world is to be rebuked for lacke of iudgement.

Judge therfoze reader whether the Pope with his be the Church, whether their anothoric bee about the Scripture: whether all they teach without Scripture be equall with the Scripture: whether they haue erred, and not onely whether they can. And against the myst of their sophistry take the examples that are past in the old Testament, & authentike stozies, and the present practise whiche thou feest before thyne eyes. Judge whether it be possible that any good should come out of their doctine ceremonies & Sacramentes into thy soule. Judge their penance, pilgrimages, pardons, purgatorie, praying to postes, domine blessinges, domine absolutions, their domine patering and howling, their domine straunge holy gestures with all their domine disguisinges, their satisfactions and iustificinges. And because thou findest them false in so many thynges, trust them in nothing but iudge the in all thinges.

Judge by these things whether the Pope haue erred or not.

Judge what baggage is in the Popes doctrine and of his making.

Note the practise of our fleshy spiritualitie.

Marke at the last the practise of our fleshy spiritualitie and their wayes by which they haue walked aboute eight hundred yeares, how they stablish their eyes, first with falsifying the Scripture, then thorough corrupcyng with their riches wherof they haue infinite treasure in store: and last of all with the sword. Haue they not compelled the Emperours of the earth and the great Lordes and hygh Officers to be obedient vnto them, to dispute for them, and to be their lozmeccours, and the Sainctumms the selues do but imagine mischief and inspire them.

The Papistes are gathered together agaynst Christ.

Our sinne is the cause that hypocrites reigne.

The practise of prelacy.

Marke whether it were euer truer then now, the Scribes, Phariseis, Hplate, Herode, Cayphas and Anna, are gathered together agaynst God & Christ. But yet I trust in vayne, and he that brake the Council of Achiophell shall scatter theirs. Marke whether it be not true in the hyghest degree, that for the sinne of the people hypocrites shall rayne ouer them. What shewes, what faces and contrary pretences are made, and all to stablish them in their theft, falsehead, & damnable lyes, and to gather them together for to contriue sultitie to oppresse the truth and to stoppe the light & to keepe all still in darkness. wherefore it is time to awake and to see euery man with his owne eyes and to iudge, if we will not be iudged of Christ when he cometh to iudge. And remember that he which is warned hath none excuse, if he take no hede. Here with fare wel in y Lord Iesus Christ whose spirite be thy guide & doctrine and the light to iudge with all. Amen.

What the Church is.

Significations of the woorde church are diuers.



This woorde Church hath diuerse significations. First it signifieth a place or house, whether Christen people were wont in the old tyme to resort at

tymes conuenient, for to heare the word of doctrine, the law of God & the sayth of our Sauour Iesus Christ, & how and what to pray and whence to aske power and strength to liue godly. For the officers thereto appointed preached the pure word of God onely and prayed in a tounge that all men vnderstode. And y people hearkned vnto his prayers, & sayd thereto Amen & prayed with him in their hartes, & of him learned to pray at home and euery where, and to instruct euery man his household.

where now we heare but voyces with out signification and buzlinges, howlynges and crynges, as it were the halowynge of Foxes or baytings of Beares, & wonder at disguisings & toyes wherof we know no meanyng.

By reason wherof we be fallen into such ignorauncie, that we know of the mercy & promises which are in Christ

nothyng at all.

And of the law of God we thinke as do the Turkes, and as did the old heathen people, how that it is a thyng which euery man may do of his owne power, and in doying therof becometh good and wareth righteous and deserueth heauen: yea and are yet more mad then that. For we imagine the same of phantalies and vayne ceremonies of our owne making, neither nedefull vnto the rampyng of our owne flesh, neither profitabill vnto our neighbour, neither honour vnto God.

And of prayer we thinke, that no man can pray but at Church, and that it is nothyng els but to say Pater noster vnto a post. wherewith yet and with other obseruances of our owne imaginynge, we beleue, we deserue to be sped of all that our blynd hartes desire.

In an other signification it is abused and mistakē for a multitude of men (hozne, and cyled which we now call the spiritualitie and Clergy. As when we read in the Chronicles kyng William was a great tyraunt and a wicked man vnto holy Church and tooke much landes from them. Kyng Iohn was also a perillous man and a wicked vnto holy Church, & would haue had them punished for theft, murder and what soeuer mischief they dyd, as though they had not bene people annoynted, but eue of the vile rascall and common lay people.

And Thomas Becket was a blessed & an holy man for he dyed for the liberties (to do all mischief unpunished) & priuileges of the Church. Is he a laye man or a man of the Church? Such is the luing of holy Church. So men say of holy church. Ye must beleue in holy Church & do as they teach you. Will ye not obey holy Church? will ye not do the penaunce entoynd you by holy Church? will ye not forswear obedience vnto holy Church? Beware leass ye fal into y indignation of holy church, lest they curse you & so forth. In which all we vnderstand but y hope. Cardinals, Legates, Patriarckes, Archbishops, Bishops, Abbotes, prioures, Chancellers, Archdeacons, Comuissaries, Officials, Priettes, Monkes, Frices, Blacke, whit, Dred, Grey, and so forth, by (I trow) a thousand names of blasphemy and of hypocrites & as many sundry fashions of disguisings.

It hath yet or should haue an other signification, little knowen among the common people now a dayes. What is

The lawe cannot be fulfilled w they neuse so help.

A great as but in prayer.

The church taken for the spiritualty.

King William.

King Iohn.

S. Thomas of Canturbury.

Holy Church hath borne a great swinge.

The hope and his rable take for the church.

The church is a congregation of people of all sortes gathered together.

to wit, it significeth a congregation, a multitude of a company gathered together in one, of all degrees of people. As a mā would say, the church of London, meaning not the spiritualie onely (as they will be called for their diligent serving of God in the spirite, and to fore eschewing to meddle woth temporal matters) but the whole bodie of the citie, of all kindes, conditions & degrees: and the church of Bistow, all that pertaine vnto the towne generally. And what congregation is met, thou shalt alway vnderstand by the matter that is entreated of, and by the circumstances thereof.

The church of God how it is taken in Scripture.

Gal. 1.

And in this third signification is the church of God or Christ taken in the scripture, eue for the whole multitude of all them that receane the name of Christ to beleue in him, and not for the clergy onely. For Paule sayth Gal. i. I persecuted the church of God aboue measure, which was not the preachers onely, but all that beleued generally, as it is to see Act. xxi. where he saith, I persecuted this way euen vnto the death, binding and putting in prison boith men and women. And Gal. i. I was vnknowen concerning my person vnto the congregations of the Jewes which were in Christ. And Rom. xvi. I cominende vnto you Phebe the Deaconesse of the church of Cenchris. And the churches of Asia salute you. i. Roim. the last.

Actes. 22.

Gal. 1.

Rom. 16.

1. Cor. 16.

1. Tim. 3.

1. Tim. 5.

The church is a multitude of all them that beleue in Christ wher euer they be gathered together.

And if a man can not rule his owne house, how shall he take the care of the church of God. i. 1. Tim. iii. if any faithfull man or woman haue widdowes, let them finde them, that the church be not charged. i. 1. Tim. v. And Mat. 18. if thy brother heare thee not, tell the church or congregation and so forth. In which places and throughout all the scripture, the church is taken for y whole multitude of them that beleue in Christ in that place, in that parish, towne, citie, prouince, land, or thoroughout all the worlde, and not for the spiritualie onely.

A double signification of this worde church.

For withstanding yet it is sometimes taken generally for all them that embrace the name of Christ, though their faithes be naught, or though they haue no sayth at all. And sometimes it is taken specially for the electe onely, in whose hartes God hath written his lawe with his holy spirite, and geuen them a feeling faith of the mercy that is in Christ Iesu our Lord.

Why Tindall vsed this worde congregation, rather the church in the translation of the new Testament.

Wherefore in as much (as the clergy, as the nature of those hard & indurat Adamantstones is, to draw all to them) had appropriat vnto themselves the terme that of right is common vnto all the whole congregation of them that beleue in Christ, & woth their false and subtil wyles had beguiled and mocked the people, & brought them into the ignorance of the word, making the vnderstand by this worde church, nothing but the shauen flocke, of them that hoze the whole worlde: therefore in the translation of the new Testament where I found this word Ecclesia, I enterpereted it, by thys word congregation. Euen therefore did I it, and not of any mischeuous mynde or purpose to stablsh the heresie, as master More vntruely reporteth of me in hys Dialogue, where he rayleth ou y translation of the new Testament.

And when M. More sayth, that this word Church is knowne wel enough, I report me vnto the consciences of all the land, whether he say truth or other wise, or whether the lay people vnderstand by Church the whole multitude of all that professe Christ, or the iuglyng spirites onely. And whē he saith that congregation is a more generall terme, if it were, it hurteth not. For the circumstance doth euer tell what congregation is ment. Neuerthelesse yet sayth he not the truth. For wher soeuer I may say a congregation, there may I say a Church also, as the Church of the deuill, the Church of Sathan, the Church of wretches, y Church of wicked men, the Church of Iyers and a Church of Turkes therto.

For M. More must graunt (if he will haue Ecclesia translated throughout all the new Testament by this woorde Church) that Church is as common as Ecclesia. Now is Ecclesia a Grecke word and was in vse before the tyme of the Apostles and taken for a congregation among the heathē, where was no congregation of God or of Christ. And also Lucas him selfe useth Ecclesia for a Church or congregation of heathen people thise in one Chapter, eue in the xij. of the Actes, where Demetrius the goldsmith or siluersmith had gathered a company agaynst Paule for preaching agaynst Images.

Howbeit M. More hath so long vsed his

The cause why Tindall translated y worde church into this worde congregation.

Congregation is vnderstand by the circumstance.

Ecclesia is a greke worde, and significeth a congregation.

Actes. 19.

M. More was skilful in Poetry.

his figures of Poetry, that (I suppose) whē he erreth most, he now by the reason of a long custome, beleueth himself, that he sayth most true. Or els (as the wise people which when they daunce naked in nettes beleue that no man seeth them) euen so M. More thinketh that his errours be so subtilly couched that no man can espy them. So blinde he counteth all other men in comparison of his great vnderstandyng. But charitably I exhorte him in Christ to take hede, for though Judas were wiser then his felowes to get lucre, yet he proued not most wise at y last end.

Judas.

Balam.

Neither though Balam the false Prophet had a cleare sight to byng y curse of God vpon the childre of Israell for honours sake? yet his couetousnesse did so blind his prophesie, that he could not see his owne end. Let therfore M. More and his company awake be tymes ere euer their sinne be ripe, lest y voyce of their wickednesse ascende vpon and awake God out of his slepe, to loke vpon them and to bow his eares vnto theyr cursed blasphemies agaynst the open truth, and to send his earnest men and snowares of vengeance to repe it.

A good admonitō to M. More.

But how happeth it that M. More hath not contended in likewise against hys derelyng Erasmus all this longe while? Douth not he chaunge this word Ecclesia into congregatio and that not seldome in the new Testamēt? peradventure he oweth him fauour because he made Moria in hys house, whiche booke if it were in English, thē should euery man see, how that he then was farre otherwise mynded then he now writeth. But verely I thinke that as Judas betrayd not Christ for any loue that he had vnto the hygge Priestes, Scribes and Phariseis, but onely to come by that wherfoze he thirsted: eue so M. More (as there are tokens euident) wrote not these bookes for any affectio that he bare vnto the spiritually or vnto the opinions which he so barely defendeth, but to obtaine onely that which he was an hungred for: I pray God that he cate not to hastily lest he be chokeo at the latter end, but that he repēt and resist not the spirite of God which openeth light vnto the worlde.

M. More did greatly fauour Erasmus.

M. More was a depe disssembler.

M. More is captioug.

Why he vseth this woorde Elder and not Priest.

Another thyng which he rebuketh, is, that I interpret this Brecke worde Presbiteros by this worde Senior. Of a truth Senior is no very good

Englishe, though Senior and Iunior be vled in the vniuersities: but there came no better in my mynde at that tyme. Howbeit I spied my fault since, long yer M. More tolde it me, and haue mēded it in all the woorkes which I sens made, and call it an Elder. And in that he maketh heresie of it, to call Presbiteros an Elder, he condemneth their owne old Latin text of heresie also, which they vse yet daply in y church and haue vled, I suppose, this. xiiij. hūdyed yeares. For that text doth call it an elder likewise. In the. i. Pet. 5. thus standeth it in y Latin text. Seniores qui in vobis sunt, obsecro ego consenior, pacite qui in vobis est gregem Christi. The elders that are among you I beseech, which ain an elder also, that ye fede the flocke of Christ, which is among you. There is Presbyteros called an elder. And in y he sayth fede Christes flocke, he meaneth euen the Ministers y were chosen to teach the people & to inforune them in Gods word & no lay persons. And in the 2. Epistle of Iohn sayth the text, Senior electa Domina & filijs eius. The elder vnto the elect Lady and to her children. And in the iij. Epistle of Iohn. Senior Gaiō dilecto. The elder vnto the beloued Gains. In these ij. Epistles Presbyteros is called an elder. And in the xx. of the Actes, y text sayth: Paule sent for maiores natu Ecclesie, the elders in byrth of the congregation of Church, and layd vnto them, take hede vnto your selues & vnto y whole flock, ouer which the holy ghost hath made you Episcopos ad regendum Ecclesiam Dei. Bysshops ouerleas to gouerne the Church of God. There is Presbyteros called an Elder in byrth whiche same immediately called a Bysshop or ouerleas, to declare what persons are ment. Hereof ye see that I haue no moze erted then their owne text which they haue vled sence the scripture was first in the Latin tounge, and that their owne text vnderstandeth by Presbyteros nochyng laue an Elder. And they were called Elders, because of their age, grauitie & sabnesse, as thou mayst see by the text: and Bysshops or ouerleas by the reaso of their offices. And all that were called Elders (or Priestes if they so wil) were called Bysshops also, though they haue diuided y names now, which thing thou mayst euidently see by the first Chapter of Titus, And Actes xx. and other places mo.

M. More condēpneth the Latin text.

1. Pet. 5.

Iohn. 2.

Iohn 3.

Actes. 20.

Bishops are ordeyned to be ouerleas and gouernours of y Church.

The ministers of the church why they were called Elders.

And when he laych Timothe vnto my charge, how he was young, thē he
Dh. iij, wt.

weneth that he hath wonne his gilden spures : But I would pray hym to shew me where he readeth that Paule calleth hym Presbyteros, Priest or Elder. I durst not then cal him Episcopus properly. For those ouercars which we now call Bishops after the Breke word, were alway biding in one place to gouerne the congregation there.

Now was Timothe an Apostle. And Paule also writeth that he came shortly agayn. Well, will he say, it cometh yet all to one. For if it becometh the lower Minister to be of a sad and discrete age, much more it becometh the higher. It is truth. But ij. thyngs are without law, God and necessitie. If God to shew his power shall shed out his grace more vpon youth then vpon age at a time, who shall let him? weine be no mere vessels to rule or to preach (for both are forbidden them) yet hath God endowed them with his spirite at sondry tymes and shewed his power and goodnesse vnto them and wrought wonderfull thynges by them, because he would not haue them despised. We read that women haue iudged all Israell and haue bene great prophetesses and haue done mighty dedes. Yea and if Stoics be true, women haue preached sence the openyng of y new Testamēt.

Do not our women now Christen and minister the Sacrament of Baptisme in tyme of neede? Might they not by as good reason preach also, if necessitie required? If a woman were drinū into some Island, where Christ was neuer preached, might she there not preach him, if she had the gift thereto? Might she not also Baptise: And why might she not, by the same reason minister the Sacrament of the body and blood of Christ, and teach them how to chole officers & ministers? O pooze women, how despise ye them? The viler the better welcome vnto you. An whoze had ye leuer the an honest wife. If onely shauen and anoynted may do these thynges, then Christ dyd them not nor any of his Apostles, nor any man in long tyme after. For they vled no such ceremonies.

Notwithstanding, though God be vnder no lawe, and necessitie lawlesse: yet be we vnder a lawe, and ought to preferre the men before the women, & age before youth, as nic as we ca. For it is agaynst the lawe of nature that young men should rule the elder, and as vncomely as that women should rule the men, but when neede requi-

reth. And therfore if Paule had had other wist, and a man of age as inere for the roome, he would not haue put Timothy in the office, he should no doubt haue bene kept backe vntil a fuller age, and haue learned in the meane tyme in silence. And whatsoeuer thou be that readest this, I exhort thee in our lord, that thou read both y epistles of Paule to Timothy, that thou mayst see how diligently (as a mother careth for her childe if it be in perill) Paule writeth vnto Timothy to instruct him, to teach hym, to exhort, to corage hym, to stirre him vp, to be wise, sober, diligent, circumspect, sad, humble and mecke, saying: these I write that thou mayest know how to behaue thy selfe in the house of God, which is the church or congregation. Auoyde lustes of youth, beware of vngodly fables & old wiuces tales, & auoyde the company of men of corrupt myndes, which wast theyz Braynes about wrangling questions. Let no man dispise thyne youth. As who should say, youth is a dispised thyng of it selfe, wherunto men gene none obedience or reuerence naturally. See therfore that thy vertue exccede, to recompence thy lacke of age, and that thou so behaue thy self that no fault be founde with thee. And againe, rebuke not an Elder sharply, but exhort him as thy father, and pouner as thy brether, and the elder women as thy mothers, and y poung womē as thy sisters, and such like in euery chapter. Admit none accusation agaynst an Elder vnder lesse then two witnesses. And Paule chargeth hym in the light of God, and of the Lord Iesus Christ, and of his elect Angels, to do nothing rashely or of affection. And shortly wherunto youth is most prone and ready to fall, therof warneth he hym with all diligence, euen almost or altogether halfe a dosen times of some one thyng. And finally as a man would teach a childe that had neuer before come to schole, so rederly & so carefully doth Paule teach him. It is an other thyng to teach the people, and to teach the preacher. Here Paule teacheth the preacher, young Timothy.

And when he affirmeth that I say, how that the opling and shauing is no part of the Priesthode. That unproueh he not, nor can do. And therfore I say it yet. And when he hath insearched the vttermost that he ca, this is all that he can lay agaynst me, that of an humbled there be not y. that haue the pro-

Sh, v. perties

The cause why young Timothy was preferred by Paule to be a Bishop.

Paule was a fatherly instructor to Timothy.

S. Paule was a worthy & most reuered teacher & instructor.

A great difference betwene teaching of the people, and teaching of a preacher.

Opling, nor shauing is any thing or any part of Priesthode.

By theps ought to be byders in one place.

Note.

Women.

God pouereth hym with holy spirite & endoweth with wisdom & learning as well as we.

God is vnder no law, necessitie lawlesse.

perities which Paule requireth to be in them. wherfoze if oyling and shaying be no part of their Priesthode, then euermore of a thousand or hundred at the lest should be no priests at all. And quoth your friend would confirme it with an oth and sweare depely, that it would solow and yf it must nedes so be. Which argument yet, if there were no other shift I would solue after an Oxford fashion, with concedo consequentiam & consequens. And I say moreouer that their annoynting is but a ceremonie borrowed of yf Jewes, though they haue somewhat altered the maner, and their shaying borrowed of the heathen priests, and that they be no more of their priesthood, then the oyle, salte, spittell, raper and chrisome cloth of the substance of baptrine: which thinges no doubt, because they be of their coniuering, they would haue preached of necessitie vnto the saluation of the chilge, except necessitie had driuen them vnto the contrary.

And seing that the oyle is not of necessitie, let M. More tell me what more vertue is in the oyle of confirmatiō, in as much as the bishop sacreth the one as well as the other: yea and let hym tell the reason why there should be more vertue in the oyle wherewith yf Bishop annointeth his priests. Let hym tell you from whence the oyle cometh, how it is made, and why he selleth it to the curates wherewith they annointe the sicke, or whether this be of lesse vertue then the other.

And finally, why vled not the Apostles this greke worde *ιερευς*, or the interpreter this Latin worde *Sacerdos*, but alway this worde *Presbyteros* and Senior, by which was at that time nothing signified but an Elder? And it was no doubt taken of the custome of the Hebrewes, where the officers were euer elderly men as nature requireth. As it appeareth in the olde testament and also in the new. The Scribes, Pharises, and the elders of the peozle sayth the text, which were the officers and rulers, so called by the reason of their age.

¶ Why he vseth loue rather then charitie.

HE rebuketh me also that I translate thys greke worde *αγαπη* into loue, and not rather into charitie, so holy & so knowen a terme. Verely charitie is no knowen English, in that sence

which agape requireth. For when we say, geue your almes in the worship of God and sweete saint charitie, and when the father teacheth his sonne to say blessing father for saint charitie, what meane they? In good sayth they wot not. Moreouer whe we say, God helpe you, I haue done my charitie for this day, do we not take it for almes? And the man is euer chiding and out of charitie, and I besmye him sauing my charitie, there we take it for patience. And when I say a charitable mā, it is taken for mercifull. And though mercifulnes be a good loue, or rather spring of a good loue, yet is not euery good loue mercifulnes. As when a woman loueth her husband godly, or a man his wife or his frende that is in none aduerstie, it is not alway mercifulnesse. Also we say not thys man hath a great charitie to god, but a great loue. wherfoze I must haue vled this generall terme loue, in spite of myne hart oftentimes. And agape & charitas were wordes vled among the Hebrewes yet Chist came, and signif. ed therefore more then a godly loue. And we may say well inough and haue heard it spoken that the Turkes be charitable one to an other among themselues, & some of them vnto the christen to. Besides all this agape is edimon vnto all lones.

And when M. More saith euery loue is not charitie, no more is euery Apostle Chyristes Apostle, nor euery Angell Gods Angell, nor euery hope chursten hope, nor euery sayth or beliefe Chyristes beliefe, and so by an hundred thousand wordes. So that if I should alway vie but a worde yf were no more generall then the worde I interpret, I should interpret nothing at all. But the matter it selfe and the circumstances do declare what loue, what hope, and what sayth is spokē of. And finally I say not charitie God, or charitie your neighbour, but loue God and loue your neighbour, ye & though we say a man ought to loue his neighbours wife & his daughter, a Chursten man doth vnderstand that he is commaunded to defile his neighbours wife or his daughter.

¶ Why fauour and not grace.

AND with lyke reasons togeth he because I turne *χαρις* into fauour and not into grace, saying that euery fauour is not grace, and that in some fauour there is but little grace. I can say also in some grace there is little

Charitie hath diuers significations.

Loue also is diuersly vnderstood.

Euery loue is not charitie nor euery charitie is not loue.

Why Epn dall sayth fauour and not grace.

Oyle, salt, & spittell are no parts of Baptrine.

Oyle hath in it no vertue at all, though the Bishop vsed it.

The ministers among the Jewes were named Elders, because of their age.

Why Epn dall vseth this worde loue rather then charitie.

Ep. v. goods

goodnesse. And when we say, he standeth well in my Ladies grace, we vnderstand no great godly fauour. And in vniuersities many vngacious graces are gotten.

¶ Why knowledge and not confession, repentaunce and not penaunce.

Knowledge and not confession, repentaunce and not penaunce.

And that I vse this worde knowledge and not confession, and this word repentaunce and not penaunce. In which all he can not proue, that I geue not the right English vnto the Breake word. But it is a farre other thyng that payneth them and byteth them by the bestes. There be secret panges that pinch the very hartes of them, wherof they dare not cōplayne. The sicknesse that maketh them so impatient is, that they haue lost their iugglyng termes. For the doctours and preachers were wont to make many diuisions, distinctions & sortes of grace, gratis data, gratum faciens, preueniens & subsequens. And with confession they iuggled, & so made the people, as oft as they spake of it: vnderstand myst in the eare, wherof the Scripture maketh no mentio: no it is cleane agaynst the Scripture as they vse it and preach it, and vnto God an abhominatio and a foule stinkyng sacrifice vnto the filthy Idole Priapus. The losse of those iugglyng termes is the matter wherof all these bottles brede, that gnaw them by the helpes and make them so vniquiet.

The Papistes may not fordeare to haue their iugglyng termes.

Penaunce.

Penaunce was profitable to the Papistes.

True penaunce what it is.

And in like maner, by this word penaunce, they make the people vnderstand holy dedes of their entoyning, with which they must make satisfactio vnto Godward for their sinnes. when all the Scripture preacheth that Christ hath made full satisfactio for our sinnes to Godward, & we must now be thankfull to God agayne and kill the lustes of our flesh with holy workes of gods entoyning & to take patiently all that God layeth on my back. And if I haue hurt my neighbour, I am bounde to sturue my selfe vnto him and to make him amendes, if I haue wherewith, or if not the to aske him forgiveness, and he is bounde to forgive me. And as for their penaunce the Scripture knoweth not of. The Breake hath Metanoia and Metanoite, repentaunce and repente, or forthinkyng and forthinke. As we say in English it forthinketh me or I forthinke, and I repent or it repēteth me and I am soyy that I dyd it. So now

the Scripture sayth repent or let it for: thinke you and come & beleue the Gospell or glad tydynges that is brought you in Christ, and so shall all be forgiven you, and henceforth lye a new lyfe: And it will folow if I repent in the hart, that I shall do no more so wilfully and of purpose. And if I beleued the Gospell, what God hath done for me in Christ, I should surely loue him agayne & of loue prepare my selfe vnto his commaundementes.

Sayth in Christ vnto geth true repentaunce

These thynges to be euen so M. More knoweth well inough. For he vnderstandeth the Breake, and he knew them long yer I. But so blynd is couetousnesse & dronke desire of honour, Bittes blind the eyes of the sepyng and peruerit the wordes of the righteous Deut. xvij when couetousnesse findeth vantage in scrupng falsehead, it riseth vp into an obstinate malice agaynst the truth & seeketh all meanes to relise it, and to quēch it. As Balam the false Prophet, though he wise that God loued Israell and had blessed them and promised them great thyngs, and that he would fulfill his promises, yet for couetousnesse and desire of honour, he fell into such malice agaynst the truth of God, that he sought how to relise it and to curie the people. whiche when God would not let him do, he turned him selfe an other way and gaue pestilent counsell, to make the people sinne agaynst God, wherby the wrath of God fel vpon them, and many thousand perished. Notwithstandyng Gods truth abode fast and was fulfilled in the rest. And Balam as he was the cause that many perished, so escaped he not hym selfe. No more did any that maliciously relised the open truth agaynst hys owne conscience, sence the world began, that euer I read. For it is sinne agaynst y holy ghost, which Christ saith shall neither be forgiven here nor in the world to come, whiche text may this wise be vnderstand that as that sinne shalbe punished with euertastyng damnation in the lyfe to come: euen so shall it not escape vengeance here. As thou seest in Judas, in Pharao, in Balam and in all other tyrauntes whiche agaynst their consciences relised the open truth of God.

Deut. xvij

Balam.

The sinne agaynst the holy ghost.

So now the cause why our Prelates thus rage, & that moueth them to call M. More to helpe, is not that they finde iust causes in the translation, but because they haue lost their iugglyng and sayned termes, wherewith Peter pro-

1. Pet. 2.

the

phesied they should make marchandise of the people.

Whether the Church were before the Gospell or the Gospell before the Church.

Another doubt there is, whether the Church or congregatio be before the Gospell or the Gospell before the Church. which question is as hard to solve, as whether the father be elder then the sonne or the sonne elder then his father. For the whole Scripture and all beleving hartes testifie that we are begotten through the word. wherefore if the word beget the congregatio, & he that begetteth is before hym that is begotten, they is the Gospell before the Church. I saul also Rom. ix. sayth, how shall they call on him whom they beleue not? And how shall they beleue without a preacher? That is, Christ must first be preached yet men can beleue in him. And then it foloweth, that the word of the preacher must be before the sayth of the belevier. And therefore in as much as the word is before the faith, and faith maketh the congregation, therefore is the word of Gospell before the congregation. And agayne as the ayre is darke of it selfe & receaiveth all her light of the sonne: even so are all mens hartes of theselues darke with lyes and receaue all their truth of Gods word, in that they consent thereto. And mozeouer as the darke ayre geth the sonne no light, but contrarywise the light of the sonne in respect of the ayre is of it selfe and lighteneth the ayre & puegeth it from darkenelle: enē so the lying hart of man can geue the word of God no truth, but contrarywise the truth of Gods word is of her self, and lighteneth the hartes of the beleviers and maketh them true, and cleareth them from lyes, as thou readest John. xv. ye be cleane by reason of the word, which is to be vnderstand, in that the word hat purged their hartes from lyes, from false opinions & from thinking euill good, and therefore from consentynge to sinne. And John. xvij. sanctific them O father thorough thy truth. And thy woorde is truth. And thus thou seest that Gods truth depen deth not of man. It is not true because man lo sayth or admitteth it for true: But man is true because he beleueth it, testifieth and geueth witness in hys hart that it is true. And Christ also sayth him selfe John, v. I receaue no

witness of mā. For if the multitude of māns witness might make ought true, then were the doctrine of Mahomete truer then Christs.

Whether the Apostles left ought vnwritten, that is of necessitie to be beleued.

But did not the Apostles teach ought by mouth that they wrot not? I aunswere, because that many taught one thyng, and euery man the same in diuers places and vnto diuers people, and confirmed euery sermō wryth a sundry miracle: therefore Christ & his Apostles preached an hundred thousand sermons, and did as many miracles, which had bene superfluous to haue bene all wrytten. But the pyth and substance in generall of euery thyng necessary vnto our soules heath, both of what we ought to beleue, and what we ought to do was wrytten, and of the miracles done to confirme it, as many as were needeful. So that whatsoever we ought to beleue or do, that same is wrytten expressely, or drawen out of that which is wrytten.

For if I were bound to do or beleue vnder payne of the losse of my soule any thing that were wrytten, nor beyond of that which is wrytten, what holpe me the scripture that is wrytten? And thereto in as much as Christ and all his Apostles warned vs that false prophetes shoulde come with falsie miracles, euē to deceane the elect if it were possible, wherewith shoulde the true preacher confound the false, except he brought true miracles to confound the false, or els autenticke scripture of full authoritie already among the people.

Some man woulde aske, how dyd God continue his congregation from Adam to Noe, and sed Noe to Abraham, and so to Moses, without wryting, but with teaching from mouth to mouth. I aunswere, first that there was no scripture all the whyle, they shall proue, whe our Lady hath a new sonne. God taught Adam greater thynges then to wryte. And that there was wryting in the world long yet Abraham yea & yet Noe, do stories testifie.

Notwithstanding, though there had bene no wryting, the preachers were euer prophetes glorious in doing of miracles, wherewith they confirmed their preaching. And beyond that god wrot his testamēt vnto them alway, both

Note well this.

Whether the Apostles taught any thing that they did not wryte.

So much as is wrytten as is needeful say for our saluatiō.

The scrip- ture wrytten must con- founde the vnwrytten scrip- tures.

Wryting hath bene from the beginning.

God frō the beginning hath test- ified his will in his hartes of his elect.

The church be- fore the gos- pell, or the gos- pell be- fore the church.

Rom. 9.

The word which is the Gospell was before the church.

Ioh. 15.

Ioh. 17.

boch what to do and to beleue, eue in y^e sacramentes. For the sacrifices which God gaue Adams sonnes, were no dumme popetrie or superstitious Mahometrie, but signes of the testamēt of God. And in them they red y^e worde of God, as we do in bookes, and as we should do in our sacramentes, if the wicked Hope had not taken the significations away from vs, as he hath robbed vs of the true sence of all the scripture. The testamēt which God made with Noe, that he woulde no moze drown the worlde with water, he wrote in the sacrament of the raine-bow. And the appointment made betwene him and Abraham, he wrote in the sacrament of circumcision. And therefore sayd Steuen Act. vii. he gaue them y^e testamēt of circumcision. For that the outward circumcision was the whole testamēt, but the sacramēt or signe there. For circumcision preached Gods worde vnto the, as I haue in other places declared.

The Pope hath taken frō vs the significatiōs of the Sacramentes.

Actes. 7.

But in the tyme of Moyses when the congregation was increased, that they must haue many preachers & also rulers temporall, then all was receaued in scripture, in so much that Christ and his Apostles might not haue bene beleued without scripture for all their miracles. wherefore in as much as Christs congregation is spred abroad vnto all the worlde much broader then Moyses, and in as much as we haue not the olde testamēt onely but also the new, wherein all thinges are opened so richly and all fulfilled that before was promised, & in as much as there is no promise behinde of ought to be shewed moze saue the resurrection: yea and sayng that Christ and all the Apostles with all the Angels of heauen, if they were here, could preach no moze then is preached, of necessiteie vnto our soules: How then should we receaue a new article of the fayth, with our scripture, as profitable vnto my soule, when I had beleued it, as smoke for soze eyes. what holpe it maye beleue that our Ladies bodye is in heauen: what am I the better for the beleife of Purgatory? to feare men thou wilt say, Christ & his Apostles thought hell enough. And yet (besides that the fleshy imaginatiō may not stand with Gods worde) what great feare can there be of that terrible fire which thou mayst quench almost for thre halfe pence?

There can no moze be taught vs then is contained in the scriptures.

Purgatory.

And that the Apostles should teach

ought by mouth which they woulde not write, I pray you for what purpose? because they should not come into the handes of the Heathen for mocking, saith M. More. I pray you what thing moze to be mocked of the Heathen coulde they teach, then the resurrection, and that Christ was God and man, and dyed betwene two theenes, and that for his deathes sake, all that repent and beleue therein should haue their sinnes forgiven them, yea and if the Apostles vnderstoode thereby as we do, what madder thing vnto heathen people coulde they haue taught the y^e bread is Christs body, & wyne his blood. And yet all these thynges they wrote. And agayne purgatory, confession in the care, penance and satisfaction for sinne to Godward, with holy deedes, and praying to Saintes with such like, as dumme sacramentes and ceremonies, are maruelous agreeable vnto the superstition of the Heathen people, so that they needed not to abstaine from writing of the, for feare least the Heathen should haue mocked them.

The Heathen thought nothing more madder than the doctrine of the resurrection.

Whereouer what is it that the Apostles taught by mouth, and durst not write? The sacramentes? As for baptism and the sacrament of the body and bloude of Christ they wrote, and it is expressed what is signified by them. And also all the ceremonies and sacramentes that were frō Adam to Christ had significations, and all that are made mention of in the new testamēt, wherefore in as much as the sacramentes of the olde testamēt haue significations, and in as much as the sacramentes of the new testamēt (of which mention is made that they were deliuered vnto vs by the very Apostles at Christs commaundement) haue also significatiōs, and in as much as the office of an Apostle is to edifie in Christ, and in as much as a dumme ceremonie edifieth not, but hurteth altogether (for if it preach not vnto me, then I can not but put confidence therein, that the dede it selfe iustifieth me, which is y^e denyng of Christs blood) and in as much as no mention is made of the, as well as of other, nor is knownen what is ment by them: therefore it appeareth that the Apostles taught them not, but that they be the false marchandise of wily hypocrites. And therto priesthode was in the tyme of the Apostles an office which if they would do truly, it woulde moze pro-

The Apostles taught nothing that they were strayed to write.

Sacramentes haue significatiōs.

All the Sacramentes taught either in the olde testamēt or new, haue significatiōs.

The Dope fite then all the sacraments in y world. And agayne Gods holinesse striue not one against another, nor defile one another. Their sacraments defile one another. For wedlocke defileth priest- hode more the whordome, theft, mur- ther, or any sinne against nature.

They will haply demaunde where it is written that women should bap- tise. Wherey in this commaundement, Loue thy neighbour as thy selfe, it is written, that they may and ought to minister not onely Baptrin, but all o- ther in tyme of neede, if they be so ne- cessarie as they preach them.

And finally though we were sure that God hymselfe had geuen vs a sa- crament, whatsoeuer it were, yet if y signification were once lost, we must of necessitie, either seeke by the signifi- catio or put some signification of Gods word thereto, what we ought to do or beleue therby, or els put it downe. For it is impossible to obserue a sacrament without signification, but vnto our day uatio. If we keepe y faith purely & the law of loue vndefiled, which are y sig- nifications of all ceremonies there is no icopardy to alter or change the fashi- on of the ceremony, or to put it downe if neede require.

Whether the Church can erre.

Where is an other question, whe- ther the Church may erre. which if ye vnderstand of the pope and hys generation, it is verely as hard a que- stion as to aske whether he which hath both hys eyes out be blynde or no, or whether it be possible for him that hath one legge shorter the another, to halt. But I sayd that Christes elect church is the whole multitude of all repen- ting sinners that beleue in Christ, and put all their trust and confidene in the mercy of God, seeking in their hartes, that God for Christes sake loueth the, and will be or rather is mercifull vnto them, and forgeneth the their sinnes of which they repent, and that he for- genceth them also all the motions vnto sinne, of which they feare least they shoulde thereby be drawen into sinne agayne. And this faith they haue with out all respect of their owne deseru- ges, yea and for none other cause then that the mercifull truth of God the fa- ther, which can not lie, hath so promi- sed, and so sworne.

And this faith and knowledge is e- nerlasting life, and by this we be doyne

a new and made the soumes of God, and obtayne forgeuene of sinnes, and are translated from death to life, & fro the wraeth of God vnto his lone and fauour. And this faith is the moeth of all truth, and bringeth with her y spirite of all truth. which spirite pur- geth vs, as from all sinne, euen so vsd all lies and erre our noysoine and hurt- full. And this faith is the foundation layd of the Apostles and Propheies wherean Paul sayth Ephel. ii. that we are built, and therby of the household of God. And this faith is the rocke wherean Christ build his congregatio. Christ asked the Apostles Math. 16. whom they tooke him for. And Peter answered for them all laying I say that thou art Christ the sonne of the li- uing God y art come into this world. That is, we beleue that thou art he that was promised vnto Abraham, that shoulde come blesse vs and deliuer vs. Howbeit Peter yet wilt not by what meanes. But now it is opened thro- roughout all the world, that through the offering of hys body & bloud, that offering is a satisfaction for the sinne of all that repent and a purchasyn of what soeuer they can aske, to keepe them in fauour. And that they sinne no more. And Christ answered vpo this rocke I will build my congregatio: that is, vpon this faith. And agaynst the rocke of this faith can no hyne, no hell, no deuill, no lycs nor erreour preyayle.

For what soeuer any ma hath com- mitted, if he repent and come to this rocke, he is safe. And that this faith is the onely way by which the Church of Christ goeth vnto God and vnto the inheritaunce of all his riches, restitie all the Apostles and Propheies & all the Scripture, with signes and mira- cles, and all y bloud of Martyrs. And who soeuer goeth vnto God and vnto forgenesse of sinnes or saluation, by any other way then this, the same is an hereticke out of the rightway & not of Christes Church.

For this knowledge maketh a man of y Church. And the Church is Chri- stes body Collos. 1. and euery person of the Church is a member of Christ. Ephel. 5. Now it is no member of Christ that hath not Christis spirit in it. Rom. viij. as it is no part of me or member of my body wherem my soule is not present and quickeneth it. And then if a man be none of Christes, he is not of his Church.

made the soumes of God.

Ephel. 2

Math. 16

The offer- ring of Christes body and bloud is y onely satisf- action for our sinnes.

There is no way to saluation, but by Christes death and passion.

Collos. 1.

Ephel. 5.

Rom. 8.

The Dope
with Sacra-
mentes
strive one
agaynst the an-
other,

Sacra-
mentes with
out signifi-
cations are
not to be
receaued.

Whether y
Church ca
erre or not.

What y be
y Church
is & what
faith is =
neth.

By faith
we are

¶ How a true member of Christes Church sinneth not, and how he is yet a sinner.

Furthermore, he that hath this sayth can not sinne, and therfore can not be deceaued with damnable errorrs. For by this sayth we be (as I sayd) borne of God. Now he that is borne of God can not sinne, for his seed dwel- leth in him, & he can not therfore sinne, because he is borne of God. i. John. iii. which seede is the holy ghost that kepeth a mans hart from consenting vnto sinne. And therfore it is a false con- clusio that M. More holdeth, how that a mā may haue a right faith ioyned with all kyndes of abhominacion & sinne.

And yet euerie member of Christes congregation is a sinner and synneth dayly, some more and some lesse. For it is written. i. John. i. if we say we haue no sinne, we deceaue our selues & the truth is not in vs. And agayne if we say, we haue not sinned, we make hym a liar and his word is not in vs. And Paul Rom. viij. sayth, that good which I would, that do I not, but that euill which I would not, that do I. So it is not I that do it (sayth he) but sinne that dwelleth in me. Thus are we sinners and no sinners. No sinners, if thou looke vnto the profession of our hartes toward the law of God, on our repentaunce and sorow that we haue, both because we haue sinned and also because we be yet full of sinne still, and vnto the promises of mercy in our Sauiour Christ, and vnto our sayth. Sinners are we, if thou loke vnto the frailtie of our flesh, which is as the weaknesse of one that is newly recouered out of a great disease, by y reason wher of our dedes are imperfect. And by the reason wherof also, when occasions be great, we fall into horrible dedes, and the frute of the sinne which remaineth in our members breaketh out. Forwith standing yet the spiritte leaureth vs not, but rebuketh vs & byngeth vs home agayne vnto our profession, so that we neuer cast of the yocke of God. For our neckes neither yeld by our selues vnto sinne, for to serue it, but fight a freesh and begyn a new bataille.

¶ How a Christen man can not erre, and how he may yet erre.

And as they sinne not, so they erre not. And on the other side as they sinne, so they erre: but neuer vnto death and damnation. For they neuer

sinne of purpose nor hold any errorre maliciously, sinnyng against the holy ghost, but of weakenesse & infirmitie. As good obedient childre, though they loue their fathers commaundements, yet breake them oft, by the reason of their weakenesse. And as they can not yeld them selues bond vnto sinne, to serue it: eue so they can not erre in any thyng that should be agaynst the promises which are in Christ. And in o- ther thynges their errorrs be not vnto damnation, though they be neuer so great, because they hold them not maliciously. As now, if some when they read in the new Testament of Christes brethren, would thinke that they were our Labyes children after the byrth of Christ, because they know not the vse of speakyng of the Scripture or of the Hebrews, how that nye kinisme be called brethren, or happely they might be Iosephes children, by some first wife, neither can haue any to teach him for ty any that is so great, yet could it not hurte him, though he dyed therein, because it hurtech not the redemption that is in Christes blood. For though he had none but Christ, I am therfore neuer the more laued, neither yet y lesse, though he had had. And in such lyke an hundred that plucke not a mans faith from Christ, they might erre, and yet be neuertheless sained no though the contrary were written in the Gos- pell. For as in other sinnes, as soone as they be rebuked, they repent: euen so here, as soone as they were better taught, they should immediately know ledge their errorr and not resist.

But they which maliciously mayn- teine opinions agaynst the Scripture, or that y ca not be proued by the Scrip- ture, or such as make no matter vnto the Scripture and saluation that is in Christ whether they be true or no, and for the blind zeale of them make sectes, breakyng y vnitie of Christes Church, for whose sake they ought to suffer all thyng, and rise agaynst their neigh- bours, whom they ought to loue as them selues, to slea them (such men I say are fallen from Christ and make an Idole of their opinions. For except they put trust in such opinions and thought them necessarie vnto saluatiō, or with a cantred conscience went about to deceaue, for some filthy purpose, they would neuer breake the vni- tie of sayth or yet slea their brethren. Now is this a playne conclusion, that both they y trust in their own works,

We sinne of frailtie & weakenes.

We may erre, & yet be sained.

Who they be that erre from the way of sayth.

and

i. John. 3.

Fayth end sinne can not stand together.

i. John. i.

All flesh doth sinne,

and they also þ̄ þ̄ confidence in theyꝝ owne opinions, be fallen from Christ and erre from the way of sayth that is in Christs blood, & therefore are none of Christs Church, because they be not built vpon the rocke of sayth.

¶ Faith is euer assayled and fought with all.

Moreover this our sayth which we haue in Christ, is euer fought agaynst, euer assayled & beaten at with desperation: not when we sinne onely, but also in all temptations of aduersitie, into which God bringeth vs, to nurture vs, and to shew vs our owne hartes, the hypocrisie & false thoughtes that there lye hid, our almost no sayth at all, and as little loue, euen the haply when we thought our selues most perfect of all. For when temptations come we can not stand, when we haue sinned sayth is feeble, when wrong is done vs we can not forgene, in sicknesse, in losse of goodes and in all tribulations we be impatient: when our neighbour needeth our helpe, that we must depart with hym of oures then loue is colde.

And thus we learne and feele that there is no goodnes nor yet power to do good, but of God onely. And in all such tēptatōs our sayth perissheth not utterly, neither our loue and consent vnto the lawe of God. But they be weake, sicke, and wounded; and not cleane dead. As a good childe whom the father & mother haue taught nurture and wisdom, loueth his father and all his commaundementes, and perceaueth of þ̄ goodnes shewed him, that his father loueth him, and that all his fathers preceptes are vnto his wealth and profice, and that his father commaundeth him nothing for any neede that his father hath thereof, but seeketh his profite onely, and therefore hath a good sayth vnto all his fathers promises, and loueth all his commaundementes, and doth them wyth good will, & with good will goeth to schole. And by the way haply he seeth cōpany play, and with the sight is taken and rauished of his memory, and forgetteth himselfe, and standeth and beholdeh and fallerh to play also, forgetting father and mother, all their kindness, all their lawes, and his owne profite thereto. Howbeit, the knowledge of his fathers kindnesse, the sayth of his promises, and the loue that he hath a-

gayne vnto his father, and the obedient minde are not utterly queched, but lye hid, as all thynges do when a man sleepeth or lieth in a traunte. And as soone as he hath played out all his lustes or be warned in the meane season, he commeth againe vnto his olde profession. Neceer the later, many temptations goe ouer his hart, and the lawe as a right hangman tormenteth his conscience, and goeth nye to perswade him that his father will cast him away and hang hym if he ketch hym, so that he is like a great while to runne a way rather then to retorne vnto his father agayne. Feare and dread of rebuke, & of losse of his fathers loue and of punishment wrastle with the trust which he hath in his fathers goodnesse, and as it were geue his faith a fall. But it riseth againe as soone as the rage of the fiest byunte is past and his minde more quiet. And the goodnesse of his father, and his olde kindnesse commeth vnto remembraunce, eyther of his owne corage or by the comfort of some other. And he beleueth that his father wyl not cast him away or destroy hym, and hopeth that he will no moze do so.

And vps that he getteth him home, dismayed. But not altogether saythlesse. The olde kindnesse will not let him dispayre. Howbeit, all the world cannot let his hart at rest, vntill the payne be past, and vntill he haue heard the voyce of his father that all is forgiven.

¶ The maner and order of our election.

¶ Then so goeth it with Gods electe: God chuieth the first, and they not God, as thou readeſt John. xij. And then he sendeth forth and calleth them, and sheweth them his good wil which he beareth vnto them, and maketh the see both their owne damnation in the lawe, and also the mercy that is layde vp for them in Christs blood, and thereto what he wil haue them do. And then when we see his mercy, we loue him agayne, and chuse him and submit our selues vnto his lawes to walke in them. For when we erre not in wit, reason and iudgement of thynges, we can not erre in will and cheyfe of thynges. The choyce of a mans will doth naturally and of her owne accord follow the iudgement of a mans reason, whether he iudge right or wrong. So that in teaching onely reſteth the pyth

The sayth full though they slip, yet they fall not

Faith in þ̄ goodnes of God is our layes

Ioh. 15.

If we consider how mercifull god is ent to be, we can not chuse but to submit our selues vnto his lawes.

Faith is euer assailed with desperation.

All power & readines to do good is in God & not of our selues.

A very good example.

of a mans living. How be it, there be some that receive no learning but to defile it. And there be dogges that rent all good learning wyth their teeth. And there be Dope holy, which following a righteousnes of their owne faining, receive the righteousnes of God in Christ. And there be that cannot attend to harken vnto the truth for rage of lustes, which when lustes abate, come and obey well inough.

Christians must be patient.

And therefore a Christen man must be patient and suffer long to win his brother to Christ, y he which accedeth not to day, may receive grace & heare to morowe, we see some at their very latter ende, when colic feare of death hath quenched the heate of their appetites, learne & consent vnto the truth, wherunto before they could geue none eare, for the wyld rages of lustes that blynded their wittes.

Wherby sweareth essee on the elect.

And though Gods elect can not so fall that they rise not agayne, because that the mercy of God enee waipeth vpon them, to deliuer them from euill, as the care of a kynde father waipeth vpon his soune, to warne him and to keepe hym from occasions, and to call him backe againe if he be gonne to far: yet they forget the miacles of tyme, & sinke downe into naturall, and fall a slepe in lustes for a season. But altho as they be awaked they repent & come agayne without resistance. God now and the withdraweth his hand and leauech them vnto their own strength, to make the tere that there is no power to do good but of God onely, lest they shuld be proude of that which is none of theirs. God sayth is for to awaget or persecution vpp a Dauids backe that passed his strenght to beare. So that he cried oft out of his paines, saying that he had lured with and followed the right way of God in vayne. For the more he left hym selfe from fure, the worse it woe with him, as he thought, and the better with his enemy Saul, the worse he was. Ye God left hym not there, but comforted hym & showed him thinges which before he wist not of, how that the saines must be patient and abyde Gods harness, until the wicke benefie or vngodly sinners be full ripe, y God may ripe it in dew season.

Dauid.

The elect of God must have patience & be long sufferers.

God also suffered occasions stronger then Dauid, to fall vpon him & to carie him cleane out of the way. Was he not ready for a churlyse answer, to haue slayne Nabab & all the males of his house, so much as the chilo in the

cradell: howbeit God with held hym and kept him backe fro that euill, though the wisdom of Abigall. How long slumberd he, or rather how hard in slepe was he in the adultery of Bethsabe. And in the murder of her husband Uriah. But at both times aldone as he was rebuked and his fault told him, he repented immediately & turned agayne meekly. Now in all that long tyme, from the adultery of Bethsabe vntill the Prophet Nathan rebuked him he had not lost his fayth nor yet his lone vnto the lawes of God, no more then a man loseth his wittes when he is a slepe. He had forgot him selfe onely and had not maliciously tast of the pocke of Gods commandements from of his necke. There is no man so good, but that there cometh a tyme vpon hym, when he seeth in him selfe no more fayth or lone vnto God, then a sicke mā oft tymes seeth the tast of hys meate which he eateth.

God relecth his elect by suffering them to fall into temptation.

We may come sinne and yet not forget God

And in like maner the Apostles of Christ at his passio were astonied and amaled and in such a storme of temptations, for the soden change from so great glorie into so vyle and shamefull death, that they had forget all the miracles and all the wordes which he had told them before, how that he should be betrayde and deliuered on the same maner vnto death. Moreover they neuer vnderstode that saying of hys death because they hacces were all way heauy and ouer laue with carthy thoughtes. For though they saw hym raise vp other, yet who shoulde raise him vp, when he were dead, they could not comprehend.

The Apostles being amaled & temptations forgot all Christs miracles.

Read what thou read canst, & thou shalt finde no temptatio like vnto that from the creation of the world, or so great as it by the hundred part. So that the wonderfull soden change and the terrible light of his passion and of hys most cruell and most vyle death, & the hope of whō they so greatly loued, that their hartes would sayne haue dyed with him, and the feare of their owne death, and the impossibilitie that a man should rise againe of his owne power, so occuped their mindes and so astonied them and amaled them, that they could receaue no comfort, either of the Scripture or of the miracles whiche they had seene Christ do, nor of the motivations & warnings wherwith he had warned the before, neither of the women that brought them tye pyges that he was risen, The sword of temptati-

A great temptation layd vpo the Apostles.

ens with feare sorow, mourning and weeping, had deeply pearced they hartes, and the cruell light had so combred their myndes, that they could not beleue, vntill Christ himselfe came; death put of, and overcome; yea & when they first saw him, they were astonied for wonderynge and ioy together that thoughtes arose in their hartes, alas is this he or doth some spirite mocke vs? he was fayne to let them feele hym and to eate with them, to strenght they saythes.

Howbeit there was none of them that was fallen in his hart frō Christ. For althoue as the women brought word, Peter and John raine vnto the sepulchre & saw and wonderd & would sayne haue beleeued that he was risen and longed for him? But could not beleue the wound of temptation beynge greater then that it could bee healed with the preaching of a woman without any other miracle.

Joseph of Arimathia and Nicodemus whiche while he yet lyued durst not be a knowen of him althoue as he was dead, begged his body and buried hym boldly. And the women althoue as it was lawfull to worke, prepared their annoyntments with all diligēce. And the hartes of the Disciples that wēt to Einuas burned in their breastes to heare him spoken of.

And Thomas had not forsaken Christ, but could not beleue vntill he saw him, and yet desired and longed to see him and reioyced when he saw him and for ioy cried out, my Lord my God. There was none of them that euer rayled on him and came to faure forth; to say he was a discauer and wrought with the devils craft all this while; and see where to he is come in the end? we desie hym & all his workes false wretch that he was, and hys false doctrine also. And thereto must they haue come at the last, when feare, sorow and wonderynge had bene past, if they had not bene prevented and hoyst in the meane tyme.

Yea and Peter althoue as he had denyed Christ came to hym selfe immediately and went out and wept bitterly for sorow. And thus ye see, that Peters faith failed not, though it were oppressed for a tyme: so that we neede to seke no gloses for the text that Christ sayd to Peter how that hys faith should not fayle. Yes sayth M. More it fayled in hym selfe, but was reserued in our Lady.

But let vs see the text and their glose together. Christ sayth Luke. xxi. Symon, Symon, Satban seketh you to sift you as men sife whete; but I haue prayed for thee, that thy faith shall not fayle, wherfore when thou art come vnto thy selfe agayne strenght thy brethren. Now put this wise glose thereto and see how they agree together. Symon, Satban seketh to sift you as whete, but I haue prayed for thee, that my mothers sayth shall not fayle, wherfore when thou art come to thy selfe againe, accordynge as my prayer hath obtained for thee, that my mothers sayth shall not fayle, strenght thy brethren. How say ye, is not this a proper text & well framed together? Do ye not thinke that there is as much witte in the head of mad Colens, as in the traynes of such expositours?

Whether the Pope and his sect be Christes Church or no.

That the Pope and his spirites be not the Church may this witte be proued. He that hath no sayth to be saued through Christ; is not of Christes Church. The Pope belueth not to be saued through Christ. For he teacheth to trust in holy workes for the remission of sinnes and saluation: as in the woorkes of penauce enioyned; in bowes, in pilgrimage, in chasticite, in other mens prayers and holy lypynge, in friers & friers coates, in Saintes merites, and the significacions put out, he teacheth to beleue in y degrees of the ceremonies & of the Sacramentes ordained at the beginning to preach vnto vs and to do vs seruice; & not that we should beleue in them and serue them. And a thousand such superstitiousneses seerth he beioze vs in stede of Christ, to beleue in, neither Christ nor Gods word, neither honorable to God nor seruiceable vnto our neighbour nor profitable vnto our selues for the ransyng of the flesh, which all are the denyng of Christes blood.

An other reason is this. who soeuer belueth in Christ, consenteth that Gods law is good. The pope consenteth not that Gods law is good. For he hath forbydden lawfull wedlocke vnto all his, ouer whom he reigneth as a temporall tyrant with lawes of his owne makynge & not as a brother exhortynge them to kepe Christes. And he hath granted vnlawfull whozedomes vnto as many as hyng money

Luke. 22.

A foolish glose made by W. Wode.

Pope.

The Pope & his sect are not the Church of Christ.

The Pope in forbydyng marriage doth not eseste that the lawe of god is good.

The Synagogs were very doubtfull.

Christ hys resurrectio

The Disciples were not without sayth but yet the same was very doubtfull.

Peters sayth failed not.

As through Dutchland, euery Priest paying a gildien vnto the Archdeacon shall freely and quietly haue his whoze and put her away at his pleasure and take an other at his owne lust. As they do in wales, in Ireland, Scotland, Fraunce and Spayne. And in England therto they be not few which haue licences to kepe whozes, some of the pope and some of their ordinaries. And whē the parishes go to law with them to put away their whozes, the Bishops officers moocke them, poll them & make them spend their thyrtes, & the Priests kepe their whozes stil. Howbeit in verry dede sence they were rebuked by the preaching of Wicklesse, our English spiritualie haue layd their snarcs vnto mens wines, to couer theyr abominations, though theyr hyde not all way secret.

The Pope licenceth whoredome whiche God forbiddeth.

3.

Therto all Christen mē if they haue done amisse, repente when their faultes be tolde them. The spiritualie repent not, but of very iust and coler to sune pericente both the scripture wherewith they be rebuked, and also them that wa ne them to amende, and make heretikes of them, and burne them. And besides that, the Pope hath made a playne decree in which he commaun- deth saying, though y^e Pope sune neuer so greuously and draw with him to hell by his ensaule thousandes innumerable, yet let no man be so hardy to rebuke him. For he is head ouer all, & none ouer him, Distinct. 1. Si Papa.

The Pope with all heresy are persecutours.

An abominable, wicked & deuilish decree.

4.

And Paule iath Rom. xij. let euery soule obey the hyer powers that are ordeyned to punish the sinne. The Pope will not, nor let any of his.

Rom. 13.

5.

And Paule chargeth 1. Cor. 5. if he that is a brother be an whorekeeper, a drunkard, couetous, an extortioner, or a rayler and so forth, that we haue no felowship with him: No not so much as to eate in his company. But the Pope with violence compelleth vs to haue such in honour, to receaue the sacramentes of them, to heare their Masses, and to helue all they say, and yet they will not let vs see whether they say truth or no. And he compelleth, parishes to pay their tithes and offerings vnto one such to goe and rine at riote at their cost, and to do nought therefore. And a thousande such like doth the pope contrary vnto Christes doctrine.

The Pope is heretick against the doctrine of Christ.

The argumentes wherewith the Pope woulde proue hymselfe the church, are solued.

Notwithstanding because as they be all shauē they be all shamelesse to affirme that they be the right church and can not erre, though all the world seeth that not one of the is in the right way, and that they haue with vtter desiaunce forsaken both the doctrine and lining of Christ & of all his Apostles, let vs see the sophistry wherewith they would perfwade it. One of their high reasons is this. The Church say they, was before y^e heretikes, & y^e heretikes came euer out of the church and left it. And they were before all them which they now call heretikes and Lutherans, and the Lutherans came out of them, &c. wherefore they be the right church, and the other heretikes in dede as they be called. wesk, I will likewise dispute. First the right church was vnder Moyses and Aaron and so forth, in whose rowmes sat the Scribes Phariseis and hye priestes in the tyme of Christ. And they were before Christ. And Christ and his Apostles came out of them, and departed from the and left them. wherefore the Scribes, phariseis, and hye priestes were the right Church, and Christ and hys Apostles and disciples heretikes and a dampnable secte. And so the Jewes are yet in the right way and we in errouc. And of truth if their blynde reason be good, the is this argumēt so to. For they be like, & are both one thing.

Their first reason.

The reason.

One Argument with an other of like nature

But in as much as the kingdome of God standeth not in wordes, as Paule sayth 1. Cor. 4. but in power, therefore looke vnto the marow and pith of the thinges selfe, and let wayne woordes passe, Under Abraham, Isaac, & Iacob was the church great in sayth, and small in number. And as it increaled in number, so it decreased in sayth vntill y^e tyme of Moyses. And out of those vnbelievers God stirred vp Moyses, & brought the vnto y^e faith right agayne. And Moyses leit a glorious Charche, both in faith & cleauing vnto the word of God, and deliuered them vnto Joshua, Eleazer, Phineas, and Caleb.

The folow.

But allone as the generation of the that saw the miracles of God were dead, they fell to Idolatrie immediatly, as thou seest in the Bible. And god when he had deliuered them into captiuitie for to chastice their wickednesse, stirred them by a Prophet euermore, to call them vnto hys restamēt againe. And so he did well use an hundred tymes, I suppose, yet Christ came, for they neuer had any space in the right way sayty

The right tyme, I suppose, yet Christ came, for they neuer had any space in the right way sayty

continue in sayth. And against the comming of
 the greater number of
 Church.
 Christ the Scribes, Phariseis, Cai-
 phas, Anna, and the Elders, were
 crept vp into the seat of Moyses, Aarō,
 and the holy Prophetes & Patriarkes
 and lured them finally, and had the
 scripture of God but euen in captiuitie
 to make marchaundise of it, and to a-
 buie it vnto their owne glory and pro-
 fit. And though they kept the people
 from outward Idolatrie of worship-
 ping of Images with the Heathen:
 yet they brought them into a worse in-
 ward Idolatrie of a false sayth & trust
 in their owne deedes and in vaine tra-
 ditions of their owne sayning. And
 had put out the significatiōs of all ce-
 remonies and sacramentes of the olde
 testamēt, and taught the people to be-
 leue in the workes selfe, and had cor-
 rupt the scripture with false gloses. As
 y^e maist see in the Gospell, how Christ
 warneth his Disciples to beware of y^e
 leauen of y^e Phariseis which was their
 false doctrine & gloses. And in another
 place he rebuked the Scribes and the
 Phariseis saying: why be to the, because
 they had taken away the key of know-
 ledge, and had shut vp the kingdome
 of heauen, and neither would enter in
 themselves, nor suffer the that would.
 How had they shut it vp? hereby with
 their traditions and false gloses which
 they had sowed to y^e scripture in plaine
 places, and in the taking away y^e mea-
 ning of the ceremonies and sacrifices,
 and teaching to beleue in the worke.

Math. 16.
 Math. 23.

Hypocri-
 tes are
 crept vp in
 to the seat
 of Christ &
 his Apo-
 stles.
 1. Pet. 2.

The Pope
 and his
 Clergye
 haue cor-
 rupted the
 Scriptu-
 res of God
 with their
 traditions.

And our hypocrites are in like ma-
 ner crept vp into the seat of Christ and
 of his Apostles by succession: not to do
 the deedes of Christ and his Apostles,
 but for lucre onely (as the nature of the
 wily foxe is, to get him an hole made
 with a nother beastes labour) and to
 make marchaundise of the people with
 fayned wordes, as Peter warned vs
 before, and to do according as Christ
 and all his Apostles prophecied, how
 they should beguyle and leade out of
 the right way; all the that had no loue
 to follow and live after the truth.

And in like maner haue they corrupted
 the Scripture, and blinded the right
 way with their owne constitutions,
 with traditions of dūme ceremonies,
 with taking away the significatiōs
 of the sacramentes, to make vs beleue
 in the worke of the sacramentes first,
 whereby they might the better make
 vs beleue in workes of their setting vp
 afterwarde, and with false gloses which
 they haue patched to the Scripture in

playne places, to destroy the litterall
 sence for to set vp a false fayned sence of
 allegories, when there is none such.
 And thereby they haue stopt by the
 gates of heauen, the true knowledge of
 Christ, and haue made their own bel-
 lies the doze. For though their bellies
 must thou creepe, and there leaue all
 that fall behynde thee.

And such blinde reasons as ontres
 make against vs, made they agaynst
 Christ saying: Abraham is our father,
 we be Moyses disciples, how knowest
 he the vnderstanding of the Scripture
 seeing he neuer learned of any of vs?
 onely the cursed vnlearned people that
 know not the scripture beleue in hym.
 Looke whether any of the rulers of
 Phariseis do beleue in hym?

John. 8.

wherefore the scripture truly bu-
 derstode after the playne places and
 generall articules of y^e sayth, which thou
 findest in the scripture, and the exam-
 ples that are gone before, wyll alway
 testify who is the church. Though the
 Phariseis succeeded the Patriarkes &
 prophetes, and had the scripture of the,
 yet they were heretikes and fallē from
 the sayth of them, and frō their liuing.

The scrip-
 tures beare
 witness
 who are
 the right
 Church.

And Christ and his disciples, & John
 the Baptist departed from the Phari-
 seis which were heretikes, vnto the
 right sence of y^e scripture and vnto the
 faith and liuing of the Patriarkes and
 Prophetes, and rebuked the phari-
 seis. As thou seest how Christ callith
 them hypocrites, dissemblers, blinde
 guides and painted sepulchres. And
 John called them the generatiō of vi-
 pers and serpentes. Of John, the an-
 gell sayde vnto his father Luke. i. he
 shall turne many of the children of Is-
 rael vnto their Lord God, which yet
 before John belened aunc a fleshy vn-
 derstanding in God, and thought the-
 selves in the right way. And he shall
 turne the hearts of the fathers vnto the
 children. That is, he shall wryth hys
 preaching and true interpreting of the
 scripture make such a spiritual hart in
 y^e childre as was in their fathers Abra-
 ham, Isaac, and Jacob. And he shall
 turne the disobedient vnto the obedi-
 ence of the righteous, and prepare the
 Lord a perfect people. That is, them
 that had set by a rightconines of their
 owne, and were therefore disobedient
 vnto the rightconines of sayth, shal he
 conuert from their blindness vnto the
 wisdome of them that belened in God
 to be made righteous, and with thoir
 fathers shall be gene the childre & gles

Christ.
 John 8. 12.

Luke. 7.

The doc-
 trine of
 John
 brought
 the heart
 of the
 Jewes in-
 to the right
 way.

And he shall
 turne the disobedient vnto the obedi-
 ence of the righteous, and prepare the
 Lord a perfect people. That is, them
 that had set by a rightconines of their
 owne, and were therefore disobedient
 vnto the rightconines of sayth, shal he
 conuert from their blindness vnto the
 wisdome of them that belened in God
 to be made righteous, and with thoir
 fathers shall be gene the childre & gles

eyes to spy out Christ and his righteousness, and to forsake their own, and so to become perfect.

Our Popish hypocrites have neede of a John Baptiste to connect the

And after the same maner, though our Popish hypocrites succede Christ and his Apostles and haue their Scripture, yet they be fallen from the sayth & liuyng of them and are hereticke and had neede of a John Baptiste to connect them. And we depart from them vnto the true Scripture and vnto the sayth and liuyng thereof, and rebuke them in like maner. And as they which depart from the sayth of the true Church are hereticke, eue so they that depart fro the Church of hereticke and false fained sayth of hypocrites, are the true church, which thou shalt alway know by their sayth examined by the Scripture & by their profession and confesse to liue according vnto the lawes of God.

Those which depart from the sayth of hypocrites are the true Church.

An other Argument.

Their second reason.

Another like blind reason they haue wherein is all their trust. As we come out of them and they not of vs, so we receaue the Scripture of them & they not of vs. How know we that it is the Scripture of God and true, but because they teach vs so? How can we beleue, except we first beleue that they be the Church and can not erre in any thyng that pertaineth vnto one soules health. For if a man tell me of a maruelous thyng, wherof I can haue no other knowledge the by his mouth onely, how should I geue credence except I beleued that the man were so honest that he could not lye or would not lye, wherfore we must beleue that they be the right Church that can not erre, or els we can beleue nought at all.

Here here this Popish Argument.

This wise reason is their staynere & all their hold, their refuge, to spe vnto & chief stone in their foundation, wheron they haue built all their eyes & al the mischief that they haue wrought this viij. hundred yeares. And this reason do the Jewes lay vnto our charge this day, and this reason doth chiefly blind them and hold them still in obstinacie. Our spirites first falsifie the Scripture to stablisy their eyes. And when the Scripture cometh to light and is restored vnto the true vnderstanding and their fugglyng spied, & they like to suffer bypocrytike, then they cast out this ancre, they be the Church and can not erre, their authoritie is greater then the Scripture, and the Scripture is not true, but because they say so and admitte it. And therfore what soeuer

The Pope and his sect say they are the church and can not erre.

they affirme, is of as great authoritie as the Scripture.

Notwithstanding, as I sayd, the kyngdome of heauen standeth not in words of mans wisdom, but in power and spirite. And therfore loke vnto the examples of the Scripture and so shalt thou vnderstand. And of an hundred examples betwene Gospels and Christ, where the Israelites fell from God & were euer restored by one prophet or other, let vs take one: euen John the Baptiste. John went before Christ to prepare his way; that is, to bring me vnto the knowledge of their finnes and vnto repentance, through true expounding of the law, which is the only way vnto Christ. For except a man knowlege his finnes & repent of them, he can haue no part in Christ, of John Christ sayth Math. xviij. that he was Elias that should come & restore all thyng. That is, he should restore the scripture vnto the right sense agayne, which the Phariseis had corrupted with the leuen of their false gloses and vayne fleshy traditions. He made crooked thynges straight, as it is written, and rough smooth. Which is al so to be vnderstand of the Scripture, which the Phariseis had made crooked wrefyng them vnto a false sense with wicked gloses, & so rough that no man could walke in the way of them. For when God sayd, honour father & mother, meaning that we should obey them and also helpe the at their neede, the Phariseis put this glose thereto, out of their owne leuen saying: God is thy father and mother, wherfore what soeuer nedeth thy father & mother haue, if thou offer to God, thou art hold exused. For it is better to offer to God, then to thy father, and mother and so much more meritorious, as God is greater then they: yea and God hath done more for thee then they & is more thy father and mother then they. As ours now affirme, that it is more meritorious to offer to God and his holy dead Santes, then vnto the poore liuyng Santes. And when God had promised the people a Saviour to come & blesse them and save them from their finnes, the Phariseis taught to beleue in holy woorkes to be lauded by, as if they offered and gaue to be payd for. As ours, as oft as we haue a promise to be forgiven at the repentance of the hart through Christs blood shedding, put to, thou must first true thy selfe to vs of euery sillabe, & we must lay our

The solution.

John Baptiste was a true expostor of the law.

Math. xviij.

The Phariseis added false gloses to the Scripture.

handes

handes on thine head and whitell out thy finnes and enioyne the penance to make satisfaction. And yet art thou but loused from the spune onely that thou shalt not come into hell, but thou must yet suffer for every sinne seuen yerres in Purgatory which is as whor as hell, except thou bye it out of the Pope. And if y^e aske by what meanes the Pope geuech such pardon? They aunswere out of the merites of Christ. And thus at the last they graue against themselves, that Christ hatyng not only deserued for vs y^e remission of our finnes, but also the forgiveness of that grosse and fleshy imagined purgatory, saue thou must bye it out of the Pope. And with such traditions they tooke away the keye of knowledge and stopped vp the kyngdome of heauen that no man could enter in.

And as I sayd, they taught the people to beleue in the dedes of the ceremonies which God ordeined not to iustifie but to be signes of promises by which they that beleued were iustified. But the Phariseis put out the significations & queched the sayth and taught to be iustified by the woordes, as ours haue serued vs.

For our Sacramentes were once but signes partly of what we should beleue, to styre vs vp vnto sayth, and partly what we should do, to styre vs vp to do the law of God, and were not woordes, to iustifie.

Now make this reason vnto Iohn and vnto many Prophets that went before him and did as he dyd, yea and vnto Christ him self and his Apostles, & thou shalt finde them all heretikes, and the Scribes and Phariseis good men, if that reason be good. Therefore this wise thou mayst aunswere. No thanks vnto the heades of y^e Church that the Scripture was kept, but vnto the mercy of God. For as they had destroyed the right sense of it for their inere sake, euen so would they haue destroyed it also if they coulde, rather then the people should haue come vnto the right vnderstanding of it, as they saw the true interpreters and preachers of it. And euen so no thanks vnto our hypocrites that the Scripture is kept, but vnto the bottomlesse mercy of God.

For as they haue destroyed the right sense of it with their leure, and as they destroy daily the true preachers of it, and as they kepe it from the lay people, that they should not see how they

juggle with it, euen so would they destroy it also, could they bying it about, rather then we should come by the true vnderstanding of it, were it not that God prouided otherwise for vs. For they haue put the stories that should in many thynges helpe vs, cleane out of the way, as nye as they could. They haue corrupt the Legend and lyes almost of all Saintes. They haue fayned false bookes and put them forth, some in the name of S. Hierome, some in y^e name of S. Augustine, in the name of S. Cyprian, S. Dionise and other holy men. Which are proued none of theirs; partly by the Greeke and Latine, & partly by autenticke stories. And as the Jewes haue set by a booke of traditions called Talmud, to destroy the selfe of y^e Scripture, vnto which they gene sayth and vnto the Scripture none at all be it neuer so playne, but say it can not be vnderstand, saue by the Talmud: euen so haue ours set by their Dunces, their Thomas and a thousand like drasse, to stablish their lyes, thorough falsifying the Scripture, & say that it can not be vnderstand without them, be it neuer so playne. And if a man alledge an holy Doctour agaynst them they glorie him out as they do the Scripture, or will not heare, or say the Church hath otherwise determined.

Now therefore when they aske vs how we know that it is the Scripture of God, aske them how Iohn Baptist knew & other Prophets, which God spred vp in all such times as the Scripture was in like captiuitie vnder hypocrites: Did Iohn beleue that the Scribes, Phariseis and hyge Priestes were the true Church of God, and had hys spirit and could not erre: who taught the Egypciens to say our their pray: euen to the children of God say out their father and Christes blessing: who taught the Lord, and trace out the pathes of hys feete and follow, yea though he go vpo the playne and ligarde waret which will receaue no stepe: & yet there they staid. But his foote, his cleue know him; but the world knoweth him not. Iohn. 1. If the world know him not, & thou call the world pride, wrath, enuy, couetousnesse, slooth, glotony and lechery; then our spirituallie know hym not. Saintes they heare y^e voyce of Christ Iohn. 1. where the world of hypocrites as they know hym not, euen so the wales heare not his voyce, but compele the Scripture to heare them and to speake what they list. And therefore

31. v. except

The Pope and his lictors out (if they could) destroy the Scripture as well as they destroy the preachers thereof.

Talmud:

Dunces

Question answers.

A good answer to be made to the Papistes.

Iohn. 1.

Ioh. 10.

The Papistical doctrine.

Purgatory.

The Phariseis and papistes agree in the false interpreting of Scriptures.

The sacramentes are signes to sayth.

The Pope will by his teard make Christ and all his Apostles heretiques.

Esa. 1.

Rom. 9.

Augustinus.

The true meaning of the wordes of S. Augustinus.

1. Cor. 1.

1. Pet. 3.

1. Cor. 7.

except the Lord of Sabaoth had left vs seede, we had bene all as Sodome and Gomor sayd Esay. 1. And euen so sayd Paul in hys tyme. And euen so say we in our tyme, that the Lord of the hostes hath saued him seede & hath gathered hym a stocke to whom he hath geuen eares to heare, that the hypocritish wolues can not heare, and eyes to see, that the blynd leaders of the blynd can not see, and an hart to vnderstand, that the generation of paysoned vipers can neither vnderstand noz know.

If they alleage S. Augustine which saye h, I had not beleued the Bospell, except the authoritie of the church had moued me. I answered, as they abuse that saying of the holy man, euen so they alleage all the Scripture, and all that they vying for them, euen in a false sence. S. Augustine before he was conuerced was an heathen mā and a Philosopher, full of worldly wisdom, vnto whom the preaching of Christ is but foolishnesse, sayth Paule. 1. Corin. 1. And he disputed wth blynde reasons of worldly wisdom agaynst the Christen. Neuerthelesse the earnest lining of the Christen according vnto theyr doctrine and the constant suffering of persecutiō and aduersitie for their doctrines sake, moued hym & stirred hym to beleue that it was no vayne doctrine, but that it must nedes be of god, in that it had such power with it. For it happeneth that they which wyll not heare the worde at the beginning, are afterward moued by the holy conuersation of them that beleue. As Peter warneth Christē wiues that had heathen husbandes that would not heare the truth preached, to liue so godly that they might winne their heathen husbandes with holy conuersation. And Paule sayth, how knowest thou Christen wife, whether thou shalt winne thine heathen husband, with holy conuersation mēt he. For many are wōne with godly lining, which at the first either will not heare or can not beleue. And that is the authoritie that S. Augustine meant. But if we shal not beleue, tyll the lining of the spiritualtie conuert vs, we be like to bide long inough in vbeliefe.

And whē they aske whether we reuene the scripture of them? I answered, that they which come after reuene the scripture of them that go before. And when they aske whether we beleue not that it is Gods worde by the reason that they tell vs so, I answered,

that there are two manner saythes, an historிக்கal sayth, and a feeling sayth. The historிக்கal sayth hangeth of the truth and honestie of the teller, or of the common saine and consent of many. As if one tolde me that the turke had wonne a citie, and I beleued it, moued with the honestie of the man. Now if there come an other that seemeth more honest or that hath better persuasions that it is not so, I thinke immediatly that he lyed and lose my sayth agayne. And a feeling sayth is, as if a man were there present when it was wonne, and there were wounded and had there lost all that he had, and were taken prisoner there also. That man should so beleue that all y worlde could not turne him from hys sayth. Euen likewise if my mother had blowen on her finger and tolde me that the fire would burne me, I should haue beleued her with an historிக்கal sayth, as we beleue the signes of the world, because I thought she would not haue mocked me. And so I should haue done, if she had tolde me that the fire had bene cold and would not haue burned, but as soone as I had put my finger in the fire, I should haue beleued, not by reason of her, but wth a feeling faith, so that she could not haue perswaded me afterward the contrary. So now with an historிக்கal sayth I may beleue that y scripture is gods by the reaching of them, & so I should haue done though they has tolde me that Roben Hode had bene the scripture of God. which sayth is but an opinion, and therefore abideth euer fruitlesse and falleth away, if a more glorious reason be made vnto me, or if the preacher liue contrary.

But of a feeling sayth it is written. John. 6. John vi. They shall be all taught of God. That is, God shall write it in their harts with his holy spirit. And Paule also testifieth Rom. 8. the spirit beareth record vnto our spirit that we be the sonnes of God. And thys sayth is none opinion, but a true feeling, and therefore euer fruitfull. Neyther hangeth it of the honestie of the preacher, but of the power of God and of the spirit, and therefore if all the preachers of the world would goe about to perswade the contrary, it would not preuaile, no more thē though they would make me beleue the fire were cold, after that I had put my finger therein.

Of this ye haue an ensample Job. 4. Job. 4. of the Samaritanish wife, which leif her

There are two manes of faithes.

An historikkal sayth.

A feeling sayth.

John. 6.

Rom. 8.

The true & sure feeling sayth.

Job. 4.

her pitcher and went into the cite and sayd, come & see a man that hath tolde me al that euer I did, is not he Christ. And many of the Samaritanes beleued becauic of the saying of the womā, how that he had tolde her all that euer she did, and went out vnto him & desired him to come in, which sayth was but an opinion and no sayth that could haue lasted or haue brought out fruit, but when they had heard Christ; the spirite wrought and made them feele. Whereupon they came vnto the womā and sayd: we beleue not now because of thy saying, but because we haue heard our selues, and know that he is Christ the sauoure of the worlde. For Christes preaching was with power and spirite that maketh a mā feele and know and worke to, and not as the Scribes and Pharisees preached, and as ones make a man ready to cast hys gorge to heare them raue and rage as mad men. And therefore sayth y^e scripture, cursed is he that trusteth in man, and maketh flesh his arme, that is to say, hys strength. And euen so, cursed is he that hath none other belife but because men so say. Cursed were he y^e had none other why to beleue thē that I so say. And euen so cursed is he that belueth only because y^e Hope so saith, and so forth throughtout all the men in the worlde.

The sayth that dependeth of an other mans mouth is weake.

If I haue none other feeling in my sayth then because a man so sayth, then is my sayth faithles and fruitles. For if I haue none other feeling that lecherie is sinne then that the Hope so preacheth, whom I see before my face set vp in Rome a stewes of xx. or xxx. thousand whores, taking of euery pecc tribute yearly, and his Bishops with all other his disciples following the example mightely, and the Hope therewith not content, but to set vp theret a stewes of young boyes agaynst nature, the committers of which sinne be burnt at a stake among the Turkes, as Moses also commaundeth in hys lawe. And the Hope also forbid all the spiritualtie, a multitude of xl. or l. thousand to mary, and to geue them licence to keepe every man hys whoze who so will: If I say, I haue none other feeling in my sayth that lecherie is sinne thē this mā's preaching, I thinke my sayth should be so weake

to heare much fruite. How coulde I beleue a man that would say he loued me, if all hys dedes were contrary? I coulde not beleue God himselfe that he loued me, if in all my tribulations I had of him none other comfozt then those bare wordes.

And in like maner if I had none other feeling in my sayth that couetousnes were sinne, then that the spiritualtie so sayth, my sayth coulde be but weake and faintie, when I see how y^e Hope with wiles hath thrust downe the Emperour, and how the Bishops and Prelates be cropt vp an hys in all regions aboue their synnes, and haue made them a severall kyngdome, and haue gotten into their handes almost the one halfe of euery realme, which they deuide among themselves, geuyng no lay man any part with them, & heaping vp Bishopprie vpon Bishopprie, promotion vpon promotion, benefice vpon benefice, with vnions and tot quottes, robbing in euery parish the soules of their foode, and the poore of their due sustenance, yea and some preaching that it were lesse sinne to haue two wiues then two benefices; but while they be yet young and hott, and therefore thinke couetousnes greater sinne thē lechery: which same, whē they be ward elder, and their concupiscion somewhat altered, thinke that couetousnes is as small a sinne as lechery, and therfore take all that cometh. And if any man cast their preaching in their retches, they answer that they be better learned, and haue leue further. If I say, I haue no other feeling that couetousnes is sinne, then y^e preaching of these holy fathers, my sayth were built but vpon a weake rocke, or rather on the soft sand. And therfore our defenders delight well to some out their owne shame, and to vtter the secreete thoughtes of their hartes. For as they write, so they beleue. Other feeling of the lawes of God and sayth of Christ haue they none, then that they? God the Hope so sayth. And therfore as the Hope preacheth wyth his mouth onely, eue so beleue they with their mouth onely whatsoeuer he preacheth, without more a doe, be it neuer so abominable, and in their hartes consent vnto all their fathers wickednes, and follow him in their dedes as fast as they can runne.

The Turkes being in number fync tymes moe then we are, knowledge one God, and beleue many thinges of God,

Couetousnes

Vnions tot quottes.

The Papistes thinke lechery noz couetousnes to be any finnes

As y^e Hope teacheth wyth the mouth onely, so the Papistes beleue wth their mouth onely.

Turkes

The feeling sayth doth farre excell the histoye call sayth.

Cursed is he that trusteth in mā

Lechery.

The abhominacion of y^e Romish Church.

Marriage forbidden & whozedom allowed.

God, moued onely by the authoritie of their elders, and presume that God will not let so great a multitude erre so long tyme.

And yet they haue erred and bene faithlesse these eight hundred yeares. And the Jewes beleue this day, as much as the carnall sort of them euer beleued, moued also by the authoritie of their elders onely, and thinke that it is impossible for them to erre, being Abrahams seede, and the childre of them to whom the promises of all that we beleue were made. And yet they haue erred and bene faithlesse this xv. hundred yeares. And we of like blindness beleue onely by the authoritie of our elders and of like pride thinke that we can not erre, beyng such a multitude. And yet we see how God in the old Testament did let the great multitude erre, reseruyng alway a litle flocke to call the other backe againe and to testifie vnto them the right way.

Iewes.

The Turkes and Jewes beleue that they ca not erre because they beleue as their Elders dpd.

God reserued a litle flocke.

How this word Church hath a double interpretation.

Rom. 9.

This is therefore a sure cōclusion, as Iuanle sayth. Rom. ix. that not all they that are of Israell are Israelites, neither because they be Abrahams seede, are they all Abrahams childre; but they onely that folow the faith of Abraham. Euen so now none of them that beleue with their mouthes moued with the authority of their elders onely, that is, none of the that beleue with M. Mores sayth, the Popes sayth and the devils sayth which may stand (as M. More cōfesseth) with all maner abhominatiōs, haue the right sayth of Christ or are of his Church. But they onely that repēt & feele that the law is good, And haue the law of God written in their hearts and the sayth of our Saviour Iesus, euen with the spirite of God. There is a carnall Israell & a spirittuall. There is Isaac and Ihsaac, Jacob, & Esau.

Who they be that are of Gods true Church.

The fleshy persecute the spirittuall.

Actes. 8.

And Ihsaac persecuted Isaac & Esau Jacob & the fleshy the spirittuall, wher of Paul complayned in his tyme persecuted of his carnall brethre, as we do in our tyme and as the elect euer dpd & shall do till the worldes end. What a multitude came out of Egypt vnder Moyses of which the Scripture testifieth that they beleued, moued by y miracles of Moyses, as Symon magus beleued by the reason of Iphillippes miracles Actes. viij. Nevertheless the Scripture testifieth that vij. hundred

thousand of those beleuers perished throough unbelief and left their carcasses in the wildeernes and neuer entred into the land that was promised them. And euen so shall the children of M. Mores faithlesse faith made by the persuation of mā, leape short of the rest which our Saviour Iesus is risē vnto. And therefore let them embrace this present world as they do, whose children they are though they hate so to be called.

And hereby ye see that it is a playne & an eident conclusiō as bright as the sunne flynyng that the truth of Gods word dependeth not of the truth of the congregation. And therefore when thou art asked, why thou beleuest that thou shalt be saued thorough Christ and of such like principles of our sayth, answer thou wottest and feelest that it is true. And when he asketh how thou knowest that it is true, answer because it is written in thine hart. And if he aske who wrote it, answer the spirite of God. And if he aske how thou camest first by it, tell him, whether by reading in bookes or hearing it preached, as by an outward instrumēt, but that inwardly thou wast taught by y spirite of God. And if he aske whether thou beleuest it not because it is written in bookes or because the priestes so preach, answer no, not now, but onely because it is writtē in thine hart and because the spirite of God so preacheth and so testifieth vnto thy soule. And say, though at the beginning thou wast moued by reading or preaching, as the Samaritans were by y wordes of the woman, yet now thou beleuest it not therefore any leger, but onely because thou hast heard it of the spirite of God, and read it written in thine hart.

And concerning outward teaching, we alledge for vs Scripture elder the any Church that was this. iiii. hundred yeares, and old autentike stories which they had brought a slepe wherewith we confounde their eyes. Come Teachers see ye not how in our owne tyme, of all that taught Grammer in England not one understode the Latin tounge how came we the by the Latin tounge agayne? not by them, though we learned certaine rules & principles of them by which we were moued & had an occasion to seke further, but out of the old authours. Euen so we seke by old antiquities out of whiche we leaue and not of our Church, though we receaued many principles of our Church, at the begynnyng, but moze saldead then

The childre of this world are the Devils.

Questions

Answers

Answers to be made to captious Papistes.

John. 4.

Teachers of Grammer understode not the Latine tounge.

then truth;

It hath pleased God of his exceeding loue wherewith he loued vs in Christ (as Paul sayth) before the worlde was made, and whē we were dead in sinne and his enemies, in that we did consent to sinne and to liue euill, to write with his spirite h. conclusions in our harts, by which we vnderstand all thynge: that is to wete, the sayth of Christ and the loue of our neighbours: For whosoer uer sekerh the iust damnation of sinne, and the forgiveness and mercy that is in Christs blood for all that repent & forsake it, and come and beleue in that mercy, the same onely knoweth how God is to be honoured and worshipped, and can iudge betwene true seruing of God in the spirite, and false Image seruing of God with workes.

And y same knoweth that sacramētes, signes, ceremonies and bodely things can be no seruice to God in his person but memorials vnto men, and a remembrance of the testament wherewith God is serued in the spirite. And he that feeleth not that, is blynde in hys soule, and of our holy fathers generation, and maketh God an Image, & a creature, & worshippeth him with bodely seruice. And on the other side, he that loueth his neighbour as himselfe, vnderstandeth all lawes, and can iudge betwene good and euill, right & wrong, godly and vngodly, in all conuersation, deedes, lawes, bargaines, conuantes, ordinaunces and decrees of men, and knoweth the office of euery degree, and the due honour of euery person. And he that hath not that written in his hart is popishe, and of y spiritualitie which vnderstandeth nothing saue his own honour, his own profite & what is good for himself onely: and when he is as he would be, thinketh y all the world is as it should be.

Of worshipping and what is to be vnderstand by the worde.



Concerning worshipping or honouring (which two termes are both one) M. More bringeth forth a difference, a distinction or demission of Breke wordes, sayned of our scholemen, which of late neither vnderstode greke, latine or hebreue, called doulia, hyperdoulia and Latria. But the difference declareth he not, nor the properities of the wordes, but with confused termes leaueth you blindfolde in hys

mage. As for hyperdoulia I woulde sayne wete where he readeth of it in all the scripture, and whether the worship done to hys Lord the Cardinales hat were donlia, hyperdoulia, or idololatria. And as for doulia and latria we fynde the both referred vnto God in a thousand places.

Therefore that thou be not beguiled with fallshod of sophisticall wordes, vnderstand that the wordes which the scripture vseth in the worshipping or honouring of God are these: loue god, cleaue to God, dread, serue, bow, pray and call on God, beleue and trust in God and such like. Which wordes all we vse in the worshipping of man also, how be it directly, and the differēce thereof doth all the scripture teach.

God hath created vs and made vs vnto his owne likenes, and our saint our Christ hath bought vs with hys blood. And therfore are we Gods possession of dutie and right, and Christs seruantes onely, to waite on his will and pleasure, and ought therefore to inioine neither hand nor foot, nor any other member, cyther hart or mynde, other wise then he hath appointed. God is honoured in his owne person, whē we reccae al things both good & bad at his hand, and loue his lawe with all our haies, and beleue, hope, and long for all that he promisseth.

The officers that rule the worlde in Gods kepe, as father, mother, maiker, husband, Lord and Prince are honoured, when the lawe which almighty God hath committed vnto them to rule with, is obeyed. Thy neighbour that is out of office, is honoured, when thou (as God hath commaunded thee) louest hym as thy selfe, countest hym as good as thy selfe, thinkest hym as worthy of any thing as thy selfe, and comcest louingly to helpe hym at all hys neede, as thou wouldest be holpe thy selfe, because God hath made hym like vnto hys owne image as well as thee, and Christ hath bought hym as well as thee.

If I hate the lawe, so I breake it in myne hart, and both hate & dishonour God the maker thereof. If I breake it outwardly, then I dishonour god before the world, and the officer that ministrereth it. If I hurt my neighbour, then I dishonour my neighbour and him that made him, and him also that bought him with hys blood. And eue so, if I hate my neighbour in myne hart,

The true wordes that expresse the honour of God.

What it is to honour God.

The true honour of God.

What it is to honour rulers.

What it is to honour a mans neighbour.

What it is to dishonour God and dishonour our neighbour.

The sayth in Christ, & loue of our neighbours is all that is required of a Christian man.

The vse of signes & ceremonies.

Worshipping and honouring are both one.

hart, then I hate him that commaundeth me to loue him and him that hath deserued that I should at the lest way for his sake loue him. If I be not ready to helpe my neighbour at hys nede, so I take his due honour from him, & dishonour him, & him that made him, and him also that bought him with his blood, whose seruaunt he is. If I loue such thinges as God hath lent me and committed vnto mine administration, so that I can not finde in myne hart to bestow them on the vses which God hath appointed me, then I dishonour God and abuse his creature in that I geue more honour vnto it the I shuld do, And then I make an idole of it in that I loue it more then God and hys commaundement and then I dishonour my neighbour from whose nede I withdraue it.

To deny to helpe my neighbour is to dishonour hym.

To do that God forbiddeth is to dishonour God.

A true officer is in the sight of God.

In like maner if the officer abusing his power, compell the subiect to do that which God forbiddeth or to leue vndone that which God commaundeth, so he dishonoureth God, in withdrauynge his seruaunt from him, & maketh an Idole of his owne lustes, in that he honoureth them aboue God, & he dishonoureth his brother in that he abuseth hym contrary vnto the right vse which God hath created him for and Christ hath bought him for, which is to wayte on Gods commaundementes. For if the officer be otherwise mynded then this, the worst of these subiectes is made by the hādes of him that made me, and bought with the blood of hym that bought me, and therefore my brother, and I but his seruaunt onely, to defend him and to kepe him in the honour that God & Christ hath set him, that no man dishonour him: he dishonoureth both God & man. And theerto if any subiect thinke any otherwise of y officer (though he be an Emperour) then that he is but a seruaunt onely, to minister the office indifferently, he dishonoureth the office and God that ordeined it. So that all men, what soeuer degree they be of are euery man in his rovine, seruauntes to other, as the hand serueth the foote and euery member one an other. And the aungels of heauen are also our brethren and very seruauntes for Christes sake, to defend vs from the power of the devils,

All creatures are ordeined to serue man.

And finally all other creatures that are neither aungels nor man, are in honour lesse then man, and man is Lord ouer them, and they created to serue him, as Scripture testifieth, and he nos

to serue them, but only, his Lord God and his Saviour Christ.

Of worshipping of Sacraments, ceremonies, images, reliques and so forth.

Now let vs come to the worshipping or honouring of Sacramentes ceremonies images and reliques. First images be not God, and therefore no confidence is to be put in the. They be not made after the image of God nor are the price of Christes blood, but the woorkemanship of the craftes mā and the price of money and therefore inferiours to man.

Images.

wherefore of all right man is Lord ouer them and the honour of the is to do man seruice and mans dishonour it is to do them honourable seruice, as vnto his better. Images then and reliques ye and as Christ sayth, the holy day to, are seruauntes but man. And therefore it foloweth that we can not, but vnto our damnatio put on a coate worth an hūdred coates, vpo a postes backe, and let the image of God & the price of Christes blood go vp & downe therby naked. For if we care more to cloth the dead image made by mā and the price of siluer then the liuely image of God and price of Christes blood, then we dishonoure the Image of God and hym that made him and the price of Christes blood and hym that bought hym.

Images are seruauntes to man, and not ma to images.

wherefore the right vse, office and honour of all creatures inferiours vnto man, is to do mā seruice, whether they be images, reliques, ornaments signes or Sacramentes, holydapes, ceremonies or sacrifices. And that may be on this maner & no doubt it so once was. If (for an example) I take a peece of the crosse of Christ and make a litle crosse therof and beare it about me, to looke thereon with a repentynge hart, at tymes whē I am moned thereto, to put me in remembraunce that the body of Christ was broken and his blond shed thereon, for my sinnes, and beleue steadfastly that the mercifull truth of God shall forgeue the sinnes of all that repent for his death sake and neuer thinke on the more: then it serueth me & I not it, & doth me y same seruice as if I read the Testament in a booke, or as if the preacher preached it vnto me. And in lyke maner if I make a crosse in my forehead, in a remembraunce that God hath promised assistance vnto all that

The best of creatures inferiours to man.

The worst of shipping of the crosse.

How a mā may vse Images well.

beleue

belene in him, for his sake that dyed on the crosse, then doth the crosse serue me and I not it. And in like maner if I beare on me, or looke vpon a crosse of what soeuer matter it be, or make a crosse vpon me, in remembraunce that who soeuer wilbe Chykses Disciple must suffer a crosse of aduersitie tribulations and persecution, so doth the crosse serue me and I not it. And this was the vse of the crosse once, and for this cause it was at the begynnyng set vp in the Churches.

And so if I make an image of Chyist or of any thyng that Chyist hath done for me, in a memory, it is good and not euill vntill it be abused.

And euen so, if I take the true lyfe of a Saint and cause it to be painted or carued, to put me in remembraunce of the Sainnes lyfe, to folow the Saint as the Saint did Chyist, and to put me in remembraunce of the great fayth of the Saint to God and how true God was to helpe him out of all tribulation, and to see the Sainnes loue towardes his neighbour, in that he so patiently suffered to paynefull a death & so cruell Martyrdoome to testifie the truth for to saue other, and all to strength my soule with all and my fayth to God and loue to my neighbour, then doth the image serue me and I not it. And this was the vse of images at the begynnyng & of reliques also.

And to knele before the crosse vnto the word of God which the crosse preacheth is not euill. Neither to knele downe before an image in a mans meditations to call the lyming of the saint to mynde for to desire God of lyke grace to folow the exaple, is not euill. But the abuse of the thing is euill, and to haue a false sayth: as to beare a peece of the crosse about a mā, thinking that so long as that is about him, spirites shall not come at hym, his enuyes shall do hym no bodely harme, all causes shal go on his side euen for bearing it about him, and to thinke that if it were not about hym it would not be so, and to thinke, if any misfortune chaunce, that it came for leauing it of, or because this or that ceremonie was left vndone, and not rather because we haue broken Gods commaundemēt, or that God reprobeth vs to proue our patientie. This is playne idolatry, & here a man is captiue, bond & seruauit vnto a false sayth & a false imagination, that is neyther God nor his worde. Now am I Gods ouerly and ought to serue

nothing but God and his worde. My body must serue y rulers of this world and my neighbour (as God hath appointed it) and so must all my goods: but my soule must serue God onely, to loue his lawe and to trust in hys promises of mercy in all my deedes. And in like manner it is that thousandes, while the Priest patercedy S. Johns Gospell in Latine ouer their heades, crosse themselves with, I throw a legion of crosses, behynde and before, and wpyth reuerence on the very arkes, and (as Iacke of napes when hee claweth himselfe) plucke vp their legges and crosse so much as their heeles and the very soles of their fete, and belene that if it be done in the time that he readeth the gospel (and els not) that there shal no mischaunce happen them that day, because onely of those crosses. And where he should crosse hymselfe, to be armed and to make himselfe strong to beare the crosse with Chyist, he crosseth himselfe to driue the crosse from hym, and blesteth hymselfe with a crosse fro the crosse. And if he leaue it vndone, he thinketh it no smal sinne, and that god is highly displeasid with him, and if any misfortune chaunce, thinketh it is therefore, which is also Idolatry and not Gods worde. And such is the confidēce in the place or image or whatsoeuer bodely obseruaunce it be: such is S Agathes letter wyrtten in the Gospell tyme. And such are y crosses on palmysonday made in the passion tyme. And such is the beaung of holy ware about a man. And such is that some hang a peece of S. Johns Gospell about their neckes. And such is to beare y names of god with crosses betwene ecb name about them. Such is the sayng of gospels vnto women in childbed. Such is the linnetriers sayng of in principio erat verbum from house to house. Such is the sayng of Gospels to the come in the field in the procession weeke that it should the better grow. And such is holy bread, holy water, and seruing of all ceremonies and sacramentes in generall without signification. And I pray you how is it possible that y people can worship images, reliques, ceremonies and sacramentes, saue superficially, so long as they know not the true meaning, neyther wyll y delates suffer any man to tell them: yea and the very meaning of some and right vse no man can tell.

And as for the riches that is bestowed on images and reliques, they can

My body must serue the Prince & my neighbour, but my soule must serue God onely
S. Johns Gospell.

This is the true crosing that we should vse.

A great number of superstitious baggages

The worshipping of images.

Images & reliques at the first were well used, but now haue faulty abused.

False worshipping.

The abuse of images

Riches be-
flowed on
images of
reliques.

Objection.
Solation.

To wor-
shyp Ima-
ges is Ido-
latry.

not proue but that it is abhominable, as long as the poore are dispised and vncared for and not first serued, for whose sakes and to finde preachers, offeringes, riches, landes, rentes, and all that they haue, was geuen the spiri-
tualitic. They wil say we may do both.
May or not may, I see that the one most necessary of both, is not done: but the poore are bereued of the spiritualitic of all that was in tyme pasted offered vnto the. Moreover though both were done, they shall neuer proue that the sight of golde and siluer and of precious stones should moue a māns hart to dispise such thinges after the doctrine of Christ. Neither can the rich coat helpe to moue thy mynde, to follow the ensample of the Saint, but rather if he were purtrayde as he suffered, in the most vngoodly wise, which thing taken away, that such thynges with all other seruice, as sticking vpon candels, moue not thy mynde to follow the ensample of the Saint, nor teach thy soule any godly learning: the image serueth not thee, but thou y^e Image, and so art thou an Idolater, that is to say in English, a seruic Image. And thus it appeareth that your vngodly and belly doctrine wherewith ye so magnifie the deedes of your ceremonies, and of your pilgrimages, and offering for the deede it selfe, to please God and to obtaine the fauour of dead Saintes (and not to moue you and to put you in remembrance of the lawe of God and of the promises which are in his soune, and to follow the ensample of the Saint) is but an exhorting to seruic Images, and so are ye Image seruers, that is, Idolaters. And finally the more deuotion men haue vnto such deedes, the lesse they haue vnto Gods commaundement, in so much that they which be most wont to offer to Images & to shew them, be so colde in offering to the poore, that they wyll scarce geue them the scrappes which must els be geuen dogges, or their olde shone, if they may haue new bermes for them.

¶ Pilgrimages.

True Pil-
grimage is
to walke
from place
to place the
better to
serue God

To speake of pilgrimages, I say, that a Christian man, so that hee leaue nothing vndone at home that he is bounde to do, is free to go wherether hee will, onely after the doctrine of the Lord, whose seruauant he is and serue God not his owne. If he go and visite the

poore, the sicke and the prisoner, it is wel done and a worke that God commaundeth. If hee goe to this or that place, to heare a Sermon or because hys mynde is not quyet at home or if because hys hart is to muche occupied on his worldly busineses by the reasons of occasions at home, he get him into a more quiet and still place, where hys minde is more abstract and pulled from worldly thoughtes, it is well done. And in all these places, if whatsoeuer it be, whether lively preaching, ceremony, relique, or Image, stirre by his hart to God and preach the worde of God and the ensample of our Saviour Iesus more in one place then in another, that he thither go, I am content. And yet he bideth a Lord, and the thinges serue hym and he not them. Now whether his entete be so or no, his deedes will testifie, as his vertuous governing of his house, and louing demeanour towardes hys neighbours: yea and Gods worde wil be alway in his hart, and in hys mouth, & he euery day perfecter the other.

For there can nothing edifie mans soule saue that which preacheth hym Gods worde. Onely the worde of god worketh the health of the soule. And whatsoeuer preacheth hym that, can not but make him perfecter.

But to beleue that God wyll be sought more in one place then in another, or that God will heare thee more in one place then in another, or more where the Image is, then where it is not, is a false faith, and Idolatrie, or Image seruice. For first God dwelleth not in temples made with hands. Act. xvij. Item Steuen dyed for the contrary, and proued it by the prophetes. Act. viij. And Salomon in the viij. of the third of the kynges, when he had built his temple testified the same, and that he had not built it for god to dwell in, yea and that God dwelleth not in the earth, but that he should out of heauen heare the prayers of the that prayed there. And the prophetes dyd ofte testifie vnto the people that had such a false sayth that God dwelt in the temple, that he dwelt not there. Moreover God in his Testament byndeth hym selfe vnto no place nor yet the: But speaketh generally (concernyng where and when) saying psalme. xliij. in the day of the tribulation thou shalt call on me and I will deliuer thee, & thou shalt glorifie me. He setteth neither place nor tyme, But wheresoeuer and when

& to helpe
my neigh-
bour.

God dwel-
leth not in
Temples
made with
mennes
handes.

Psal. xliij.

John. 16.

John. 4.

Whensoever: so that the prayer of Job vpon the donghill was as good as Daules in the temple. And when our Sauiour sayth John. xvi. what soeuer ye aske my father in my name, I will geue it you, he sayth not in this or that place, or this or that day: but wheresoeuer and when soeuer, as well in the fieldes as in the towne and on the Sabbath day as on the Sunday. God is a spirit and wilbe worshypped in the spirit. John. iij. That is, though he be present euery where, yet he dwelleth liuely & gloriously in y^e myndes of angels onely & hartes of men that loue his lawes and trust in his promises. And where soeuer God findeth such an hart, there he heareth the prayer in all places and tymes indifferently. So that the outward place neither helpeth or hindreth except (as I sayd) that a mans mynde be more quiet and still from the rage of wordly busineses, or that some thyng fyre vpon the word of God and example of our Sauiour more in one place then in an other.

Whence Idolatry or image seruice spryngeth

Now that thou mayst see whence all this Idolatry or image seruice is sprung, marke a litle, and then I will aunswere vnto the Arguments whiche these Image seruicers make agaynst the open truth. All the ceremonies ornaments and sacrifices of the old Testament were Sacramentes. That is to wete, signes preaching vnto the people one thing or an other. As circumcision preached vnto them, that God had chose them to be his people, and that he would be their God & defend them and encrease and multiply them and keepe them in that land, and blesse the frutes of the earth & all their possessors. And on the other side it preached, how that they had promised God agayne to kepe his commaundments, ceremonies and ordinaunces. Now when they saw their young children circumcised, if they consented vnto the appointment made betwene God and them, moued by the preaching of that same, then were they iustified thereby. Howbeit the dede in it selfe, the cutting of y^e foreskyn of the manchildes pryncie member iustified them not, nor was a satisfactio for the childes sinnes, but the preaching onely did iustifie the that receaued the sayth therof. For it was a badge geue indifferently adwell

Sacramentes.

Circumcision.

All the ceremonies of the olde lawe were preached to the people.

The Testament by sayth were iustified, & not by the dedes of the lawe.

vnto them that neuer consented in theyr hartes vnto Gods law, as vnto the elect in whose hartes the law was writen. And that this was the meanyng of Circumcision may be proued many wayes: But namely by Paul Rom. 2. where he sayth, circumcision is much worth, if thou keepe the lawe (whose signe it was) and els not. And Rom. iij. where he sayth that God did iustifie the circumcised of faith (whose signe it was on the other side) and els not.

And the Paschall lambe was a memoriall of their deliuerance out of Egypt onely, and no satisfaction or offering for sinne.

Paschall lambe.

And the offering of their first frutes preached how they had receaued all such frutes of the hand of God, and that it was God that gaue them that land, and that kept them in it, and that did blesse & make their frutes grow. In token wherof as vnto a Lord roisall they brought him the first ripe frutes of their harvest, which remembrance as long as it abode in their hartes, it moued the to loue God againe & their neighbour for hys sake, as he so oft desired them. And out of this ceremony was fetted the blessing of our new ripe frutes for like purpos, though we haue lost the signification.

First frutes.

And their other offerings, as y^e sacrifices of Doves, Turtles, Lambes, kiddes, sheepe, Calues, Goates and Oxen were no satisfactions for sinne, but onely a signe and token, that at y^e request of the hart, they shoulde offer to come, and for that seedes sake that was promised Abraham, theyr sinnes were forgouen them.

Sacrifices.

And in like maner the ornaments and all other ceremonies were eyther an open preaching or secret propheties and not satisfactions or iustifynges. And thus the workes did serue them, and preache vnto them, and they not the workes, nor put any confidence therein.

Ornaments.

Workes must serue vs, and not be the workes.

False worshipping.

But what did the children of Israel and the Jewes? They let the significations of their ceremonies goe, & lost the meaning of them, and turned them vnto the workes to serue them, saying that they were holy workes commaunded of God, & the offerers were thereby iustified, & obtrayned forgiveness of sinnes, & thereby become good: as the parable of the Pharisey & Sub-

Luke. 18.

I can declare, Luke. xviij. and as it is to see in Paule and throughout al the Byble: and became captiue to serue & put their trust in that which was neither God nor hys worde. And so the better creature agaynst nature did serue the worse. whereof all likelithode God should haue accepted their worke by the reason of them, if their harts had bene right, and not haue accepted their soules for the blouds sake of a Calfe or shepe, for as much as a man is much better then a Calfe or shepe, as Christ testifieth Math. xij. For what pleasure should God haue in the blouds of Calues or in the light of our candels: hys pleasure is onely in the hartes of them that loue his commaundementes.

The Feares came seruauntes & captiues to the workes.

The blinde reason of hypocrites.

When they went further in the imagination of their blinde reason saying, in as much as God accepteth these holy workes, that we be made righteous thereby, then it foloweth that he which offereth most, is most righteous, and the best man: yea and it is better to offer an Oxe then a shepe, because it is more costly. And so they strove who might offer most, and the priests were well apayde. Then went they further in their fleshly wildome, saying: if I be good for the offering of a Dove, and better for a shepe, and yet better for an Oxe, and so euer the better thing I offer for the better I am, Oh how accepted should I be if I offered a man, & name-hym that I most loued? And vpon that imagination, they offered their owne children, and burnt them to ashes before Images that they had imagined.

A blinde & folke imagination.

And to cōfirme their blindness, they layd for them (no doubt) the ensample of Abraham, which offered his sonne Isaac, and was so accepted that God had promised hym, how that in hys seede all the worlde should be blessed. Hereof ye see vnto what abhominatiō on blinde reason bringeth a man, whē he is destitute of Gods word.

Holy day.

Exod. 31.

And to speake of y Sabbath (which was ordeyned to be their seruaunt, & to preach & to be a signe vnto the) that God thozow his holy spirit and word did sanctifie them, in that they obeyed hys commaundementes, and beleued and trusted in hys promises (and therefore were charged to leaue working and to come on the holy day and heare the word of God by which they were sanctified) vnto it, also they became captiue and bond to serue it, saying that they were iustificed by absteyning from bodely labour (as ours thinke also)

The Sabbath day must serue vs, and not we the Sabbath day.

in so much that though they bestowed not the holy day in vertue prayer and hearing the word of God, in almosedede, in visiting the sicke, the needy & comfortlesse and so forth, but went by and downe idlye, yet what soeuer nede his neighbour had, he would not haue holpe him on the Saboth day, as thou mayst see by the ruler of the Sinagoge which rebuked Christ for healing the people on the holy day Luke. xij.

How the Saboth day should be occupied.

Luke. 13.

The brazen Serpent.

And of like byndnesse they went & set out the brazen Serpent (which Moses commaūded to be kept in the Arke for a memozy) & offered before it: thinking (no doubt) that God must be there present, for els how could it haue healed the people that came not nye it, but stode a farre off and beheld it onely. And a thousand such madnesse dyd they.

The temple.

And of the temple they thought that God heard them there better then any where els: yea and he hearyng them no where saue there. And therefore they could not pray but there, as ours can no where but at Church and before an Image. For what prayer can a man pray, when the word of God is not in the temple of his hart: yea & whē such come to Church, what is their prayer & what is their deuotiō, saue the blind image seruice of their hartes.

Prayer without sayth is no prayer.

But the Prophetes euer rebuked them for such saythlesse worokes & for such false sayth in their worokes In the xliij. psalme saith y Prophet, I will retrace no Calues of your houses nor Goates out of your foldes, thinke ye that I will eate the flesh of Oxen or drinke the blond of Goates? And Esayas sayth in his first Chapter, what care I for the multitude of your sacrifices sayth the Lord, I am full, I haue no lust in the burnt offerings of your Rammes, or in the fat of fat beastes or blond of Calues, Lambes or Goates: offer me no more such false sacrifice. And therto your swete cense is an abhominatiō vnto me. And thus he sayd because of the false sayth and peruerting the right vse of them.

Psal. 46.

God despised the sacrifices of vnseitt full Jewes.

And for their false fastyng, not referring their fast vnto the tanyng & subduyng of their flesh vnto the spirite, whē they complained vnto God iustifying the selues and saying, how happeneth it, that we haue fasted and thou wouldest not looke vpon it, we haue humbled our soules and thou wouldest not know it, God answered them by the prophet Esayas in the liiij. chap.

Fastyng, Superstitious fastyng doth God abhorre.

Esa. 58.

ter, behold, in the day of your fast, ye do your owne iustes and gather vp all your dettes. And how soeuer ye fast, ye neuerthelesse strine and fight and smite with fistie cruelly. I haue choisen no such fast and humbling of soule. &c. But that ye loue wicked bondes and let the oppressed go free, and to breake bread vnto the hungry and to clothe the naked and so forth.

True fasting, what it is.

Temple.

And concerning the temple, Esayas sayth in his last chapter. what house will ye build for me or in what place shall I rest? heane is my seate and the earth my foote stole. As who should say I am to great for any place that ye can make, and (as Steuen sayth Actes vij. and Paul Actes. xvij. I dwell not in a temple made with handes.

Actes. 7. Actes. 17.

How ceremonies sprang among vs.

Vnderstand also (to see how we came into like blindness) that befoze the coming of Christ in the flesh, the Israelites & Jewes were scattered throughout all the world, for their Image seruice, both East, west, South, and North, as ye read in the Chronicles how England was once full: so that there was no prouince or great Citie in the world where no Jewes were: God so prouidyng for the speedy preaching of the Gospell among the heathen throughout the world. Now Christ, as he was promised, so was he sent, vnto the Jewes of Israelites. And what by Christes preaching & the Apostles after his resurrection, there were innumerable Jewes conuerted haply an hundred thousand or mo in Ierusalem and Iewry and in the countreys about, and abode still in the land. When Saul rose vp and persecuted the in Ierusalem and throughout all Iewry and Damasco, slaying all that he could catch or making them forswear Christ. For feare of which persecution they fled into all costes & preached vnto the Jewes that were scattered, prouing that Iesus was Christ the Saviour of the world, both by the scripture & also by miracles: so that a great part of the Jewes came to the fayth euerly where, and we heathen came in shortly after, and part abode still in vnbefele as vnto this day.

Table a cruel persecutor.

Many Jewes were conuerted to the fayth of Christ.

if ye would read them, could but wyth great difficultie, depart from them as it is to see in all the Epistles of Paule, how he sought agaynst them, and in processe gat the vpper hand. And thereto the first that were christened, and all the officers and Bysshops of y church, euen so much as y great God of Rome were Jewes for the most part a great season.

And mozeouer, as Paule sayth, Ro. ix. not all that came of Israel are right Israelites, neither are all they Abrahams sonnes that are Abrahams seede, why so? because they followed not the steps of y faith of their graundfathers. Euen so, not all they that were called and also came vnto the mariage which God the father made betwene Christ his sonne & all sinners, brought theyr mariage garment with them, that is to wete, true sayth wherwith we be married vnto Christ, and made his flesh & his bloud and one spirit with hym, his brethren and heyres with him, and the sonnes of God also. But many of the (to fulfill the saying of Christ, that the kyngdome of heaue, which is the gospell, is like a net that ketcheth good & bad) were driuen into the net and compelled to confesse that Iesus was Christ and that seede that was promised Abrahā and Isaac that should come: not of any inward felyng that the spirite of God gaue them, neyther of any louely content that they had vnto the law of God that it was good, mourning, both because they had broken it, and because also they had no power to fulfill it, and therfoze to obtayne mercy and power came to Christ and vnto the father thorow him, with the hart of naturall children which receaue all thyng freely of their fathers bounteous liberalitic, and of loue become seruauntes vnto their brethren for their fathers sake: But were compelled onely with violence of the scripture which euerly where bare witness vnto Christ, and agreed vnto all that he did, and ouercome also with the power of myracles that confirmed the same. What is to say, they came wyth a stoyr fayth, a popish fayth, a faithlesse fayth, and a fayned fayth of their owne making, and not as God in the scripture describeth the fayth, so beleuing in Christ, that they would be iustified by their owne dedes, which is the denying of Christ. As our Papistes beleue, which moze mad the those Jewes, beleue nothing by the reason of the scrip-

All that came of Israel are not Israelites.

Math. 23.

The Jewes came not to vnderstanding of Christ of loue, but were enforced therunto by the scriptures.

The Turkes are a farre greater number then the Papistes.

ture, but onely that such a multitude consent thereto, compelled wyth violence of sword, with falsifying of the scripture and fayned lyes, which multitude yet is not the fift part so many as they that consent vnto the lawe of Mahomet. And therfore by their own argumentes, the sayth of the Turkes is better then theirs. And their sayth thereto may stand by their owne confession, with all mischief (as it well appeareth by them) and with yeldyng themselves to worke all wickednesse with full delectation, after the ensample of the faith of their father the deuill, and without repentance and consent vnto the lawe of God, that it is good. And the popish also do so beleue in Christ, and so will be his seruantes, that they will be bound vnto dumme ceremonies and dead workes putting their trust and confidence in them, and hoping to be saued by them, and ascribing vnto them the thanke of their saluation and righteousnes.

And therfore because, as I sayd, the Jewes ye and the Heathen to, were accustomed vnto ceremonies, and because such a multitude came wyth a faithles sayth, they went cleane contrary vnto the mynde of Paul, and set by ceremonies in the new testamēt, partly borrowyng them of Moses and partly imagening like, as ye now see, and called them sacraments, that is to say, signes (as it is plaine in the stozies) the sacrament of holy water, of holy fire, holy bread, holy salt and so forth. And they gaue the significations. As holy water signified the spryngling of Christes blood for our redemption, which sacrament or signe though it seeme superfluous, in as much as the sacrament of Christes body and blood signifieth y same dayly) yet as lōg as y signification bode, it hurted not. And the kissing of the Pax was set by to signifie, that the peace of Christ shoulde be euer among vs, one to loue another after his ensample, as the word it self well declareth. For pax is as much to say as peace.

Confirmation.

Confirmation how it came first vnto the church.

And as for confirmation, it is no doubt but that it came this wise vp, & that this was the vse, which the word it selfe well declareth. We read in the stozies, that they which were conuerted vnto the sayth of the age of discretion, were full taught in the lawe of God (as right is) and in the sayth of our sauour Iesus, yet they were baptised, & vppon the profession or promising to

to keepe that lawe and faith, were baptised. And then for the succour & helpe of young children, baptised before the age of discretion, to know the lawe of God and sayth of Christ was confirmation instituted, that they should not be alway ignorant and saythlesse, but be taught the profession of their Baptism. And this no doubt was the manner, as we may well gather by probable coniectures and euident tokens, when the children were of sere or seuen yeares olde, their elders brought them vnto the priest or Deacon in euery parish, which officer taught the children what their baptism ment, & what they had professed therein: that is to wete: the lawe of God and their dutie vnto al degrees, and the faith of our sauour. And then because it should not be neglected or left vndone, an higher officer, as the Archdeacon (for it hath not bene as I suppose in the Bishops handes alway as now, neither were it meete) came about from parish to parish, at tymes conuenient. And the Priestes brought the children vnto hym at xi. or xii. yeare olde, before they were admitted to receaue the sacramēt of Christes body haply. And he apposed them of the lawe of God and sayth of Christ, & asked them, whether they thought that lawe good, and whether their hartes were to follow it. And they answered yea.

And he apposed them in the articles of our sayth, and asked them, whether they put their hope and trust in Christ, to be saued thozow his death and merits. And they answered yea. The confirmed he their baptism saying: I confirme you, that is, I denounce and declare, by the authoritie of Gods worde and doctrine of Christ, that ye be truly baptised within in your hartes, and in your spirites, thozow professing the lawe of God and the faith of our sauour Iesu, which your outwarde baptism doth signifie, and therupon I put this crosse in your foreheades, that ye goe and fight agaynst the deuill, the world and the flesh, vnder the standard of our Sauour, in the name of the father, the sonne, & the holy ghost. Amē. whiche manner I would to God for his tender mercy were in vse this day.

But after that the deuill was broken lowe and the Bishops began to purchase, and the Deacons to scratch all to them, and the spiritualie to clime an hygh: then because the labour seemed to tedious and paynfull, to appose the

The manner of confirming of children.

This is a right confirmation.

chil

children one by one they asked the Priests that presented the onely, whether the children were taught the profession of their Baptisme. And they answered yea. And so vpon their wordes they confirmed the without apposing. So whē they no lenger apposed them, the Priests no lenger taught them, but committed the charge to their Godfathers and Godmothers, and they to the father and mother, discharging them selues by their owne authoritie within halfe an houre.

The abuse of confirmation.

The sense of ignorance.

And the father & mother taught the a monstrous Latin Pater noster and an Ave and a Crede. which gibberish euer y Popinaye speaketh with a sundry pronunciation and fashion, so that one Pater noster seuereth as many languages almost as there be tongues that speake it. Howbeit, it is all one, as long as they vnderstand it not. And in processe as the ignorance grew, they brought them to confirmation straight from Baptisme: so that now oftymes they be volowed and bishoped both in one day, that is, we be confirmed in blindness to be kept from knowledge for euer. And thus are we come into this damnable ignorance and fierce wrath of God through our owne deserting, because when the truth was told vs we had no loue thereto. And to declare the full and set wrath of God vpon vs, our Prelates whom we haue exalted ouer vs to whom we haue given almost all we had, haue perswaded the worldly Princes (to whom we haue submitted our selues and geue vpon our power) to deuiour vs vpon body & soule, and to kepe vs, downe in darkenesse, with violence of sword, and with all falsehead and guile. In so much that if any do but lift vp his nose to smell after the truth, they swap him in the face with a fire brande to scinge hys sinelung, or if he open one of his eyes once to looke toward y light of gods word, they blear & daze his sight with their false tugglyng: so that if it were possible, though he were Gods elect, he could not but be kept down and perished for lacke of knowledge of the truth.

Confirmation is made now a confirming in all superstition, ignorance and popery.

The Baptismally ranny.

How the ceremonies about the ministracion of the Lordes Supper came first into the Church.

And in like maner, because Christ had institute the Sacrament of his body and bloud, to kepe vs in remembrance of his body breaking & blud shedding for our sinnes, therefore went they and set vp this fashion of the Masse and ordeined Sacramentes in the ornaments thereof to signifie and expresse all the rest of his passio. The amice on

the head is the kercheue that Christ was blindfolded with, when the fouler diours buffeted him and mocked hym saying: prophetic vnto vs who smote thee? But now it may wel signifie that he that putteth it on, is blind and hath professed to leade vs after him in darkenesse, according vnto the beginning of his play. And the flappe theron is the crowne of thorne. And the albe is the white garment that Herode put on him, saying he was a foale because he held his peace and would not answer him. And the ij. flappes on the shoules and the other ij. on the albe beneath ouer agaynst his fete behind and before, are the. iij. nayles. And the sanon on his hand, the cord that his handes were bound with: And the stole the rope wherewith he was bound vnto the piller, when he was scourged: And the corporicloth; the sinder wherein he was buried: and the altare is the crosse or haply the graue and so forth. And the casting abroad of his hands, the displaying of Christ vpon the crosse. And the light and sticking vpon of candles & beeryng of candles or tapers in procession happily signified this text. Math. v. ye be the light of the world, and let your light so shine before me, that they may see your good workes & glorifie your father which is in heauen. And the salt signifieth the wisdom of Christs doctrine, and that we should therewith salt our dedes and do nothing without the authoritie of Gods word. So that in one thing or other, what in the garments and what in the gestures all his playde, in so much that before he will go to Masse, he wilbe sure to sell hym, lest Judases part should be left out.

And so throughout all the Sacramentes, ceremonies or signes (ij. words of one signification) there were significacions vnto them at the beginning. And so long as it was vnderstand what was ment by them and they vnd but serue the people and preach one thyng or an other vnto them, they hurted not greatly, though that the free seruant of Christ ought not to be brought violently into captiuitie vnder the bondage of traditions of men. As S. Augustine complayneth in his dayes, how that the condition and state of the Jewes was more easie then the Christians vnder traditions: so sore had the tyranny of the shephardes invaded the flocke all ready in those dayes. And the what iust cause haue we to complaine our captiuitie now, vnto whose pocke from

The flappe on the amice.

The albe.

The flappes on the albe.

The sanon

The stole.

The corporicloth.

The altare.

Lauds.

Math. 5.

Salt.

All ceremonies at the beginning had significacions.

Augustine.

The state of Jewes more easie then the Christians vnder traditions.

Isk. v. that

that tyme hetherto, euen .xxij. hundred yeares long, hath euer soin what more weight bene added to, for to keepe vs downe and to confinne vs in byndnesse: howbeit, as long as the significatiōs bode, they hurted not the soule, though they were paynefull vnto the body. Nevertheless I impute this outrageous fal into so extreme and horrible byndnesse (wherin we are so deepe and so deadly brought a slepe) vnto no thyng so much as vnto the multitude of ceremonies. For as soone as the Prelates had set by such a rable of ceremonies, they thought it superfluous to preach the playne text any longer and the law of God, faith of Christ, loue toward our neighbour and the order of our iustifying & saluation, for as much as all such thynges were played before the peoples faces dayly in the ceremonies & euery child wist the meanynge but got them vnto allegories, saynyng them euery mā after his owne brayne, without rule, all most on euery silable, and from thence vnto dispurpyng and walkyng their braynes about wordes, not attending the significatiōs vntill at the last the laye people had lost the meanynge of the ceremonies & the Prelates the vnderstandyng of the playne text, and of the Greke Latin and specially of the Hebrue whiche is most of nede to be knowen, and of all phrāses, the proper maner of speakynges and borrowed speach of the Hebrues.

Out of the ceremonies spring the ignorance of the scripture.

The multitude of ceremonies put away preaching.

Ceremonies are the chief cause of ignorance.

The doctrine of Dunce aduanced.

The bynd Papistes are enemies to all good learning and knowledge.

Ignorant Prelates.

Remember ye not how within this xxx. yeares and farre lesse, and yet durst vnto this day, the old barking curres Dunces disciples & lyke drake called Scotistes, the children of darknesse, raged in euery pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin tongue had with them, some beatyng the pulpit with theyr fistes for madnesse & roaryng out with open and foamyng mouth, that if there were but one Virgile or Cicero in the world and that same in their venes & a fire before them, they would burne them therein, though it should cost the their liues, affirmyng that all good learning decayed & was utterly lost sence men gaue them vnto the Latin tongue: yea & I day say, that there be .xx. thousand Idols Curates this day in England and not so few, that can not geue you the right English vnto this text in the Pater noster, fiat voluntas tua sicut in celo & in terra & aunswere therto.

And as soone as the significatiō of

the ceremonies was lost, and the priestes preached Christ no longer then the common people began to waxe mad & out of their mindes vpon the ceremonies. And that trust and confidence which the ceremonies preached, to be geuen vnto Gods word and Christs bloud, that same they turned vnto the ceremonie it selfe, as though a man were so mad to forget that the bush at the sauerne doze did signifie wine to be solde within; but would beleue that the bush it selfe would quench his thirst. And so they became seruautes vnto the ceremonies, ascribing their iustifying and saluation vnto them, suppoynng that it was nothing else to be a christe man, then to serue ceremonies, & him most christen that most serued them, & contrary wise him that was not doctryne and ceremoniall, no christe man at all. For I pray you, for what cause worship we our spiritualtie so highly, or wherefore thinke we their prayers better then the poore laye mens, then for their disguisings and ceremonies? yea and what other vertue see we in the holiest of them, then to waite vpon dumme superstitious ceremonies?

Ignorance made vs seruautes to ceremonies.

Yea and how cometh it that a poore laye man hauing wife and xx. children, and not able to finde them, though all his neighbours know his necessitie, shal not get wth begging for Christs sake in a long sounners day inough to fynde them two dayes honestly, when if a disguised monster come, he shall wyth an houres lying in the pulpit, get inough to fynde thirty or forty sturdy lubbers a moneth long, of which the weakest shall be as strong in the belly when he cometh vnto the manger, as the mightiest porter in the wayhouse, or best courser that is in the kynges stable? Is there any other cause then disguising and ceremonies. For yee deedes of the ceremonies we count better then the deedes which God commaundeth to be done to our neighbour at hys nede, who thinketh it as good a deede to feede the poore, as to sticke by a candle before a post, or as to sprinckle himself with holy water? Neither is it possible to be otherwise, as long as the significatiō is lost. For what other thyng can the people thinke, then that such deedes be ordeyned of God, and because as it is euidēt, they serue not our neighbours nede, to be referred vnto the person of God, and he though he be a spirite, yet serued therewith? And then he can not but say quod dicitur

The idle Papistes are preferred by ceremonies.

As long as we had the significatiō of the ceremonies, so long they were sufferable, but the significatiō being gone

pute

gone, the ceremony is mere superstition.

pute in his blynde reason, that as god is greater then man, so is that dedde that is appointed to scine God greater then that which serueth man. And then when it is not possible to thinke them ordeyned for nought, what can I other wise thinke then that they were ordeyned to iustitie, and that I should be holy therby, according to the popes doctrine, as though God were better pleased when I sprinkle my selfe with water or let vp a candle before a block, then if I fed, or clothed, or holpe at his neede him whom he so tenderly longeth that he gaue his owne sonne vnto the death for hym, and commaunded me to loue him as my selfe?

When the people by ignorance hazed superstitions then clergie holpe them forward with falsifying the scripture.

Christes death purchased grace for mans soule.

And when the people begaune to run that way, the prelates were glad, and holpe to heue after with subtil allegories and falsifying the scripture, & went and halowed the ceremonies, to make them more worshipfull, that the laye people should haue them in greater estimation & honour, and to be as frayde to touch them for reuerence vnto the holy charme that was sayd ouer them, and affirmed also that Christes death had purchased such grace vnto y ceremonies to forgiue sinne and to iustifie. O monster, Christes death purchased grace for mans soule, to repent of euill, and to helue in Christ for remission of sinne, and to loue the lawe of God, & his neighbour as himselfe, which is the true worshipping of god in the spirite, and he dyed not to purchase such honour vnto vnsensible thinges, that mā to his dishonour, should do them honourable seruice & receaue his saluation of them.

This I haue declared vnto you, y ye might see and feele euery thing sensibly. For I entend not to leade you in darknesse. Neyther though twise y. Cranes make not iij. wilde Bees, woulde I therefore that he shoulde helue that twise two made not foure. Neyther entend I to proue vnto you that Daules steple is the cause why Tennes is broke in about Brit, or y Tincerden steple is the cause of the decay of Sandwich haueu as M. More iesteth. Neuerthelesse, this I woulde were perswaded vnto you (as it is true) that the building of the and such like, thozow y false sayth that we haue in them, is the decay of all the haueus in England, & of all the cities, townes, hye wayes, and worthy of the whole common wealth. For since these false monsters crope vp into our consciences,

and robbed vs of the knowledge of our saviour Christ, making vs beleue in such popcholy workes, and to thinke that there was none other way vnto heauen, we haue not ceassed to build the abbeyes, cloysters, colleges, Chaurtries, and cathedrall churches with hye steples, strining and ennying one an other, who shoulde do most. And as for the deedes that per rayne vnto our neighbours, and vnto the common wealth, we haue not regarded at all, as thynges which seemed no holy workes, or such as God woulde not once looke vppon. And therfore we left them vnsene to, vntill they were past remedy, or past our power to remedy the, in as much as our snowbellies with their false blessinges had ingled away from vs, that wherwith they might haue bene holpen in due season. So that y silly poore man though he had haply no wilddome to expresse hys mynde, or y he durst not, or y M. More fashioneth his tale as he doth other mens to iest out the truth, sawe that neither Goodwinlandes nor any other cause alieaged was the decay of Sandwich haueu, so much as that the people had no lust to mainteyne the common wealth, for blynde deuotion which they haue to popcholy workes.

The building of Abbeyes, cloysters & religious houses haue bene a great decay to the good state of this realme.

The solutions and answers vnto M. Mores first booke.



In the first chapter to be giue the booke wythel, to bring you good lucke and to geue you a say or a taste what truth shall follow, he sayeth a letter sent from no man.

The second Chapter.

In the second chapter, besides that it is vnture this vse to haue bene euering. since the tyme of the Apostles, he maketh many sophisticall reasons about worshipping of saintes, reliques, and Images, & yet declareth not to what maner worship, but iuggeth with the terme in comune, as he doth with this woerde chnrch, and this woerde sayth, when the wordes haue diuers significations: for all faithes are not one maner sayth and so forth, and therefore he beguileth a mans vnderstanding. As if a man sayd, the boyes will was good to haue geuen his farther a blow, and an other woulde inferre, that a good will

Subtile iuggeting & wordes.

Cranes den stepls.

will coulde be no sinne, and conclude that a man might lawfully smite hys father. Now is good will taken in one sense in the maior and in an other in y^e minor, to vse schollers termes, & therefore the conclusion doth mocke a māns wit. When disputeth he, the seruaunt is honoured for the masters sake, and what is done to the poore is done to Christ (as the popishe shall once feele for their so robbing them). And the xiiij. Apostles shall haue their seates & sitte and iudge with Christ (as that all that here preach hym cruely as they dyd) and Mary that powred the ointment on Christes head before hys passion, hath bec memoriall, and therefore we ought to set candles before Images. First I aske hym by what rule hys argument holdeth. And secondarily I answere that the true worshipping of Sainctes is their memoriall: to follow them as they did Christ. And that honour we geue them, and so do not ye papists, but follow the steppes of your father the Pope, as he doth the steppes of his father the deuill. And as for striking vp of candles, I answere that God is a spirite, and in the spirit must be worshipped only. Faith to his promises, and loue to his lawes, and longing for the life that is in his sonne, are his due honour and seruice. All bodily seruice must be referred vnto our selues, and not vnto the person of God immediately. All outward thynges which we receaue of God are geue vs, to take our partes with thankes, and to bestow the rest vppon our neyghbours. For God vseth no such thynges in his owne person, but created the for to geue the vs, that we shoulde thanke hym, and not to receaue them of vs, to thanke vs: for that were our praise and not his. Fasting, watching, wolward gopng, pilgrimage, and all bodily exercise must be referred vnto y^e taining of the fleshe onely. For as god delicteth not in y^e fast of meat, drinke, or in the sight of golde or siluer, no more both he in my fast and such like, that I should ferre them vnto hys person, to do him a pleasure withall. For God in himselfe is as good as he can be, & hath all the delectation that he caⁿ haue, And therefore to wisly that God were better then he is, or had more pleasure then he hath, is of a worldly imagination.

And all the spirites that be in heaue are in as good case as they can be, and haue all the delectation they can haue,

and therefore to wislye them in better case or to studie to do them more pleasure then they haue, is fleshy mynded popishnes. The pleasure of them that be in heauen is, that we harken to god and keepe his commandementes, which when we do, they haue all the pleasure that they can haue in vs. If in this life I suffer hell gladly, to win my brother to folow God, how much more if I were in heauen should I reioyce that he so did? If in thys worlde when I haue neede of my neighbour, by the reason of myne infirmities, yet I seke nought of him, saue his wealth onely, what other thing should I seke of hym, if I were in heauen, where he can do me no seruice, no: I vse any pleasure that he can do me?

The deuill desired to haue his imaginations worshipped as God, & his popishe children desire the same, & compell men to honour them, and of their deuillish nature describe they both God and his Sainctes. And therefore I say, all such fleshy imaginations, as to fast the wendday in the worshipping of S. Iohn or of S. Katherine, or what Sain^t it be, or to take Sainctes cues, or to go a pilgrimage vnto their images or to offer to them, to do them pleasure, thinking thereby to obteyne their fauour and to make speciall aduocates of them, as a man would wanne the fauour of an other with presentes and giftes, and thinking that if we did it not, they would be angry, are playne Idolatry & image seruice, for the saine delicteth in no such. And when thou sickest by a candle before the image, thou mightest with as good reason make an holow bely in the image and powze it meate and drinke. For as the Saine neither eateth nor drinketh, so hath he no bodily eyes to delyre in the light of a candle.

An other is this, God geueth not the promises that are in Christ for bodily seruice, but of his mercy onely, vnto his owne glorie. Yea and of the fathers goodnesse do all naturall childre receaue. Aske a litle boy, who gaue him his gay coate, he answereth, his father. Aske him why, and he answereth, because he is his father and loueth hym, and because he is his sonne. Aske hym whether his father loue hym, and he sayth yea. Aske him how he knoweth it and he sayth, because he geueth me this or that. Aske him whether he loue his father, he sayth yea. Aske him why,

They that are in heaue do chiefly desire that we harken to God & do hys work,

All popishe imaginations are Idolatry.

Candles

We receaue all thinges of God our father for Iesus Christes sake hys sonne and our onely Saviour.

True worshipping of Sainctes.

True worshipping of God.

Bodily exercise.

he sayth, for his father loueth hym and geueth him all thing. Aske him why he worketh, he aunswereth, his father wil so haue it. Aske him why his father geueth not such and such loyes coates to. May saith he, they be not his sonnes their fathers must geue them as myne doth me. So now ye Popish bond seruauntes and receaue your reward for your falsc workes and robbe your brethren and raigne ouer them with violence and cruell tyranny and make the worship your pillars, polaxes images and hattes. And we will receaue of the mercyfull kyndnesse of our father and will serue our brethren freely, of very loue and wilbe their seruauntes & suffer for their sakes. And thereto our good dedes whiche we do vnto our neighbours neede, springing out of our righteousnesse or iustifying, which is y forgenesse of our finnes in Chyistes blood, & of other righteousnesse know we not before God. And contrarywise your righteousnes or iustifying which standeth, as your sayth doth, with all wickednesse, springeth out of your holy workes which ye do to no man freely saue vnto paynted postes.

We must doe all thynges of loue.

Sacrifices

And when he alledgeth the sacrifices of the old law, I say they were Sacramentes and preached vnto the people (as no doubt, our candels once were) and were no holy workes to be referred vnto Gods person to obtaine hys fauour, and to iustifie the people, and that the people should do them for the workes selues. And when the people had lost the significations and looked on the holynesse of the dedes, to be iustified thereby, they were image sernice and hateful to God and rebuked of the Prophetes, as it is to see throughout all the old Testament.

Rom. 14.

When he iuggleth with a text of S. Paule Rom. xiiij. let euery man for his part abounde, one in this Idolatrie & an other in that: when the sense of the text is, let euery mā be sure of his own conscience, that he do nothyng, except he know well and his conscience serue him that it may be lawfully done. But what care they to abuse Gods word & to wrest it vnto the contrary.

And in the last end, to vter his excellent blindness, he sayth, the wiseman Luther thinketh that if the gold were take from the reliques, it would be geuen vnto the poore immediatly, when he seeth the contrary, that they which haue their purses full wil geue y poore (if they geue ought) either an halfe pe-

ny or in his countrey the iij. part of a farthyng. Now I aske M. Mores conscience, seying they haue no deuotion vnto the poore which are as Chyistes down person and for whom Chyist hath suffered his passion that we should be kynd to them and whom to visite with our almes is Gods commaundement, with what minde do they offer to great treasure, to the garnishing of shynes images & reliques? It is manifest that they which loue not Gods commaundement, can do nothing godly. wherefore such offrynges come of a falsc sayth, so that they thinke the better the workes commaunded by God and beleue to be iustified thereby. And therefore are they but image seruice.

I sure to beken of a falsc sayth and image seruice.

And when he sayth, we might as well rebuke the porwpyng of the anoyntment on Chyistes head. May, Chyist was the mortall as well as we, and used such thynges as we do, and it relecthed his body. But and if thou woldest now poure such on his image to do him pleasure, I would rebuke it.

A difference betweene Chyistes naturall body, and a paynted Image.

The third Chapter.

In the third Chapter he bringeth in miracles done at S. Steues tombe. I aunswere that the miracles done at Sainces tombes, were done for the same purpose that the miracles which they dyd when they were aliue, were done: euen to prouoke vnto the faith of their doctrine, and not to trust in the place or in bones or in the Saint. As Paul sent his napke to heale the sick, not that inē should put trust in his napkin, but beleue his preaching.

Miracles.

Miracles were done by y saines to confirme the doctrine.

And in the old Testament Eliseus healed Naaman the heathen mā in the water of Iordayne, not to put trust in the water or to pray in that place, but to wonder at the power of God & to come & beleue, as he also did. And that his bones, when he was dead, rayled by a dead man, was not done that inē should pray to him: for y was, not lawfull the, by their own doctrine, neither to pray they trust in hys bones. For God to auoyde all such Idolatrie, had poluted all dead bones, so that whosoeuer touched a dead bone, was vncleane and all that came in his company, vntil he had washed him selfe: in so much that if a place were abused with offering vnto Idoles, there was no better remedie then to scatter dead bones there, to daine the people there, for beyng defiled and poluted. But his bones did that miracle, to testifie that

Eliseus.

Dead bones may not be wey wypped.

he was a true Propheet & to moue men vnto the sayth of his doctrine.

And euen so miracles done at the holy crosse, were done, to moue men vnto sayth of him that dyed thereon, & not that we shuld beleue in the wood.

Pilgrimage = ges.

He saith that pilgrimes put not trust in the place, as Necromancers do in their circles, and sayth he wotteth not what, to mocke out the text of our Saviour of praying in the spirite. And in the end he confoundeth him selfe saying, we reken our prayers moze pleasaunt in one place the in an other. And that must be by the reason of the place, for God is as good in one place as in an other and also the man. Mozeouer where a mā pleaseth God best, thertoe is he most bound to go. And so that imagination byndeth a mā to the place with a false sayth, as Necromancers trust in their circles.

Moze reasoneth vnto wardly.

God is like good in euery place.

And agayne if God had sayd that he would moze heare in one place then in an other, he had bound him selfe to the place. Now as God is like good euery where generally so hath hee made his Testament generally, wheresoeuer myne hart moueth me & am quyet to pray vnto hym, there to heare us like graciously.

Temple.

And if a man lay to our charge, that God bound them vnto the tabernacle & after to the Temple in the old Testament. I say that he dyd it not for y places sake, but for the monuments and testimonies, that their preached the word of god vnto them, so that though the priests had bene negligēt to preach, yet should such things that there were haue kept the people in the remembrance of the Testamēt made between God and them. which cause and such like enely should moue vs to come to Church, and vnto one place moze then an other. And as lōg as I come moze to one place then an other because of y quietnesse or that some thing preacheth gods word moze liuely vnto me there then in an other, the place is my seruants and I not bound to it: whiche cause and such like taken away, I can not but put trust in the place as Necromancers do in their circles, and am an image seruer & walke after myne own imagination & not after Gods word.

The people were specially called to y Temple to behold the monuments there, wherby they might the better learne the mighty power of God.

Palchall Lambe.

And when he sayth, we might as well mocke the obseruaunce of the palchall Lambe. I aunswere, Christ our palchall Lambe is offered for vs and hath deliuered vs as Paule sayth. 1. Cor. 5. For, v. whose signe and memoziell is

1. Cor. 5.

the Sacrament of his body and blood. Mozeouer we were not deliuered out of Egypt. And therefore in as much as we be ouerladen with our owne, I see no cause why we should become Jewes, to obserue their ceremonies to.

And when he sayth holy strange gestures. I aunswere, for the holynesse I will not sweare: but the strangeness I dare well auow. For euery Priest maketh them of a studdy maner & many moze madly then the gestures of Jack anapes. And when he sayth that they were left from hand to hand sence the Apostles tyme, it is untrue. For the Apostles viced the Sacramēt as Christ dyd, as thou mayst see. 1. Cor. xi. Mozeouer the Apostles left vs in the light & taught vs all the counsell of God, as Paule witnesseth Actes. xx. and hid no thyng in strange holy gestures and apes play the significations wherof no man might vnderstand.

Holy strange gestures is like an apes play.

And a Christen man is most moued to pitie sayth he, at the sight of y crosse, then without it. If he take pitie as Enghlishmen do, for compassiō, I say, that a Christen man is moued to pitie whē hee seeth his brother beare the crosse.

1. Cor. 11.

And at the sight of the Crosse, he that is learned in God wepeth not, with ignorant wome, as a mā doth for hys of the signe sather when he is dead: but mourneth for hys sinnes, and at the sight of the crosse comforteth his soule with the consolation of him that dyed thereon. But there is no light whether of the crosse or ought els, that can moue you to leue your wickednesse, for the Testament of God is not writen in your hartes.

The true is learned in God wepeth not, with beholding ignorant wome, as a mā doth for hys of the signe sather when he is dead: but mourneth of the crosse

And when he speaketh of praying at Church who denpeth hym that men might not pray at Church or that the church should not be a place of prayer? But that a man could not pray saue at Church, and that my prayers were not heard as well els where, I say I prayed with like feruencnesse & strong sayth, is a false lye.

The Church is a place of prayer.

God heareth our prayer in all places.

And whē he speaketh of the presence of God in the temple. I aunswere, that the Propheetes testified, how that hee dwelt not there, & so doth Paule Actes 17. 24. & so doth Steuē Actes. viij. & Salomon. iij. Of the kynges. viij. And no doubt as the madde Jewes ment, he dwelt not there, nor as we moze mad suppose also. But he dwelled there only in his signes Sacramentes, and ceremonies which preached his woorde vnto the people. And finally for theyr false confidence in the temple, God destroyed

Actes. 17. Actes. 7. 3. Reg. 8.

Jerusalem and the temple is destroyed.

destroyed

Dropt it. And no doubt for our false sayth in visiting the monumentes of Christ, therefore hath God also dropt them and geuen the place vnder the infidels.

And when he speaketh of the pillar of fire and cloude. I answer, that god was no other wise present there, then in all fire and in all cloudes save that he shewed his power there specially by the reason of the miracle, as he doth in the eyes of the blinde whom he maketh see, and yet is no other wise present in those eyes then in other, nor more there to be prayed to then in other. And in like manner he is no more to be prayed to where he doth a miracle then where he doth none. Neither though we can not but be in some place, ought we to seeke God in any place, save onely in our hartes, and that in veritie, in sayth, hope, and loue or charity, accordyng to the woorde of hys doctrine.

And our sacramentes, signes, ceremonies, Images, reliques and monumentes ought to be had in reuerence, so farforth as they put vs in mynde of Gods worde, and of the ensample of them that liued thereafter and no further.

And the place is to be sought, and one to be preferred before an other for quietnesse to pray, and for liuely preaching, and for preaching of such monumentes and so forth. And so long as the people so vsed the in the olde testament, they were acceptable & pleasaunt to God, and God was sayd to dwell in the temple. But when the significations being lost, the people worshipped such thinges for the things selues, as we now do, they were abhominable to God, and God was sayde to be no longer in the temple.

The fourth chapter.

And in the fourth he sayth, that god secreteth more by one place then an other. which doctrine besides that it should binde vs vnto the place, and God thereto, and can not but make vs haue confidence in the place, is yet false. For first God vnto whose worde we may adde nought, hath geuen no such commandement nor made any such conuauant. Neither is Christ here or there sayth the scripture, but in our hartes is the place where God dwelleth by his owne testimony if his word be there.

And when he pronesh it, because

God doth a miracle more in one place then in an other, I answer, if God will do a miracle, it requireth a place to be done in. Howbeit he doth it not for the place but for the peoples sake whom he would call vnto the knowledge of his name, and not to worships hym more in one place then in an other.

As the miracles done in Egypt, in the red sea, in mount Sinay & so forth, were not done that men should goe in pilgrimage vnto the places to pray there, but to prouoke them vnto the true knowledge of god, that afterward they might euer pray in spirit, wheresoever they were. Christ also dyd not his miracles that men should pray in the places where he did them, but to draw by the people to come and heare the worde of their soules health. And when he bringeth the miracle of Silo, I answer, that the sayd miracle, and that Christ sent the blinde thither to receaue his sight, were not done that men should pray in the poole: but the second miracle was so done to declare the obedient sayth of the blinde, and to make the miracle more known, and the first for the worde of God that was preached in the temple, to moue the countrey about to come thither and learne to know God, and to become a liuely temple, out of which they might euer pray, and in all places. Neither was the miracle of Lazarus done, that men should more pray in that place then in an other, but to shew Christs power, & to moue the people thowto wondering at the miracle to hark vnto Gods word and beleue it, as it is to see playnely.

Moreover God so loneth no church, but that the parish he haue libertie to take it downe and to builde it in an other place: yea and if it be timber to make it of stone, and to alter it at their pleasure. For the places, yea and the Images must serue vs and not God which is a spirite, and careth for none more the other, nor is otherwise perfect in one place the in an other. And likewise is it of Saintes bones, we may remoue them whether we will, yea & breake all Images therto, and make new, or if they be abused, put them out of the way for euer, as was the brasia serpent, so that we be Lordes ouer all such thinges, and they our seruants. For if the Saintes were our seruants, how much more their bones. It is the hart and not the place that worshippeth.

Miracles were not done for place but for the people.

Siloe: Ioh. 4. & 9.

Miracles done to draw people to heare the worde of God.

All places must serue man, & not man bound to serue any place.

The pillar of fire.

God is present in all places alike.

All places are to be preferred where we may worship God most quietly.

M. More teacheth false doctrine.

Math. 24.

God is worshipped in our hartes, & not in any other place.

peth God. The kitchen page turning the spit may haue a purer hart to God then his master at church, and therefore worship God better in the kitchen the his master at church. But when wyl M. More be able to proue that miracles done at Saintes tombes, were done that we should pray vnto the Saintes, or that miracles done by dead Saintes which a liue neither preached Gods worde nor could do miracle are done of God?

The father careth most for the poorest.

God loueth none Angeil in heauen better then the greatest sinner in earth that repenteth and beleueth in Christ. But contrarywise careth most for the weakest, and maketh all that be perfect their seruantes, vntill as Paule saith Ephes. 4. they be growe vp in y knowledg of God into a perfect man, and into the measure of age of the fulnesse of Christ, that is, that we know all the misteries and secretes that God hath hid in Christ, that we be no more children wauering with every wynde of doctrine, thorough the subtiltie & wylines of men that come vpon vs to bring vs into errour or beguile vs. So far it is off that he would haue vs kept downe to serue Images. For wth bodely seruire we can serue nothyng that is a spirite. And therto if it were possible that all the Angels of heauen coulde be mine enemies: yet would I holde me by the testamēt that my mercifull and true father hath made me in the blood of my Saviour, and so come vnto all that is promised me, & Christ hath purchased for me, and geue not a straw for them all.

Ephes. 4.

God cannot be serued with bodely seruire.

The fift chapter.

Our sayth may be grounded vpon men.

In the fift chapter he falleth from all he hath so long swet to proue, and beleueth, not by the reason of the myracles, but by the common consent of the church and that many so beleue. Thys man is of a farre other complexion the was the prophet Elias. For he beleued a lone as he thought, agaynst the consent by all likelihode of ix. or x. hundred thousand beleuers. And yet M. Mores church is in no other condition vnder the pope, then was that church agaynst whose consent Elias beleued alone vnder the kinges of Samary.

The sixt chapter.

In the sixt chapter & vnto the viii. he proueth almost nought saue that which neuer man denyed him, that miracles haue bene done. But how to

know the true miracles from the false were good to be knowen, which we shall this wise do if we take those for true sacramentes & ceremonies which preach vs Gods worde, euen so we count them true miracles onely which moue vs to harken therto.

The xvi. Chapter.

Concerning his xvi. chapter of the mayde of Ipswich, I answer, that Moles warned hys Israelites that false miracles should be done to proue the, whether their harts were fait in y Lord. And euen so Christ and the Apostles shewed vs before y lying miracles should come to peruert the very elect if it were possible. And therefore we must haue a rule to know the true myracles from the false, or els it were impossible that any man should scape vndeceaued and continue in the true way. And other rule then this is there not: that the true are done to proue me to come & harken vnto Gods word, and y false to confirme doctrine y is not gods word. Now it is not gods worde if thou reade all the scripture thoroughout, but contrary therto, that we should put such trust and confidence in our blessed Lady as we do, & cleane agaynst the testamēt that is in Christs blood. wherefore a man neede not to feare, to pronounce that the deuill did it to mocke vs withall.

True miracles prouoke vs to sayth and trust in God.

The mayde of Ipswich

True miracles are done to prouoke vs to the hearing of Gods worde, and the false do y contrary.

Neuer the later let vs compare the mayde of Ipswich and the mayde of Kent together. First they say that the mayde of Ipswich was possessed wth a deuill, and the mayde of Kent wth the holy ghost. And yet the tragedyes are so like the one to the other in all pointes, that thou couldest not know the holy ghost to be in the one and the deuill in the other by any difference of woordes. But that thou mightest wth as good reason say that the deuill was in both, or the holy ghost in both, or the deuill in the maide of Kent and the holy ghost in the mayde of Ipswich. For they were both in like traunses, both rauished from themselves, both tormented a like, both disfigured, like terrible ougly and gryscly in sight, and their mouthes drowen a side, eue vnto the very eares of them, both enspurred, both preach, both tell of wonders, wil be both carryed vnto our Lady, & are both certified by reuelation that our Lady in those places and before those Images should deliuer them.

The mayde of Kent.

The mayde of Ipswich & the maide of Kent were both false dissembling harlots.

Now as for the mayde of Ipswich was possessed of y deuill by their owne

revelled. where then came that reuelation, that she should be holpe and all her holy preaching? If of the deuill, then was the miracle & all of the deuill. If of the holy ghost, then was the inspired with the holy ghost and had the deuill within her both at once. And in as much as the mayd of Kent was inspired by the holy ghost by their confession, whence came that flopping of her throte, that rauyng, those greuous panges that tormentyng, disfiguryng, drawing of her mouth awrye and that fearful & terrible countenance? If of the holy ghost, and the why not the restell and gamboldes of the mayd of Ipswich also? and then what matter maketh it whether a man haue the deuill or the holy ghost in him. If ye say of the deuill, the had she liueth both the deuill and the holy ghost both at once.

The mayd of Kent.

Such as were possessed with deuils fled fro Christ.

A false delusion to bring vs to Idolatry.

S. Bartholomew.

Moreouer those possessed which Christ holpe auoyded Christ and fled fro him, so that ether which beleued were faine to byng them vnto him agaynst their willes. For which causes and many moe that might be made, thou mayst conclude, that the deuill vexed them and preached in them, to confirmed sayned confession and dome ceremonies and Sacramentes without signification & damnable sectes, & shewed them those reuelations. And as soone as they were brought before our Ladyes image, departed out of them, to delude vs and to turne our saythes from Christ vnto an old blocke. As we read in the Legend of S. Bartholomew, how the deuils hurt men in their hymnes and as soone as they were brought into a certain temple before an Idole, there they departed out of them and so beguiled the people makyng them beleue that the Idole had healed them of some naturall diseases.

Our Ladye byn the mayde of Kent small pleasures.

Questes.

Howbeit let it be the holy ghost that was in the mayd of Kent. The I pray you what thyng woorthy of so great prayse hath our Ladye done? Our Ladye hath deliuered her of the holy ghost & emprid her of much hygh learning which as a goodly Doctric, she vttered in Rimcs. For appose her now of Christ, as Scripture testifieth of hym, and thou shalt finde her cleane without rime or reason. She maide was at home also in heauenly pleasures, and our Ladye hath deliuered her out of the ioyes of Diestes and brought her into the miseries of middell earth agayne.

As for Doulia, Hyperdoulia & Latria, though he shew not with which of the he worshypped the Cardinals hat, is answered vnto him already.

The xvij. Chapter.

In the xvij. where he would sayne proue that the popes Churche can not erre, he alledgeth thynges wherof he might be ashamed, if he were not past shame, to proue that the Bishops haue authoritie to lade vs with tradicions neither profitable for soule nor body. He bringeth a false allegorie vppon the ouerplus that the Samaritane if it were layde out, promised to pay when he came agayn, for the Bishops tradicions. Nay. M. More, besides that allegories which euery man may sayne at his pleasure can proue nothing, Christ interpreteth it him selfe, that it betokeneth a kynde mynde & a longyng neighboure, which, so loued a straunger, that he neuer left carryng for him, both absent as well as present, vntill he were full whole and common out of all necessitie.

Traditions

Allegories

It signifieth that the Prelates, if they were true Apostles and loued vs after the doctrine of Christ, would sell their mysters, croles, plate, hymnes, iuels and costly shoywes to succour the poore and not robbe them, of all that was offered vnto them, as they haue done: & to repare thinges fallen in decay and ruine in the common wealth, & not to begger the realmes with false Idolatry and imageseruice, that they haue not left them wherewith to beare the cost of the common charges.

A true position of the parable of the Samaritan.

And moreouer when the Scribes & Phariseis taught their owne doctrine, they sat not vpon Moyses seate, but on their owne. And therefore Christ (so far it is of that he would haue vs hearken vnto mans doctrine) sayd, beware of the leuen of the Scribes, Phariseis & Saduces which is their doctrine & rebuked them for their doctrine & brake it him selfe and taught his Disciples so to do and excused them, and sayd of all tradicions, that what soener his heauenly father had not planted, should be plucked vpp by the rootes. And therto all the pertinencio that the Apostles had of the Iewes, was for breakyng of tradicions.

All that God hath not planted shall be plucked vpp by the rootes.

Our Prelates ought to be our seruantes as the Apostles were, to teach vs Christes doctrine, and not Lordes ouer vs, to oppresse vs with theyr owne, Pretter calleth it emptyng of the

Bishops should be seruantes and not Lordes.

The xvij. Chapter.

Actes. 15. holy ghoſt Actes. xv. to lade the heathē with ought aboute that which neceſſitie and brotherly loue required. And Paule rebuketh his Corinthians for their ouer much obedience and the Galathians alſo and warneth all men to ſtand faſt and not to ſuffer them ſelues to be brought into bondage.

The Pope will not obey princes though God haue commaunded hym ſo to do.

And when he ſayth Peter & Paule commaunded vs, to obey our ſuperiours. That is trouth, they comaunded vs to obey the tempoꝛall ſwoꝛd which the Pope will not. And they commaunded to obey the Byſhops in the doctrine of Chyiſt and not in their owne. And we teach not to breake all thyngs caſhly, as M. More vntꝛuly reporteth on vs) whiche is to be ſene in our bookes, if men will looke vpon them.

Traditions

Of traditions therfoꝛe vnderſtand generally. He that may be free is a foole to be bonde. But if through wilneſſe, thou be brought into bondage: then if the tradition hurt thy ſoule & thy faith, they are to be broken immediately, though with the loſſe of thy lyfe. If they greue the body onely, the are they to be boꝛne till God take them of, for breaking the peace and vniue.

Chyiſtes burthen is eaſe and gentle.

Then how loze makerh he Chyiſtes burthe. If it be ſo loze, why is M. More ſo cruell to helpe the Byſhops to lade vs with moꝛe? But ſurely he ſpeaketh very vndiſcretly. For Chyiſt dyd not lade vs with one ſyllabe moꝛe then we were euer bound to, neither did he any thyng but intꝛepꝛet the law reſday. And helides that, he geneth vnto all hys, loue vnto the law: which loue makerh all thynges eaſie be boꝛne that were befoꝛe impoſſible.

Math. 5.

And when he ſayth, ye be the ſalt of the ſeaꝛth that it was ſpoken for the Byſhops and Pꝛieſtes onely it is vntꝛue, but it was ſpoken generally vnto all that beleue and know the truth, that they ſhould be ſalt vnto the ignoꝛaunt, and the perfecter vnto the weaker, ech to other euery man in his meaſure. And moꝛcouer if it be ſpoken vnto the Pꝛelates onely, how fortuneth it y

The ſalt of our Pꝛelates is vnto ſauery.

M. More is ſo buſie to fault the world in his hygh learnyng? And laſt of all the ſalt of Pꝛelates which is their traditions & ceremonies without ſignification is vnto ſauery long a go, & therfoꝛe no moꝛe worth but to be caſt out at the dooꝛes and to be troden vnderfooꝛe.

And that he ſayth in the end that a man may haue a good ſayth with euill liuing, I haue pꝛoued it a lye in another place. Moꝛcouer ſayth, hope and

loue be iij. ſiſters y neuer can depart in this world, though in y world to come loue ſhall ſwalow vp the other twoo. Neither can the one be ſtrōger oꝛ weaker then the other. But as much as I beleue, ſo much I loue, and ſo much I hope ye and ſo much I worke.

Fayth, loue, & charitie, are iij. ſiſters.

The xix. Chapter.

In the xix. hee pꝛoueth that praying to Saintes is good, & miracles that coſirme it are of God oꝛ els the church ſayth he doth erre. It foloweth in dede oꝛ that the Popes Church erreth. And when he ſayth it is ſiure to beleue to much I ſay we had the moꝛe neede to take heed what we beleue and to ſeaꝛch Gods word the moꝛe diligently that we beleue neither to much noꝛ to litle.

We muſt beleue neſther to much noꝛ yet litle.

And when he ſayth God is honoured by praying to Saintes becauſe it is done for his ſake: I aunſwere, if it ſpꝛage not out of a falſe ſayth but of the loue we haue to God, then ſhould we loue God moꝛe. And moꝛcouer in as much as all our loue to God ſpꝛingeth out of faith, we ſhould beleue and truſt God. And then if our ſayth in God were greater then our ſeruent deuotiō to Saintes, we ſhould praye to no Saintes at all, ſeyng we haue promiſes of all thynges in our Sauour Jeſu and in the Saintes none at all.

We are pꝛomiſed all thynges for our Sauiour Jeſus ſake, & not for the Saintes.

The xxv. Chapter.

In y xxv. how iuggleth he, to pꝛone that all y pꝛeteyneth vnto the faith, was not writte, alledging Iohn in the laſt, that the world could not concaine the bookes, if all ſhould be written. And Iohn meaneth of the miracles which Jeſus did, and not of the neceſſary pointes of the ſayth.

Iohn. 21.

And how bringeth he in the perpetuall virginitie of our Lady, which though it be neuer ſo true, is yet none article of our ſayth, to be ſaued by. But we beleue it with a ſtoꝛy ſayth, becauſe we ſee no cauſe reaſonable to thinke the contrary.

The virginitie of our Lady.

And when he ſayth many miſeries are yet to be opened, as the comynyng of Antichyſt. Nay verely the babe is knowne well inough, and all the tokens ſpide in him, which the ſcripture deſcribeth hym by.

Antichyſt is knowen.

And when he allegeth Paules traditions to the Theſſalo, to pꝛoue hys phantaſie. I haue answered Rochelter in the obedience, that his traditions were the Goſpell that he pꝛeachd.

Paules traditions were the doctrine of the Goſpel

And

And when he alleageth Paule to the
Lopin. I say that Paule neuer knewe
of this word Masse. Neither can any
man gather thereof any straunge holy
gestures, but the playne contrary, and
that there was no other vse there then
to breake the bread andg them at sup-
per as Christ did. And therefore he cal-
leth it Chyristes supper and not Masse.

Chyristes
Supper &
not Masse.

The conse-
cration,

Water mix-
ed with
the wyne.

1. Cor. 14.

Iustifica-
tion of
woykes.

Saboth.

The Sa-
both day &
holy dayes
are made
for vs & not
we for the.

Why wo-
men say =
tise.

There was learned y maner of con-
secration. A great doubt, as though
we coude not gather of the scripture
how to do it. And of the water that the
Priest minglet h wyth the wyne. A
great doubt also and a perilous case if
it were left out. For either it was done
to flake the heate of the wine, or put to
after as a ceremony, to signifie that as
the water is chaunged into wine, so
are we chaunged thowto sayth as it
were into Christ, and are one wyth
him, how be it, all is to their owne
hame, that ought shoulde be done or
vled andg vs Christen, wherof no
man wist the meaning. For if I vn-
derstand not the meaning, it helpeth
me not. 1. Cor. 14. and as experience
teacheth. But if our shepherdes had
bene as well willing to seee as to
shere, we had needed no such dispici-
ence, nor they to haue burnt so many
as they haue.

And as for that he alleageth out of
the Epistle of James of the iustifying
of woyses, I haue answered in the
Manimon, against which he can not
hilde, and will speake more in the iust.
booke.

And as for the Saboth, a great mat-
ter, we be Lordes ouer the Saboth, &
may yet chaunge it into the monday or
oz any other day, as we see neede, or
may make euery tenth day holy daye
onely if we see a cause why, we may
make two euery weeke, if it were ex-
pedient and one not wough to teach y
people. Neither was there any cause
to chaunge it from the Saturday then
to put difference betwene vs and the
Iewes, and least we shoulde become
seruantes vnto the day after their su-
persition. Neyther needed we any
holy day at all, if the people myght be
raught without it.

And when he asketh by what scrip-
ture we know that a womā may chris-
ten. I answer if baptim be so neces-
sary as they make it, then loue thy
neighbour as thy selfe, doth teach wo-
men to baptise in tyme of neede : yea
and to teach, & to rule their husbandes
to, if they be besides them selues.

And when he sayth that of likelihood
the laye people vnderstode the Bos-
pell of John and Paules Epistles bet-
ter then great Clarkes now. I ans-
were, the moze shame is theirs. How
be it there be ij. causes why : the one is
their diligent sycring, and an other,
they deny the iustifying of sayth wher-
of both Paule and John do entreate &
almost of nothyng els, if the significa-
tion of our baptim which is the lawe
of God & sayth of Christ were expoun-
ded truly vnto vs, y scripture would
be casie to all that exercised themselues
therin. And sit in as much as the pre-
lates care so little for the losse of y vn-
derstanding of the Scripture and to
teach y people, how happeneth it that
they care so soze for a balde ceremonie,
which y significatiō lost, though Christ
hymselfe had institute it, we coude not
obserue without a false faith and with-
out hurtyng of our soules?

Why the
Prelates
vnderstand
not the
Scripture

And finally to rocke vs a sleepe with
all, he sayth, that he shall neuer speede
well that will seeke in the scripture
whether our Prelates teach vs a true
sayth, though ten preach ech contrary
to other in one day. And yet Christ for
all his miracles sendeth vs to y scrip-
ture. And for all Paules miracles, the
Iewes studyed the scripture the deli-
generly, to see whether it were as he
sayd or no. How be it he meaneth that
such ca not speede well because the pre-
lates will burne them, except M. More
helpe them, and make them forswear
Christ befoze hand.

A good
sale if it
were long
enough.

Ye can not
speede well
if ye tpe
the doc-
trine of our
Prelates
by the
Scripture

The xxvii. chapter.

In the xxvij. he bringeth Paule ex-
horting to agree and to tell all one
tale in the sayth, which can not be saith
M. More, except one beleue by the reaso
of an other. Yes verely we all beleue y
the fire is hot, and yet not by the reaso
of an other, and that with a moze surer
knowledge then if we belueed it y one
by the tellyng of an other. And eue so
they that haue the lawe of God writen
in their hartes, and are taught of y spi-
rite to know sinne and to abhorre it,
and to seele the power of the resurrec-
tion of Christ, beleue much surer then
they that haue none other certie intie
of their sayth then the Popes preachyng
confirmed with so godly liuing.

All beleue
in God
that haue
the lawe
writen in
their hartes

And it is not vnknowne to M. More
that the churches of late dayes and the
churches now beyng haue determinēd
thynges in one case the one contrary to
the other, in such wise that he can not

The Church must haue a reason of theyr doctrine.

deny but the one hath or doth erre: the which case I could shew hym if I so were mynded. The olde popes, Cardinales and Bishops sayd ye to the thyng that I meane, wherunto these that now raigne say nay. Now sye if you gather a generall counsell for the matter, the churches of Fraunce and Italy will not beleue the Churches of Spayne and Donchland, because they so say: but will aske how they proue it. Neyther will Louayne beleue Paris because they say that they can not erre, but wyl heare first their probation. Also how shall we know that the olde Pope and hys Prelates erred, because these that are now so say? when y olde Pope liued we were as much bounde to beleue that he could not erre, as we be now that this can not: wherfore you must graunt me, that God must shew a myracle for the one parte, or els they must bring autenthike scripture.

Dopes may not be beleued without Scripture.

Now sye God hath made hys last & euertlasting testament, so that all is open and no more behynde then the appearing of Christ againe. And because he wyll not sturre by euery day a new prophet with a new miracle to cofirme new doctrine or to call agayne the olde that was forgotten: therefore were all thinges necessary to saluation comprehended in scripture cuer to endure. By which scripture the counsels generall and not by open miracles, haue concluded such thynges as were in them determined, as stories make mention. And by the same scripture we know which counsels were true & which false. And by the same scripture shall we, if any new question arise determine it also. Abraham answered the rich man, they haue Moses and the prophets, let the heare them, and sayd not, they haue the Scribes and the phariseis whom they should heare preaching out of the seate of their owne doctrine wythout scripture.

Counsailes ought to conclude according to the Scriptures.

Luke. 16.

And when he alleageth, he that heareth you heareth me, and if any man heare not the church take hym for an heathen, concluding that we must beleue whosoener is hauen in all that he affirmeth wythout scripture or myracle, I would sayne know in what figure that filoginusius is made. Christes disciples taught Christes doctrine confirming it with miracles, that it might be knowen for Gods and not theirs. And euen so must the Church that I wyl beleue shew a myracle, or byng autenthike scripture that is come

Luke. 10.

Math. 18.

from the Apostles which confirmed it with myracles.

The xxix. Chapter.

In the xxix. he alleageth that Christ sayd not the holy ghost shall write, but shall teach. It is not the vse to say the holy ghost writeth, but inspireth y writer. I maruaile that he had not brought, as many of hys brethren do, Mathew in the last, where Christ commaunded the Apostles to go and teach all nations, and sayd not write. I answered, that this precept loue thy neighbor as thy selfe, and God aboute all thyng, went wyth the Apostles & compelled them to seeke Gods honour in vs, and to secke all meanes to continue the fayth vnto the worldes ende. Now the Apostles knew before that heresies should come, and therefore wrote, that it myght be a remedie against heresies, as it well appeareth Iohn. xx. where he sayth, these are written that ye beleue and thow be liefe haue lyfe. And in the second of his first Epistle he sayth, these I write because of them that deceaue you. And Paule and Peter therio warne vs in many places. wherfore it is manifest that the same loue compelled them to leaue nothyng vnbritten that should be necessarily required, and that if it were left out, should hurt the soule.

Math. 28.

The cause why the Apostles wrote the Gospels.

Iohn. 20.

1. Iohn. 2.

And in the last chapter to make all fast, he bringeth in the hynges grace, how he confuted Martin Luther, with this conclusion, y Church can not erre: where vnto I will make none answer for feare to displease his grace, neuertheless because Martin could not soyle it, if his grace looke well vpon the matter, he shall finde that God hath assoyled it for hym in a case of his own.

The Pope and hys Cardinals erred in Henry the eighths case

And vpon that M. More concludeth his first booke, that what soener the Church, that is to wete, the pope & his broode lay, it is Gods worde, though it be not written nor confirmed with miracle nor yet good lining, yea and though they say to day this and to morow the contrary, all is good inough and Gods word: yea and though one Pope condemne an other (ix. or x. Popes grow) with all their workes for heretickes, as it is to see in the stories, yet all is right and none errour. And thus good night and good rest, Christ is brought a slepe & layde in his graue and the doore sealed to, and the men of armes about the graue to keepe hym downe with poles. For that is the rest

M. Mores conclusions

rest

cest argument, to helpe at nede and to be rid of these babblyng heretikes, that so barke at the holy spiritualie with y^e Scripture, beyng thereto wretches of no reputation, neither Cardinals nor Bishops nor yet great beneficed men, yea and without cotquottes and pluralities, hauyng no hold but the very Scripture, whercunto they cleaue as burres so fast that they can not bee pulled away saue with very syngyng them of.

CA sure token that the Pope is Antichrist.

And though vnto all the argumētis and persuasions whiche he would blind vs with, & beloue that the Pope with his sect were the right Church, and that God for the multitude will not suffer them erre, we were so simple that we sawe not the subtiltie of the Argumente, nor had wordes to solue the with, but our bare sayth in our hartes yet we be sure and so sure that we can therein not be deceaued, and do both feele and see that the conclusion is false and the contrary true.

For first Peter sayth. ij. Pet. ij. there shall be false teachers amōg you which shall secretly bring in damnable sectes, denying the Lord that bought them, and many shall folow their damnable wayes, by whom the way of truth shall be euill spoken of, and with fayned wordes they shall make marchandise ouer you: Now saith Paule. Rom. ij. the law speaketh vnto the that are vnder the law. And euen so this is spokē of the that profite the name of Christ. Now the Pope hath x. thousand sectes troopen in, as picd in their consciences as in their coates, setryng by a thousand maner of workes to be laued by, which is the denyng of Christ. And we see many and all most all together folow their damnable wayes. And in that Peter sayd that they shall rayle & blaspheme the truth, it foloweth that there shalbe a litle flocke reserved by the hād of God to testifie the truth vnto them or els how could they rayle on it? And it foloweth that those raylers shalbe the mightier part in the world, or els they durst not do it. Now what truth in Christ doth not the Pope rebuke and in setryng by false workes denye all together? And as for their fayned wordes, where findest thou in all the Scripture Purgatory, Christ penance, pardon, poena culpa, hyperdou-

lia and a thousand fayned termes mo? And as for their marchaundie, looke whether they sell not all Gods lawes and also their owne, and all sinne and all Christs merites and all that a mā can thinke. To one he selleth the faulte onely and to an other the faulte and the payne to, and purgeth his purse of his money and his braynes of his wittes, and maketh him se beastly, that he can vnderstand no godly thyng.

And Christ sayth Math. xxij. there shall false annoynted arise and shew signes and wondrous: that is, they shall shew miracles & so p̄cuayle that, if it were possible, the elect should be brought out of the true way. And these false annoynted, by the same rule of p̄uayle and in that Christ sayth also that they shall come in his name must be in the Church of Christ and of them that shall call the selues Christen, and shall shew their wondrous befoze the elect and be a sore temptation vnto them, to byng the out of the way. And y^e elect whiche are few in comparison of them that be called and come faynedly, shall among that great multitude bee kepte by the mighty hand of God agaynst all natural possibilitie. So that the Church & very elect shall neuer be such a multitude together by them selues without persecution & temptatiō of their sayth, as the great multitude vnder the pope is which persecute and suffer not. And these whiche the Pope calleth heretikes shew no miracles, by their owne confession, neither ought they, in as much as they byng no new learyng nor ought saue the Scripture which is all ready receaued & confirmed with miracles. Christ also promisseth vs nought in this world saue persecution for euer sayth. And the stozies of the old Testament are also by Paulus. 1. Cor. x. our examples. And there, though God at a time called with miracles a great multitude, yet the very chosen that receaued the sayth in their hartes, to put their trust in God alone, and whiche endureth in temptations, were but few and euer oppressed of their false brethren and persecuted vnto the death, and driuen vnto corners.

And when Paule. ij. Thes. ij. sayth that Antichrists commyng, shalbe by the working of Sathan with all power, signes and wondrous of falchhead & all deceauablenesse for them that perishe, because they conceiued not loue vnto the truth, to be laued by, and therefore shall God send them strong delu-

The Pope selleth sinne and paine & all that can be solde.

Math. 24

The poppish church are persecutors but no sufferers.

1. Cor. 10.

The church of Christ is euer persecuted.

2. Thes. 2.

The fares way to open these true doctrine, is to lay the preachers fast.

The Pope is Anti-christ.

1. Pet. 3.

Rom. 3.

A swarme of sceres set by by the Pope.

The Pope by setting by of false workes denyeth the truth of gods word.

The Church of Antichrist is the false church, and ever y greater number

The Pope is a deceiver like blasphemous of God.

The Pope is about King and Emperor.

The Pope persecuteth the word of God.

S. Iuan describes the Pope & his in their countess.

Gods worde is y power and pith of all goodnes.

lis or guile, to beleue lies: the text must also pertaine vnto a multitude gathered together in christes name, of which one part and no doubt the greater, for lacke of loue vnto the truth that is in Christ, to liue thereafter, shall fall into sectes and a false sayth vnder the name of Christ and shall be indurate and stablished therein with false miracles to perish for their unkindnesse. The pope first hath no Scripture that he dare abyde by in the light, neither careth, but blasphemeth that his word is truer the the Scripture. He hath miracles with out Gods word, as all false prophetes had. He hath lyes in all his Legendes in all preachynges and in all bookes. They haue no loue vnto the truth, which appeareth by their great sinnes that they haue set vp aboue all the abhominatio of all the heathen that euer were, and by their long continuance therein, not of frailtie: but of malice vnto the truth and of obstinate lust & selfe will to sinne, which appeareth in two thinges: the one, that they haue gotten them with wiles and falsehead sed vnder all lawes of man and euen aboue King and Emperour, that no man should constrain their bodies & bying them vnto better order, that they may liue freely without feare of man. And on the other syde, they haue brought Gods word a slepe, that it should not vnquyet their consciences, in so much that if any ma rebuke them with that, they persecute him immediatly & pose hym in their false doctrine and make hym an hereticke and burne hym and quench it.

And Iuanle sayth. ij. Timo. iij. in the later dayes there shall be perilous tymes, for there shall be men that loue them selues, couetous, high mynded, proud, raylers, disobedient to father and mother, withthankfull, vngodly, churlish, promiscbreakers, accusers or pickquarrels, vnlouyng, despisers of the good, traytours, hedy, puffd bp & that loue lites moze the God, hauing an appearance of godlynesse, but denying the power thereof. And by power I vnderstand the pure faith in gods word whiche is the power and pith of all godlynesse and whence all that please God springeth. And this text pertaineth vnto them that profess Christ. And in that he sayth hauing an appearance of godlynesse & of that foloweth in the text, of this sort are they that enter into mens houses and lead women captiue laden with sinne, euer asking

& neuer able to attaine vnto the truth (as our hearers of confessions do) it appeareth y they be such as wilbe holier then other and teachers and leaders of the rest. And looke whether there be here any sillabe that agreeth not vnto our spiritualite in the highest degree. Loos they not them selues their owne decrees and ordinaunces, theyr owne lyes and dreames & despise all lawes of God and man, regarde no man but the onely that be disguised as they be? And as for their couetousnesse whiche all the world is not able to satisfie, tell me what it is that they make not serue it; in so much that if God punish the world with an euill pocke, they sumediarily paynt a blocke and call it Job to heale the disease in steede of warning the people to mend their luyng. And as for their high mynde and pryde, see whether they be not aboue Kings and Emperour & all the names of God, & whether any man may conke to beare rule in this world except he be sworne to them and come by vnder them.

And as for their raylyng looke in their excommunication, and see whether they spare King or Emperour or the Testament of God. And as for obedience to father and mother, Ray, they be immediatly vnder God and his holly vitar the Pope, he is their father & on hys ceremonies they must wayte. And as for withthankfull, they be so kind, that if they haue receaied a thousand pound land of a man, yet for all y they would not receaie one of his offspring vnto a nights harbour at his neede, for their founders sake. And whether they be vngodly or no I repute me vnto the parchment. And as for churlishnesse, see whether they will not haue their causes venged, though it should cost whole regions, yea and all Christidome, as ye shall see and as it hath cost halfe Christidome all ready. And as for their promise or trucebreakyng, see whether any appoyntement may endure for their dispensations, be it neuer so lawfull, though the Sacrament were receaied for the consumatio. And see whether they haue not broke all the appoyntementes made betwene them and their founders. And see whether they be not accusers and traytours also of all mē, and that secretly & of theyr very owne Kinges and of their owne nation. And as for their headinesse, see whether they be not prone, bold and runne headlōg vnto all mischief, without pittie & compassion or caryng whas

Confession; Loue is of the selues. Couetous; Dye myng; dō; p; zōude; Raylers; Disobedi; ent. Withthank; full. Vngodly; Churlish; Promise; breakers; Accusers;

misery and destruction should fall on other men, so they may haue theyr present pleasure fulfilled. And see whether they loue not theyr lustes; that they will not be restrained from them either by any law of God or man. And as for their apperance of godlynesse, see whether all be not Gods seruice that they sayne, and see whether not almost all consciences be captiue thereto. And it foloweth in the text, as the sorcerers of Egypt resisted Moses, so resisted they the truth. They must be therfore mighty jugglers. And to poynt the papisthe wyth the finger he sayth, men are they wyth corrupt mindes, and cast aways concernyng sayth, that is, they be so fleshy mynded, so crooked so stubburne and so monstrous shapen, that they can receaue no fashyon to stand in any buildyng that is grounden vpon sayth: but whet y^e hast turned them all wayes and done thy best to hew them and to make them frame, thou must be fayne to cast them out wyth the Turkes and Jewes, to serue God wyth the image seruice of their owne falsse workes. Of these and such like textes, and of the similitudes that Christ maketh in the Gospell of the kyngdome of heauen it appeareth, that though the holy ghost be in the chosen, and teacheth them all truth in Christ, to put their trust in hym, so that they cannot erre therein, yet whyle the worlde standeth, God shall neuer haue a church that shall euer persecute or be vnpersecuted them selues any season, after the fashyon of y^e Pope. But there shall be in the church a fleshy seede of Abraham and a spirituall, a Cain and an Abel, an Isaac and an Ishaac, an Esau and a Jacob, as I haue sayd, a worker and a beleuer, a greac multitude of them that be called and a small flocke of them that be elect and chosen. And the fleshy shall persecute the spirituall, as Cain did Abel, and Isaac Ishaac, & so forth, and the greac multitude shall persecute y^e small litle flocke, and Antichrist wil be eu^r the best christen man.

Louyng lustes.

Apperance of godlynesse.

The Pope and his are mighty jugglers.

¶

In the Church shall there be for euer, both good and euill.

This word Church is taken y^e maner wayes. The spirituall Church of God are called Lutherans and hereticques.

astonied wyth myracles and power of the reasons which the preachers make, and therewyth be compelled to confesse that there is but one God of power & might aboue all; & that Christ is God and man, and borne of a virgine, and a thousand other thynges. And the great multitude that is called and not chosen, when they haue gotten thys sayth common as wel to the devils as them, & more strongly persuaded vnto the devils then vnto them, then they go vnto their owne imaginacions, sayyng: we may no longer serue Idoles; but God that is but one. And the maner of seruice they set out of their owne braynes and not of the worde of God; and serue God wyth bodely seruice as they did in tymes past their Idoles, their hartes seruing their owne lustes still. And one will serue hym in whiche, an other in blacke, an other in grey, & an other in pyed. And an other to do God a pleasure withall, will be sure, that his show shall haue two or thre good thicke soles vnder, and wyll cut hym aboue, so that in sommer whyle the weather is hot thou mayst see hys bare soles, & in winter hys socke. They wyll be shorne and shanen and Shaduces: that is to say, righteous, and Phariseis, that is seperated in fashions fro all other men. Yea and they wyll consecrate themselves altogether vnto God, and wyll anoint their handes, and halow them as the chalice, from al maner lay vles: so that they may serue nei ther father nor mother, maister, Lord or Prince, for voluting themselves, but must wayte on God ouely, to gather vp hys rentes, tythes, offeringes, & all other duties. And all the sacrifice that come, they consume in the altar of their bellies, and make Calil of it, that is, a sacrifice that no man may haue part of. They beleue that there is a God: But as they can not lone hys lawes, so they haue no power to beleue in hym. But they put their trust and confidence in their owne workes, and by their own workes they will be laued, as the rich of this world, whet they sue vnto great men, hope with giftes, and presentes to obtayne their causes. Neither other seruing of God know they, saue such as their eyes may see and their bellies feele. And of very zeale they will be Gods vicars, and prescribe a maner vnto other, and after what fashio they shall serue God, and conpell the thereto, for the auoyding of Idolatry, as thou seest in the Phariseis.

The fleshy Church serue God with workes of their owne.

Friers.

The blasfyming of hys pcuries.

Calil. is a sacrifice that no man may haue any parte thereof.

But

The small
flocke of
Christ com-
meth to the
word and
promises of
God.

Actes. 9.

Actes. 2.

Christ one
ly is the
perfect co-
forter of the
Christian.

The Chris-
tian ma in
all thinges
seeketh the
honour of
Christ.

The Chris-
tian seeketh
his saluati-
on onely in
Christ.

But little flocke, as soone as he is
perswaded that there is a God, he rui-
neth not vnto hys owne imaginatiōs,
but vnto the messenger that called hym,
and of hym asketh how he shall serue
God. As little Paul Act. ix. whē Christ
had ouerthrowen him and caught him
in hys net, asked saying: Lord what
wilt thou that I do. And as the mul-
titude that were conuerted Act. 2. asked
of the Apostles what they shoulde do.
And the preacher setteth the lawe of
God before them, and they offer their
hartes to haue it witten therein, con-
senting that it is good and righteous.

And because they haue runne cleane
contrary vnto that good law, they sor-
row & mourne, and because also their
bodies and flesh are otherwise dispo-
sed. But the preacher comforteth them
and sheweth the eue testamēt of Chri-
stes blood, how that for his sake all y
is done is forgiven, and all their weak-
nes shall be taken in worth vntil they be
stronger, onely if they repent & will
submit themselves to be scholars and
learne to keepe this law. And a little
flocke receaueth thys restraint in hys
hart, and in it walketh & serueth God,
in the spirit. And from henceforth all
is Christ wyth hym, and Christ is his,
& he is Christs. All that he receaueth,

he receaueth of Christ, and all that he
doth, he doth to Christ. Father, mo-
ther, maister, Lord and Prince, are
Christs vnto hym, and as Christ he
serueth them wyth all loue. Hys wife,
children, seruantes and subiectes are
Christ vnto hym, and he teacheth them
to serue Christ and not hymselfe and
hys lustes. And if he receaue any good
thyng of mā, he thaketh god in Christ,
which moued he serueth as Christ in all
hys neede, of such thynges as God
hath lent, because that all degrees are
bought as he is, with Christs blood.

And he wil not be saued, for seruing
hys brethre, neither promisseth his bre-
thren heaue for seruyng hym. But hea-
uen, iustifying, forgivenes, all gyftes
of grace, and all that is promised them
they receaue of Christ and by hys me-
rites freely. And of y which they haue
receaued of Christ they serue ech other
freely as one hand doth the other, see-
kyng for their seruice no more the one
hand doth of an other ech the others
health, wealth, helpe ayde, succour, &
to asside one an other in the way of
Christ. And God they serue in the spi-
rit only, in loue, hope, faith and dread.

When the great multitude that he
called and not chosen, Cain, Ismaell,
Ethan & carnall Israell that serue God
night and day wyth bodely seruice and
holy workes, such as they were wont
to serue their Idoles withall, behold
little flocke that they come not forth in
the seruice of god, they roze out, where
art thou? why comest thou not forth
and takest holy water? wherefore saith
y little flock. To put away thy sinnes.
May brethre, god forbid that ye should
so thinke, Christs blood onely wash-
eth away the sinnes of all that repent
and beleue. Fire, salt, water, bread, &
oyle be bodely thynges, geuen vnto
man for his necessitie and to helpe hys
brother wyth, and God that is a spirit
cannot be serued therwyth. Neyther
can such thynges enter into the soule
to purge her. For Gods worde onely
is her purgation. No say they, are not
such thynges halowed. And say we
not in the halowing of them that who
soeuer is sprinkled wyth the water, or
eateth of the bread shall receaue health
of soule and body? Sic the blessinges
promised vnto Abraham for all nati-
ons are in Christ, and out of his blood
we must fet them, and his word is the
bread, salt, & water of our soules. God
hath geue you no power to geue tho-
row your charmes such vertue vnto
vnsensible creatures, which he hath ha-
lowed himselfe & made them all cleane
(for the bodely vse of them that beleue)
thorow his word of promise and per-
mission and our thankes geuyng. God
sayth, if thou beleue Saint Iohns gol-
pell thou shalt be saued, and not for y
hearyng of it about thee with so many
crosses, or for the obseruing of any such
obseruances.

God for thy bitter passion roze they
out by & by, what an hereticke is this?
I tel thee that holy church neede to al-
leadge no scripture for them, for they
haue the holy Ghost which inspireth
the eue secretly, so y they can not erre
whatsoeuer they, say, do, or ordayne.
What wilt thou dispise the blessed Sa-
cramentes of holy church wherewyth
God hath bene serued this xv. hundred
yeare (ye verely this v. thousand yeres,
euen since Cain hethereto, and shall en-
dure vnto the worldes end, among the
that haue no lone vnto the truth to be
saned thereby) thou art a strong here-
ticke and worthy to be burnt. And the
he is excommunicat out of the church.
If y little flocke feare not that bugge,
then they goe straight vnto the king.

And

I preve
between the
Popes
Church &
Christs
little flocke.

The So-
phis church
answereth.

The litle
flocke.

The So-
phis church

The iij. Chapter.

And it like your grace, perilsous people and seditious, and euen inough to destroy your realme, if ye see not to them betimes. They be so obstinat & tough, that they wyll not be conuerced, and rebellious agaynst God and the ordinaunces of hys holy church. And how much more shal they be against your grace, if they encrease and grow to a multitude. They wyll peruert all, and surely make new lawes, and eyther subdue your grace vnto them, or ryle agaynst you. And the goeth a part of þe little flocke to pot, and the rest scatter. Thus hath it euer bene and shall euer be, let no man therefore deceaue hym selfe.

An aunswere to M. Mores second booke.

In the first Chapter ye may not try the doctrine of the spiritualitie by the Scripture: But what they say, that beleue vndoubtedly and by that try the Scripture. And if thou finde the playne contrary in the Scripture, thou mayst not beleue the Scripture, but seke a Glose and an allegorie to make them agree. As whē the pope sayth, ye be iustificed by the woorkes of the ceremonies and Sacramentes and so forth, and the Scripture sayth, that we be iustificed at the repentance of the hart through Chyristes blood. The first is true playne, as the pope sayth it and as it standeth in his text, but the second is false as it appeareth vnto thine vnderstandyng and the literall sence that killeth. Thou must therefore beleue the Pope and for Chyristes doctrine seeke an allegorie and a mystical sence: that is, then must leaue the cleare light and walke in the miste. And yet Chyrist and his Apostles for all their miracles requirid not to be beleued without scripture, as thou mayst see John. v. and Act. xviij. and by their diligent alleggyng of Scripture through out all the new Testament.

And in the end he sayth for his pleasure, that we knowlege, that no man may minister Sacramets but he that is deriuede out of the Pope. Howbeit this we knowlege, that no man could minister Sacramentes without significacion which are no Sacramentes, saue such as are of the Popes generation.

In the third Chapter & in the Chapter folowpyng, he vttereth how fleshly mynded he is, and how beauly he imagineth of God, as Paule sayth. 1. Cor. 2. the naturall man can not vnderstand the thyngs of the spirite of God. He thinketh of God, as he doth of hys Cardinall, that he is a monster, pleased when men flatter him, & if of whatsoeuer frailtie it be, men breake his commandementes, he is the ragyng mad as the Pope is & seeketh to be vengeid. Nay, God is euer fatherly minded toward the elect members of his Church. He loued them yer the world began, in Chyrist. Ephe. 1. He loueth the, while they be yet euill & his enemies in their hartes, yer they be come vnto þe knowledge of his sonne Chyrist, and yer his law be wyrtten in their hartes: as a father loueth his young sonne, while he is yet euill & yer it knowe the fathers law to consent therto.

And after they be once actually of his Church and the law of God & faith of Chyrist wyrtten in their hartes, their hartes neuer sinne any more, though as Paule sayth. Rom. viij. the flesh doth in them that the spirite would not. And when they sinne of frailtie, God ceaseth not to loue them still, though he be angry, to put a crosse of tribulacions vpon their backes, to purge them and to subduethe flesh vnto the spirite or to all to breake their consciences with threatnyng of the law and to feare the witch hell. As a father when his sonne offedeth him seareth him with the rod, but hateth him not.

God did not hate Paule, when he persecuted, but had layd by mercy for hym in store, though he was angry with him to scourge him and to teach him better. Neither were those things layd on his backe which he after suffered, to make satisfaction for his foresinnes, but onely to serue his brethren and to keepe the flesh vnder. Neither did God hate Dauid when he had sinned, though he was angry with hym. Neither did he after suffer to make satisfaction to God for his old sinnes, but to kepe his flesh vnder & to keepe him in mekenesse and to be an example for our learyng.

The iiij. Chapter.

In the fourth sayth he if the Church were an vnknowe copany, how should the infidels, if they longed for the sayth, come

The maner of þe Popes cleargie.

Little flock goeth euer to Iacke.

The Pope will not be teryped by scripture but þe scripture must be tooged by hym.

John. 5.

None can minister the Sacramentes superciliously but the Popes generation,

The naturall man sauereth not the things that be of God,

Rom. 5. God is fauourable to his elect members.

Rom. 7.

If we sinne of frailtie God is mercifull & ready to forgiue.

The new life doth tame the flesh and serue her neighbour.

Am. 1.

come

God seeketh vs and we not hym.

come thereby? Whether wandereth a fleshly mynde, as though we first sought out God. Nay, God knoweth his and seeketh them out & sendeth his messengers vnto them & geueth them an hart to vnderstand. Did the heathē or any nation seke Christ? Nay, Christ sought them and sent his Apostles vnto them. As thou seest in the storyes from the begynnyng of the world and as the parables and similitudes of the Gospell declare.

More a lying papist.

And when he sayth, he neuer founde nor heard of any of vs, but that he would forswear to saue his lyfe. Answer, the more wrath of God wil light on them, that so cruelly delite to torment them and so craftely to beguile the weakē. Neuertheless yet it is vntreue. For he hath heard of Sir Thomas Hitton whō the Bishops of Rochester and Canterbury slew at Maydstone and of many y^e suffered in Baband, Holand, & at Colen and in all quarters of Dutchland and do dayly.

Sir Thomas Hitton,

The Pope hath no martyrs.

And when he sayth that their Church hath many Martyrs, let hym shewe me one, that dyed for pardons, and purgatory that the Pope hath sayned, and let hym take the massie.

1. John. 3.

And what a do maketh he, that we say, there is a Church that sinneth not & that there is no man but that he sinneth, whiche are yet both true. We read, i. John. iij. he that is borne of God sinneth not. And Ephes. v. mendoue your wiues as the Lord doth the Church, and gaue him selfe for her, to sanctifie her and to cleanse her in the fountaine of water through the word, and to make her a glorious Church vnto hym selfe, without spot or wrinkle.

There is a church that sinneth not.

The church is double.

And i. John. i. If we say, we haue no sinne we deceaue our selues and make him a lyer and hys word is not in vs. M. More also wil not vnderstand that the Church is some time taken for the elect onely whiche haue the law of God written in their hartes & sayth to be saued through Christ written there also. Whiche same for all that say with Paule, that good which I would, that do I not. But that euill which I hate, that do I: so it is not I that do it, but sinne that dwelleth in my flesh.

Gal. 5.

And Gala. v. the flesh lusteth contrary to y^e spirit & the spirit contrary to y^e flesh, so that these two fightyng betwene the seluss, ye can not do what ye would. For they neuer consent that sinne is good nor hate y^e law nor cease to fight against the flesh, but as soone as they be

fallen, rise and fight a flesh. And that the Church is some tyme taken for the comō rascal of all that beleue, whether with the mouth onely & carnally with out spirite neither louyng the law in their hartes, nor feeling the mercy that is in Christ, but either runne all together at riot or keepe the law with cautes and expositions of their owne saynyng and yet not of lone but for feare of hell, as the theues do for feare of the galowes, & make recompence to God for their sinnes with holy dedes.

The car-nall church sinneth.

He also will not vnderstand, that there be two maner saythes: one, that is the sayth of the elect, which purgeth them of all their sinnes for euer. As ye see John. xij. ye be cleane sayth Christ, by the reason of the word: that is, thorough beleuyng Christs doctrine. And John. i. he gaue them power to be the sonnes of God, through beleuyng in his name. And John. iij. he that beleueth the sonne hath euerlastyng lyfe, & a thousand like certes.

Two maner saythes.

John. 15.

And an other of them that be called and neuer electe. As the faith of Judas, of Symon Magus, of the deuill, and of the Pope. In whole hartes the law of God is not written, as it appeareth by their workes. And therfore when they beleue many thynges of Christ, yet whē they come vnto the saluation that is in his bloud, they be but Jewes and Turkes & forsake Christ and runne vnto the iustifying of ceremonies with the Jewes & Turkes. And therfore they remayne euer in sinne within in their hartes.

The faith of them that be called, but not electe.

Where the elect hauing the law written in their brestes & leuyng it in theyr spirites, sinne there neuer, but without in the flesh. Agaynst whiche sinne they fight continually and minishe it dayly with the helpe of the spirite, thorough prayer, fasting and seruing their neighbours louyngly with all maner seruice, out of the law that is writtē in their hartes. And their hope of forgiveness is in Christ onely, through his blood and not in ceremonies.

The v. Chapter.

And vnto hys v. Chapter I answered, by the Pope the scripture is hid and brought into ignorance, & the true sence corrupt. And by the that ye call heretickes we know the scripture and the true sence thereof. And I say, that the Pope keepeth the scripture as did y^e Phariseis, to make matchaundise of it. And agayne, that the

The Pope hideth the scripture.

heretickes

heretickes become out of you, as out of the Scribes and Phariseis came the Apostles and Christ himselfe & John Baptist, and that they be plucked out of you and grafted in Christ and built vpon the foundation of the Apostles and Prophetes.

The heretickes be fallen out of the mist.

And in the end, when he sayth that the heretickes be fallen out of Christes misticall body, which is the Hope and hys. I aunswere that ye be a misticall body, and walke in the mist and wyll not come at the light, and the heretickes be departed out of your mist, and walke in the cleare light of Gods worde.

The vj. Chapter.

In the vj. he sayth that the heretickes be all nought, for they all periure and abiure. He yet saith vnto you. Many a hyde vnto the death. Many for theyr weakenesse are kept out of your hands. Many for theyr ouer much boldnesse in their owne strength be deliuered into your handes and fall in the fleshe, their hartes abiding still in the truth, as Peter and thousandes did, & after repent and be no lesse Christen the before, though ye haue them in derision vnto your owne damnation. And many because they come to Christ for fleshy liberty and not for loue of the truth, fall as it becommeth them vnder your handes: as Judas and Balan, which at the beginning take Christes parte, but afterward when they fynde eyther losse or no vauntage, they get them vnto the contrary part, and are by profession the most cruell enemyes, and subtellest persecuters of the truth. Looke Maister More and reade and marke well.

Why many fall.

The vij. Chapter.

In the vij. he sayth, that he hath holy Saintes and holy counsels on hys side. Name the Saintes & proue it. Name the counselles and the holy prelates thereof. Thou shalt shew me none of the Popes or Cardinals, then such as we haue now, that will obey neyther God nor mā, or any law made by God or man: but compell all men to follow them, strengthening their kyngdome wpth the multitude of all mildoers.

Counsels.

He sayth also that good and bad worship Saintes, the good well and the bad euill. How cometh it then that ye shew not the difference, and teach to do it well? I see but one fashion among all the popylhe,

And finally he sayth, he is not bound to answere vnto the reasons and scriptures that are layde agaynst them. It is inough to proue their part, that it is a common custome, and that such a multitude do it, and so by his doctrine the Turkes are in the right way.

The viij. Chapter.

In the viij. he sayth, the Saintes be more charitable now then when they liued. I answere, Abraham was while he liued as charitable as the best. And yet dead, he answered hym that prayed to hym, they haue Moses and prophetes, let them heare them. And so haue we, not Moses and the prophetes onely, but a more cleare light, euen Christ and the Apostles, vnto which if we harken, we be Saintes already.

Saintes

Luke. 10.

And to proue that they in heauen be better then we in earth, he alleageth a text of our Saviour Luke. vij. that the worst in heauen is better then Ihon Baptist. Now p text is, he that is lesse in the kyngdome of God is greater the he. we that beleue are Gods kyngdome. And he that is least (in doying seruice vnto hys brethren) is euer the greatest after the doctrine of Christ. Now Christ was lesse then Ihon, and therefore greater then he. And by theyr owne doctrine, there was no Saime in heauen before the resurrection of Christ, but what care they what they say, blynded wpth theyr owne sophistrye.

Luke. 7.

Christ dyd such seruice as all the Saintes could not do.

Moreover curled is he that trusteth in ought saue God sayth the text, and therefore the Saintes would haue no man to trust in them whyle they were alieue. As Paule sayth 1. Cor. 3. what is Paule saue your seruant to preach Christ. Did Paule dye for you? were ye baptised in the name of Paule? Did I not mary you to Christ to put your trust in hym? And agayne, let no man reioyce or trust in man, sayth he. For all are youres, whether Paule, or Apollo, or Cephas: whether the world, life, death, present thynges, or thynges to come: all are youres, and ye are Christes, and Christ is Gods. If my sayth be stedfast in the promises that I haue in Christes blood, I neede but to pray my father in Christes name, and he shall send me a legion of Angels to helpe me: so that my sayth is Lord o ner the Angeis and ouer all creatures, to turne them vnto my soules health and my fathers honour, and may be subiect vnto no creature, but vnto

Gods

We may not trust to Saintes.

Gods woorde in our Sauionr Christ onely. I may haue no trust thercofoze in the Saintes. If ye say, ye put no trust in them, but onely put them in remembrance of their dutie, as a man remembereth hym of hys dutie, and as when we desire our bzyethen to helpe vs at our neede. That is false, for ye put trust in all your ceremonies & all your holy deedes, and in whosoer disguiseth hymselfe and altereth hys coat from the common fashyon, ye and euen in the coates of them that be not yet Saintes, after your doctrine.

If a priest sayd masse in his gowne, would ye not rise against hym and sea hym, and that for the false sayth that ye haue in the other garmentes. For what honour can those other garmentes do to God moze then hys gowne or profite vnto your soules, seyng ye vnderstand nought thereby? And therto in the collectes of Saintes ye say, laue me God and geue me cuerlastyng lyfe for the merites of thys or that Saint, every man after his phantasie, chusing hym one Saint singularly to be laued by. wyth which collectes I pray you shew me, how standeth the death of Christ? Paule woulde say that Christ dyed in vayne if that doctrine were true.

Prayer to Saintes is a great superstition.

And therto in as much as ye say, the Saintes merite or deserue not in heauen, but in this worlde onely, it is to be feared least their merites be soze wasted, and the deseruynges of many all spent thorowe our holy fathers so great libelittie.

Before Christ we used not to pray to Saintes.

Abraham and the Prophetes, and y Apostles, and many since prayed to no Saintes, and yet were holy inough.

And when he sayth, they could helpe when they were aliue. That was thorow their sayth in beleuing the promise. For they had promises that they shuld do such miracles to stablisy their doctrine, and to prouoke vnto Christ, and not vnto them selues.

And whē he proueth that y Saintes be in heauen in glozy wyth Christ already, sayng: if God be their God they be in heauē, for he is not the God of the dead. Where he slealeth away Christes argument wherewyth he proueth the resurrection, that Abraham and all Saintes shoulde rise agayne, and not that their soules were in heauē, which doctrine was not yet in the worlde. And wyth that doctrine he taketh away the resurrection quite, and ma-

Ad. Ofoze destroyeth the resurrection.

keth Christes argumēt of none effect. For when Christ alleageth the Scripture that God is Abrahams God, & addeth to, that God is not God of the dead but of the liuing, and so proueth that Abraham must rise agayne: I deny Christes argument and say wyth M. More, that Abraham is yet aliue, not because of the resurrection, but because hys soule is in heauē. And in like manner Paules argument vnto the Corinthians is nought worth. For when he sayth, if there be no resurrection, we be of all wretches the miserablest. Here we haue no pleasure, but sozrow, care, and oppression. And therfoze if we rise not agayne, all our suffering is in vayne. Nay Paul, thou art vnlearned: go to Maister More and learne a new way. We be not most miserable, though we ryle not agayne, for our soules go to heauen as soone as we be dead, and are there in as great ioy as Christ that is rise againe. And I maruell that Paule had not comforted the Thessalonians wyth that doctrine, if he had wist it, that the soules of their dead had bene in ioy, as he did wyth the resurrection, that their dead shoulde rise agayne. If the soules be in heauen in as great glorie as the aungels after your doctrine; shewe me what cause shoulde be of the resurrection.

Math. 22.

1. Cor. 15.

1. Thel. 4.

And when hee sayth; Whether the Saintes do it them selues, or by intercession made to God, it maketh no matter, so we be holpe, it appeareth by his doctrine, that all is good that helpeth, though a man pray vnto the deuill, by whom many be holpe. Now in Christ we haue promises of all maner helpe & not in them. Where then is our faith to be holpe by Christ when we hope to be holpe by the merites of Saintes? So it appeareth that the moze trust we haue in Saintes, the lesse we haue in Christ.

The moze trust we haue in Saintes, the lesse we haue in Christ.

And whē he bringeth in a similitude that we pray Phisitons, though God can helpe vs, and therefore we must pray to Saintes. It is not like, for they haue naturall remedies for vs which we must vse & not tempt God. But the Saints haue no naturall remedies nor promise of supernaturall. And therfoze it can be but a false superstitious sayth. And where no naturall remedy is there god hath promised to helpe thē that belcne in hym,

Phisitons

And mozeouer when I pray a Phisitioz or Surgion and trust to be holpe by them, I dishonour God, except I first

first pray to God & beleue that he will woork with their doctrine and medicines and so receaue mine health of the hand of God. And euen so whē I pray to man, to helpe me at myne neede, I sinne except I complayne first to God and shew him my neede and desire hym to moue one or an other to helpe me, & then whē I am holpe, thanke him and receaue it of his hand, in as much as hee moued the hart of hym that holpe me & gaue him wherewith, and a commaundement to do it. M. More, Christ is not dishonoured because that they which here preach hym truly, shall sit and iudge with hym. Tyndale. What to be truly Scripture testifieth, but what is that to your purpose that they whiche be dead can heare vs & helpe vs? Howbeit, if M. More should describe vs those sectes, I am sure he would paine them after the fashion of my Lord Cardinals holy chaire, as he doth God after the similitude of worldly tyrants and not accordyng to his owne word. For they that be worldly and fleshy myn- ded can but fleshyly imagine of God all together lyke vnto the similitude of worldly thynges.

M. More. The Apostles and Saintes were prayed so when they were alieue and God not dishonoured. Tynd. What helpeth that your carnal purpose. I haue answered you vnto that & many thynges mo in the obediece and other places agaynst whiche ye reply not, but keepe your tyme and vnto all thyng I yng know, hokow, we be the Church & can not erre. The Apostles had Gods word for all that they dyd and yecone. And yet many dishonoured God and Christ for their false trust & confidence whiche they had in y Apostles as thou mayst see by Ihaul to the Corinthians.

Then he breaketh forth into open blasphemie and sayth that it behoueth vs to pray vnto Saints and that God will els not heare vs, for our presumptuous malapertenesse. So it is now, presumptuous malapertenesse to trust in Gods word and to beieue that God is true. I haue teacheth vs to be bolde to goe vnto God & sheweth vs good cause in Christ, why we so may & that God would so haue vs. Neither is there any cause to hepe vs backe, saue that we loue him not nor trust him. If a man say, our sinne should keepe vs backe. I say if we repent and beleue in Christ, Christ hath taken them away and therefore, through hym we may be bolde, And Christ sayd at his last Sup

per Iohn. xvi. I say not that I will pray for you vnto my father, for my father loueth you. As who should say, be not afrayed nor fad without the dozes as a daffard: but be bolde & go into my father yow seines in my name, & shew your complayntes, for he now leueth you, becaue ye loue my doctrine. And Ihaul sayth Erhe. ij. we haue all an open way in through him, and are now no more forcuers or straungers but of y household of God. Of God therefore we be bold as of a most louyng and mercifull father, aboue all the mercy of fathers. And of our Saviour Iesus we be bold, as of a thyng that is our owne and moze our owne then our owne sinne, and a thyng that is so soft and gentle, that lade we him neuer so much with our sinnes, he can not be angry nor cast them from of his backe, so we repent and will amende. But M. More hath an other doctrine to driue vs fro God and to make vs tremble and be afterde of him.

He likeneth God to worldly tyrantes, at whom no man may come, saue a few flatterers whiche minister vnto them all voluptuousnesse & serue their lustes at all pointes which flatterers must first be corrupt with giftes, yer a man may come at the kyng. The hee sayth, a man may pray to eury dead man. What me thinketh should be agaynst the Dopes doctrine and profite also. For he will haue no man prayed to vntill he haue caused him, I would say, canonised hym, and till God or et the lest way the deuill haue shewed miracles for him.

Then he bringeth how one that was dead and in the inuisible purgatory holpe an other that was alieue and in the visibill Purgatory. This is a straunge case, that a man there may helpe an other & not him selfe. And a moze stradge case that God heareth a man here for hym selfe, beyng in his owne purgatory and helpeh him cleane out, or casteth him if it be to gae. But and he be in the Dopes purgatory God wil not heare him for him selfe, and that becaue the Dope might haue somewhat to deliuer hym. And the straungest case of al is that the Dope is almighty there and God can do there nought at all as the Dope can not here in this purgatory. But becaue this is not Gods word nor lyke Gods doctrine, I thinke it no damnable sinne to beleue it Doetrie.

Then how ye may pray for them and to them, till they be canonised: and whē they

John. 16.

Ephes. 2.

We may be holds to re- for to god; for he will- leth vs so to do.

M. More is against the Dopes preate.

Purgatory

Purgatory by visibill, and a purgatory inuisibill.

Canonising

We must first call vpon God, & then sende for the phisition.

The fleshy mynded cannot iudge the thynges that be of God.

1. Cor. 3.

More driueth from God.

Heb. 4.

they be canonised, but to them onely, for then ye be sure that they bee in heauen. By what token? I may be as sure by þ canonising, as I am that all the Byshops which the Pope confirmeth, be holy men, and all the Doctours that he maketh well learned, and that all the Priests which he annoynteth haue the holy ghost. If ye say, because of the miracles, then do men wrong to pray for kyng Henry of Windsoze at Cambridge and Eton. For he, as men say doth miracles. And also if the miracles certifie vs, what nedeth to buy the Popes canonising?

How you may know who be Saintes in heauen.

King Henry of Windsoze.

The ix. Chapter.

A strange doctrine to pray to him for helpe that is dead & damned.

If the ix. he putteth no ieopardy to pray to him that is dāned and to sticke vp a candle to him, nor I trow vnto the deuill thereto, if hee might haue a hauntyge by him.

Then he maketh no ieopardy to do and beleue what soeuer an open multitude called Gods Church doth and beleueth. For God will haue an open Church that can not erre. For sayth he, when the Israelites fell to Idolatry, the true church remained in Hierusalē among the Iewes. First I say, if a man had no better vnderstandyng then M. Mores doctrine, he could not know whether were þ true Church, the Iewes or the Israelites. For the Israelites were in number v. tymes moe then the Iewes and worshypped God, though as present in the Image of a Calfe, as þ Iewes for the most part, present in the Arcke of testimonie. And secondarely he sayth false. For the Iewes were fallen into open Idolatry a thousand tymes worse the Israelites, euen in their very tēple, as it appeareth by open stozies and by the Prophetes: so that for their open Idolatry, whiche they would for no preaching of the Prophetes amende, their Priests thereto resistyng the Prophetes and encozagyng the people in their wickednesse, God sent them captiue out of the land. Yea and the people erred in folowing the Scribes and Phariseis & the open multitude called Gods Church, at þ comyng of Christ, as it is to see in the Gospell, contrary vnto M. Mores deceitfull Doctry. And agayn, God reterned hym a litle flocke euer in Israel and had euer Prophets there, some tūne openly and some tūne in persecution, that enery man must hide hym selfe and keepe hys sayth secret: and euen in the houses of the euill

The Israelites were mo in number the the Iewes.

The Iewes committed Idolatry.

God euer reterneth a litle flocke.

kynges both of Jewry and also of Israel he had good people, and that among the hygge officers, but secretly, as Nicodemus among the Phariseis. So that the very Church was euerly where oftymes in captiuitie and persecution vnder their brethren, as we bee vnder ours in the kyngdoine of the Pope.

Then he putteth no ieopardy to worshipp an vnconsecrated hoste. But with what worshypp men should worshypp the consecrated doth he not teach, neither the vse of that Sacrament w any other, nor how ought may be worshypped but teacheth onely that all thynges may be worshypped, and sheweth not the right worshypp from the false.

Then he noteth Paul. 1. Cor. 1. how he exhorteth vs to agree onely, but not on the truth or on the good, but onely to agree a great multitude together. O this deepe blindness. Dyd not Paul first teach them the true way? And did hee not instruct them a new in the true way and in the said Epistle rebuke the false confidence that they had in men, the cause of all their dissention and all errours that were among them?

Then he sayth, the Iewes had Saintes in honour, as the Patriarkes and Prophetes. We teach to dishonour none: But the Iewes prayed to none.

More. Christ rebuked not the Phariseis for garnishyng the sepulchres of the Prophetes but for that they folowed the cōditions of the that slew them. Tyndale. Yes and for their false trust in such woorkes as we do you. And ye say thinke that ye deserue heauen in worshypppyng the Saintes bones, and be as ready to flea them that belene, teach and lyue as the Saintes dyd, as your fathers were to flea the: besides that ye worshypp Saintes that folowed Christ after the example of your holy Cardinal, of whom I doubt not but that ye will make a God in proesse of tyme also.

Then repeateth he for forgettyng, how Eliseus bones raised vp a dead body That was to confirme his preaching onely. For the Israelites, as wicked as they were, neither prayed to hym, neither kissed his bones, nor offered nor stickett hypp candels before hym. Whiche thyng if they had done in the kyngdōe of þ Iewes, I doubt not but that some good kyng wold haue burnt his bones to ashes, as wel as the brazen Serpent, that was as great a relique as dead bones, And Christ shewed

More teacheth not to worshipp an vnconsecrated hoste.

1. Cor. 1. We must first know the true way & then agree in the same.

Christ rebuked the false trust the Iewes had in their wil woorkes.

The miracles done by the prophetes and Apostles, was to confirme their doctrine.

ed miracles at the findyng of the crosse. That was to stablish the faith of Christs death and that it should be a memory of his death, & not that we should trust in the wood as we do, for which falle abuse, y whole land where Christ dyd his miracles, is destroyed.

Then he alledgeth the woman that was healed, through touching of Christes coate, because we should worshyppe it. When Christ sayd her sayth hath made her whole, not in the coate, but in Christ.

And the miracle was shewed, to prouoke to the worshyping of the preaching and not of the coate. Though to kepe the coate reuerently in the memoriall of the dede, to prouoke vnto the sayth of Christ were not euill of it selfe. And Paule by your doctrine, sent hys napkin to heale y sicke, that me should shryne his sneweled napkin, and not to beleue his preaching.

The x. Chapter.

The x. chapter of Saint walary is meete for the auctor, and his worshipfull doctrine.

The xi. Chapter.

In the xi. he iugleth wpyth thys mysticall terme Latria. I answere God is no bayne name, but signifieth one that is almighty, all mercifull, all true and good, which he that beleueth will goe to God, to hys promises and Testament, and not follow his owne imaginations, as M. Mores doctrine teacheth.

He sayth, that bodely seruice is not Latria. No but bodely seruice done & referred vnto hym which is a spirite, is Idololatria.

He trusteth, that men know the Image from the Saint. I aske M. More why God did hide Moses body & diuers other. The Jewes would haue knownen y Moses had not bene God, and that Moses bones had not bene Moses. And they knew that the brasse serpent was not God, and that y golden calues were not God, & that wod and stone were not God. But Syr there is euer a false imagination by. The world because they can not worship God in the spirite, to repent of euill and to loue the lawe, and to beleue that he wyll helpe at al neede, therefore runne they vnto their owne imaginations, and thinke that God for such ser-

uice as they do to Images, will fulfill their worldly desires: for godly ca they nought desire. Now God is a spirite and wilbe worshipped in hys woorde onely which is spirituell, and wil haue no bodely seruice. And the ceremonies of the olde law he set vp, to signifie his word onely, and to keepe the people in mynde of hys testament. So that he which obserueth any ceremony of any other purpose is an Idolater, that is, an Image seruer.

And when he sayth, if men aske women whether it were our Lady of Walsingham or Ipswich that was saluted of Gabriel, or that stode by Christ when he hung on the crosse, they wyll say neyther nother. Then I aske hym what meaneth it that they say, our Lady of Walsingham pray for me, our Lady of Ipswich pray for me, our Lady of Wilsden pray for me, in so much y some which reckon theselues no small fooles, make them roules of halfe an houre long, to pray after that maner. And they that so pray, thou mayst be sure, meane our Lady that stode by the crosse, and her that was saluted therto.

Then he rehearseth many abuses, and how that womē sing songes of ribaudry in processions in cathedral churches, vnto which abominations yet our holy church that cannot erre, consent wyth full delectation. For on the one side they will not amende the abuse. And on the other side they haue hyred M. More to proue wyth his sophistry that y things ought not to be put downe.

Then he bringeth in how the wilde Irish and the Welch pray, when they go to steale. And asketh whether, because they abuse prayer, we should put all praying downe. Nay M. More, it is not like. Prayer is Gods commaundement, & where sayth is, there must prayer needes be & cannot be away. How be it, thynges that are but mens traditions and all indifferent thynges which we may be as well without as wyth, may well be put downe for their dishonouring of God, thozow y abuse. We haue turned kissing in the Church into the Idar. We haue put downe watching all night in the church on saintes eues, for the abuse. And Ezechias brake the brassen serpet 4. King. 18. for the abuse. And euen so, such processions and the multitude of ceremonies, and of holydayes to, might as wel be put downe. And the ceremonies that be left would haue their significations put to them, and the people should be taught them.

Wm. iij. And

God is a spirite and wilbe worshipped spirituallly.

The Idolatrous persons worshypeth the Image for y Saint.

Processions, though they be abused may not be put downe.

Wilde Irish. Welch mē.

Many thynges are altered for the abuses sake.

Ezechias.

Christ made the woman whole and not hys coate.

Miracles were done for the confirmation of doctrine.

A filthy chapter.

Latria.

Moses.

Moses bones.

The brassen Serpent.

The true preaching of Gods woorde re-moueth these and all other wickednes

And on the Sondayes Gods woorde woulde be truly preached. which if hys holy church would do, neyther the Irish nor yet the welthe woulde so pray. By which praying and other like blyndnesse M. More may see, that huzzling in Latine on the holy dayes belpeth not the hartes of the people. And I wonder that M. More can laugh at it and not rather weepe for compassion, to see the soules for which Christ shed hys blond to perishe. And yet I beleue that your holy Church will not refuse at Easter to receane y tithes of all that such blynde peoplc rabbe, as well as they dispence wpyth all false gotté good that is brought them, and wpyll lay the ensample of Abraham and Melchisedeck for them.

The xii. Chapter.

In the xij. he alleageth that S. Piere and Augustine prayed to Saints, and concludeth, that if any secte be one better then an other they be the best. I answere, though he could proue that they prayed to Saintes, yet could he not proue hymselfe thereby of the best sect nor that it were good therefore to pray to Saintes. For first the Apostles, Patriarkes and Prophetes were sure to be followed, which prayed to none. And agayne, a good man might erre in many thynges and not be damned, so that hys error were not directly agaynst the promyses that are in Christs blond, neyther that he held them maliciously. As if I beleued that the soules were in heaue immediatly, and that they prayed for vs, as we do one for an other, and did beleue that they heard al that we spake or thought, and vppon that prayed to some Saint, to pray for me, to put hym in remembrance onely, as I pray my neighbour, and without other trust or confidence, and though all be false, yet should I not be damned so lög as I had no obstinacie therein, for the sayth that I haue in Christs blond should swalow vp that error, till I were better taught, but M. More should haue alleaged the places where they prayed vnto saintes.

And then he alleageth agaynst hym selfe, that the miracles were wrought by God, to confirme hys doctrine and to testifie that the preacher there was a true messenger. But the myzacles that confirme praying to Saintes, do not confirme Gods doctrine. But mans imaginations. For there was neuer man yet that came forth and sayd, loe, the soules of the Saintes that be dead be

The myzacles of Saintes confirme mans imaginations.

in heauen in top with Christ, and God wpyll that ye pray vnto them. In token wherof I do this or that miracle.

And when he triumpheth a little after, as though all were woune saying, if our olde holy doctours were false and their doctrine vntue and their miracles fayned, let them come forth and do miracles themselves and proue ours fayned. Syr, ye haue no doctours that did myzacles to stabllysh your worshipping of Imitages and so forth. Your doctrine is but the opinion of faythlesse people, which to cöfirme y deuil hath wrought much subtiltie. And as for the myzacles done at Saintes graues and at the presence of reliques, as long as true myzacles endured, and vntill the scripture was autentically fcecaued, were done to confirme the preaching y such Saintes had preached while they were aliué. And therto the myzacles which witches do, we confound not wpyth o ther myzacles, but wpyth scripture we proue them not of God, but of the deuill, to stabllysh a false sayth, & to leade from God, as your doctrine doth. And likewise where we can confound your false doctrine with autenticke & manifest scripture, there neede we to do no myzacle. we hpyng Gods testamēt cöfirmed wpyth myzacles for all that we do, & ye ought to require no more of vs.

There were no doctours neyther I-pösses that did myzacles to esta bllysh the worship-ping of I-mages.

Witches.

where true doctrine is set forth, there neede bech no myzacle.

And in like maner do ye first geue vs autenticke scripture for your doctrine. If ye haue no scripture, come forth and preach your doctrine, and cöfirme it wpyth a myzacle. And then if we bring not autenticke scripture agaynst you or confounde your myzacle wpyth a greater, as Moses dyd the for-cerers of Egypt, we wpyll beleue you.

Let y I-mages lacke of scriptures come forth and do imzacles.

And when he speaketh of tryall of myzacles, what do ye to trie your myzacles, whether they be true or fayned. And besides that, Gods woerde which should be the triall ye refuse and do all that ye can to falsifie it.

Gods woerde is y touch-stone to trie myzacles.

And when he speaketh of sectes of Heretickes, I answere, that they which ye call heretickes, beleue all in one Christ, as the scripture teacheth, and ye in all saue Christ. And in your false doctrine of your owne sayning wpyth-out scripture, ye haue as many sundy sectes as all Monkkes and Fryers and students in diuinitie in all your vniuersities. For first yer ye come to diuinitie, ye be all taught to deny the saluation that is in Christ. And none of you teacheth an nother so much as the articles of your sayth. But follow al-

The sectes in y popithe church are almost innumerable.

most euery man a sandy doctour, & in p scripture bys owne braync, framing it euer after the false opinions whiche he hath professed yet he come at it.

And when he sayth that God would soone vtter fayned myracles. I answer, God hath had at all times one brano- ther to improue yours wyth Gods woorde. And I aske whether Maho- metes fayned myracles haue not pre- napped viij. hundred yeares. And your abhominable deedes worse then the Turkes testifie that ye loue the truth lesse then they. And vnto them that loue not the truth hath God promysed by the mouth of Saule 2. Theſſ. 2. to send them aboundaunce and strength of false myracles, to stabllysh them in lyes and to declaue them and lead the out of the way, so that they cannot but perishe for their vnkindnesse, that they loued not the truth to liue thereafter, & to honour God in their members.

And whē he sayth, the heretickes haue no miracles. I answer, they nede not, so long as they haue autentickescripture.

And when he sayth, God sheweth no myracles for the doctoures of the here- tickes. No more he nedeth not; for all they preach is the scripture confirmed wyth myracles, and receaued many hundred yeares agoe. And therefore God nedeth not to shew myracles for them whyle they liue to strength their preaching. And to shew myracles for them when they be dead; to moue the people to pray to thein and to put their trust in them as ye do in yours, were to make them Idoles & not Sainces.

And when he speaketh of myracles done in their churches in tyme of perfec- tion. I answer, those were not the miracles of your Church but of them that beleued the Scripture and suffe- red for it, as p heretickes do now. For ye had neuer persecution for your false doctrine, which ye haue brought in be- sides the Scripture, nor any that dyed for it; But ye persecute and slea, whoso euer with Gods woorde doth rebukē it. And as for your owne miracles of which ye make your boast, ye haue fay- ned them so grossly throughout all your Legendes of Sainces; that ye be now ashamed of them and would sayne bee rid of the if ye wist how wick honestie, and so would ye of a thousand thinges which ye haue fayned. And the cause why heretickes sayne no miracles as ye doe, is that they walke purely and endure no falsehead.

And why the deuill doth none for

them, is that they cleane fast to Gods word whiche the deuill hateth and can do no miracles to further it, But to hin- der it, as he doth with you. Read the stozies of your Popes and Cardinals, & see whether the deuill hath not holpe them vnto their highe dignities. And looke whether your holy Bishoppes come any otherwise vnto their promo- tions, then by seruing the deuill, in fet- ting all Christendome at variantes, in sheddyng blood, in bringyng the com- mon wealth to tyrāny and in teaching Christen Princes to rule moze cruellly then did euer any heathen, cōtrary vn- to the doctrine of Christ.

And as for the Turkes and Sara- senes that ye speake of, I answer that they were Christē once, at the last way for the most part. And because they had no loue vnto the truth to liue their af- ter as ye haue not, God did send them false miracles to cary them out of the right waye as ye be. And as for the Jewes, why they byde out, is onely be- cause they haue set vp their own righ- teousnesse, as ye haue, and therefore can not admit the righteousnesse that is in Christes blood, as ye can not, and as ye haue forsworne it.

And when he sayth, in that they haue miracles and the heretickes none, it is a sure signe that they be the true Church and the heretickes not. Had ye Gods word with your miracles and the here- tickes doctrine were without, then it were true. But now because ye haue miracles without Gods word, to con- firme your false imaginatiōs, and they whiche ye call heretickes haue Gods word confirmed with miracles, sine hū- dred yeares together, it is a sure signe that they be the true church & ye not, in as much also as Christ saith, that p de- ceauers shall come with miracles: ye & in his name therto, as ye do. For whē christ saith there shall come in my name p shall say he him selfe is Christ, who is that saue your Pope, that wilbe Chri- stes Vicare and yet maketh men to be- leue in him selfe, in his Bulles & Cal- nes skinnes and in what soener he li- steth. And who be those false announ- ced that shall come with miracles to de- ceauē the cleer if it were possible, saue your Pope with his grefianus?

And when he reперeth his miracles, to proue that the olde holy Doctoures were good men in the right belefe. I answer agayne, that the Doctoures which planted Gods word watered it with miracles, while they were alyue,

Am, v; And

The deuill hath holpe Popes to their dig- nities.

The cause why the Turkes & Jewes can not come to the truth

Popish doe- trine ne- deth mira- cles but Christes doctrine ne- deth not new of mi- racles, for it was con- firmed by Christ with myracles.

Math. 24.

The Pope commeth in Christes name with false mira- cles.

Mahomet's doctrine hath preuailed these vij. hun- dred yeares

The cause of false mi- racles.

Where the Scripture is, there ne- deth no mi- racles.

The pre- achers of the worde of God nede no mira- cles.

False doc- trine was neuer per- secuted.

The Pa- pites are ashamed of their Le- gend of lyes.

The preachers of gods word confirmed the same with miracles whyle they were aloue.

And whē they were dead God shewed miracles at their graues, to confirme the same, as of Heliscus. And that continued till the Scripture was full receaued and autentike. But ye can not shew, nor shal any Doctoure which bringe aloue preached your false doctrine confirming it with miracles, as God doth his Scripture.

God suffereth such as haue no loue to his truth, so be deceaued with lying miracles.

Then sayth hee, God had in the olde Testamēt good mē ful of miracles, whose liuing a man might be bold to folow, and whose, doctrine a man might beleue by reason of theyr miracles, and then inglecth saying: if God should not so now in the new Testamēt haue Doctours with miracles to confirme their doctrine and liuynge, but contrarywise should bringe to passe or suffer to bee brought to passe with false miracles, that his church shuld take hypocrites for Sainces, which expoude the Scripture falsly, then should hee deceaue his Church and not haue his spirite present in his Church, to teach them all truth, as he promised them.

Why the Pope fell.

I am swere, God suffereth not his Church to be deceaued: But he suffereth the popes Church: because they haue no loue vnto the truth to lyue after the lawes of God, but consent vnto all iniquitie, as he suffered the Church of Babilon.

In the Pope church all miracles are wrought by dead Sainces.

Mozouer y gift of miracles was not all way amog the preachers in the old Testamēt. For John Baptist did no miracle at all. The miracles were ceased long yre Christ. And as for you in the Popes kingdome had neuer mā that eith confirmed Gods doctrine, or your owne with miracles. All your Sainces be first Sainces when they be dead and then do first miracles, to confirme rites and offeringes & the Doctrie which ye haue sayed, and not true doctrine. For to confirme what preaching doth S. Thomas of Canterburry miracles? He preached neuer nor liued any other life then as our Cardinall, and for his mischief dyed a mischieuous death. And of our Cardinall, if we be not diligent, they will make a Saint also and make a greater relique of his shew then of the others.

S. Thomas of Canterbury.

Thomas de Aquino

And of your dead Sainces let vs take one for an example. Thomas de Aquino is a Saint full of miracles, as fricers tell. And his doctrine was, that our Lady was boue in original sinne. And Duncce doynge no miracle at all, because I suppose no man woteth where he lyeth, improueth that with his sophistrie and affirmeth the contrary. And of the contrary hath the Pope,

Duncce.

for the deuotio of that the gray fricers gaue him, ye may well thinke, made an Article of the fayth.

And finally as for the miracles, they are to make a man astonied & to wonder and to draw him to heare the word earnestly, rather then to write it in his hart. For whosoever hath no other feeling of the law of God that it is good, then because of miracles, the same shall beleue in Christ, as did Symon Magus and Judas: and as they that came out of Egypt with Moyses, and fell away at every temptation, & shall haue good workes like vnto our Popes, bishops and Cardinals. And therefore when the Scripture is fully receaued, there is no neede of miracles. In so much that they which will not beleue Moyses and the prophetes when the Scripture is receaued, the same wilbe no true beleuers by the reason of miracles, though one arose from death to lyfe to preach vnto them by the testimonie of Christ.

Miracles.

Our sayth may not be grounded onely vpon miracles, but vpon the worde of God.

And agayne, how doth S. Hierome, Augustine, Bede and many other old Doctours that were before the Pope was cropt by into y consciences of mē and had sent forth his danable secres, to preach him vnder y name of Christ, as Christ prophesied it should be, expoude this text, thou art Peter and vpon this rocke I will bulde my Church, and this text, Peter see me in heauen; and all power is geuen me in heauen and in earth, and innumerable such textes cleane contrary vnto all those new old holy doctours that haue made the Pope a God? They knew of no power that man should haue in the kyngdome of Christ, but to preache Christ truly. They knew of no power that the Pope should haue to send to Purgatory or to deliuer thence, neither of any Pardons nor of any such confession as they preach and teach, neither were many that are articles with you, Articles of their fayth. They all preached forgenesse of sinnes though repentance toward the law and sayth in our Saviour Christ, as all the Scripture playnly doth and can no otherwise be taken, and as all the hartes of as many as loue the law of God, do fele, as surely as the finger feeleth the fyre hoate.

Math. 16.

John. 21.

The Popes of Christs knew no such authoritie as the Pope now vsurpeth.

An aunswere vnto Master Mores third booke.



In his third booke he proceedeth forth as befoze to proue that the opinions which the Popish teach without Scripture are of equal authoritie with the Scripture. He asketh what if there had neuer bene Scripture written? I answer, God careth for his elect & therefore hath prouided them of Scripture, to trie all thynges and to defend them from all falsse Prophtes. And I say mozeouer that if there had ben no scripture written, that God for his mercy & fatherly loue and care toward his elect must haue prouided, that there should neuer haue bene heresies or against all tymes when sectes should arise, haue slyped by preachers to cofound the heresies with miracles. Take this example, the Brekes haue the Scripture & serue God therein much moze diligently thē we. Now let vs geue that there were no Scripture, but that we receaued all our fayth by y^e authoritie of our elders, & the Brekes by y^e authoritie of their elders. whē I shall dispute with a Breke about the articles of the fayth which my elders taught me and his elders deny, as careconfession, the holy pardons of the Hope and all his power that he hath about other Bishops & many other thynges beside the Scripture which we hold for articles of our fayth & they deny. If there be no other prooffe of either part, then to say, my elders which cā not erre so asyring, & that he should answer, his Elders which can not not erre so deny, what reason is it, that I should leaue the authoritie of my elders and goe & beleue his, or that he should leaue the authoritie of his elders and come and beleue myne: none at all verely. But the one partie must shew a miracle or els we must referre our causes vnto autēticke Scripture receaued in olde tyme, & confirmed wyth myracles, and therewith trie the controuersie of our Elders.

And when he asketh, whether there were no true fayth from Adam to Noe. I answer, that god partly wrote their fayth in their sacrifices and partly the Patriarkes were ful of miracles as ye may see in the Bible.

And when More to vtter his darknesses and blynde ignorance sayth, that they which were ouerwhelmed wyth No yes flood, had a good fayth, and bringeth for hym Nicolaus de Lira. I answer, that Nicolaus de Lira delirat. For it is impossible to haue a fayth to be saved

by except a man consent vnto Gods law with all his hart and all his soule, that it is righteous, holy, good, and to be kept of all men, and thercuppon repent that he hath broken it, and sorow that his flesh moueth vnto the contrary, and then come and beleue that god for his mercy will forgeue him all that he hath done agaynst the lawe, & wyll helpe hym to tame his flesh, and suffer his weakenes in the meane season, till he be waxed stronger: which sayth if they that perished in Noes flood had had, they coulde not but haue mended their liuinges, and had not hardened their harts thozow vnbeliere, and prouoked the wrath of God, and waxed worse and worse an hundred & twenty yeares which God gaue thē to repent, vntill God could no longer suffer thē, but washed their filchines away with y^e flood (as he doth y^e Noes shamefull abhominations with like inundacions of water) & destroyed thē vterly.

And whē he asketh whether Abraham beleued no more thē is writte of him. I aske him how he will proue that there was no wryting in Abrahams time, & that Abrahā wrot not. And againe, as for Abrahams person, he receaued his fayth of God, which to cofirme vnto o- ther, myracles were shewed dayly.

And when he sayneth forth, that they beleued onely because they knew their elders coulde not erre. How coulde they know that without myracles or wryting confirmed wyth myracles, moze thē the Turke knoweth that hys elders so many hundred yeares in so great a multitude can not erre & teach falsse doctrine to daune the beleuers. And y^e contrary doth M. More see in all y^e Bible, how after all was receaued in scripture confirmed with myracles, & though miracles ceased not, but were shewed dayly, yet y^e elders erred & fell to idolatry, an hūdred for one y^e bode in the right way, and led the younger in to errour wyth them so soze, that God to save the younger, was faine to destroy the elders and to begin his testamēt a freshe with the new generatio.

He seeth also that y^e most part were alway Idolaters for all the scripture and true myracles thereto, and beleued thē falsse miracles of the deuill, because his doctrine was moze agreeable vnto their carnall vnderstanding, then the doctrine of Gods spirit, as if now goeth wyth the Hope: did not y^e Scribes, Phariseis, and Isrielles which were the elders erre?

Where true fayth is, there is repentance and awedment of life.

Abrahams

The elders did erre.

The elders in y^e time of the Jewes did erre.

The Scribes, Phariseis and Elders did erre.

What if there had bene no scripture.

Brekes:

God to auoide heresies caused the scriptures to be written.

Noe:

What fayth sauerh.

And

And when he asketh, who taught the church to know the true scripture from false bookes. I answer, true miracles that confounded the false, gaue authoritie vnto the true scripture. And thereby haue we euer since iudged all other bookes and doctrine.

The scripture was aucthorized by true miracles.

False bookes set forth by the Papistes. Erasmus.

And by that we know that your legendes be corrupt wryth lies. As Erasmus hath improued many false bookes which ye haue fayned and put forth in the name of S. Hierom, Augustine, Ciprian, Dionise and of other, partly wryth autentikke stozies, and partly by y^e stile and latine and like euident tokens.

And when M. More sayth (vnto the that beleue nought but y^e scripture) he will proue with y^e scripture, that we be bounde to beleue the church in thinges, wherefore they haue no scripture. Because God hath promised in the scripture, that the holy ghost shall teach hys church all truth. Nay, that text wil not proue it. For the first Church taught nought but they confirmed it with myracles which coulde not be done but of God, till the scripture was autentickly receaued. And the Church following teacheth nought that they will haue beleued as an article of the fayth, but that which the scripture proueth and mainteineth. As S. Augustine protesteth of his workes that men should compare them vnto the scripture, & thereby iudge them and cast away whatsoeuer the scripture did not allow. And therefore they that will be beleued without scripture are false hypocrates and not Christes church. For though I know that that messenger which Christ sendeth can not lie, yet in a company where many liers be, I can not know which is he without a token of scripture or of miracle.

The true church teacheth nothing but that which the scripture proueth and mainteineth.

The Pope hideth the scripture.

The Papistes hide y^e scripture.

And when he sayth, the scripture it selfe maketh vs not to beleue the scripture, but the church teacheth vs to know the scripture: for a man might read it & not beleue it. And so I say, that a man might heare you preach and yet beleue you not also. And I say thereto, that your church teacheth not to know the scripture, but hideth it in the Latine from the common people. And from them that vnderstand latine they hid the true sence wryth a thousand false gloses.

The scripture is the cause why men beleue y^e scripture.

And I say moreover that the scripture is the cause why men beleue the scripture, as well as a preacher is the cause why men beleue hys preachyng. For as he that first tolde in England

that the Rhodes was taken, was the cause why some beleued it, euen so might wryting sent from those parties be the cause that some men which read it beleued it. M. More will say, that letter had his auctoritie of the man that sent it, and so hath the scripture her auctoritie of the church. Nay, the scripture hath her auctoritie of him that sent it, that is to wete of God, which thing the miracles did testifie, and not of the man that brought it. He will say, thou knowest y^e scripture by their shewing. I graunt at the begynnyng I doe.

Then will he say, why should ye not beleue them, in all their other doctrine besides the scripture & in al their expositions of y^e scripture, as well as ye beleue them, when they tell you that such and such bookes are the scripture. May they not shew you a false booke? yes, and therefore at the beginning I beleue all a like. Euery lye that they tell out of their owne haines we beleue to be scripture, and so should I beleue the if they shewed me a false booke, but when I haue read the scripture and synd not their doctrine there noz depend thereof, I do not geue so great credence vnto their other doctrine as vnto y^e scripture. Why? For I finde mo witnesses vnto the scripture the vnto their other doctrine. I finde whole nations and countreyes that receaue the scripture & refuse their other doctrine and their expositions in many places. And I finde the scripture otherwise expounded of them of olde tyme the they which now will be the church expound it. Wherby their doctrine is the moze suspect. I finde mention made of the scripture in stozies, that it was, when I can finde no mention of likelihood that their doctrine was. I finde in all ages that men haue relished their doctrine with the scripture & haue suffered death by the hundred thousandes in relishing their doctrine. I see their doctrine brought in and mainteined by a contrary way to that by which the scripture was brought in. I finde by the selfe same scripture, when I looke diligently thereon, that their other doctrine can not stand therewith.

The Papistes doctrine is not to be beleued without scripture.

Why the Pope is not to be beleued without scripture, & why he is not the true church.

The doctrine of the Papistes hath bene relished by y^e scripture.

I finde in the scripture that they which haue not Christes spirit to follow the steppes of his lining pertaine not vnto Christ. Rom. viij. I finde in the scripture, that they which walke in their carnall birch after the maner of the children of Adam cannot vnderstand the thinges of the spirit of God. 1. Cor. 2. Cor. 2.

What thinges we finde in scripture. Rom. 8.

1. Cor. 2.

1. Cor. 2.
John. 5.
John. 7.
Heb. 3.

2. I finde in the scripture that they which seeke glory ca not beleue Christ. Job. 5. I finde in y scripture that they which submit not theselues to do y wil of God, can not know what doctrine is of god and what not. Job. 7. I finde in the scripture, Iere. 31. & Heb. 8. that all the children of God, which onely are the true members of his church haue euery one of them the law of god writen in their hartes: so that if there were no law to compell, they would yet naturally out of their owne hartes keepe the law of God: yea and against violence compelling to the contrary. And I see that they which wil be the church (and to proue it hath not so great trust in the scripture as in their sophistric & in the sword which they haue set vp in all landes to keepe them with violence in the roome) are so farre of fro hauing the lawes of God writen in their hartes, that they neither by Gods lawes nor mans restraints from their outward wicked lining. Looke in the Chronicles what bloude it hath coste England to attempt to bring the vnder the law, yea and see what busines y Realme hath had, to keepe the Prelates within the Realme from taking the benefices with them and lying at Rome, and yet scarcely brought it to passe, for all that the Pope hath the stin of euery Bysshoppricke and of euery great Abbey thereto as oft as any is voyde, yer a new be admitted to the roome. And I see the bond vnto their owne will, & both to do and to consent vnto other to do al that God hath forbidden. I see the of all people most vaine glorious. I see them walke after their fleshy birch. I see them so farre of fro the Image of Christ, that not onely they will not dye for their flocke after his ensample, but also, yer they would lose one towne, or vilage, any polling or priuilege which they haue falsly gotten, bynyngug them selues into good pastures with wiles & shuctpug theyr flocke without, they would cast away an hundred thousand of the in one day and begger their realmes, yea and interdite them and bring in straunge nations, though it were the Turke, to conquer them and sea them vp, so much as the innocent in the cradle. And I see that their other doctrine is for their vantage onely & that therewith they haue gotten all that they haue.

And I finde in the Scripture that y Jewes befoze the comyng of Christ, knew that those bookes were the scripture by the Scribes and y Phariseis.

And yet as many as beleued their other doctrine and many expositiones of the scripture were deceaued, as ye see, and how Christ deliuered them out of errour. And I see agayne (which is no small miracle) that the mercifull care of God to keepe the Scripture to be a testimonie vnto his elect, is so great, that no men be more gelous ouer the bookes, to kepe them and shew them, and to alledge, that they be the Scripture of God and true, then they which when it is read in their eares haue no power to beleue it, as the Jewes and the Popish. And therfore because they neither can beleue it false, neither consent that it is true as it soundeth playnly in their eares in that it is so contrary vnto their fleshy wisdom, from which they can not depart, they seke a thousand gloses to turne it into another sense, to make it agree vnto their beaulynesse, and where it will receaue no such gloses, they they thinke that no man vnderstandeth it.

Then in the end of the Chapter M. More cometh vnto his wife conclusion and proueth nothing sane sheweth his ignorance, as in all thyng. He sayth we beleue the doctrine of the Scripture without Scripture, as for an example, the Popes pardons, because onely that the Church so teacheth, though no Scripture confirmeth it. Why so? because sayth he the holy ghost by inspiration, if I doe my endeuor and captivate mine vnderstanding, teacheth me to beleue the Church concerning Gods worde taught by the Church and grauen in mens hartes without Scripture, as well as he teacheth vs to beleue wordes written in the Scripture. Marke where hee is now. Afoze hee saith, the Scripture causeth vs not to beleue the Scripture, for a man may read it & beleue it not. And much more the preacher maketh vs not to beleue y preacher, for a man may heare him and beleue him not also. As we see the Apostles could not cause all men to beleue them. For though the Scripture be an outward instrument and the preacher also to moue me to beleue, yet the chief and principall cause why a man beleueth or beleueth not is within. What is the spirite of God teacheth his children to beleue and the deuill blyndeth his children and kepeth them in unbeleffe and maketh them to consent vnto lyes & thinke good euill & euill good. As the Actes of the Apostles say in many places there beleued as many as were ordeyned vnto euerlastyng lyfe.

Christ deliuered the Jewes out of errour.

None haue more care of the scripture, then those that beleue is not.

M. Mores reasoneth agaynst himselfe.

Actes. 13.

The Papistes will neither by Gods lawe nor mans restraints from their wicked lining.

John. 10.

The Papistes will lose nothing that belongeth to them.

Iohn. 8.

And Christ sayth Iohn. viij. they that be of God heare Gods word. And vnto the wicked Jewes he saith ye can not beleue because ye be not of God. And in the same place sayth he, ye be of your father the deuill and his will ye will do, and he hode not in the truth, & therfore will not suffer his children to consent to the truth. And Iohn in x. saith Christ, all that came before me, be thieves & murderers, but my shepe heard not theyr voyces. That is, all that preach any saluatiō saue in Christ murder & sonles. Howbeit Christes shepe could not consent to their lyes, as the rest can not but beleue lyes, so that there is euer a remanant kepte by grace. And of this I haue sene diuers exam- ples. I haue knowen as holy men as might be, as the world counteth holy- nesse, which at the houre of death had no trust in God at all, but cryed cast holy water, light the holy candell, and so forth, sore lamentyng that they must dye. And I haue knowen other which were despised, as men that cared not for their diuine seruice, which at death haue fallen so flat vpon the bloud of Christ as is possible and haue preached vnto other mightily as it had bene an Apostle of our Saviour and comforted them with comfort of the lyfe to come & haue dyed so gladly, that they would haue receaued no worlds good, to bide still in the flesh. And thus is M. More fallen vnto predestination and is com- pelled with violence of Scripture to confesse that which he hateth and stu- dieth to make appeare false, to stablisch freewill with all, not so much of igno- rance I feare as for luces sake and to get honour, promotiō, dignitie and money by helpe of our mitred mon- ners. Take exaple of Balam the false Propheet which gaue counsell & sought meanes, through like blynd couetous- nesse, to make the truth and prophesie which God had shewed him false. He had the knowledge of y truth but with out loue thereto and therefore for vaun- rage became enemy vnto the truth, but what came of hym?

But M. More pepereth his conclusiō lest men should feele the tast, saying, if we endeour our selues and captiue our vnderstandyng to beleue. How betle- blynd is fleshy reason? the will hath none operation at all in the workyng of sayth in my soule, no more then the child hath in the begetyng of hys fa- ther. For sayth Paul it is the gift of God and not of vs, My witte must ex-

clude good or bad yer my will can loue or hate. My witte must shew me a true cause or an apparent cause why, yer my will haue any workyng at all. And of that peperyng it well appeareth what the Popes sayth is: euen a blynd imagination of their naturall witte, wrought without the light of the spi- rite of God, agreing vnto their volup- tuous lustes in which their beastly wil so deliteth that hee will not let their wittes attēde vnto any other learning for vniquityng hym selfe and styring from his pleasure and delectation.

And thus we be as farre a sunder as euer we were and his mighty argu- mentes proue not the valne of a po- ding picke. M. More feeleth in his hart by inspiration and with his endeue- ryng him self and captiuatyng his vn- derstandyng to beleue it, that there is a Purgatory as whot as hell. wherē if a sily soule were appointed by God, to lye a thousand yeares, to purge him with all, the Pope for the valne of a groat shall commaunde him therē ful- purged in the twinkelyng of an eye, & by as good reason if hee were goyng thence, kepe him there still. He feeleth by inspiration and in captiuatyng hys wittes that the Pope can worke won- ders with a Calues skinne, that he can commaunde one to eate flesh though he be neuer so lusty, and that an other eate none on payne of dānatiō, though he should dye for lacke of it: and that he can forgoue sinne and not the payne, & as much and as litle of the payne of all if he lust, and yet can neither helpe hym to loue the law or to beleue or to hate the flesh, seyng he preacheth not. And such thinges innumerable. M. More fe- leth true, and therefore beleueth that the Pope is the true Church.

And I cleane cōtrary fele that there is no such worldly and fleshy imagi- ned Purgatory. For I feele that the soules be purged onely by the word of God & doctrine of Christ, as it is writ ten Iohn. xv. ye be cleane through the word, saith Christ to his Apostles. And I feele agayne that he which is cleane through the doctrine, needeth not vnto walke his feete onely, for his head & handes are cleane all ready Iohn. xij. that is, he must tame his flesh & kepe it vnder for his soule is cleane all ready through the doctrine. I feele also that bodily payne doth but purge the body onely: in so much that the payne not onely purgeth not the soule, but ma- keth it more soule, except that there be

Wit. must first shew a cause, and then will is stirred to worke.

More fees leth.

Purgatory.

Poptly doc- trine con- cernyng Purgatory

The pope, how he can doth for- geue and re- teine sinne.

Cyndall feeleth Purgatory

Iohn. 15.

Iohn. 13.

Bodily payne pur- geth the body, and not y soule.

They that preach not Christ truly are murderers.

The end of hypocrites.

Predesti- nation.

Balam.

kynde

kynde learning by, to purge the soule: so that the moze a mā beatech his sōne, the worse he is, except he teach him lovingly & shew him kindnesse besides, partly to keepe hym from desperation and partly that he fall not into hate of his father and of his commaundment thereto, and thinke that his father is a tyrant and his law but tyranny.

M. More feleth with his good endeuour & inspiration together, that a man may haue the best sayth coupled with the worst lyfe and with consentyng to sinne. And I feele that it is impossible to beleue truly except a mā repent, and that it is impossible to trust in y^e mercy y^e is in Christ or to fele it, but y^e a man must immediatly loue God & his commaundementes, and therfore disagree & dissent vnto the fleshe, and be at hate therewith and fight agaynst it. And I feele that euery soule that loueth y^e law and hateth his fleshe and beleueth in Christes blood, hath his sinnes which he committed and payne which he deserued in hatyng the law and consentyng vnto his fleshe, forgoen him, by that sayth. And I feele that the frailtie of the fleshe agaynst whiche a beleuyng soule fighteth to subdue it, is also forgoen and not rekened or imputed for sinne all the tyme of our curyng: as a kynde father and mother reken not or impute the impossibilitie of their yōng children to consent vnto their law, and as when the children be of age and consent, the they reken not nor impute the impossibilitie of the fleshe to folow it immediatly, but take al a worth and loue them no lesse, but rather moze tenderly then their old and perfect children that do their commaundementes, so long as they go to schole & learne such thynges as their fathers & mothers set the to.

And I beleue that euery soule that repētech, beleueth and loueth the law, is thorough that sayth a member of Christes Church and pure without spot or wrinkle, as Paule affirmeth. Ephe. v. And it is an Article of my beleffe that Christes elect Church is holy and pure without sinne and euery member of the same, thozow faith in Christ, and that they be in the full fauour of God. And I feele that the vncleannesse of the soule is but the consent vnto sin and vnto the fleshe. And therfore I feele that euery soule that beleueth and consenteth vnto the lawe, and here in this life hateth his fleshe and the lustes therof, and doth his best to dzyne sinne out of his fleshe, and for hate of the sinne

gladly departeth from his fleshe, when he is dead (and the lustes of the fleshe staine with death) needeth not as it were bodely tormenting to be purged of that wherof he is quit already. And therfore if ought remaine, it is but to be taught and not to be beaten. And I feele that euery soule that beareth fruit in Christ shalbe purged of the father to beare moze fruit day by day, as it is wrytten Joh. 15. not in the Popes Purgatory where no man feeleth it, but here in this life such fruit as is vnto his neighbours profite, so that he which hath his hope in Christ purgeth himselfe here, as Christ is pure. 1. Joh. 3. and that euer yet the blood of Iesus onely doth purge vs of all our sinnes for the imperfectnes of our woorkes. And I feele that the forgoenes of sinnes is to remitte mercifully the payne that I haue deserued. And I do beleue that the payne that I here suffer in my fleshe is to keepe the body vnder, and to serue my neighbour, and not to make satisfaction vnto god for the fore sinnes.

And therfore when the Pope describeth God after his couctious complexion, and when M. More feleth by inspiration and captiuating his wittes vnto the Pope, that God forgoeth the euerlasting payne and will yet punish me a thousand yeares in the Popes purgatory, that leauen sauozeth not in my mouth. I vnderstand my fathers wordes as they sound, and after the most mercifull maner and not after the Popes leauen and M. Mores captiuating his wittes, to beleue that euery Poetes fable is a true story. There is no father here that punisheth his sonne to purge hym, when he is purged already and hath vtterly forsaken sinne and euill, and hath submitted himselfe vnto his fathers doctrine. For to punish a man that hath forsaken sinne of his owne accord, is not to purge him, but to satisfie the lust of a tyrant. Rather ought it to be called Purgatory, but a Playe of tormenting and a satisfactory. And when the Pope sayth it is done to satisfie the righteousnes as a iudge. I say we that beleue haue no iudge of him, but a father, neither shal we come into iudgemēt as Christ hath promised vs, but are receaued vnder grace, mercy, and forgoenes. Shew the Pope a litle money, and God is so mercifull that there is no Purgatory. And why is not the fire out as well, if I offer for me the blood of Christ? If

John. 15.

1. John. 3.

Payne of sinne.

The popes leauen.

Purgatory profitable to y^e Pope.

Purgatory is a tormenting Playe as y^e Pope maketh it.

Money dispatcheth Purgatory

An. ij. Christ

M. More is of an eull opinion.

Faith in Christes blood purgeth the generes of sinne.

Ephe. 5.

There is no purgatory for hym that dyeth repentaunt & beleueth.

The Hope
is Antichrist.

Christ hath deserved all for me, who gaue the Hope might to keepe part of his desertings from me, and to buy & sell Christs merites, & to make marchandise ouer vs with sayned wordes. And thus as M. More seleth that Hope is holy church, I feele that he is Antichrist. And as my feeling can be no prooffe to him, no more can his wyth all his captiuating his wittes to beleue phantasies be vnto me, wherefore if he haue no other probation to proue that the Hope is holy church, then that his hart so agreeth vnto hys learning, he ought of no right to copell with sword vnto his sect. How be it there are euer two maner people that will cleane vnto God a fleshly, and a spirituall. The spirituall which be of God shall heare Gods worde and the children of the truth shall consent vnto the truth. And contrary, the fleshly and children of falshead and of the deuill, whose harts be full of lyes, shall naturally consent vnto lyes (as young children though they haue eate themselves as good as dead with fruit, yet will not nor can beleue him that telleth them that such fruit is nought: but him that prayseth them theyll they heare and eate themselves starcke dead, because their harts be full of lyes, and they iudge all things as they appeare vnto the eyes). And the fleshly mynded, as soone as he beleueth of God as much as the deuill doth, he hath inough, and goeth to and serueth God with bodely seruice as he before serued his Idoles, and after his owne imaginacion and not in the spirite, in louing his lawes and beleuing his promises or longing for them: no if he myght euer see in the flesh, he would neuer desire them. And God must do for him againe, not what he hath promised, but what he lusteth. And his brother y serueth God in spirit according to Gods word, hym will the carnall beast persecute. So that he which will godly liue must suffer persecution vnto the worldes end, according vnto the doctrine of Christ and of his Apostles, and according vnto the enlaupies that are gone before.

The fleshly
children do
naturally
consent vnto
lyes.

The fleshly
mynded can
neuer consent
vnto
Gods law.

The fleshly
persecute
them of the
spirite.

The true
church is
not wout a
signe or a
miracle to
proue that
it is Gods
church.

And finally, I haue better reasons for my feeling that the Hope is Antichrist then M. More hath for his endeavouring himselfe and captiuing his wits that he is the true Church. For the church that was the true messenger of God hath cuer shewed a signe and a badge therof, eyther a present myracle or autenticke scripture, in so much that

Moses when he was sent, asked how shall they beleue me, & God gaue him a signe, as euer before and since. Neither was there any other cause of the writing of the new & last & euerlasting testamēt, then that when miracles ceased, we might haue wherewith to defende our selues against falle doctrine and heresies. which we coulde not do, if we were bound to beleue that were no where writen. And agayne, if the Hope coulde not erre in his doctrine, he coulde not sinne of purpose and profession, abhominably and openly aboue the Turkes and all the heathen that euer were, and defend it so maliciously as he hath vij. hundred yeares long, and will not be reformed, and maketh them his Saintes and his defenders y sinne as he doth. He persecuteth as the carnall church euer did. whē the scripture is away, he proueth his doctrine with the scripture, and as soone as the scripture cometh to light he runneth away vnto his sophistrie and vnto his sword. We see also by stories how your confession, penance & pardons are come byppe, and whence your purgatory is sprung. And your falshead in the sacraments we see by open scripture. And all your workes we rebuke with the scripture, and therewith proue that the false beleife that ye couple to them, may not stand with the true faith that is in our Sauour Iesus.

The popes
life & doctrine
is more wicked
then the
Turkes &
all y heathen
that euer
were.

The second chapter.

In the end of y second chapter he bringeth in Euticus that fell out at a window Act. 20. who saith he, S. Pauls merites did recover. Verely Paule durst not say so, but that Christs merites did it. Peter sayth Act. 3. Ye men of Israell, why gaze ye and stare vpon vs, as though we by our power and godlines had made this man go. Nay the name of Iesus and faith that is in him, hath geuen him strength & made him sounde: And euen here, it was the name of Iesus thorow Pauls sayth that did that miracle, and not Pauls merites, though he were neuer so holy.

Euticus.

Act. 3.

All glory
and honours
is to be
geuen to the
name of
Iesu.

The third Chap.

In the iij. chapter he sayth that Bilneyes iudges (which he yet nameth not for feare of sleaundersing the) were indifferent. Nay, they that take rewardes be not indifferent. For rewardes and gistes blinde the eyes of the seeing and peruert the woordes of the righteous. Deut. 17. Now al they that be hozen take great rewardes to defende

Deut. 17.

sende Pilgrimages, Purgatoz, and praying vnto Saintes: euen the third part I crow of all Christendome. For all they haue, they haue receaued in the name of purgatoz, and of Saintes, & on that foundation be all their bishoppricks, Abbeyes, colledges and Cathedral churches built. If they be indifferent Iudges, they must be made seruants, and do seruice, as their dutie is. And whē they haue done a quarters seruice, then geue them wages as right is, vnto euery mā that laboureth in Christes harness a sufficient liuyng, and no more, and that in the name of his labour, and not of Saintes, and so forth. And then they shall be more indifferent Iudges, when there cometh no vantage to iudge more on one side then an other.

The fourth Chap.

In the ende of the fourth he saith, the man tooke an othe secretly, and was dismissed with secret penaunce. **W**hy daret ye not do it openly.

The fift Chapter.

In the fift the messenger asketh hym whether he were present. And hee denyeth and sayth enter, hee heard saye Alas Sir, why take you bribes to defende that you know not? why suffer you not them that were present, and to whom the matter pertaineth, to lye for themselves?

When he leseth out the matter with Wilken and Simken, as he doth Hunne and enery thing, because men shoulde not consider their fallhead earnestly, wherein behold his little conscience. He asketh, What if Simken would haue sworne that he saw men make those printes. wherunto M. More aunswereth vnder the name of, quod he, that he would sware, that besides the losse of the wager, he had lost his honesty and hys soule thereto. Beholde this mans grauitie, how coulde you that do whē the case is possible. You should haue put hym to his proues, and bid hym bring recoide.

When sayth he, the church receaueth no mā conuict of heresie vnto mercy, but of mercy receaueth him to open shame. Of such mercy, God geue them plenty that are so mercifull.

When he sheweth how merciful they were to receaue the man to penaunce that abode still in periury and deadly sinne. **W**hy daret ye not do it openly. Whamelesse hypocrites how can ye receaue into the congregation of Christ

an open obstinate sinner that repēterh not, when ye are commaunded of Christ to cast all such out? And agayn, **W**hy daret ye not do it openly. **S**cribes and Phariseis, by what example of Christ and of his doctrine can ye put a man that repēterh vnto open shame and to that thyng whereby euer after he is had in derision among his brethren of whom he ought to be loued & not mocked: Ye might enioyne honest thynges, to tame his flesh, as prayer and fasting: and not that which shoulde be to him shame euer after and such as ye your selues would not do.

The vij. Chapter.

In the vij. chapter he maketh much to do about swearing and that for a little purpose. Notwithstanding, the truth is, that no iudge ought to make a man sweare agaynst hys will for many inconuenients. If a man receaue an office he that putterh hym in the rowne ought to charge hym to do it truly, and may and happily ought to take an oth of hym. If a man offer himselfe to beare witness, the iudge may & of some haply ought to take an othe of them: but to compell a man to beare witness ought he not. And moreover if a iudge put a man to an othe that he shall aunswere vnto all that he shall be demaunded of, he ought to refuse. Howbeit if he haue sworne, and the wicked iudge aske him of thynges hurtfull vnto his neighbour & agaynst the loue that is in Christ, then he must repent that he hath sworne, but not sinne agayne to fulfill his othe. For it is agaynst Gods commaundement, that a man should hurt his neighbour that hath not deserued it.

The viij. Chapter.

Vnto Church, priest, charity, grace, confession and penaunce is aunswered him in the beginning of the booke. And when he sayth Tyndall was confederate with Luther, that is not truth.

The ix. Chapter.

In this ix. chapter is there nothing more foolish. For if he would haue any wise man to beleue that my translation would destroy the Masse any otherwise then the Latine or Breake text, he should haue alledged the place and how.

The xi. Chapter.

In the xi. chapter M. More wil not defende the liuyng of our spiritualtie, because

Purgatoz is the foundation of Abbeyes, Colledges, &c.

The Passives are cruel and unmercifull.

Swearing,

The oth of a witness may be taken, but no mā may be compelled to sweare & be a witness.

A godly lesson.

M. More is a commiserator and a scoffer.

M. More is a hypocrite.

The Pa-
pistes are
obstinate &
will not re-
pent.

cause it is so open that he can not. And as litle should he be able to defend their lps, if the light were abroad that men might see. And as he ca not deny them abhominable, so can he not deny them obstinate and indurat therein, for they haue bene oft rebuked with Gods word, but in vayne. And of such yere is plaine that they can not vnderstand the Scripture . And yet M. More will receaue rewardes to dispute agaynst the heresies of some such as be cast out of Christes Churches by such holy Pa- triarkes, whose liuinges he him selfe can not prayse. As holy Judas, though the Prelates of his Church that is the Phariseis were neuer so abhominable yet because Christes doctrine was con- demned of them as of Gods Church that could not erre, and all that bele- ued on him excommunicat, he was bold to say . *Quid vultis mihi dare Et ego tra- diam vobis* That is, what wil you geue me and I will deliuer him vnto you?

Judas.

Prayers of
an euill
Priest pro-
fite not.

The xii. Chapter.
In the xij. he hath one conclusion, that the prayers of an euill Priest profit not, which though it be true, yet the contra- ry is beleued among a great many, in all quarters of England, so blynd be the people and wotte not what prayer meaneth. I haue heard me of no small reputation say yee this in great audi- ence, that it maketh no matter whe- ther the Priest were good or bad so he tooke money to pray as they seldome pray without, for he could not hurt the prayer were he neuer so noughty.

A fond say-
ing.

And whē he saith that the euill Priest hurteth vs not so much with hys lyuyng as he profitein vs with ministryng the Sa- cramentes . A worldly wisdom, if a man lead me thorough a scoperdous place by day, hee can not hurt me so greatly as by night. The Turke seeth that murder, theft, extortion, oppres- sion, and adultery be sinne . But when he leadeth me by the darkenesse of Sa- cramentes without signification, I ca not but ketch harme and put my trust and confidēce in that which is neither God nor his word. As for an example, what trust put the people in anoylyng and how cry they for it, with no other knowledge then that the oyle saureth them, vnto their damnation and deny- ing of Christes blood?

To what
the Sacra-
ments with-
out signifi-
cation is to
be lead in
darkenesse.

Sacrifice.
Heb. 10.

And when he saith the Priest offereth or sacrificeth Christes body. I answer, Christ was offered once for all as it is to see in the Epistle to the Hebrews,

As the Priest sleeth Christ, breaketh his body and shedeth his blood, so he sacrificeth him and offereth him. Now the Priest sleeth him not actually nor breaketh his body actually nor shedeth his blood actually neither scourgeth him and so forth, throughout all hys passion: but representeth his slaying, his body breakyng and blood shedyng for my sinnes and all the rest of his pas- sion & playeth it befoze mine eyes on- ly. which signification of the Masse, be- cause the people vnderstand not, ther- fore they receaue no forgenenelle of their sinnes therby, and therto can not but ketch hurt in their soules, through a false sayth as it well appeareth, how euery man commeth therto for a sun- dry imagination, all ignorant of the true way.

Christes
body in the
Sacrament
is not car-
nall, but
spirituall.

Let no man beguile you with hys iugglyng sophistrie. Our offeryng of Christ is to belcve in him, and to come with a repentyng hart vnto the reme- mbrance of his passion & to deare God the father for the breakyng of Christes body on the crosse and shedyng of hys blood and for his death and all his pas- sions, to be merciful vnto vs & to for- geue vs accordyng vnto his Testamēt and promise. And so we receaue forge- uenelle of our sinnes. And other offer- yng or sacrificyng of Christ is there now none. Waikie in the open light and feelyng and let not your selues be lead with iugglyng wordes as Hyles and Alles in whiche there is none vnder- standyng.

Christe
was sacrifi-
ced on the
crosse once
for all.

M. Deacons were had in price in the old tyme. Tyndall. For the Deacons then toake the care of all the poore and suffered none to go a beggyng, but pro- uided a liuyng for euery one of them. wher now they that should bee Dea- cons make them selues Priestes and robbe the poore of landes, rentes, offer- ringes and all that was geuen them, deuouring all them selues & the poore dyng for hunger.

More.
Deacons.
Tyndall.
Deacons
and the po-
ore Dea-
cons differ
much.

M. Priestes be despised because of the multitude. Tyndall. If there were but one in the world as men say of the Je- nix, yet if he luyed abhominably, he could not but be despised.

More.
Priestess
Tyndall.

M. A man may haue a good fayth cou- pled with all maner sinne. Tyndall. A good fayth putteth away all sinne, how then can all maner of sinne dwell with a good sayth? I dare say, that M. More durst asseirme, that a man might loue God and hate his neighbour both at once, and yet S. John in his Epistle

More.
Tyndall.
1. John.

will

M. Mores will say that he sayth vnteruly. But **M. More** meaneth of the best sayth that euer he seit. By all likelyhode he knoweth of no other but such as may stand with all wickednesse, neither in hym selfe nor in his Prelates. Wherefore in as much as their faith may stand with all that Christ hateth, I am sure he looketh but for small thankes of God for his defendyng of them. And therefore he playeth surely to take his reward here of our holy Patriarkes.

M. Fewe durst be Priestes in the olde tyme. Tyndall. Thers they knewe the charge and feared God. But now they knowe the vantage & dread him not.

M. If the lawes of the Church were executed which Tyndal and Luther wold haue burnt, it would be better. Tyndall. If the restraint of our Saviour might be knowne for blynd wretches & concetous tyrantes, it would write y laws of God in all mens hartes that beleued it, and then should men naturally & with out compulsion kepe all honestie. And agayne though the Popes law could helpe, yet is no law as good as a law vnterexcuted.

Its good no lawe. as a law not executed.

The xiiij. Chapter.

In the xiiij. he rageth and saith excedyng foule with him selfe. There he biterh, lutcheth, gnaweth, rowseth, and nowseth Tyndall. There he weneth that he hath womne his spures & that it is not possible to aunswere him. And yet there, because he there most staderh in his owne conceite, I doubt not vnto them that he learned in Christe to proue hym most ignoraunt of all, and cleane without vnderstanding of godly thynges.

Age is to be preferred before youth.

And I say yet, that as no woman ought to rule a mans office, where a man is present, by the order of nature, and as a young man ought not to be chosen, to minister in y Church, where an old mete for the rowme may be had by the order of nature, euen so it was Pauls meaning to preferre the married before the vnmarrid, for the inconueniencies that might chaunce by the reason of vncastitie, which inconueniencies **M. More** might see with sorrow of hart (if he had as great loue to Christ as to other thinges) to happen dayly vnto the shame of Christes doctrine, among Priestes, Fryers and Monkes, partly with open whores, partly with their sodometrie, whereof they cast ech other in the teeth dayly in euery Abbey, for the least displeasure

The chast vncastitie of the Papistes is abhominable both to God and man.

that one doth to an other. **M. More** might see what occasions of vncastitie be geuen vnto the Curates euery where by the reason of their office and dayly conuersation with the married.

And when he sayth, neuer ma could finde that exposition till now, there he sayth vnterue. For **S. Hierome** hymselfe sayth that he knewe them that so expounded the text, and rebuked them of Rome because they would not admit into the clergie them that had had two wiues, the one before baptim and the other after, saying: if a man had killed xx. men before his Baptime, they would not haue forbidden him, and why then should that which is no sinne at all be a let vnto him. But the God of Rome would not heare him. For **Sathan** beganne then to worke his misteries of wickednes.

S. Hierome.

The Popeudgeth no sinne to be sinne, and sinne to be no sinne.

And when he saith, he that hath ten wiues hath one wife. I say that one is taken by the vse of speaking for one onely. As when I say, I am content to geue thee one, meaning one onely. And vnto him that hath no helpe, is there one helpe, to looke for no helpe where one helpe is taken for one onely, and many places els.

And when **M. More** sayth, he that hath had two wiues one after another, may not be Priest, and that if a Priestes wife die he may not haue another, or that if he were made Priest hauing no wife, he might not after mary if he burnt. I desire a reason of him: If he say, it hath bene so the vse: then say I an whore is better then a wife, for that hath bene y vse of our holy father many hundred yeares. But I affirme vnto **M. More** the contrary. And I say first wyth **Paul**, that the kingdome of God is not meate and drinke, and by the same reason neither husband or wife, but y keeping of the commaundements and to loue euery man his neigbbour as himselfe. And therefore as meate and drinke were ordeined for mans necessitie, and as a man may cate & drinke at all, needes in all degrees, so farre as it letteth him not to keepe the commaundementes and to loue his neigbbour as himselfe: euen so was the wife created for the mans necessitie, and therefore may a man vse her at all hys neede in all degrees, as farre as she letteth hym not to keepe Gods lawe, which is nothing els by Pauls learning, then that a man loue hys neigbbour as himselfe. Now I desire a reason of **M. Mores** doctrine, what doth

A Priest by the Popes order may haue a whoze, but not a wife.

Rom. 14.

Whores doctrine is infectious

my second wife, or my third hinder me to loue my neighbour as my selfe, and to do him seruice against I come to be priest? what let is your second wife to you to serue our holy father the Pope, more then your first would haue bene? And in like maner if my first wife die, when I am a priest, why may I not loue my neighbour & do hym as good seruice with the second as with y first? And againe, if I be made priest hauing no wife, and after burne, and therefore mary, why may I not loue my neighbour and serue hym wyth that wyfe, as well as he that brought a wife with hym?

1. Tim. 4.

The Pope forbiddeth marriage.

It was not for nought that Dauid prophesied that some should departe from the faith, & attend vnto discauable spirites, & deuilshe doctrine, forbidding to mary and to eate meates which god hath created to be receaued with thankes of them that knowe the truth, to buy dispelations, to vse lawfull meat and lawfull wines.

Hyperant godlyncle why the Priest may not haue a second wife.

And I aske M. More why he y hath the second wife or hath had two wines may not be a Priest, or why if a Priestes first wife die, he may not mary the second. He will aunswere because the Priest must represent the misteries of secreete properties and union of Christ the onely husbarte of his onely wyfe the church or congregation that beleueth in him onely. That is, as I haue in other places sayd, the scripture describeth vs in matrimonye the misteries and secreete benefites which God the father hath hid in Christ for all the that be choicn and ordeyned to beleue and put their trust in him to be saued. As when a man taketh a wife, he getteth her himselfe, his honour, hys riches, and all that he hath, and maketh her of equal degree vnto himselfe: if he be king, and she before a beggers daughter, yet she is not y lesse Quene, and in honour aboue al other. If he be Emperour she is Emperesse, and honoured of men as the Emperour, and partaker of all. Such so if a man pypet and come, and beleue in Christ to be saued from the dampnation of the sinne, of which he repenteth, Christ is hys owne good immediately: Christes death, paine, prayer, passion, sayng, and all his merities are for that mans sinnes a full satisfaction, and a sacrifice of might and power to absolue hym *pena et a culpa*. Christes inheritaunce, his loue and fauour that he hath wyth God his father are that mans by and

by: and the man by that marriage is pure as Christ, and cleane wythout sinne, and honourable, glorious, welbeloued and in fauour thowt y grace of that marriage. And because that the Priest must represent vs this signification, is the cause why a Priest may not haue the second wyfe say they, which popishe reason hath deceaued many wife, as who can be but deceaued in some thing, if he receaue all his doctrine by the auctoritie of his elders, except he haue an occasion as we haue to runne to Moses and the Prophetes, & there heare & see with our owne eyes, and beleue no longer by the reason of oure forefathers, when we see them so shamefully beguile themselves, and to beguile vs in a thousand things which the Turkes see.

Now to our purpose, if this doctrine be true, then must euery Priest haue a wife or haue had a wife. For he that neuer had wife can not represente vs this. And againe, he that hath any whore or an other mans wife hath lost this property, and therefore ought to be put downe.

And againe, the second marriage the of no man is, or can be a Sacrament by that doctrine. And yet I will describe you the marriage of Christ as well by his marriage that hath had it. Wyues, and hath now the tenth, as by his that hath now the first.

Will they say, his wyfe was no We were virgine, or he when they were married, Idolaters Sir the signification standeth not in y when we virginitic but in the actuall wedlocke, came to Christ. we were no virgines when we came to Christ but comon whores beleuing in a thousand Idoles.

And in the second marriage or tenth and ye will, the man hath but one wife and all his are hers, and his other wines be in a land where is no husbarte or wife. I say therefore with Dauid that this is a deuilshe doctrine and hath a similitude of godlines with it, but the power is away. The wyffe of it blyndeth the eyes of the simple and beguileth them, that they can not see a thousand abhominations wrought vnder that cloke.

And therefore I say still, that the A. S. Paulses possles meaning was that he should be doctrine is haue a wife, if haply his age were not that priestes the greater, and that by one wife he should haue cludeth them that had two, and them that were defamed with other saue their owne wines, and would haue the to be such as were knowen of betwous.

Christes benefites to ward vs are figured by matrimony.

uous living, for to do succence & honour vnto the doctrine of Christ. As it appeareth by the widowes which he excludeth before ix. yeares, for feare of vnchastitie, and admitteth yet none of that age, except she were well known of chaste, honest and godly behauiour, and that to honour Gods word with all, than which the Pope hath nothing more vile. And when M. More to mock, bringeth forth the text of the wydowe, that she must be the wife of one man. I answer, for all his testing, that saule excludeth not her that has x. husbands one after an other, but her that had ij. husbandes at once. And when More laugheth at it, as though it had neuer bene the guise. I would to god for his mercy that it were not the guise at this day, and then I am sure bys wrath would not be so great as it is. Saule meaneth onely that he would haue no disdained woman chosen wydowe for dishonouring the worde of God and the congregation of Christ, and therefore excludeth common women, and such as were disdained besides their husbandes, and haply y denozed thereto. And that I proue by the same doctrine of Saule, that the kingdome of God is no such bulines but the keeping of Gods commaundmentes onely, & to loue one an other. Now looke on y thing and on the office of the widowe. It was but to waite on the sicke and poore people, and to washe straungers feete. Now the widowes of ten husbandes must haue be founde of the cost of the congregation, if they were destitute of frends, as all other poore were, though in tyme passed they haue bene disdained persons.

But vnder ix. would Saule let none minister for feare of occasions of vnchastity, and thereto none but such as were well known of honest living and of good report. Now in as much as the widow of ten husbandes must be foide of the common cost at her neede, what vnclanes is in her by the reason of her second husband, that she is not good enough to be a seruaunt vnto the poore people, to dresse their meate, washt their clothes, to make their beddes and so forth and to washt straungers feete, that came out of one congregation vnto an other about businesse. and to do all manner seruice of loue vnto her poore brethren and sisters. To haue had the second husband is no shame among the heathen: it is no shame among the Christen for when the husband is dead, the

wife is free to mary to whom she will in the Lord, and by as good reason the husband, and of right who more free then the priest? And therefore they shame not our doctrine nor our congregation, nor dishonour God among the heathen or weake Christen. Now when we haue a playne rule that he whiche loueth his neighbour as him selfe keepeth all the lawes of God, let hym tell me for what cause of loue toward bys neighbour, a widow of two lawfull husbandes may not do seruice vnto the poore people.

Why may not a widow of fifty do seruice vnto the poore? Saule whiche knyreteth no snares nor leadeth vs blind nor teacheth vs without a reason geming of his doctrine, answereth, for feare of occasions of euill, lest she be tempted or tempt other: And then if she be taken in misdoynge, the doctrine of Christ be euill spoken of therto and the weake offended.

And when M. More mocketh with my reason that I would haue euerye Priest to haue a wife because few men can liue chaste, I answer, that if he loued the honoz of Christ and his neighbour as he doth his owne conuetousnesse, he should finde that a good Argument. Paul maketh the same and much more slenderly then I after your sophistrie. For hee disputeth thus, some young widowes do dishonest y congregation of Christ and his doctrine, therefore shall no young widow at all minister in the common seruice therof: But shall all be married & beare children and serue their husbandes. And it is a farre lesse rebuke to the doctrine of Christ and his congregation, that a woman should do amisse, then the Bishop or Priest. I am not so mad, to thinke y there could no Priest at all liue chaste. Neither am I so foolishly to thinke that there be not as many women that could liue chaste at fifty, as Priestes as xiiij. And yet though of a thousand widowes of fifty yeare old ix. hundred y. & ix. could liue chaste, Paul because he knoweth not that one wil let none at all minister in the common seruice among occasions of vnchastitie. Christes Apostles considered all infirmitie and all that might hynder the doctrine of Christ, and therefore dyd their best to preuent all occasions. Wherefore, as fish is no better then flesh, nor flesh better then fish in the kyngdome of Christ, euen so virginite wedlocke and widowed are none better then other to be laued by in their own nature

Rom. 13:

Widowes.

More is a scoffer.

Young wids
dowes were
forbiddē
to minister
in the com-
mō seruice.

The office
of the wid-
dowes in y
primatiue
church.

Fishe no
better then
fleshe, nor
fleshe no
better then
fishe in the
kingdome
of Christ.

or to please God with all, but with what soeuer I may best serue my brethren, that is euer best accordyng vnto the tyme and fashion of the world. In persecution it is good for euery man to liue chaste if he can, and namely for the preacher. In peace when a man may liue quietly and abyde in one place, a wife is a lute thyng to cut of occasions.

Mores.

Tyndall.

When he would make it seme that Priestes wiues were the occasions of heresies in Almany. Nay, they fell first to heresies and then tooke wiues, as ye fell first to the popes holy doctrine & then tooke whores.

Mores.

Tyndall.

More. The Church byndeth no man to chastitie. Tyndall. of a truth, for it geueth licence to who soeuer wil, to kepe whores, and permitteth to abuse mens wiues and suffereth sodomitie, and doth but onely forbid mattimonie.

Three eyes at once.

And when he sayth, chastitie was all most receaued by generall custome, before the lawe was made: one eye. And good fathers dyd but geue theyr aduise therto: an other eye. And it was ratified and receaued with the consent of all Christendome: the third eye.

They did well to chose a Doctore to be their defender. First it was attempted in generall Coucell and resisted by holy fathers which yet the selues were neuer married, saying that men might not knit a snare for their weake brethren, agaynst the doctrine of Christ and his Apostles. Neither could it bee brought to passe, vntill the Pope had got the Emperours sword out of his hand. The Brekes which were the one halfe of Christendome then I suppose, would neuer admit it.

Now godly loue would neuer suffer them to consent that we should be bound vnto that burthen which they themselves could not beare as M. More in another place affirmeth that they dyd. And agayne, we haue manifest troyes that it was brought in with violence of sword & that all the Priestes of Germany were compelled to put away their wiues. And we finde that wheresoeuer the pope raigneth, he came in with deceauyng the kyng of the countrey and then with his sword compelled the rest. The Pope came but now late into wales to raigne there ouer the Bishops and Priestes, and that with the sword of the kyng of England.

And yet though all the Clergie of christendome had graunted it, all the Church had not made it, nor yet the south part of the Church. The lay peo-

ple be as well of the Church as the Priestes. Neither can all the Priestes in the world of right make any law wherin their part iereth without their consent. Now it pertaineth vnto the comon people and most of all vnto the weakest, that their Priestes be endued with all vertue and honestie. And the chastitie of his wife, daughter and seruante pertaineth vnto euery particular man, which we see by experiance defiled dayly, by the vncleane chastitie of the spiritualitie.

Priestes must be endued wth vertue and honestie.

wherfore if the Parishes, or any one Parish, after they had sene the experiance what inconueniences came of their chastitie, would haue no Curate except he had a wife to cut of occasions, as Paule when he had sene that proole, would haue no young widowes minister, who saue a tyrant, should be agaynst them?

Moreover the generall Councils of the spiritualitie are of no other manner, sence the Pope was a God, then the generall Parliaments of the temporalitie. where no man dare say his mynde frely and liberally for feare of some one, and of his flatterers.

Generall Council.

And looke in what captiuitie the Parliaments be vnder the priuate counsels of kinges, so are the generall Councils vnder the Pope and his Cardinals. And this is the maner of both. Some one two or three wylie Foxes, that haue all other in subiection, as ye haue sene in my Lord Cardinall, imagine, not what ought to be, but what they lust to haue and conceaue in theyr own braynes and go with child, some tyme a ycare. ij. iij. iij. v. vi. or vii. and some tyme. xx. and above, castyng, canyng and compassing for the byrth agaynst oportunitie: opening the matter priuely vnder an othe a litle and a litle vnto certayne Secretaries whose part is therein, as they finde men of actiuitie and of courage, prepared to sell soule and body for promotion.

Parliament.

The maner b^{id} both in generall countsaies, and also in parliaments.

And the matter in the meane tyme is turmoyled and tossed among them selues: and periuasions and litle reasons are forged to blind the right way and to beguile mens wittes. And who they feare to haue aduersaries able to resist them, for such, meanes are sought to bring them in vnto their partie or to countey them out of the way. And when oportunitie is come, they call a counsel or Parliament vnder a contrary pretence. And a Masse of the holy ghost, whom they desire as farre away as were possible,

Priestes compelled to put away their wiues.

fible, is long and a goodly Sermon is made, to bhere mens eyes with all. And then sodenly other me vnprovidid, the matter is opened, after the most luttle maner. And many are beguiled with luttle argumentes and craftie persuasions. And they that hold hard agaynst the are called aside and reasoned with a part and handled after a fashon, and partly entised with sayre promises and partly feared with cruell threacynngs, and so some are overcome with siluer syllogismes & other for feare of threacynng are driven vnto silence, And if any be found at the last, that will not obey their falsehead and tyranny, they rayle on him and sest him out of countenance & call him opiniatiue, selfemprided and obstinate, & beare him in hand that the devill is in him that he so cleaucth vnto his owne witte, though he speake no sillable but Gods word, & is asked whether he wold be wiser then other me. And in the spiritualitie, they excommunicate him and make an hereticke of him. And this to be true in the Clergies chastitie is as cleare as y day by manifest chronicles, in so much that the Prelates of Rome, were a heryng in aboute an hundred yeares and I wote not how long lenger, yet they could byng it to passe, and yet in wayne til they had got the Emperours sword to proue that it was most expedient so to be. And for what extent? to byng all vnder the Pope, and that the Prelates of all landes might as the old maner was, come and wayte on the Pope at Rome, where he prepared the whoyes inough.

And that his swoyne Prelates in every land, might the more conveniently wayte in Kyngs Courtes, to minister the comyn wealth vnto the popes pleasure and profite. For had the Clergie kept their wiues, they could neuer haue come vnto this where they now be, and to these pluralities, vnto and to quottes. For there is no lay man though he were neuer so euill disposed, that could for his wife & children haue leysure to cotruie such mischief, and to runne from countrey to countrey, to learne falsehead and subtiltie, as our spiritualtie do, which without feare of God and shame of man, keepe whoyes wherlocuer they come. And thus y see, that the clergies chastitie, pertayneth as much vnto the temporalitie as vnto the spiritualtie.

And an other is this, no power among them that profess the truth may

bynde where God lowleth, saue onely where loue and my neighbours necessitie requireth it of me. Neyther can any power now binde them to come, but they may freely keepe or breake, as the thing is hurtfull or expedient. Neyther can there be any bond where loue and necessitie requireth the contrary. So that this law, loue thy neighbour, to helpe him as thou wouldest be help, must interpret all mans lawes.

As if I had swoyne young or wisely that I would liue chaste & all the world had bound me, if afterwarde I burnt and could not overcome the passion, I ought to mary.

For I must condition my vow and shew a cause of it thereto. I may not vow for the chastitie it selfe, as though it were sacrifice to please God in it self, for that is the Idolatry of heathen. I must therfore vowe to do my neighbour seruite (which in that case he may not require) or to geue my selfe more quietly to prayer and studie (which is not possible as long as I burne, and the minde will not be quiet) or that I may the better keepe y lawes of God, which if I burne, I stand thorow my chastitie in more icopardy to breake & to hurt my neighbour, and to shame y doctrine of Christ. And in like maner, if I had sowswoyne flesh, & al the world had bound me, yet if necessitie require it of me, to saue my life or my health, I ought to breake it. And againe though I had swoyne chastitie, and the comyn wealth or the necessitie of an other required the contrary, I must breake it. But on the one side, of all that ever burnt in the Popes chastitie, he neuer gaue priest licence to take wife, but to keepe whoyes onely. And on the other side, all that vow any vow, do it for the thing it selfe, as though it were as I sayd seruite or sacrifice to God that had delite in the dedde, as young children haue in Apples, and that for that dedde they shall haue an higher roome in heaue then their neighbours, which is the Idolatry of the heathen, whē he ought to bestow his vow vpon hys neighbour to byng him to heauen, & not to enuie him, & to seeke thereby an higher roome, not caring whether his neighbour come thither or no. And finally to burne and not to vse the naturall remedy that God hath made, is but to tempt God, as in all other things. But & if God haue brought thee into a strait, and haue thereto take the naturall remedy from thee, then to res-

Howes;

Howe it is to be kept that is agaynst chastitie.

A practise bled in all countreies and Parla-mentes.

The spirituelitie make heretics of them that resist theyr power and will.

Why Priestes may have no wyues.

The chastitie of the Clergy pertayneth to the temporalitie, as much as to the spiritualitie.

lists

liffe and to crie vnto God for helpe, & to suffer, is a signe y thou louest Gods lawes. And to loue Gods law is to be sure that thou art Gods childe elect to mercy. For in all his children onely, he wryteth that token.

The popes
marres,

And then he sayth, every man hath his choyce whether he will be Priest or no. But what nettes and snares doth Antichrist lay for them?

1.

First his falle doctrine, where with the Elders beguiled, cōpell their children and sacrifice them, to burne in the Popes chasticke with no other mynde, then those olde Idolaters sacrificed their children vnto the false God Moloch: so that they thinke, by the merites of their childrens burning, after the Popes false doctrine, to please god and to get heauen, cleane ignorant of the testament made in Christs blood.

2.

Then what a multitude are blinded and drawn into the net, with the baite of promotion, honour, dignitie, pleasures, freedome and libertie to summe, & to do all mischief unpunished, things which all euill that feare not God do desire?

3.

And what a number brought vp idely vnto xx. and aboue, then put their heades in his halter, because they haue no other craft to get their liuings, & not because they can liue chaste.

4.

Also some liue chaste at xxij. which same burne at xxx. And that to be true daily experience teacheth, and good naturall causes there be.

5.

And the looke on the Apostles learning and ordinance. When one or two young wydowes had broke their chasticke, he would neuer after let any more bee chosen of the same age. How cometh it then that the Pope for so many hundred thousandes that miscary, will neither bryake the ordinance or mitigate it, or let any goe backe, but if any burne, sendeth them vnto the name of Christs doctrine, and offending and hurt of hys Church, & neuer vnto the lawfull remedie of marriage.

Cordall
both here
playnly
proue
Doze an
hereticke.

And when M. More calleth it heresie, to thinke that the married were as pleasaunt to God as the vnmarrried, he is surely an hereticke that thinketh the contrary. Christs kingdom is neither meate nor drinke, nor husband nor wife, nor widow nor virgine, but the keepyng of the commaundementes and seruing of a mans neighbour louingly by the doctrine of S. Paul, where not to cate helpeth me to keepe the commaundementes better then to cate, there it is

better not to cate then to cate. And where to cate helpeth me to keepe the commaundementes and to do my duty vnto my neighbour, there it is better to cate then not to cate. And in like case where to be without a wife helpeth moze to keepe the commaundementes and to serue a mans neighbour, there it is better to be vnmarrried then married, and where a wife helpeth to keepe the commaundementes better then to be without, there it is better to haue a wife then to be without. That hatt onely which is ready to do or let vndone all thinges for his neighbours sake, is a pleasaunt thing in the sight of God.

Deuillish
doctrine.

And when he will haue the Priestes to liue chaste, for reuerence of the Sacramentes, it is deuillish doctrine hauing the similitude of godlines, but the pith & marrow is away. If he meane water, oyle, salt, and such like, then is y wyfe with her body and all her Vices in the lawes of God, incomparable purer & holper. If he meane the sacrament of Christs body, I aunswere, that the handes defile not the man, nor oughe that goeth thorow the handes be they neuer so vnwashed, by the testimony of Christ, and much lesse can they then defile Christ.

Math. 27.

Moreouer, the Priest toucheth not Christs naturall body wyth his handes by your owne doctrine, nor seeth it wyth his eyes, nor bryaketh it wyth hys fingers, nor eateth it wyth hys mouth, nor chameth it with his teeth, nor drinketh his blood with his lippes for Christ is impassible. But he that repenteth toward the lawe of God, and at the sight of the sacrament, or of the bryaking, felling, eating, chawning or drinking, calleth to remembrance the death of Christ, his body bryaking and bloodshedding for our sinnes, and all his passion, the same eateth our Sauiours body and drinketh his blood thorow sayth onely, & receaueth forgesues of all his sinnes thereby, and other not.

The Sacrament of the body & blood of Christ how it must be recalled.

And all that haue not this doctrine of the Sacrament come therto in vaine. And therefore there is no more cause that he which sayth the Masse should liue chaste, then he that heareth it, or he that ministrereth the Sacrament, then he that receaueth it. It is to me great maruell that vnlawfull whooredome, couetousnes, and extortion, can not defile their handes, as well as lawfull matrimonye. Curled therefore be their deuillish doctrine wyth falsc ap=
pea=

pearing godlines, the fruit and power away, out of the hartes of all Chyristen men.

And when he bringeth the ensample of the heathen, I prayse him. For the heathen because they could not vnderstand God spiritually, to serue hym in the spirit, to beleue in him, and to loue his lawes, therefore they turned hys glory vnto an Image, and serued hym after their owne imagination with bodily seruice, as the whole kingdome of the Pope doth, hauing lesse power to serue hym in spirite then the Turkes. For when the heathē made an Image of the ayres or feuers and sacrificed thereto, they knew that y^e Image was not the feuers, but vnder y^e similitude of y^e Image, they worshipped the power of God which plagued them with the feuers, with bodily seruice, as the Pope doth aboue all the Idolaters that euer were in the worlde. As when we paint Saint Michael weying the soules, & strike vp a candle to flatter him, and to make him fauourable vnto vs, and regard not the testaiment of Chyrist, nor the lawes of God, because we haue no power to beleue nor to loue the truth. And euen so, to referre virginittie vnto the person of God, to please hym therewith, is false sacrifice and heathenish Idolatrie. For the onely seruice of god is to beleue in Chyrist and to loue the lawe. wherfore thou must referre thy wedlocke, thy virginittie and all thy other deedes vnto the keepyng of the lawe and seruing thy neighbour only. And then whē thou lookest wyth a louing hart, on the law that saith, breake not wedlocke, keepe no whore and so forth, and findest thy body weake, and thyn office such that thou must haue conuersation with mēns wiues, daughters and seruauntes, then it is better to haue a wife thē to be without. And againe if thou see seruice to be done y^e thou canst not so well do with a wyfe as without, then if thou haue power to be without, it is best so to be, and in such like. And els the one is as good as the other, and no difference. And to take a wife for pleasure, is as good as to absteyne for displeasure.

And when M. More seeth no other cause, why it is not best that our spiritualitie were all gelded, then for losse of merite in resityng, besides that that imagination is playne Idolatrie, I hold M. More beguiled, if all we read of gelded men be true and the experience we see in other beastes. For then the gelded

lust in their fleshy as much as the vngelded, which if it be true, then the gelded, in that he taketh such great payne in geldyng, not to minishe his lustes, but if lustes ouercome him, yet that he haue not wherewith to hurt his neighbour, deserueth more then the vngelded. And then it were best that we did eate and drinke & make our fleshy strōg that we burned, to deserue in resityng, as some of your holy Saintes haue layd virgins in their beddes, to kindle their courage, that they might after quench their heate in cold water, to deserue the merite of holy Martyrs.

And whē he sayth, the Priestes of the old law absteyned from their wiues when they serued in the tēple. Many thynges were forbidden them; to keepe them in bonde and seruite feare & for other purposes. And yet I trow he findeth it not in the text that they were forbidden their wiues. And when he imagineth so because Zacharias, when his coule was out, gat him home to his house, I thinke it was better for him to go to his house, then to send for his house to him, he was also old and his wife to. But and if they were forbidden, it was but for a tyme, to gene them to prayer, as we might do right well and as well as they. But I read that they were forbidden to drinke wine & strong drinke, when they ministred: of whiche ours powre in without measure.

M. More. Christ liued chaste and exhorteth vnto chastitie.

Tyndall. We be not all of Chyristes complexion, neither exhorteth he to other chastitie then wedlocke, saue at a tyme to serue our neighbours. Now y^e Popes chastitie is not to serue a māns neighbour, but to runne to riotte and to carie away with him the liuyng of the poore and of the true preacher, euen the tythes of v. or vi. parishes and to go & either dwell by a stewes or to carry a stewes with him, or to corrupt other mens wiues.

Paphnutius a man that neuer proued Marriage is praysed in the stonies, for resityng such doctrine with Gods word in a generall Councell before the Pope was a God. And now M. More a man that hath proued it twise is magnified for defendyng it with sophistrie. And agayn me seemeth that it is a great ouer sight of M. More to thinke that Chyrist though he were neuer maryed would not more accept the seruice of a maryed mā that would more say truth for hym then they that abhorre wed-

whether it were best that pites they were gelded.

Leuit. 10.

More.

Tyndall.

Paphnutius.

More had two wines & therefore was Bigamous.

Stiches
I wayeth
soules.

The true
ruice of
god, what
is.

locke: in as much as the spiritualtie accept his humble seruice & reward his merites with so high honour, because he can better sayne for them, then any of their vncfast, I would say owne chaste people, though he be Bigamus & past the grace of his necke verie.

And finally, if M. More loke so much on y pleasure that is in Marriage, why seereth he not his eyes on the thankes geuyng for that pleasure, & on the patience of other displeasures.

The xiiij. Chapter.

More. Wicleffe was the occasion of the vtter subuersion of the Realme of Boheme, both in faith and good liuing and of the losse of many a thousand liues.

Tyndall. The rule of their sayth are Christs promises, and the rule of their liuyng Gods law. And as for losse of liues, it is crutch that the Pope saue I thinke an hundred thousand of them, because of their sayth & that they wold no lenger serue him. As he saue in England many a thousand, & saue the true kyng and let vp a false vnto the effusion of all the noble bloud and murthe ryng vp of the conimnalitie, because he should be his defender.

M. The constitution of the Byshops is not that the Scripture shall not be in English, but that no man may translate it by his owne authoritie or read it, vntill they had approued it.

Tyndall. If no translation shalbe had vntill they geue licence or till they approue it, it shal neuer be had. And so it is all one in effect: to say there shalbe none at all in English, and to say, till we admitte it, seyng they be so malicious that they will none admitte, but sayne all the cauillations they can, to proue it were not expedient. So that if it be not had spite of their harts it shall neuer be had. And thereto, they haue done their best to haue had it enacted by Parliament, that it should not be in English.

The xv. Chapter.

He iesteth out Hunnes death with his Doetrie were with he built Utopia. Many great Lordes came to Baynardes Castell (but all namelesse) to examine the cause (as y credible Prelates so well learned, so holy and so indifferent whiche examined Bilney and Arture, be also all namelesse.)

M. Forsey tooke his pardon, because it is not good, to refuse Gods pardon and the kynges.

Tyndall. Gods pardon can no man haue except he knowlege himselfe a sinner. And euen so he y receaueth the kynges yeldeth him selfe giltie. And mozeouer it is not possible y he which putterh his trust in God, should for feare of the ri. men or of his iudges, receaue pardon for that hee neuer was faultie vnto the dishonoring of our sauour Iesus, but would haue denyed it rather vnto the death.

And thereto, if the matter were so cleare as ye iest it out, then I am sure the kynges graces both curtesie and wisdom, wold haue charged the iudges to haue examined the euidente layd agaynst him diligetly & so to haue quit hym with moze honesty then to geue him pardon of that he neuer trespassed in, and to haue rid the spiritualtie out of hate and all suspicion.

Then sayth he Hunne was sore suspect of heresie and conuict. And after he sayth Hunne was an hereticke in deede and in perill so to be proued. And then how was he conuict: I heard say, that he was first conuict, whē he was dead and then they did wꝛōg to burne him, till they had spoken with him, to wete whether he would abiure or no.

M. The Byshop of London, was wise, vertuous and cunning.

Tyndall. For all those three yet he would haue made the old Deane Collet of Pauls an hereticke, for translating the Pater noster in English, had not the Byshop of Canterburie holpe the Deane.

The xvj. Chapter.

The messenger asketh hym, if there be an old lawfull translation before Wicleffes, how happeneth it that it is in so few mens handes, seyng so many desire it? He aunswereth the Printer dare not print it and then hang on a doubtful triall, whether it were translated sence or before, for if it were translated sence, it must be first approued.

What may not M. More say by authoritie of his Doetrie? there is a lawfull translation y no mā knoweth, which is as much as no lawfull translation. why might not y bishops shew which were that lawfull translation & let it be printed? Nay if that might haue bene obtained of the with large money it had be printed ye may be sure log yer this. But Sir aunswere me here vnto, how happeneth that ye defenders translate not one your felous, to cease the murmour of the people, & put to your owne gloses, to preuent heretikes? ye would

Tyndall.
If we be not giltie, we neede no pardon.

More would excuse the murder of Hunne.

Hunne.

More.

Tyndall.
Doctour Collet.

Olde translation.

More & Doct.

The ha-
yring of the
Scripture
in English
is betterly
agaynst the
myndes of
the Popish
Clergie.

no doubt haue done it long sence, if ye
could haue made your gloses agree w
the text in cuery place. And what can
you say to this, how that besides they
haue done their best to disamill all trā
lating by Parliament, they haue dispu
ted before the kynges grace, that is it
perilous and not mete and so conclu
ded that it shall not be, vnder a piete
of deferring it of certein yeares: where
M. More was their speciall Orator, to
sayne eyes for their purpose.

More.

Tyndall.

M. Nothyng discourageth the Clergie
so much as that they of the worste sorte
most calleth after it.

Tyndall. It might well be, whari
seis full of holynesse long not after it,
but Publicans that hunger after mee
cy might sore desire it. Howbeit, it is
in very deepe a suspect thynge & a great
signe of an heretike to require it.

The scrip-
ture was
first deliue-
red to the
people in
their bul-
gare toung

When he iuggleth with allegories.
Syr Moyses deliuered them all that he
had receaued of God & that in the mo-
ther toung, in which all that had the
hart thereto studied and not the priests
onely as thou mayst see in the Scrip-
ture. And the Apostles kept nothyng
behind, as Paul testified Actes xx. how
he had shewed them all the counsell of
God & had kept nought backe. Shuld
the lay people lesse hearken vnto the ex-
positions of the Prelates in doubtfull
places, if the text were in their handes
when they preached?

More.

Tyndall.

More.

Tyndall.

M. The Iewes geue great reuerence
vnto the Bible and we sit on it.

Tyndall. The Pope putreth it vnder
his secte and treadeth on it, in to-
ke that he is Lord ouer it that it should
serue him, and he not it.

M. God hath ordeined the ordinaries
for chief Phisitions.

Tyndall. They be Lawyers ordeined
of the Pope, and can no more skill
of the Scripture then they that neuer
saw it: ye and haue professed a contrary
doctrine. They be right hangmen to
murder who soeuer desireth for that
doctrine that God hath geue to be the
ordinary of our sayth and liuyng.

And when he maketh so great diffi-
cultie and hardnesse in Pauls Epistles. I
say, it is impossible to vnderstand ey-
ther Peter or Paul or ought at all in y
Scripture, for him that denieth y indifi-
nyng of faith in Christes blood. And a-
gayn, it is impossible to vnderstand in y
Scripture more then a Turke, for who-
soeuer hath not the lawe of God writ-
ten in his hart to fulfill it. Of which
pointe and of true faith is, I feare me

None can
vnderstand
the Scrip-
ture except
he haue

that you are voyde and empty with all
your spiritualtie, whose defender ye
haue taken vppon you to bee, for to
mocke out the truth for lucre and vani-
tage.

An aunswere to M. Mores fourth booke.



Christes church hath
the true doctrine al-
ready, and the selfe
same that S. Paule
woulde not geue an
Angell audience vnto
the contrary.

More.

Tyndall. But the
Hopes Church will not heare that
doctrine.

Tyndall.

More. Confirmed with such a multi-
tude of miracles, and so much blood of
martyrs, and commō consent of all Chri-
stendome.

More.

Tyndall. who shewed a miracle to
confirm his preaching of care confes-
sion and pardons with like pedlery?
or who shed his blood for them? I can
shew you many thousandes that ye
haue slayne for preaching the contrary.
And agayne, Grecia the one halfe of
Christendome consenteth not vnto the,
which Greckes, if such thinges had
come from the Apostles, should haue
had them er ye.

Tyndall.

Care con-
fession and
pardons
were neuer
confirmed
by miracle.

M. The spiritualtie be not so tender
eared, but that they may heare their sin-
nes rebuked.

More.

Tyndall: They consent not vnto the
way of truth, but sinne of malice, and
of professiō. And therefore as they haue
no power to repent, euen so can they
not but persecute both him that rebu-
keth them and his doctrine to, after the
ensamples of the Phariseis and all ty-
rauntes that begunne before, namely,
if the preacher touch any ground wher
by they should be reformed, or by what
meanes they maintaine their mischief.

Tyndall.

The Po-
pish spiri-
tualline are
tyrauntes &
persecutores

The second Chapter.

More. A Fryers liuyng that hath mar-
ryed a Nunne, maketh it easie to
know that his doctrine is not good.

More.

Tyndall. The profession of either o-
ther is plaine Idolatry, and deceauing
of a māns soule and robbing him of his
good, and taken vpon them ignoratly
thereto. wherfore when they be come
vnto the knowledge of the truth, they
ought no longer therein to abyde, but
the Hopes forbydding Marrimony

Tyndall.

Hope for-
biddeth ma-
trimony &
the eating
of meates.

and to eate of meates created of God
for mans vse. which is deuillish do-
ctrine by Isaules prophesie, hys geuing
licence to hold whores, his continuall
occupiing of princes in shedding of
Christen blood, his robbing of y^e poore
thoroughtout Christendome of all that
was genen to maintaine them, his set-
ting vp in Rome a stues not of womē
onely, but of the male kynde also a-
gaynst nature, and a thousand abho-
minations to grosse for a Turke, are
toakens good inough that he is y^e right
Antichrist and his doctrine sprong of
the deuill.

Hope.

More. In penance Martin saith there
needeth no contricion nor satisfaction.

Tyndall.

Tyndall. Call it repentaunce and the
it is contricion of it selfe. And as for
mendes making with worldly things,
that do to thy brother whom thou hast
offended, and vnto God offer the repe-
taunce of thine hart, and the satisfacti-
on of Christes blood.

Hope.

M. Tyndall saith that the confessour
yttereth the confessions of them that be
rich. But yet we see that both rich and
poore keepe whores openly without pay-
ing peny.

Tyndall.

Tyndall. If they be very rich they
be sufferers, because they may be good
defenders of the spirituallty, and if they
be very poore, because they haue no
money to pay, or els they fine with one
or other secretly.

Hope.

More. Vpon that lye Tyndall build-
deth the destruction of the sacrament of
penance.

Tyndall.

Tyndall. Sacrament is a signe sig-
nifiying what I should do or beleue, or
both. As Baptim is the signe of repe-
taunce, signifiying that I must repent
of euill, and beleue to be saued therfro
by the blood of Christ. Now Syr in
your penance describe vs which is y^e
signe and the outward sacrament, and
what is the thing that I must do or
beleue, and then we will ensearch whe-
ther it may be a sacrament or no.

Hope.

More. Tyndall saith that confession is
the worst inuention that euer was.

Tyndall.

Tyndall. As ye fashion it meanst I,
and of that filthy priapish confession
which ye spew in the eare wherewith
ye exclude y^e forgivenes that is in Chri-
stes blood for all that repent and be-
leue therein, and make the people be-
leue that their finnes be neuer forge-
nen vntill they be shiuen vnto the
Priest, and the for no other cause saue
that they haue there tolde them, and
for the holy deedes to come which the

Care con-
fession de-
stroyeth
the benefite
of Christes
blood.

confessour hath enioyned them more
profitable ofttimes for himselfe then a-
ny man els.

More. Neuer man had grace to spie
that before Tyndall.

Tyndall. Yes very many. For ma-
ny nacions neuer receaued it. And the
Breekes when they had proued it, and
saw the baudery that folowed of it, put
it downe agayne. For which cause and
to know all secretes, and to leade the
consciencs captiue, the Pope falsely
maintaineth it.

M. What fruit would then come of
penaunce?

Tyndall. Of your iugglyng cerine
penaunce I can not affirme. But of re-
pentaunce would come this fruit, that
no man that had it, should sinne wy-
lingly, but euery man should continu-
ally fight against his sethe.

More. He teacheth that the sacrament
hath no vertue at all, but by faith onely.

Tyndall. The sayth of a repēring soule
in Christes bloude doth iustifie onely.
And the sacramēt standeth in as good
stead as a lively preacher. And as the
preacher iustificieth me not, but my faith
in the doctrine: euen to the signe iusti-
fierieth not, but the faith in the promise
which the sacrament signifieth & prea-
chereth. And to preach is all the vertue
of the sacrament. And where the sa-
cramentes preach not, there they haue
no vertue at all. And sit we teach not
as ye do, to beleue in the sacrament or
in holy church, but to beleue the sacra-
ment and holy church.

More. He teacheth that sayth sufficeth
vnto saluation without good workes.

Tyndall. The Scripture sayth, that
asloone as a man repenteth of euill, &
beleueth in Christes blood, he obtay-
neth mercy immediatly, because he
should loue God, and of that loue do
good woorkes, and that he tarieth not
in sinne stil till he haue done good wor-
kes, and then is first forgiven for hys
woorkes sake, as the Pope beareth his
in hand, excluding the vertue of Chri-
stes blood. For a man must be first re-
conciled vnto God by Christ and in
Gods fauour, yer his woorkes can be
good and pleasaunt in the sight of god.
But we say not as some damnably lye
on vs, that we should do euill to be iu-
stified by faith, as thou maist see Rom.
ij. how they sayde of the Apostles for
like preaching.

M. He calleth it sacrilege to please god
with good workes.

Tyndall. To referre the woрке vn-
to

Hope.
Workes.
Tyndall.

Tyndall.
Repentaunce

Tyndall.
Sacramēt.

Hope.
Sayth.

Tyndall.

The Ho-
pistes or
Lacubers
of the Ho-
pelle.

to the person of God to buy out thy sin therewith, is to make an Idole of god or a creature. But if thou referre thy worke vnto thy neighbours profite or taining of thine owne flesh, then thou pleasest God therewith.

uēted vs & powred y spirit of his grace into our soules, to loue his lawes, and hath graue the in our harts by the outward ministracion of his true preacher and inward workyng of his spirite or by inspiratiō onely, we know not God as he is to be knowen nor seele y good nesse or any swernesse in his law. How then can we consent thereto? Sayth not the text, that we can do no good while we be euill, and they which seeke glorie and to dlyne in honour about their brethren can not beleue the truth, and that whores, theues, murderers, extortioners & such like haue no parte in the kyngdome of God & Christ nor any felyng therof? And who shall take those discales from them? God onely through his mercy, for they ca not put of that complection of their selues, vn till they be taughe to beleue and to fele that it is damnabic and to consent vnto the contrary liuing.

Math. 12.

John. 5.

1. Cor. 6.

The hearing of gods worde causeth repenitance.

More. Item that a man can do no good worke.

Tyndall. It is false. But he sayth a man can do no good worke till he beleue that his sinnes be forgiven hym in Christ, and till he loue Gods lawe, and haue obtayned grace to worke with. And then sayth he that we ca not do our workes so perfectly, by the reason of our corrupte flesh, but that there is some imperfecnes therein, as in the workes of them that be not their craftes master. Which is yet not reckoned, because they do their good willes, and be scholers & goe to schole to learne to do better.

M. Item that the good and righteous man sinneth alway in doing well.

Tyndall. In all his woorkes there lacketh somewhat and is a faulte vntil he do the with as great loue vnto his neighbour as Christ did for him and as long as there is moze resistauce in his flesh then was in Christs, or lesse hope in God: and then no lenger.

M. Item that no siane damneth a man saue vnbeleffe.

Tyndall. What soeuer a man hath done, if he repent and beleue in Christ, it is forgiven him. And so it foloweth, that no siane dāncth saue there where there is no beleffe.

M. Item that we haue no frewill to do ought therewith, though the grace of God be ioined therto, and that God doth all in vs both good and bad and we doe but suffer as waxe doth of the workemā.

Tyndall. First where hee affirmeth that we say, our will is not free to doe good and to helpe to compel the members, when God hath geuen vs grace to loue his lawes, is false. But we say that we haue no frewill to captinate our wittes and vnderstandyng, for to beleue the pope in what soeuer he saith without reason geuing, when we find in the Scripture contrary testimonie, and see in hym so great falsehead and deedes so abhominable and thereto all the signes by which the Scripture teacheth vs to know Antichrist.

And we affirme that we haue no fre will to p̄uent God & his grace, & before grace prepare our selues thereto, neither ca we consent vnto God before grace be come. For vntil god haue p̄-

And vnto the second part I aunswere; that in respect of God we doe but suffer onely and receaue power to do all our deedes whether we do good or bad, as Christ answered Pilate, that hee could haue no power agaynst him except it were geuen him from above, and no moze could Judas nec̄ther. But in respect of y thing, wherein or wherewith we worke and sheade out agayne the power that we haue receaued, we worke actually. As the axe doth nothyng in respect of the hād that heweth, saue receaue: but in respect of the tree that is cut, it worketh actually & powreth out agayne the power that it hath receaued.

John. 19.

There can be no repenitance in vs vnto god both first worke in vs by his grace.

M. Item that God is author of good and euill: as wel of the euill will of Iudas in betraying Christ, as of the good will of Christ in sufferyng his passion.

Tyndall. The power wherewith we do good and euill is of God & the will is of God. As y power which the murd̄erer abuseth and wherewith he killeth a man vnrightheously is of God & the will wherewith he willet̄ it. But the wickednesse of his wil and crokednesse or frowardnesse wherewith hee sleath vnrightheously, to auēge him selfe & to satisfie his owne lustes, & the cause why he knoweth not the law of God and consenteth not to it, whiche law should haue informed his will and corrected the crokednesse therof and haue taught him to vse his will & his power right, is his blindnesse fault onely and not Gods. whiche blindnesse the deuil hath poysoned him with.

More.

Tyndall.

All power that we haue to good or euill is of God: But y croked and naughey vsage of the same is of our owne cankerd & corrupt nature.

More.

Tyndall.

We can do no good worke except we beleue that our sinnes are forgiven in Christ.

More. Sinne.

Tyndall.

More. Unbellicke.

Tyndall.

More. Frewill.

Tyndall.

We haue no free will to p̄uent grace & p̄pare our selues.

Moer.
Matrimo-
nye.
Tyndall.

M. Item matrimonie is no Sacramēt. Tyndall. Matrimonie is a similitude of the kyngdome of heauen, as are many thynges mo. like as it appeareth by Christ in the Gospell. But who institute it to be a Sacramēt? Or who at his mariage was taught the signification of it? who was euer bound to receaue it in the name of a Sacramēt. I would to Christs blood: that ye would make a Sacramēt of it vnto all men and women that be maryed and vnto all other, and would at euery mariage teach the people to know the benefite of Christ through the similitude of Matrimony. And I affirme that in the popes Church there is no Sacramēt. For where no signification is, there is no Sacramēt. A signe is no signe vnto him that vnderstādeh nought thereby: as a spech is no spech vnto him that vnderstādeh it not. I would to Christs passion: that ye would let them be Sacramentes which Christ institute & ordeined for Sacramentes. And then if ye make of your own braynes fine hūdyed cherto I would not be so greatly greued, though I would not geue my consent vnto so great a multitude, partly for the bondage, and specially lest we should in tyme to come, the significations of them lost, fall into Idolatrye as gayne and make hoily woorkes of them, after the exāple of the blindnesse wherein we be now, but I would haue the woorde euer liuely preached out of the playne text.

Moer.
Diders.
Tyndall.

M. Item that all holy orders bee but mens inuention.

Tyndall. The office of an Apostle, Bishopp, Priest, Deacon, and widow, are of God: But as concerning the sharyng, the oplyng and diuersitie of rayment and many degrees sence added cherto, proue that they be but mens traditions. But and ye will make Sacramentes of the oplyng, sharyng, sheryng, and garmentes, put their significations vnto them and let the kyngs grace compell them to keepe them and I admitte them for Sacramentes, and vntill that tyme I hold them for the false signes of hypocrites.

Moer.
Consecrate.
Tyndall.

M. Item that euery man and woman is a Priest and maye consecrate the body of Christ.

Tyndall. In bodily seruice if the officer appoynted be away, euery other person not onely may, but also is bound to helpe at neede, euen so much as hys neighboures dogge. How much moze then ought men to assiste one another

in the health of their sonles, at all tynes of neede: if the man be away, the womā may and is bound to Baptise in tyme of neede, by the law of loue, which office pertaineth vnto the priest onely. If she be Lady ouer the greatest ordeined by God, that she may Baptise, why should she not haue power also ouer the lesse, to minister the ceremonies whiche the Pope hath added to, as his oyle, his salt, his spitell, his candle and cresomcloth: And why might she not pray all the prayers, except that I dole the pope be greater then the very God: if womē had brought a child to Church & while the priest & other men carped the child were in ieperdy, might they not baptise him in the font, if there were no other water by? And if other water were by, yet if that holpe better one mite, loue requireth to baptise him therein. And then why might not women touch all their other oyle? If a woman learned in Christ were driuen vnto an Ile where Christ was neuer preached, might she not there preach and teach to minister the Sacraments and make officers? The case is possible, shew the what should let that she might not loue thy neighbour as thy selfe doth comel. Nay, she may not consecrate. Why? If the pope loued vs as wel as Christ, hee would finde no faulte therewith, though a womā at neede ministred that Sacramēt if it bee so necessary as ye make it. In bodily wealth, he that would haue me one ace lesse then hym selfe, loueth me not as well as himselfe how much moze ought we to loue one another in thynges pertaining vnto the soule:

M. Item that the host is no sacrifice.

Tyndall. Christ is no more killed. It is therfore the Sacramēt signe & innoziall of that sacrifice wherewith Christ offered his body for our sinnes and commaunded sayng, this do in the remembraunce of me. We be not holpe with any visible deede that the Priest there doth, saue in that it putteth vs in remembraunce of Christs death & passion for our sinnes. As the garmentes and straunge holy gestures, helpe vs not, but in that they put vs in remembraunce of thynges that Christ suffered for vs in his passion. Euen so the sheryng, brackng, and carryng of the host, the sheryng and drinkyng of the cup of Christs blood, and the wordes and the consecration, helpe vs not a pinne, nor are gods seruice, saue onely in that they styre vp our repentyng sayth to

Womē that are vertuous and discrete may in cases of necessitie minister the Sacramentes as well as the Priest.

Moer.
Sacrifice.
Tyndall.

call

call to mynde the death and passion of Christ for our sinnes. And therfore to call it a sacrifice, is but abused speech, as when we call one that is new come home to breakfast and set a Capon before him and say, this is your welcome home, meaning yet by that speech, that it is but a signe of y loue of myne hart which reioyleth and is glad that he is come home safe and sounde. And euen so is this but the memoriall of the very sacrifice of Christ once done for al. And if ye wold no otherwise meane, ye shal haue my good will to call it so still, or if ye can shew me a reason of some other meanyng. And therfore I wold that it had bene called (as it in deede is and as it was commaunded to be) Christs memoriall, though that I doubt not but that it was called Masse of his be houe word Misach, which signifieth a pension geuyng, because that at eue ry Masse, me gaue euery man a portio accordyng vnto his power vnto the sustentation of the pooer, which offering yet remaineth. But to a falle vie and profite of them that haue too much, as all other thinges are peruerred.

Finally it is the same thinge that it was when Christ institute it at hys last supper. If it were then the very sacrificing of Christs body, and had that same vertue and power with it that hys very passion after wrought, why was he sacrificed so cruelly on the morow, and not holde excused therwyth, seying he was there verely sacrificed?

M. Item that there remaineth bread and wine in the sacrament.

Tyndall. Improve it. what is that that is broken, and that the Priest eateth wyth hys teeth, aye onely? if a childe were fed with no other foode he should wax haply as long as his father. wherof then should his body, his fleshy and bones grow? wherof should that come (with reuerence I speake it) that he pisseth and so forth? all by miracle will they say. What wonderfull miracles must we faue to saue Antichristes doctrine, I might wyth as good reason say that the hoste is neyther rounde nor white, but that as my mouth is deceaued in the tast of bread, euen so mine eyes are in the lyght of roundnes, and so is there nothing at all. which all are but the disputations of men with corrupt myndes, without spirite to iudge. Neuer the later when the Priest hath once rehearsed the testament of our sauour thereon. I looke not on bread and wine, but on the bo-

dy of Christ broken, and bloud shed for my sinnes, and by that sayth am I saved from the damnation of my sinnes. Neyther come I to Masse for any other purpose then to set forgiuenes for Christes deatnes sake, nor for any other purpose say I Confiteor, & know ledge my sinnes at the beginning of Masse. And if ye haue other doctrine, teach vs a reason & leade vs in light, & we will follow. Christ sayth Iohn. vi. it is the spirit that quickeneth, the fleshy profiteth nothing at all, the woordes which I speake saith he are spirite and lyfe. That is, the fleshely eatyng and drynking of Christes body and bloude profit not, as his carnall presence profited not, by the reason of his presence onely, as ye see by Judas and y Iherusalem, and the soudiours that touched hym, and how his bodely presence did let the disciples to vnderstand spiritu ally. But to cate and drynke in the spirite, that is, to harken vnto his woordes, and with a repenting hart to beleue in hys death, bringeth vs all that Christ can do for vs.

More. Item that the masse auaileth no man but the Priest.

Tyndall. If ye speake of the prayers, his prayers helpe vs as much as ours him. If ye speake of y sacramet, it helpeth as many as he present as much as hym, if moned therby they beleue in Christes death as well as he. If they be absent, the sacrament profiteth them as much as a sermon made in the church helpeth them that be in y fieldes. And how profiteth it the soules of the deade tell me, vnto whome it is no signe?

If ye meane the carnall eating and drynking, then it profiteth the Priest onely, for he eateth and drinketh vpp all alone, and geueth no man parte wyth hym.

More. Item that a man should not be howeled till he lay a dying.

Tynd. What is to shamelesse a lye.

M. Item that men and women should not spage to touch it.

Tynd. A perillous case. why? Because the Hope hath not oyled them, neuertheless Christ hath annointed them wyth hys spirite and wyth hys bloud. But wot ye why? The Hope thinketh if they should be too busie in handeling it, they woulde beleue that there were bread, and for that cause to strength their saythes, he hath imagined little prey thinne manchetes that shine thowow, and seme more lyke to

In enclame- ple.

The supper of the Lord is geuen vs to be a memoriall of his death once offered for all.

Christs memoriall Masse.

More. Tyndall.

The cozrupt and hayne disputations of men to proue christ to be really in the Sacrament.

Iohn. 6.

More. Masse.

Tyndall.

The Sacrament of Christs body when it is faithfully ministred doth profite as many as do beleue in Christes death.

More.

Tyndall.

More.

Tyndall.

be made of paper or fine parchment then of wheate flour. About which was no finale question in Orfoide of late dayes, whether it were bread or none: some affirming that the flour with long lying in water was turned to starch, and had lost his nature.

M. Item that the sacramēt should not be worshipped.

Tyndall. It is the Sacrament of Christes body and bloud. And Christ calleth it the newe and euertlasting testament in hys bloud, and commaunded that we shoulde so do in the remembraunce of hym, that hys bodye was broken and his bloude shed for our sinnes. And Paulz commaundeth thereby to shewe or preach the Lords death. They say not pray to it, neither put any sayth therein. For I may not beleue in the sacramēt, but I must beleue the Sacrament, that it is a true signe, and it true that is signified thereby (which is the onely worshipping of the Sacrament, if ye geue it other worshipp ye plainly dishonour it). As I may not beleue in Christes Church, but beleue Christes Church, that the doctrine which they preach of Christ is true. If ye haue any other doctrine, teach vs a reason and lead vs in light, and we will follow.

More. Item that a Christē is not bound to keepe any lawe made by man or any at all.

Tynd. You say vntreuly; a Christē man is bound to obey tyranny: if it be not agaynst hys sayth nor the lawe of God, vntill God decliner him thereof. But he is no Christen man that bindeth hym to any thing saue that which loue and his neighbours necessitie requirerth of them.

And when a lawe made, is no longer profitable, Christen rulers ought to breake it. But now a dayes whē tyrants haue gotten the simple people vnder, they compell thē to serue theyr lustes and wply tyranny, without respect of any common wealth. which wply tyranny, because the truth rebuketh it, is the cause why they pericute it, least the common people seing how good they should be, and feeling how wicked they are, shuld withdraw their neckes frō their vnrightheous yoke. As ye haue ensample in Herode, in the Scribes and Phariseis, and in many other.

More. Item that there is no Purgatory.

Tyndall. Beleue in Christ and thou

shalt shortly finde purgatoryes inow, as ye now make other feele.

M. Item that all soules lye and sleepe till domes day.

Tyndall. And ye in putting them in heauen, hell, and purgatory, destroy y argumentes wherewith Christ & Paul proue the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection which we be warned to looke for enery houre. The heathen philosophers denyng that, did put that the soules did euer lye. And the hope ioynerth the spirituall doctrine of Christ and the fleshy doctrine of philosophers together, things so contrary that they can not agree, no moze then the spirite and the felthe do in a Christen man. And because the fleshy mynded hope consenteth vnto heathen doctrine, therefore he corrupterth the scripture to stablish it. Moses sayth in Deut. the secrete thinges pertaine vnto the Lord, and the thynges that be opened pertaine vnto vs, that we do all that is wrytten in the booke. wherfore Sir if we loued the lawes of God and would occupy our selues to fulfill them, and woulde on the other side be mecke and let God alone wyth hys secretes and suffer him to be wiser then we, we shoud make none article of the faith of this or that. And againe, if the soules be in heauen, tell me why they be not in as good case as the Angels be? And then what cause is therte of the resurrection?

M. Item no man shall pray to saintes.

Tyndall. when ye speake wyth saintes that be departed, it is not euill to put them in remembraunce to pray for you.

M. Why do they not heare vs?

Tyndall. If they loue you so seruently and be so great with God, why certifie they you not, that they so do?

More. So they do in that we feele our petitions graunted.

Tyndall. God saued the olde Idolaters with worldly saluacion, and gane them their petitions, which they yet asked of their Idoles, as ye see thorow out all the olde testament. God heareth the crows, foules, beastes, and woymes of the earth, as the text saith, men and beastes doth God saue, which beastes yet pray not to God.

The Jewes and Turkes doth god saue in this worlde, and geuerth them their worldly petitions, which yet worship not God, as his godly nature is to

More.
Worship.
Tyndall.

The true
worship-
ping of the
Sacramēt,
is to beleue
that it is a
true signe
that Christ
suffered
death for
vs.

More.

Tyndall.

More.
Soules
sleepe.
Tyndall.

The soules
departed
rest at
Gods will
& pleasure.

Deut. 29.

More.
Saintes.
Tyndall.

More.
Tyndall.

More.

Tyndall.

More.
Purgatory
Tyndall.

Saintes are not to be called bpon, for we haue no pzo misse nor as surance that either they heare vs or can profite vs.

to be worshipped but after their owne imagination: not in the spirite wyth fayth, hope, and loue, but wyth bodely seruice as the Pope doth. As the poppish seruice S. Appolline for the tooth ache and are healed: enen so the Jewes and Turkes be healed and pray not to her, but serue God after an other manner for the same disease. So that God doth sanc in this world all that keepe f worldly lawes worldly, that is to wete, outwarde in the body for bodely rewarde and not in the hart of loue that springeth out of the mercy that God hath genen vs in Christ, which same, though they be Turkes, if they breake the worldly lawes, he rebuketh them, as the Miniutes and punisheth them diuersly. And if they knowlege their sinne and mend, he healeth them agayne. But and if they harden and sinne as bestes, and will not amend, he destroyeth them utterly as the Sodomitites. And yet all such haue no part in the life to come.

The child-zen of god are obedient to hys lawes.

But with his children in whose hartes he writeth the fayth of hys sonne Iesus and the loue of his lawes, he goeth otherwise to worke hys lawes in their will: and their peticions are his honour & their neighbours welth: and that he will prouide them of all thinges necessary vnto this life, and governe them that their hartes be not ouercome of euill. And he heareth the vnto his honour and their euerlasting saluation, and purgeth them and teacheth them thinges wherof the poppish and all they whose hartes the God of this world hath blynded, to serue God with workes, hath no feelyng.

Images.

And when he sayth, that the Empe-rouer and that coufess which decreed that Images for the abuse should be put out of the church, were heretikes. It is much easier so to say, then so to proue. Understand therefore, that Images were not yet receaued in the Church in the tyme of S. Hierome, at the least waye generally, whether in some one place or no, I can not tell. For S. Hierome rehearseth of one Epiphanius a Bysshop in the countrey of Cyprus, & that the most perfect of all y Bysshops of hys tyme, how that the sayd Epiphanius & the Bysshop of Ierusalem went together to Bethell, & by the way they entred into a Church for to pray and there found a bayle hāgng before the dooze and an image: paynted thereon, as it had bene of Christ or some Saint,

Hierome.

Images were not allowed in the primitive church

For the Bysshop was so moued therewith because sayth S. Hierome, that it was contrary to the Scripture, that he cut & counseled to bury some dead therein, and sent an other cloth to hāg in the stede. And afterward when they were crept in a litle and litle: there was no woorslypping of them, at the least waye generally vntill the tyme of S. Gregory.

Epiphanius cut the Image.

In so much that when Cirenus the Bysshop of Massilia offēded with the superstitionnes of the people burnt the, S. Gregory wrote that he should not destroy the Images, but teach onely that the people should not worshyp them. But whē it was so farre come that the people woorslypped them with a false fayth (as we now know no other ble) and were no longer memorials onely, then the Bysshops of Brece & the Emperour gathered them together, to prouide a remedy agaynst that mischief & cōcluded that they should be put down for the abuse, thinkyng it so most expedient, haunyng for them, first the example of God whom a man may boldly folow, which commaunded in the begynning of all his preceptes, that there should be no image vied to worship or pray before, not for the Image it selfe, but for the weakenesse of hys people: and haunyng agayne before their eyes, that the people were fallen vnto Idolatrye and imagecreryng by the reason of them.

Gregory Cirenus.

A Council gathered in Brece byd put downe all Images.

Now answer me, by what reason canst thou make an hereticke of hym, that concludeth nought agaynst God, but worketh with God & putteth that blocke out of the way, where at his brother the price of Christs blood stōbleth and loyeth his soule. They put not downe the images for hate of God and of his Saintes, no more then Ezechias brake the braicn Serpēt for enemy of the great miracle that was wrought by it, or in spite of God that commaūded it to be kept for a memoriall. But to kepe the people in the true faith onely. Now seyng we may be all without images & to put them downe is not agaynst Gods cōmaūdemēt but with it, namely if they be abused, to the dishonour of God and hurt of our neighbours, where is charitic, if thou which knowest the truth and canst vse thyne image wel, wilt not yet forbear thyne image and suffer it to be put out of the way, for thy weakē brothers sake whō thou seest perishe there throughe? yea & what thyng maketh both the Turke &

Ezechias.

Images are not to be had in Churches.

the Iewes abhorre our sayth so much as our imageferuice? But the Pope was then glad to finde an occasion to picke a quarrell with the Emperour, to get the Empire into hys owne handes, which thynge he brought to passe with the sword of fraunce & claime to highe that eueryence he hath put his own au- thoritic in stede of Gods word in euery generall Councell and hath conclu- ded what him liste, as agaynst all gods word and agaynst all charitie he con- demned that blessed dede of that Coun- cell and Emperour.

M. They blasphemc our Lady and all our Lady, Saintes.

Tyndall. That is vnttrue. we ho- nour our blessed Lady and all holyc Saintes and folow their sayth and li- uing vnto the bittermost of our power and submit our selues to be scholers of the same schole.

M. They may not abyde Salue regina. Tyndall. For therein is much blasphe mie vnto our blessed Lady, because Christ is our hope and lyfe onely and not she. And ye in ascribyng vnto her that she is not, dishonour God & wor- ship her not.

M. They say if a woman beyng alyue beleue in God and loue him as much as our Lady, she may helpe with her pray- ers as much as our Lady.

Tyndall. Tell why not. Christ whē it was told him that his mother & his bryethen sought him, answered, that his mother, his sisters and his bryethē were all they that did his fathers will. And vnto y^e womā that sayd to Christ, blessed be the wombe that bare the and pappes that gaue thee sucke, Christ an- swered, Nay blessed are they that heare the word of God & keepe it. As Paule sayth. 1. Cor. ix. I haue nought to re- ioyce though I preach, for necessitie ly- eth vpon me, and wo is me, if I preach not. If I do it unwillingly, an offic

The pray- ers of all good womē are aswell accepted of God as the prayers of our Lady. is committed vnto me, but and if I do it with a good will, then I haue a re- ward. So now carnall bearyng of Christ and carnall geuyng hym sucke make not our Lady great. But our blessed Ladyes greatnesse is her sayth and lone wherēin she exceeded other. wherfore if God gaue his mercy that an other woman were in those twoo popntes equal with her, why were she not like great and her prayers as much heard.

M. Item that men should not worship the holy crosse.

Tyndall. With no false worship and

superstitious sayth, but as I haue said, to haue it in reuerence for the memozi- all of him that dyed thereon.

M. Item Luther hateth the festes of the Pope. crosse and of Corpus Christi.

Tyndall. Not for enuy of the crosse Tyndall. which sinned not in the death of Christ nor of malice toward the blessed body of Christ, but for the idolatrie vsed in those festes.

M. Item that no man or woman is bound to keepe any vow.

Tyndall. Lawfull bowes are to be kept vntill necessitie bryake them. But vnlawful bowes are to be broken im- mediately.

M. Martine appealed vnto the next ge- neral Councell that should bee gathered in the holy ghost, to seke a long delay.

Tyndall. Of a truth that were a long delay. For should Martine liue, till the Pope would gather a Councell in the holy ghost or for any godly purpose, he were like to be for euery yere of hys head a thousand yeares old.

Then bringeth he in the inconstan- cie of Martine, because he saith in his la- Martine. ter booke, how that he seeth further then in his first. Paradventure, he is kynne to our Doctours whiche when with preaching agaynst pluralities hope is not they haue got them thre or foure bene- clipped out fices, alledge the same excuse. But yet in one day to say the truth the very Apostles of Christ learned not all truth in one day. For long after the Ascension they wist not that the heathē should be receaued vnto the sayth. How then could Martin (brought vp in the byndnesse of your sect about xl. yeares) spy out all your falsehead in one day.

M. Martine offered at Wormes before the Emperour and all the Lordes of Ger- many, to abyde by his booke and to dis- pute, which he might well doe, sithens he had his safe conduct that he should haue no bodyly harme.

Tyndal. O merciful God, how come ye out your owne shame: ye cā not dis- pute except ye haue a mā in your owne daunger to do hym bodyly harme, to diote him after your fashion, to tormēt him and to murther him. If ye might haue had him at your pleasure, ye wold haue disputed with him: first with so- phistrie and corrupting the Scripture: then with offering hym promotions: thē with the sword. So that ye wold haue bene sure, to haue ouertome hym with one Arguement or other.

M. He would agree on no Iudges.

Tyndall. What Iudges offered ye hym,

Pope.

Tyndall.

Pope.

Tyndall.

Martine.

An false hope is not clipped out in one day.

Pope.

Tyndall.

Pope.

Martine.

Tyndall.

hym, saue blynd Bishops and Cardinals, enemyes of all truth, whose promotions and dignities they feare to be plucked from them, if the truth came to light, or such Iudaics as they had corrupted with money to maynteine their secte? The Apostles might haue admitted as well the heathen Bishops of Idoles to haue bene their iudges as he them. But he offered you autenticke Scripture and the hartes of the whole world, which is, iudges, if ye had good consciences and trust in God, ye would not haue refused.

The iiij. Chapter.

The fourth Chapter is not the first Poetrie that he hath sayned.

The v. Chapter.

In the end of the sife he vntreuly reporteth, that Martine sayth, no man is bound to kepe any vowe. Lawfull promises are to be kept, and unlawfull to be broken.

The vi. Chapter.

In the beginning of the vs. he describeth both Martine after the example of his own nature, as in other places he describeth God after the complection of Popes, Cardinals & worldly tyrants.

M. Martin will abyde, but by the Scripture onely.

Tyndall. And ye will come at no scripture ouely: And as for the old doctours ye will heare as litle, saue where it pleaseth you, for all your crying, old holy fathers. For tell me this, why haue ye in England condēned the vniuerson of Doctours, but because ye would not haue your falshead disclosed by the doctrine of them.

M. They say, that a Christen man is discharged of all lawes spirituall and temporall saue the Gospell.

Tyndall. Ye iuggle, we say that no Christen man ought to bynde his conscience violently, vnto any law wherof he could not geue a reason out of Christs doctrine and out of y law of loue. And on the other side we say, that a Christen man is called to suffer wrong and tyranny (though no man ought to bynde hym) vntill God rid vs therof: so farre yet as the tyranny is not directy agaynst the law of God and sayth of Christ, and no further.

More. Martin was the cause of the destruction of the vplandish people of Germanie.

Tyndall. That is false, for then he

coude not haue escaped himselfe. Martin was as much the cause of their confusion, as Christ of the destruction of Jerusalem. The Duke elector of Saxony came from the warre of those vplandish people and other Dukes with him into Wittenberge where Martin is, with xv. hundred men of armes, so that Martin if he had bene gilty, coude not haue gonne quite. And therto all the Dukes and Lordes that cleaue vnto the word of God this day, were no lesse cumbered with theyr common people then other men.

Then after the loudest maner he setteth out the cruelnes of the Emperors souldiours which they vsed at Rome; but he maketh no mention of the treason which holy church wrought secretly, wherwith the men of warre were so set on fire.

The viij. Chapter.

M. What good deede will he do, that beleueth Martin, how that we haue no frewill to do any good with the helpe of grace.

Tyndall. O Poete without shame.

More. What harme shall he care to forbear, that beleueth Luther, how god alone, without our will worketh all the mischief that they do.

Tyndall. O naturall sonne of the father of all lies.

More. What shall he care, how long he liue in sinne that beleueth Luther, that he shall after this life feele neyther good nor euill in bodye nor soule vntill the day of dome?

Tyndall. Christ and hys Apostles taught no other, but warned to looke for Christs comming agayne euery houre. which comming agayne, because ye beleue will neuer be, therfore haue ye sayned that other marchandise.

M. Martins bookes be open, if ye will not beleue vs.

Tyndall. Nay, ye haue shut them vp, and therfore be holde to say what ye will.

M. They liue as they teach, and teach as they liue.

Tyndall. But neither teach nor lyue as other lye on them.

The ix. Chapter.

M. Though the Turke offer pleasures vnto the receauers, and death vnto the refusers of his secte (as the Pope doth) yet he suffereth none to breake their promises of chastitie dedicate to God.

More.
Martin.
Tyndall.

Anton.

More.

Tyndall.

How far a
Christen
man is
bounde to
suffer.

More.

Tyndall.

More.

Tyndall.

More.

Tyndall.

More.

Tyndall.

More.

Tyndall.

More.

Tyndall.

More.

God (though haply they vse no such voves, and as the Pope wil not except it be for money) but Luther teacheth to breake holy voves.

Tyndall.

Unlawfull bowes are not to be obserued.

Tyndall. Luther teacheth that vnlawfull bowes grounded on a false sayth vnto the dishonouring of God are to be broken and no other. And agayne, constrained seruice pleaseth not God. And thirdly, your Hope geneth liſſe and his blessing to breake all lawfull bowes, but with the most vnlawfull of all, will ye not dispence.

Mores.

Then he bringeth forth the ensample of the heathen, to confirme the Popes chastitie. And no wrong, for the same false imagination that the heathen had in theirs, hath the Hope in hys. Underſtand therefore, if thou vow any indifferent thing, to please God in his owne person, he receaucth not thynne Idolatrie: for hys pleasure & honour is, that thou shouldest be as he hath made thee, and shouldest receaue all such thinges of his hand and vse them so farforth as they were needfull, and geue him thankes, and be bounde to hym: and not that thou shouldest be as thou haddest made thy selfe, & that he should receaue such thinges of thee to be bounde to thee, to thanke thee & rewarde thee. And agayne, thou must geue me a reason of thy vow out of the worde of God. Moreover when thou vowest lawfully, thou maist not do it precisely, but alway except if thynne owne or thy neighbours necessitie requiered the contrary. As if thou haddest vowed neuer to eate fleshe, or drinke wine, or stronge drinke, to tame thy fleshe, and thou afterwarde sellest in disease so that thy body in that behalfe were to tame, or that there coulde no other sustinauce be gotten. What thou must interprete suche cases excepte, though thou madest no mention of them at the making of thy vow. Some man woulde say, other shifte might be made: what then? If other drinke as hoate as wine and of the same operation, and other meate of the same power and vertue as fleshe is, must be had, why shouldest thou forswear wine or fleshe, seeing it is now no longer for the taming of thy body. And so forth of all other, as I haue aboue declared.

We must vs Gods creatures for our necessitie.

And when he bringeth in the Apostles, martyrs, confessours, and xv. hundred yeares, it is cleane conerary. For they had no such false imagination of chastity or of any other worke: but they

used it to serue their neighbour and to auoyde trouble in time of persecution, and to be eased of that burthen that was to heauy for their weake shoulders, and not to compell God to thake them for that libertie for which they be bound to thanke hym.

Our abstinence & chastity of our selues, is to our owne profite.

The tenth Chapter.

In the tenth he inneyeth and rayleth against that which neither he nor any fleshly mynded papiste can vnderstand, as they haue no power to consent vnto the lawes of God, which herein appeareth, that they compell their brethren which be as good as they, to do and helue what they list, & not what God commaundeth. He affirmeth that Martin sayth, how that we do no sinne our selues with our owne will, but that God sinneth in vs, and vseth vs as a dead instrument, and forceth vs therunto and daneth vs, not for our owne deedes but for his, and for his owne pleasure, as he compelleth vnto sinne for his pleasure or rather he for hys pleasure sinneth in vs. I say, that a man sinneth voluntarily, but the power of the will and of the dedde is of God, and eury will and dedde are good in the nature of the dedde, and the euilnesse is a lacke that there is, as the eye, though it be blinde is good in nature, in that it is such a member created for such a good vse: but it is called euil for lacke of sight. And so are our deddes euil because we lacke knowledge and loue to referre them vnto the glory of God, which lacke comuncth of the deuill that blyndeth vs with lustes and occasions that we can not see the goodnesse and righteounes of the law of God & the meannes how to fulfill it. For could we see it, and the way to do it, we should loue it naturally as a childe doth a fayre apple. For a childe whye as a mā sheweth him a fayre apple, and will not geue it hym weepeth, so should we naturally mouerne when the members woulde not come forwarde to fulfill the lawe according to the desire of our hartes. For Saule sayth. ij. Cor. iij. If our Gospell be hid, it is hid vnto the that perishe, among which the God of this world hath blynded the wittes of the vnbelievers, that the light of the glorious gospell of Christ should not shine to them. And Christ sayth that the blindes eate by the seede sowne vppon the way, and interpreteth by the seede the worde, and by the foules, the deuill. So that the deuill blindeth vs with

Freewill.

Mores blasphemeth God.

Our deddes are euil, because we lacke knowledge to referre them vnto the glory of God.

2. Cor. 4.

The deuill is the blinder & keeper of vs fro vnderstanding of gods wyll.

fall.

The deuil is the blinde rand keeper of vs from the vnderstandyng of Gods will.

follyhead and lyes which is our world= ly wisdom, and therewith stoppeth out the true light of Gods wisdom, which blindness is the euilnesse of all our deedes.

And on the other side, that an other man loueth the lawes of God and v= seth y power that he hath of god well, and referreth hys will and his deedes vnto the honour of God, commeth of the mercy of God which hath opened his wittes, and shewed him light to see the goodnes and righteousnes of the lawe of God, and the way that is in Christ to fulfill it, wherby he loueth it naturally and trusteth to do it. why doth God open one mans eyes & not an others? Paule Rom. ix. forbiddeth to aske why. For it is to deepe for mas capacitie. God we see is honoured therby, and his mercy set out, and the more scene in the vessels of mercy. But the popishe can suffer God to haue no secret hid in himselfe. They haue feared to come to the botome of hys boundlesse wisdom, and because they ca not attayne to that secreete and be to proude to let it alone, and to graunt themselves ignoraunt with the Apostle that new no other then Gods glozy in the elect, they go and let by freewill with the heather philosophers, and say that a mans freewill is the cause why God chuseth one and not an other, contrary vnto all the scripture. Paule saith it cometh not of the will nor of the deede, but of the mercy of God. And they say that enery man hath at y least way power in his freewill, to deserue that power shoulde be geuen hym of god to kepe the law. But the scripture testifieth that Christ hath deserued for y elect, euen the whē they hated God, that their eyes shoulde be opened to see the goodnes of the lawe of God, and the way to fulfill it, and forguenes of all that is passed, wherby they be drawen to loue it and to hate sinne.

I aske the popishe one question whether the will can preuent a mans witte, and make the witte see the righteousnesse of the lawe, and the way to fulfill it in Christ? If I must first see the reason why per I can loue, how shall I with my will do that good thing that I know not of? how shall I thanke God for the mercy that is layde by for me in Christ, per I beleue it. For I must beleue the mercy per I can loue the worke. Now sayth cometh not of our freewill, but is the grace of God geuen vs by grace per there be any

will in our hartes to do the lawe of God. And why God geueth it not e= uery man I can geue no reckoning of his indgements. But well I wot, I neuer deserued it, nor prepared my self vnto it, but came an other way cleane contrary in my byndnesse, and soughe not that way, but he sought me, and found me out, and shewed it me, and therewith drew me to him. And I bow the knees of mine hart vnto god night and day, that he will shew it all other men. And I suffer all that I can to be a seruaunt to open their eyes.

For well I wot they can not see of themselves before God haue presented them wth hys grace, for Paule saith Phil. i. he that began a good worke in you shall continue or bring it vnto a full ende, so that God must beginne to worke in vs. And Phil. ij. God it is that worketh both the willing and also bringing to passe. And it must needs be, for God must open mine eyes, and shew me somewhat and make me see the goodnesse of it, to draw me to hym, per I can loue, consent, or haue any actuall will to come.

And when I am willing, he must assiste me and helpe to tame my flesh, and to ouercome the occasions of the worlde, and the power of the fendes. God therefore hath a special care for his elect, in so much that he will shorten y wicked dayes for their sakes, in which no man, if they shoulde continue might endure. And Paule suffereth all for the elect. ij. Timothy. ij. And Gods sure foundation standeth sayth Paule, God knoweth hys. So that refuse the truth who shall, God will keepe a number of his mercy, and call them out of blindness, to testifie the truth vnto the rest, that their damnation may be with out excuse.

The Turke, the Jew and the Popishe build vpon freewill & ascribe theyz iustifying vnto their woorkes. The Turke when he hath synned, runneth to the purifyinges or ceremonies of Mahomet, and the Jew to the ceremonies of Moyses, and the Pope vnto his owne ceremonies, to set forguenesse of their sinnes. And the Christen goeth thorough repentance towarde the law, vnto the sayth that is in Christes blood.

And the Pope saith that the ceremonies of Moyses iustified not, compelled with the woordes of Paule. And how then shoulde his iustifie? Moyses Sacramentes were but signes of pro=

Faith is the gift of God & cometh not by frees will.

Phil. 1.

Phil. 2.

God is the first worker & bringer to passe of our well doynge.

Math. 24.

The Christens seeke helpe of Christ.

We may not be curious to search gods secretes.

A Papist call opinto.

Witte, reason, & iudgement goeth before will.

mises of sayth, by which sayth the beleu- uers are iustified, and euen so be Chri- stes also. And now because the Jewes haue put out the significations of their Sacramentes and put their trust in the workes of them, therefore they be Ido- laters, and so is the Pope for like pur- pose. The Pope sayth that Christ dyed not for vs, but for the Sacramentes, to geue them power to iustifie. **D** Anti- christ.

D abhomi- nable blas- phemy.

The xj. Chapter.

Doct. Fer- man.

His xi. Chapter is as true as his sto- ry of Utopia & all his other Doct- ric. He meaneth Doctour Ferman per- son of Hony lane. who after they had hadled after their secret maner and dis- puted with secretly and had made him sweare that he should not vtter how he was dealt with, as they haue made many other, then they contriued a ma- ner of disputations had with him, with such oppositions, aunswearynges and argumentes as should serue onely to set forth their purpose. As M. More tho- roughout all his booke maketh, quoth he, to dispute and moue questions as- ter such a maner as he can soyle them or make them appeare soyled, and ma- keth him graunt where he ysseth and at the last to be concluded and lad whe- ther M. More will haue him. wherefore I will not rehearse all the arguments, for it were to long, and is also not to be beleued that he so made them or so disputed with them, but that they ad- ded and pulled away & sayned as they like as their guise is. But I will de- clare in light that which M. More russe- leth vp in darkenesse, that ye may see their fallshedd.

Master do- ctour Fer- man was a vertuous godly and learned ma

I true note to know hyp- ocrites.

First if ye were not false hypocrites, why had ye not disputed openly with him, that the world might haue heard and hozne recorde, that that whiche ye now say of him were true? what cause is there that the lay people might not as well haue heard his wordes of hys own mouth, as read them of your wri- tyng, except ye were iugglyng sytites that walke in darknesse?

When M. More sayth, the Church tea- cheth that men should not trust in theyr workes, it is false if he meane y^e Popes Church. For they teach a man to trust in doume ceremonies & Sacrametes, in penaunce and all maner workes that come them to proffite, whiche yet helpe not vnto repentance nor to sayth nor to loue a mans neighbour.

M. More declarerth the meanyng of

no sentence, hee describerth the proper signification of no word, nor the disse- rence of the significations of any terme, but runneth forth confusedly in vn- knowen wordes and generall termes. And where one word hath many signi- fications he maketh a man some tyme beleue that many thynges are but one thyng, and some tyme he leaderth from one signification vnto another & moc- keth a mans wittes. As he iuggierth with this terme Church, making vs in the begynnyng vnderstand all that be- leue, and in the conclusion the Priests onely. He telleth not the office of the law, he describerth not his penaunce nor the vertue therof or vse, he declarerth no Sacrament, nor what they meane nor the vse nor wherit the fruite of co- fession standerth, nor whence the power of the absolucion cometh, nor wher- in it resteth, nor what iustifying mea- neth, nor the order nor sheweth any di- uersitie of saythes, as though all faiths were one sayth and one thyng.

M. More is a iuggler with res- ponses.

Marke therefore, the way toward in- stifying or forgiveness of sinne, is the law. God causeth the law to be pre- ched vnto vs & writeth it in our hearts and maketh vs by good reasons feele that the law is good and ought to bee kept and that they which keepe it not are worthy to be damned. And on the other side I fele that there is no pow- er in me, to kepe the law wherupon it would shortly folow that I should dis- paire, if I were not shortly holpe. But God which hath begon to cure me and hath layde that cozoly vnto my sores, goeth forth in his cure, and setreth hys sonne Iesus before me and all his pas- sions and death, and sayth to me: this is my deare sonne, and he hath prayed for thee & hath suffred all this for thee, and for his sake I will forgue thee all that thou hast done agaynst this good lawe, and I will heale thy flesh & teach thee to kepe this law, if y^e wilt learne. And I will beare with thee & take all a worth that thou doest, till thou canst do better. And in the meane season, not withstanding thy weakenesse, I will yet loue thee no lesse then I do the an- gels in heauen, so thou wilt be diligent to learne. And I will assiste thee and keepe thee and defend thee and be thy shield and care for thee.

The order of iustify- ing.

A true description of our iustification.

And the hart here beginneth to mol- lific and waxe soft & to receaue health and beleueth the mercy of God and in beleuyng is saued fro the feare of euer- lastyng death, and made sure of euer- lastyng

The great mercy and kindenes of God mouerth mā to repentaunce.

lastyng life, and then beyng overcome with this kindnesse, begynneth to loue agayne and to submitte her selfe vnto the law of God to learne them and to waike in them.

Note now the order, first God geueth me light to see the goodnesse and righteousnesse of the law, & myne owne sinne and vnrightheousnesse. Out of whiche knowledge spryngeth repentaunce. Now repentaunce teacheth me not that the law is good, and I euill, but a light that the spirite of God hath geuen me, out of whiche light repentaunce spryngeth.

When the same spirite woorketh in myne hart trust and confidence to beleue the mercy of God and his truth, that he will do as hee hath promised, whiche beleffe sauech me. And immediatly out of that trust spryngeth loue toward the law of God agayne. And what focuer a man woorketh of any other loue than this it pleaseth not God, nor is that loue godly.

Now loue doth not receaue this mercy but sayth onely, out of whiche sayth loue spryngeth, by which loue I power out agayn vpon my neighbour that goodnesse which I haue receaued of God by sayth. Hereof ye see that I can not be iustified without repentaunce and yet repentaunce iustificieth me not. And hereof ye see that I can not haue a sayth to be iustified and saued, except loue spryng therof immediatly, and yet loue iustificieth me not before God. For my naturall loue to God agayne doth not make me first see & feele the kindnesse of God in Christ, but sayth thorough preaching. For we loue not God first, to copell him to loue agayne: but he loued vs first & gaue his sonne for vs, that we might see loue and loue agayne, sayth S. John in his first Epistle, which loue of God to vs ward we receaue by Christ thorough sayth sayth Paul.

And this example haue I set out for them in diuers places, but their blynd, Iopish eyes haue no power to see it, couetousnesse hath so blynded them. And when we say faith onely iustificieth vs, that is to say, receaureth the mercy wherewith God iustificieth vs and foregeueth vs, we meane not sayth whiche hath no repentaunce and sayth whiche hath no loue vnto the lawes of God agayne and vnto good woorkes, as wicked hypocrites falsly belye vs.

For how should we suffer as we do all misery, to cal the blind and igno-

raunt vnto repentaunce & good woorkes which now do but consent vnto all euill, and study mischief all day long, for all their preaching their iustifying of good woorkes. Let M. More improue this with his sophistrie and set forth his owne doctrine that we may see the reason of it and walke in light.

Hereof ye see what sayth it is that iustificieth vs. The sayth in Christes bloud of a repentyng hart toward the law doth iustifie vs onely and not all maner saythes. Ye must vnderstand therfore, that ye may see to come out of Mores blynd maze, how that there be many saythes and that all saythes be not one faith, though they be al called with one generall name. There is a story of faith without feelyng in the hart, wherewith I may beleue the whole story of the Bible & yet not set myne hart earnestly thereto, takyng it for the sode of my soule, to learne to beleue and trust God, to loue him dread him and feare him by the doctrine and examples thereof, but to seme learned & to know the story, to dispute and make marchandise, after as we haue examles ynough. And the sayth wherewith a man doth miracles, is an other gift then the faith of a repetyng hart to be saued through Christes bloud, and the one no kynne to the other though M. More would haue them so appeare. Neither is the deuils sayth & the Popes sayth (wherewith they beleue that there is a God & that Christ is & all the story of the Bible and may yet stonde with all wickednesse and full consent to euil) kynne vnto the sayth of them that haue euill and repent of their misdeedes and know ledge their sinnes and be fled with full hope and trust of mercy vnto the bloud of Christ.

And when he sayth, if sayth certifie our hartes that we bee in the fauour of God and our sinnes forgeuen, & become good yer we do good woorkes, as the tree must be first good yer it bring forth good fruite, by Christes doctrine, then we make good woorkes but a shadowe wherewith a man is neuer the better. Nay Sir we make good woorkes, frutes wherewith our neighbour is the better, and wherewith God is honoured, and our selfe tamed. And we make of them sure tokes wherby we know that our sayth is no fayned imagination and dead opinion, made with captiuing our wits after the Popes traditions, but a lively thyng wrought by the holy Ghost.

What faith iustificieth.

There are diuersities of faith, and but one faith that iustificieth vs.

Woorkes.

Out of a lively and iustifying faith spryngeth good woorkes.

The right order of our iustificatio.

1. Iohn. 4.

Faith only apprehendeth our iustificatio.

Fayth alone iustifieth.

In similitude.

Howe is maliciously blinde.

In apt and proper example of loue.

Rom. 5. God loued vs first, that we

And when he disputeth, if they that haue faith, haue loue vnto the lawe, and purpose to fulfill it, then faith alone iustifieth not, how will he proue that argument: he iuggleth wyth this worde alone: and would make the people beleue that we said, how a bare faith that is without all other company, of repentance, loue, and other vertues, pea & without Gods spirite to, did iustifie vs, so that we shoulde not care to do good. But the Scripture so taketh not alone, nor we so meane, as M. More knoweth well inough. When an horse beareth a saddell and a man therein, we may well say, that y^e horse onely & alone beareth the saddell, and is not holpe of the man in bearing thereof. But he would make men vnderstand that we ment, the horse bare the saddell empirie and no man therein: let him marke this to see his ignoraunce, which wouid God were not coupled with malice. Enery man that hath wit, hath a will to, and then by M. Mores argument, witte onely geueth not the light of vnderstanding. Now the conclusion is false and the contrary true. For y^e wit without helpe of the will geueth the light of the vnderstanding, neyther doth the will woork at all, vntill the wit haue determined this or that to be good or bad. Now what is faith saue a spirituall light of vnderstanding, and an inwarde knowledge or feeling of mercy. Out of which knowledge loue doth spring. But loue brought me not that knowledge, for I knew it yer I loued. So that loue in the proesse of nature to dispute from the cause to the effect helpeth not at all to the feeling that God is mercifull to me no more than the louing hart and kinde behaviour of an obedient wife to her husband maketh her see his loue & kyndnesse to her, for many such haue vnkinde husbandes. But by hys kynde deedes to her, doth she see hys loue. Euen so my loue and deedes make me not see Gods loue to me in the proesse of nature: but his kinde deedes to me, in that he gaue his sonne for me, maketh me see his loue, & to loue againe.

Our loue and good woorkes make not God first loue vs, and chaunge hym from hate to loue, as the Turke, Jewe, and vaine popishe meane, but his loue and deedes make vs loue, & chaunge vs from hate to loue. For he loued vs when we were euill, and his enuies, as testifieth Paule in diuers places, and chose vs, to make vs good

and to shew vs loue, and to draw vs to him, that we should loue agayne. should loue hym againe

The father loueth his childe, when it hath no power to do good, & when it must be suffered to runne after the owne lustes without lawe, and neuer loueth it better then then, to make it better, and to shew it loue, to loue agayne. If ye coulde see what is writte in the first epistle of Iohn, though all the other scripture were layde a parte, he should see all this.

And ye must vnderstand, that we sometyne dispute forwarde, from the cause to the effect, and sometyne backward from the effect to the cause, and must beware that we be not therwyth beguiled, we say somner is come and therefore all is grene, and dispute forwarde. For somner is the cause of the grenesse. We say the trees be grene, & therefore somner is come, and dispute backward from the effect to the cause. For the grene trees make not somner but maketh somner knowen. So we dispute backward, the man doth good deedes and profitable vnto his neyghbour, he must therefore loue God: he loueth God, he must therefore haue a true fayth and see mercy.

And yet my woorkes make not my loue, nor my loue my faith, nor my faith Gods mercy: But contrary, gods mercy maketh my fayth, and my fayth my loue, and my loue my woorks. And if the hope could see mercy and worke of loue to his neighbour, and not sell his woorkes to God for heauen after M. Mores doctrine, we needed not so futtle disputing of faith.

And when M. More alleageth Paule to the Corinthians, to proue that faith may be without loue, he proueth nothing, but iuggleth onely. He saith, it is euident by the wordes of Paule, that a mā may haue a faith to do miracles without loue, & may geue all his good in almes without loue, and geue his body to burne for the name of Christ, & al without charitie. Wel I will not sticke with hym: he may so do without charitie & without fayth therto. When a mā may haue faith without faith. Ye verely because there be many differēces of faith, as I haue sayd, and not all faithes one fayth, as maister More iuggleth. We read in the woorkes of S. Ciprian, that there were martyrs that suffered martyrdom for the name of Christ all the yeate long, and were tormented and healed agayne, and then brought forth a freshe. which martyrs beleued as ye

He that loueth God toucheth hys neighbour.

Note here the mercy & goodness of God.

Faith may be had without loue, but it is a barreine & naked faith

Ciprian. Martyrs that suffered all a yeate long.

do, that the payne of their martyrdome should be a deseruing & merite inough not onely to deserue heauen for themselves, but to make satisfaction for the sinnes of other men thereto, and gaue pardons of their merites, after the example of the popes doctrine, and forgauē the sinnes of other men, which had openly denyed Christ, and wrote vnto Ciprian, that he should receaue those men that had denyed Christ into the congregation agayne, at the satisfaction of their merites. For whiche pryde Ciprian wrote to them and called them the deuilles martyrs and not Gods. Those martyrs had a fayth without fayth. For had they beleued that all mercy is geuen for Christes bloodshedding, they would haue sent other me thether, and would haue suffered their owne martyrdome for loue of their neighbours onely, to serue the And to testifie the truth of God in our sauour Iesu, vnto the worlde, to saue at the least way some, that is to wete, the elect, for whose sake Paule suffereth all thing, and not to winne heaue.

And all they which beleue that their sinnes be forgiven them, and they receaued as the scripture testifieth, vnto the inheritaunce of heaue for Christes merites, the same loue Christ and their brethren for his sake, and do all thyng for their sakes onely, not onco thinking of heauen when they worke, but on their brethrens neede. When they suffer themselues aboue might, then they comfort their soule with the remembrance of heauen, that this wretchednes shall haue an ende, and we shall haue a thousandfolde pleasures and rewardes in heauen, not for the merites of our deseruings, but geuen vs freely for Christes. And he that hath y loue, hath the right fayth, and he that hath y fayth hath the right loue. For I ca not loue my neighbour for Christes sake, except I first beleue that I haue receaued such mercy of Christ. For can I beleue that I haue receaued such mercy of Christ, but that I must loue my neighbour for his sake, seing that he

so instantly desireth me.

And when he alleageth S. James, it is answered him in the Sammon, and S. Augustine answered hym. And S. James expoundeth himselfe. For he saith in the first chapter, God which begatte vs of his owne will wyth the worde of truth, which worde of truth, is his promises of mercy and forgiveness in our Sauour Iesus, by which he begat vs, gaue vs life and made vs a new creature thozow a fast fayth. And James goeth and rebuketh the opinion and false fayth of them that thinke it inough to be saued by, if they beleue that there is but one god, & that Christ was borne of a virgine, and a thousand things which a man may beleue, and yet not beleue in Christ, to be saued from sinne thozow him. And that James speaketh of another fayth ther at the beginning appeareth by his example. The deuilles haue fayth saith he: yea but the deuilles haue no fayth that can repent of euil or to beleue in Christ to be saued thozow him, or that ca loue God and worke his wil of loue. Now Paule speaketh of a fayth that is in Christes bloude to be saued thereby, which worketh immediatly thorough loue of the benefite receaued. And James at the beginning speaketh of a fayth that bydeth trying, saying, the trying of your fayth worketh or causeth patience. But the fayth of the deuilles will bidg no trying, for they will not woorkke Gods will because they loue him not. And in like maner is it of the fayth of them that repent not, or that thinke themselves without sinne. For except a ma feele out of what daunger Christ hath deliuered hym, he can not loue the worke. And therfore James sayth right, that no such fayth that will not woorkke can iustifie a man.

And when Paule saith fayth onely iustificieth: And James, that a man is iustified by woorkes and not by fayth onely, there is great differēce betwene Paules onely and James onely. For Paules onely is to be vnderstand, that fayth iustificieth in the harte and before God, without helpe of woorkes, yea euer I can worke. For I must receaue life thozow fayth to worke with, yer I can worke. But James onely is thys wise to be vnderstand, that fayth doth not so iustifie, that nothyng iustificieth saue fayth. For deedes do iustifie also. But fayth iustificieth in the harte and before God, and the deedes before the worlde onely, and maketh the other

James. 3.

James reprooueth false fruites and not a true and its uely fayth.

Fayth that will not woorkke when oportunitie serueth ca not iustifie.

How woorkes iustifie.

The deuils fayth.

We must doe good woorkes of loue, and not for reward.

Our doynge can deserue nothyng, but Christe hath deserued for vs.

Rom. 4.

scene, as ye may see by the scripture.
 For Saul sayth Rom. iiii. if Abraham haue woorkes, he hath whereof to reioyce, but not before god. For if Abraham had receaued those promises of deseruing, then had it ben Abraham's prayle & not gods, as thou mayst see in the text: neither had God shewed Abraham mercy and grace, but had onely geuen hym his dutie and deseryng. But in that Abraham receaued all the mercy that was shewed hym, frely throughe sayth, out of the deserynges of the seed that was promised hym, as thou mayst see by Genesis & by the Gospell of John, where Christ testifieth that Abraham saw his day and reioyced, and of that ioy no doubt wrought, it is gods prayse, and the glozy of his mercy. And the same mayst thou see by James, when he sayth Abraham offered his sonne, & so was the Scripture fulfilled, that Abraham beleued, & it was reckened hym for righteousnesse and he was thereby made Gods friend.

Iohn. 8.

How was it fulfilled? before God? Nay, it was fulfilled before God many yeares before, and he was Gods friend many yeares before, euen from the first appointment that was made betwene God and hym. Abraham receaued promises of all mercy & beleued and trusted God and went & wrought out of that sayth. But it was fulfilled before vs which can not see the hart, as James saith, I wil shew thee my faith out of my woorkes, and as the aungell said to Abraham, now I know that thou dreadest God. Not but that he knew it before, but for vs spake he that, whiche can see nought in Abraham more then in other men, saue by his woorkes.

Abraham beleued gods promises & therefore was iustified.

Yes that feeleth hys neighbour in necessitie & hath no compassion on him, hath no sayth.

And what woorkes ment James? be rely the woorkes of mercy. As if a brother or a sister lacke rayment or sustenance and ye be not moued to compassion nor feele their discaies, what sayth haue ye then? No sayth (be sure) that feeleth the mercy that is in Christ. For they that feele that, be mercyfull agayne & thankfull. But looke of the woorkes of our spiritualitie which will not onely be iustified with woorkes before the worlde, but also before God. They haue had all Christedome to rule this viij. hundred yeares, and as they onely be annointed in the head, so haue they onely bene Kyng and Emperour and haue had all power in their hands and haue bene the doers onely and the leders of those shadowes that haue had the name of Princes, and haue led

them whether they would & haue breched into their braynes what they lysted. And they haue wrought the world out of peace and vntie and euery man out of his wellfare and are become alone well at ease, onely free, onely at libertie, onely haue all thyng & onely do nought therefore, onely laye on other mens backes & beare nought the selues. And the good woorkes of them that wrought out of sayth and gaue theyr goods & landes to finde the poore, the deuoure they also alone. And what woorkes preach they? Onely that are to them profitable & whereby they raigine in mens consciences as God: to offer, to geue to be prayed for & to be deliuered out of Purgatory and to redeme your sinne of them, and to worshipp ceremonies and to be shryuen and so forth.

The Papistes preach woorkes that are profitable to them selues.

And when M. More is come to him selfe and sayth the first sayth and the first iustifying is geuen vs without our deseryng. God be thanked, and I would sayne that he would describe me what he meaneth by the second iustifying. I know no more to do, then whē I haue receaued all mercy and all forgiveness of Christ frely, to go and powre out the same vpon my neighbour.

M. David lost not his sayth, when hee committed adultery.

More. David. Tyndall.

Tyndall. No, and therefore he could not continue in sinne, but repeted as soone as his fault was tolo him. But was he not reconciled by sayth onely, & not by dedes? sayd he not haue mercy on me Lord for thy great mercy and for the multitude of thy mercies put away my sinne. And agayne, make me heare ioy and gladnesse, that the bones whiche thou hast broken may reioyce. What is let me heare thy voyce that my sinne is forgiven and then I am safe & will reioyce. And afterward he knowledgeth that God delicteth not in sacrifices for sinnes, but that a troubled spirit and a broken hart is that whiche God requireth. And when the peace was made, he prayeth boldly and familiarly to God, that he would be good to Sion and Ierusalem, and saith that then last of all when God hath forgiven vs of mercy, & hath done vs good for our euill, we shall offer sacrifice of thanks to hym agayne. So that our dedes are but thankesgeuyng. when we haue sinned, we go with a repentyng hart vnto Christs blood, & there wash it of thorough sayth. And our dedes are but thankes geuyng to God to helpe our neighbours at their nede,

Psal. 51.

When we haue offended God we must returne quētly by repentance and call vpon God to heare vs for Christ our Sauiours sake.

for which our neighbours and eche of them owe vs as much agayne at our neede. So that the Testament or forgeueneſſe of finnes, is built vppon fayth in Chriſtes blood and not on woorkes. M. More wil runne to the Hope for forgeueneſſe *a poena & culpa*. By what merites doth the Hope that? by Chriſtes. And Chriſt hath promiſed all his merites to them that repent and helene & not geuen them vnto the Hope to ſell. And in your abſolutiōs ye oft abſolute without toyning of penaunce. He muſt haue a purpoſe to do good woorkes will ye ſay. That cōdition is ſet before him to do, out of p̄ mercy that hee hath receaued and not to receaue mercy out of them. But the Popiſh can not repēt out of the hart. And therefore cā not ſele the mercy that fayth byngeth, & therefore cannot be mercyfull to their neighbours to doe their woorkes for their ſakes. But they ſaine them a ſorrow for their ſinns in which they euer continue and ſo moorne for them in the moorning that they laugh in them yer midday agayne. And then they imagine them Popiſh dedes, to make ſatisfaction to God and make an Idole of him.

Pœna culpa.

As we haue receaued at the hān of God mercy, ſo muſt we ſhewe mercy to our neyghbours.

Woorkes of them ſaines themſelues not.

He that loueth hys neighbour for Chriſts ſake the ſame is righteous.

man to loue? verely not the dedes, for they ſolow and ſpying of loue, if they be good. Neither the preaching of the law, for that quickeneth not the hart Gal. iij. but cauſeth wrath Rom. iij. & vttereth the ſinne onely Rom. iij. And therfore ſayth Paule that righteousnes ſpyngeth not out of the dedes of the law into the hart, as the Jewes & the Hope meane: but contrary the dedes of the law ſpying out of the righteousneſſe of the hart if they be good. As when a father pronounceth the law, that the child ſhall go to ſchole, it ſayth nay. For that killeth his hart & all his liues, ſo that he hath no power to icue it. But what maketh his hart aline to loue it? verely ſayre promiſes of loue & kynneſſe, that it ſhall haue a gentle ſcholemafter and ſhal play inough and ſhall haue many gaye thynges and ſo forth. Euen ſo the preaching of fayth both woorkes loue in our ſoules & make them alpye & draw our hartes to God. The mercy that we haue in Chriſt doth make vs loue onely & onely byngeth the ſpyrite of life into our ſoules.

All our woorkes if they procede not of loue are no thyng.

And therfore ſayth Paule, we be ſtiſfied by fayth and by grace without dedes: that is, yer the dedes come. For fayth onely byngeth, the ſpyrite of lye and deliuereth our ſoules from feare of dānation, which is in the law and euer maketh peace betweene God and vs, as oft as there is any variance betweene vs. And finally whē the peace is made betweene God and vs and all forgiven through fayth in Chriſtes blood, & we begyn to loue the law, we were neuer the nearer except fayth went with vs, to ſupply out the lacke of full loue, in that we haue promiſes, that that litle we haue is take a woorth and accepted till more come. And agayne when our frailtie hath onerthrowen vs and feare of dānation inuaded our conſciēces, we were vtterly loſt, if fayth were not hye to helpe vs by agayne, in that we are promiſed that when ſoener we repent of euill and come to the right way agayne, it ſhalbe forgiven for Chriſtes ſake. For whē we be fallen, there is no Teſtament made in woorkes to come, that they ſhal ſaue vs. And therfore the woorkes of repentaunce or of the Sacramētes can neuer quiet our cōſciēces & deliuer vs from feare of dānation.

Fayth in Chriſt maketh our ſmall woorkes acceptable.

And laſt of all in temptation tribulation and aduerſities, we periſhed daily except fayth went with vs to decline vs, in that we haue promiſes, that god will aſſiſte vs, cloth vs, fede vs & fight

The righteous ly-
ueth by
faith.

for vs and rid vs out of the handes of our enemyes. And thus the righteous liueth euer by fayth, euen from fayth to fayth, that is, as loone as he is deliuered out of one temptation an other is set befoze him, to fight against, and to ouercome thozow fayth. The scripture sayth, blessed is the man whose transgression is forgiven & his sinnes hid, and vnto whom the Lord reckoneth not vnrightheousnes. So that the onely rightheousnes of him that ca but sinne, and hath nought of himselfe to make amendes, is the forgouenesse of sinne, which faith onely bringeth. And as farforth as we be vnrightheous, faith onely iustificth vs actively, and eis nothing on our partie. And as farforth as we haue sinned, be in sinne, or do sinne, or shal sinne, to farforth must faith in Chyistes blood iustifie vs onely, and eis nothing. To loue, is to be righteous, to farforth as thou louest, but not to make righteous, nor to make peace. To beleue in Chyistes blood with a repeting hart, is to make righteous, and the onely makynge of peace and satisfaction to Godwarde. And thus because termes be darcke to them that be not expert and exercised, we alway set out our meaning wyth cleare ensamples, reportyng our selues vnto the hartes and consciences of all men.

Faith in
Chyistes
blood doth
onely iustif-
ie vs.

More.

The blasphemous wordes of Luther seme to signifie, that both John Baptiste and our Lady were sinners.

Tyndall.

John Baptiste sayde to Christ Mar. 3. I had neede to be baptised of thee, and commest thou to me? wherof did John confesse that he had neede to be washed & purged by Christ, of his holynes and good deedes?

John Bap-
tist and our
Lady also
were sin-
ners & loo-
ked for the
redemptio
in Christ.

When John saide, beholde I Lambe of God that taketh away the sinne of the worlde, he was not of that sorte, nor had any sinnes to be taken away at any time, nor any part in Chyistes blood which dyed for sinners onely. John came to restore all thyng sayth Christ. That is, he came to enterpyete the law of God truly, and to proue all fleshe sinners, to send the to Christ, as I saul doth in the beginning of I Romanes. which lawe if M. More coulde vnderstand how spirituall it is, and what it requireth of vs, he woulde not so dispute. And if there were no imperfectnesse in our Ladies deedes, why dyd Christ rebuke her John. 2. when he ought rather to haue honoured his mother, and why did he make her seeke

him thre dayes. *Chrystostomus* dare say that our Lady was now and then taken with a little wayne glooy. She is ked for the promises of him that should come and blesse her, from what? She beleued to be saued by Chyist, from what? This I graunt, that our Lady, John Baptiste, Isaac, Jacob, Ioseph, Iosles, and many like, did neuer consent to sinne, to follow it: But had the holy ghost from the beginning. Neuer the later, while they folowed the spirite and wrought their best, yet chaunces met them by the way and temptations, that made their woorkes come sometimes vnperfectly to pass, as a potter that hath his craft neuer so wel, meteth a chaunce now and then, that maketh him fashion a pot a misse. So that I thinke the perfectest of them all as we haue ensamples of some, were compelled to say with I saul, that good that I would, I do not and that euill that I would not, that I do. I woulde not sweare on a booke that if our Lady had bene let slip as we other were, and as hard apposed with as present death befoze her eyes, that she would not haue deuyed somethinges that she knewe true, ye but she was preserued by grace that she was not. No but though she were kept by grace from I outwarde deede, yet if there were such wickednes in her selfe, she had sinne. And the grace was, that she knew it, and was meeke to beleue in Chyist, to haue it forgiven her, and to be preserued that it should not bud forth Iohn the Euangelist, when he was as holy as cuer was John the Baptiste sayd, if we say we haue no sinne, we deceaue our selues.

There
was neuer
any but
Chyist that
was with-
out sinne.

Then he compareth fayth & deedes together and will that fayth shoulde stand in no better seruice of right then deedes. Yes, for the deedes be examined by the lawe, and therefore it is not inough to do them onely, or to do the with loue: but I must do them wyth as great loue as Christ did for me, and as I receaue a good deede at my nede. But faith is vnder no lawe, and therefore be she neuer so feeble, she shall receaue according to the truth of the promise.

Workes
are vnder
the lawe.

Fayth is
vnder no
lawe.

M. What thing coulde we aske God of right because we beleue him?

Tyndall. Merely all that he promisseth, may we be bolde to aske of right and dutie and by good obligation.

More. Ferman sayd that all workes be good inough in the that god hath chose.

Tyndall.

By Adam we are all made the children of the wrath of God,

Cyndall.

Tyndall. I am sure it is but true, for their best be not good enough, though God forgive them their euill of hys mercy, at y^e repentaunce of their hartes.

Then he enderth in his schole doctrine contrary vnto all the scripture, that God remitteth not the sinne of hys chosen people, because that he hath chosen the not of his mercy, but of a towardnes that is more in one then in another saying, God saw before that Peter should repent, and Iudas would dispaire, and therefore chose Peter. If God chose Peter because he did repent, why chose he not Iudas to, which repented as much as he & knowledged his sinne, and brought the money agayne? Of this blindness, as God had wrought nothing in the repentaunce of Peter.

The blinde and sond reasoning of synners.

Luke. 22.

Sayde not Christ before, that Peter should falle. And sayd he not that he had prayed for him that he shoulde be holpe vnto agayne? Christ prayed a strong prayer for Peter to helpe hym by agayne, and suffered a strong death thereto. And before his death he committed them vnto his father saying, I haue kept them in thy name and I depart, keepe them now from euill. Peter had a good hart to God, and loued his lawe, and beleued in Christ, & had the spirite of God in him which neuer left him for all his falle. Peter sinned of no malice, but of frailtie and sodaine feare of death. And the goodnesse of God wrought his repentaunce and all the meanes by which he was brought by agayne at Christes requeste. And Iudas was neuer good, nor came to Christ for loue of his doctrine, but of couctousnesse, nor did euer beleue in Christ.

Iohn. 17.

The difference betwene Iuders fall & the fall of Iudas.

Iudas.

Iudas was by nature and birth (as we all be) heyre of the wrath of God, in whome the deuill wrought his will and blinded his hart with ignoraunce. In which ignoraunce and blindness he grew, as he grew in age and fell deeper and deeper therein, and thereby wrought all his wickednesse, and the deuilles will and perished therein. Fro which ignoraunce God purged Peter of his mercy, and gaue him light, and his spirite to gouerne him, and not of hys owne byrth: but for the mercy that we haue in the birth of Christes death.

Iudas perished in desperatio.

And how will M. More proue that God chuseth not of his goodnes but of our towardnes? what good towardnes can he haue and endeouour that is altogether blinde and carped away at

the will of the deuill, till the deuill be cast out? Are we not robbed of all towardnes in Adam, and be by nature made the children of sinne, so that we sinne naturally and to sinne is our nature? So that as now, though we would do well, the flesh yet sinneth naturally, neither cealeth to sinne, but so farforth as it is kept vnder with violence: euen so once our hartes sinned as naturally with full lust and consent vnto the flesh, the deuill possessing our hartes, and keeping out the light of grace. what good towardnesse and endeouour can we haue to hate sinne, as long as we loue it? what good towardnes can we haue vnto the will of God while we hate it and be ignorant therof. Can the will desire that the witte seeth not? Can the will long for and sigh for that the witte knoweth not of? Can a man take thought for that losse that he wotteth not of? what good endeouour can the Turkes children, the Jewes children, and the Hopes infants haue, when they be taught all falshead onely, with like persuasions of worldly reason, to be all iustificed with workes? It is not therefore as Paule saith of the running or willing, but of the mercy of God, that a man is called and chosen to grace.

Rom. 9.

The first grace, the first fayth, and the first iustifying is geuen vs freely sayth M. More, which I would faine wece how it will staid with his other doctrine, & whether he meane any other thyng by chosyng them to haue Gods spirite geuen me and sayth to see the mercy that is layd vp for me & to haue my sinnes forgiven without all deseruyng & prepayng of my self God did not see onely that the these that was saued at Christes death, should come thether, but God chose him to shew his mercy vnto vs that should after beleue, and prouided actually & wrought for the byrnyng of him thether that day, to make him see and to receaue the mercy that was layd vp for him in store, before the world was made.

God worketh by diuers to make vs to call vpon and to trust in his mercy.

The xij. Chapter.

Iⁿ the xij. in chassyng himself to heape lye vpon lye, he uttereth his feleable blindness. For he aserth this question wherfore serueth exhortatio vnto faith, if the hearers haue not libertie of their frewill, by whiche together with Gods grace a man may labour to submitte the rebellion of reason vnto the obediēce of faith and credence of the worde of God.

Freewill.

19. v.

wher

Wherof ye see, that besides his graunt that reason rebelleth agaynst sayth, contrary to the doctrine of his first booke, he will that the will shall compell the witte to beleue. whiche is as much to say as the cartte must draw the horses and the soune beget the father, and the authoytie of the Church is greater the Gods word. For the wil can not teach the wit nor lead her, but foloweth naturally: so that what soeuer the witte iudgeth good or euill, that the will lo- ueth or hateth. If the witte see and leade straight, the will foloweth. If the witte be blynde and leade amisse, the will foloweth cleane out of y way. I can not loue Gods worde before I beleue it, nor hate it, before I iudge it false and vanitie.

The witte leadech the will.

He might haue wisclier spoken on this maner, wherfore serueth the pre- chynge of sayth, if the wit haue no pow- er to draw the will to loue that whiche the wit iudgeth true and good. If the will be nought, teach the wit better & the will shall alter and turne to good immediatly. Blindnesse is the cause of all euill, and light the cause of all good: so that where the sayth is right there the hart can not consent vnto euill, to folow the lustics of the flesh, as the po- pes saych doth. And this conclusion hath he halfe a dose tymes in his boke, that the will may compell the witte and captiuat it, to beleue what a mā lusteth. Merely it is like that his wittes be in captiuitie and for dauntage tangled with out holy fathers sophistrie.

Doses wittes are captiuatod.

His doctrine is after his owne see- lnyng and as the profession of his hart is. For the Popish haue yelded the sci- ues, to folow the lustics of their flesh, & compele their witte to abstaine froo loo- king on y truth lest she should inquitie them and draw them out of the podell of their filthy voluptuousnesse. As a cartte that is ouer laden goyng vp an hill draweth the horses backe, and in a rough mire maketh them stand still. And then the carter the deuill whiche driueth the is cuer by and wittellecth vnto them and biddeth them captiuat their vnderstādyng vnto profitable do- ctrine for which they shal haue no per- secution but shal reigne and be kynges and enjoy the pleasures of the world at their owne will.

The prety ex- ample.

The xiiij. Chapter.

In the xiiij. hee sayth that the Clergie burneth no man. As though the pope had not first sold the law, & as though

all his preachers babled not that in e- uery Sermon, burne these hereticke burne them for we haue no other argu- ment to conuince them and as though they compelled not both kyng & Em- perour to sweare that they shall so do, yet they crowne them.

When hee bringeth in prouisions of Kyng Henry the v. Of whom I aske, M. More whe ther he were right heyre vnto England or held hee the land with the sworde as an heathen ryaunt, & agaynst all right. whom the Prelates, lest he should haue had leysure to hear- ken vnto the truth, sent into fraunce, to occupie his mynde in warre, and led hym at their will. And I aske whether his father slew not his leige kyng and true inheritor vnto the crowne and was therefore set vp of the Bishops a false kyng to mainteine theyr falshead: And I aske whether after that wicked deede, folowd not the destruction of the communaltie and quenchyng of all noble blood.

King Henry the v.

King Henry the 4. was an usurper of y crowne.

The xiiij. Chapter.

In the xiiij. he affirmeth that Martine Luther sayth it is not lawfull to resiste the Turke. I wonder that hee shamed not so to lye, seyng that Martine hath written a singular treatise for the con- trary. Besides that in many other workes he proueth it lawfull, if he in- uade vs.

The Turke is to be res- istod.

The xvi. Chapter.

In the xvi. he alledgeth Councils. I aske whether Councils haue autho- ritie to make Articles of the faith with out Gods worde, yea and of thynges improued by Gods word?

He alledgeth Augustine, Hierome & Cypriane. Let him put their workes in English and S. Prosperus with them. Why damned they the vniou of Doc- toures, but because the Doctours are a- gaynst them.

The vniou of Doctours a good booke.

And when he alledgeth Martyrs, let him shew one and take the calfe for his labour.

And in the end he biddeth beware of the that liue well in any wise. As though they whiche lyue euill can not teach as inisse. And if that be true then they be of the surest side.

M. When Tyndall was apposed of his doctrine, yer hee went ouer see, he sayde and sweare, he ment no harme.

More.

Tyndall. He sware not neither was there any man that required an othe of him: but he now sweareth by him who

Tyndall sweareth he

he trusteth to be laued by, that hee neuer ment or yet meaueth any other harme then to suffer all that God hath prepared to be leyd on his backe, for to byng his bryethē vnto the light of our Saviour Iesus which the hope thorough falshead and corrupryng such doctes as ye are (ready vnto all thyng for bauntage) leadeth in the darkenesse of death.

M. Tyndall doth knowe how that S. Augustine and S. Hierome do proue with holy Scripture that confessio is of necessitie vnto saluation.

Tyndall. That is false, if ye meane care confession. why alledge ye not the places where? But ye know by S. Hierome and other scribes and by the conuersation with Erasmus, how it came by and that the vse was once farre other then now.

M. I meruell that Tyndal denieth Purgatory, except he entend to go to hell.

Tyndall. He entendeth to purge here vnto the uttermost of his power & hope that death will end and finish hys purgation. And if there be any other purgyng, he will commit it to God & take it as he findeth it, when he cometh at it, and in the meane tyme take no thought therefore, but for this that is present wherewith all Saintes were purged and were taught so to be. And Tyndall marueleth what secret pilles they take to purge them selues, whiche not onely will not purge here with the crosse of Christ, but also bye out theyr Purgatory therof the pope, for a groat or vj. pence.

The xvij. Chapter.

M. The Clergie doth nothyng vnto the heretikes but as the holy Doctours dyd.

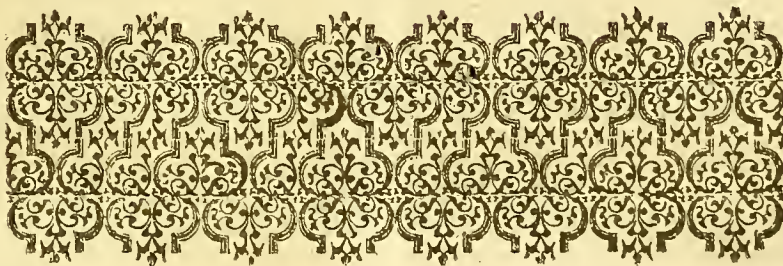
Tyndall. Yes ye put them in your prisons and diore them and handle them

after your fashio as tempoꝛall tyrantes, and dispute with them secretly and will not come at light. And ye sca the for rebukynge you with Gods worde, and so did not the old holy Doctours. If a man sca his father, ye care not. But if any man touche one of you, though he haue neuer so great an occasion geuen him, ye curse him, and if he will not submitte him selfe vnto your punishmēt, ye leaue him vnto the tempoꝛall power whome ye haue hyred with y^e spoyle of his goodes to be your hangman, so that he must lose his life, for geuyng one of you but a blowe on the cheke.

M. Saint Paule gaue two heretickes vnto the deuill whiche tormented theyr fleshe whiche was no small punishment and haply he slew them.

Tyndall. Dependder of the Scripture like Hugo Charensis which expositeth *hereticum hominem deuota*, take the hereticke out of his lyfe. we read of no payne that he had whom the Corinthians excommunicated and gaue to Sathan, to sca his fleshe, saue that hee was ashamed of hym selfe and repented, when he saw his offence so earnestly taken and so abhorred. But ye because ye haue no power to deliuer them to Sathan to blynde theyr myndes, ye deliuer theyr to the fire to destroy their fleshe, that no more is seene of them after then the ashes.

FINIS.



Moze.
Tyndall.
Care confession.
Moze.
Purgatory
Tyndall.
Moze.
Clergy.
Tyndall.

Note.
Moze.
Tyndall.
Paule by excommunicate, but our byshops do burne.

The practise of papi- sticall Prelates, made by Wylliam Tyndall.

In the ycare of our Lorde. 1530.

William Tyndall to the Chri-
stian Reader.



Vhen the olde Scribes and Phariseis had darkened the Scripture wyth their traditions, and false interpretations, and wretched persuasions of fleshly wisdom, and shut vp the kingdome of heauen (which is Gods word) that the people coude not enter in vnto the knowledge of the true way, as Christ complayneth in the Gospell. Math. xxij. When they sat in the hartes of men wyth their false doctrine in the stead of God and hys word, & flew the soules of the people to deuoure their bodyes, and to robbe them of their worldly substance. But when Christ and John the Baptiste had restored the Scripture agayne vnto the true vnderstanding, and had vttered their falshood, and improued their traditions, and confounded their false interpretations wyth the cleare and euident textes, and wyth power of the holy Ghost, & had brought all their iuggling and hypocrysie to light, the they gat them vnto the elders of the people & perswaded them saying, this man is lurty of the deuill, and hys myracles be of the deuill no doubt. And these good woorkes which he doth in healing the people, yea and his preaching against our couetousnes are but a cloke to hym, I hym vnto hys purpose, that when he hath gotten him disciples ynow, he may rise against the Emperour, and make hymselfe kyng. And then shall the Romaynes come & take our land from vs, and carry away our people, and put other nations in our realme: and so shall we lose all that we haue, and the most part of our liues thereto. Take heed therefore betimes while there is remedy, yer he go so far that ye be not able to resist hym.

Math. 23.

An old practise of the Phariseis, newly practised by the Pope & his Prelates.

Worldly pre-
fermentes
are lxxes to
true Chri-
tianitie.

The Jewes
falsely accu-
sed Christ.

The elders of the people which were rich and wealthy, though before they in a maner fauoured Christ, or at least way were indifferant, not greatly caring whether God or the deuill reigned, so that they might bide in their authoritie, feared immediatly (as Herode did of the losse of his kingdome), when the wise men asked where the new borne king of Iewes was) and conspired wyth the Scribes and Phariseis against Christ, and tooke him and brought him vnto Pilate, saying: we haue founde this fellow peruerting the people, and forbidding to pay tribute vnto Cesar, and saying that he is king, and mouing the people from Galile vnto this place. The Pilate though he likewise was before indifferant, put now in feare of the losse of his of-

fice thozore such persuasions, flew innocent Christ. And in very deede as the Scribes & Phariseis were all their liues before blynde guides vnto the destruction of their soules, euen so were they at their last ende blinde Prophetes vnto the destruction of their bodyes. For after that they had slayne Christ and dimers of his Apostles, and persecuted those poore wretches that beloued on hym, God to aduenge the poore innocent bloude that bare witness vnto the truth, poued hys wrath among them, that they themselves rose against the Emperour. And the Romaynes came (according as they blyndly prophesied) and flew the most part of them and carryed y rest captiue into all nations, and put other nations in the Realme. But whose fault was that insurrection against the Emperour and mischiefe that followed? Christes and his Apostles whom they falsely accused before hand: Nay Christ taught that they shoulde geue Cesar that pertayned vnto Cesar, and God that which belonged to God: And that they shoulde geue Cesar lawfull their bodily seruice & God the hart, and that they shoulde loue Gods law & repent of their euill, & come and receaue mercy, and let the wrath of god be taken from of them. And the Apostles taught that all soules shoulde obey the hyer powers or temporal rulers: but their obstinate malice that so hardened their hartes that they coude not repent, and their raylyng vpon the open and manifest truth which they coude not imytate, and resisting the holy Ghost, and sleying of the preachers of righte oulnes, brought the wrath of God vnto the, and was cause of their vtter destruction.

The cruell
Iewes by
persecuting
Christ & his
Apostles
procured the
vengeaunce
of God to
lighten vnto
them selues

The Apostles
taught
all obediance.

Euen so our Scribes and Phariseis, now that their hypocrysie is disclosed, and their falshood brought to light that it can no longer be hid, get the vnto the elders of the people, the Lordes, gentlemen, and temporal officers, and to all that loue this world as they do, and vnto whosoener is great wyth the kyng, and vnto the kynges grace himselfe, and after the same ensample, and wyth the same persuasions cast them into like feare of losing of their worldly dominions, and rose vnto them, saying: ye be negligent and care nothing of all, but haue a good sport that the heretickes rayle on vs. But geue the space a while till they be grown vnto a multitude, and then ye shall see them preach as fast against you, and moue the people agaynst you, and do their best to thrust you downe also, and shall cry hanocke, and make all common. O generation of serpentes, how well declare ye that ye be the right sonnes of the father of all yves. For they which ye call heretickes preach nothing saue that which

The practise
of our Pre-
lates in
these dayes.

The genera-
tion of Ser-
pentes.

our Sauour Iesus Christ preached and his Apostles, adding nought thereto nor plucking ought therfro, as the Scripture commaundeth, and teach all men repentance to God and his holy lawe, and sayth vnto our Sauour Iesus Christ, and the promises of mercy made in hym, and obedience vnto all that God commaundeth to obey. I feyther teach we so much as to resiste your most cruell tyranny with bodily violence, saue worth Gods worde onely: entending nothing but to daine you out of the temple of Christ, the harts, consciences, and soules of me (wherein with your falshead ye sit) and to restore agayne Iesus our Sauour vnto his possession and inheritance bought with his bloude, whence ye haue daine him out with your manifoide wyles and subtiltie.

Take heede therefore wicked Prelates, blinde leaders of the blinde, indurat and obstinate hypocrites take heede. For if the Phariseis for their resisting the holy Ghost, that is to say, persecuting the open and manifest truth and slaying the preachers thereof escaped not the wrath & vengeance of god: how shall ye scape which are farre worse than the Phariseis. For though the Phariseis had shut by the Scripture and set by their owne professions: yet they kept their owne professions for the most part. But ye will be the chiefest in Christs flocke, and yet will not keepe one jot of the right way of his doctrine. Ye haue therto set by wonderfull professions to be moze holy thereby than ye thinke that Christs doctrine is able to make you, and yet keepe as little thereof (except it be with dispensations) in so much that if a man aske you, what your maruelous fashioned playing coates, and your other popatrye meane, and what your disguised heades, & all your Bishopplay meane, ye know not: and yet are they but signes of thinges which ye haue professed. Thirdly ye will be Papistes and holde of the Pope, and yet looke in the Popes lawe and ye keepe thereof almost nought at all but whatsoeuer soundeth to make for your bellies, and to maintaine your honour, whether in the Scripture or in your owne traditions, or in the Popes lawe, that ye compele the laye people to obiectiue violence, threatening them with your excommunications and curses, that they shalbe damned both body and soule if they keepe them not.

And if that helpe you not, then ye murder them merciesly with the sword of the temporal power, whom ye haue made so blinde that they be ready to sleie whom ye commaunde, and will not yet heare his cause examined nor geue him roome to aunswere for himselfe.

And ye elders of the people, feare ye God also. For as the elders of the Jewes which were partakers with the Scribes and Phariseis in resisting the holy Ghost, and in persecuting the open truth, and slaying the witnesses thereof, and in propoking the wrath of God, had their parte with them also in the day of wrath and sharpe vengeance which shortly after fell vpon them, as the nature of the sunne against the holy Ghost is, haue her damnation, not onely in the worlde to come, but also in this life, according vnto all the examplcs of the Bible and autentike

stories since the worlde beganne: euen likewise ye, if ye will wincke in so open & cleare light and let your selues be led byndfold, and haue your part with the hypocrites in lyke sinne and mischief, be sure, ye shall haue your part with them in lyke wrath and vengeance that is like shortly to fall vpon them.

And concerning that by the hypocrites put you in feare of the rising of your commons against you, I aunswere: if ye feare your commons, so testifie ye agaynst your selues that ye are tyrantes. For if your consciences accused you not of euill doying, what neede ye to feare your commons: what commons was euer so euill that they rose against their heads for well doying? Moreover ye witnesse agaynst your selues also that ye haue no trust in God. For he hath promised the temporal officers assistance, if they minister their offices truly, and to care for the keeping of the, as much as they care for to keepe his lawes.

The hypocrites happily byd you take an example of the vplandish people of Almany which (they lye) that Martin Luther stirred by. For first what one sentence in all the writing of Martin Luther finde they that teacheth a man to resist his superior: Moreover if Martin Luther and the preachers had stirred by the common people of Germany, how happened it that Martin Luther & other like preachers had not perished likewise with them, which are yet all alpyne at this houre: ye will aske me who stirred the by then. I aske you, who stirred by the commons of the Jewes to resist the Emperour, after that the Scribes and Phariseis with the Elders of the people had sayne Christ & his Apostles: Merely the wrath of God. And euen so here, the wrath of God stirred them by, partly to destroy the encaypes and persecutors of the truth, and partly to take vengeance on those carnall beastes, which abused the Gospel of Christ to make a cloke of it to defend their fleshly libertie, and not to obey it and to saue their soules thereby.

If kynges, Lordes, and great men therefore feare the losse of this worlde. Let them feare God also. For in fearyng God shall they prolong their dayes vpon the earth, and not with sightyng agaynst God. The earth is Gods onely, & his sauour and mercy doth prolong the dayes of kynges in their estate & not their owne power and might.

And let all men (be they neuer so great) hearken vnto this and let this be an aunswere vnto them. wicked kyng Achab sayd vnto the Prophet Elias, Art thou he that troublest Israell? And Elias answered, it is not I that trouble Israell, but thou and thy fathers household, in that ye haue forsaken the commaundementes of the Lord and follow Idoles. Euen so the preachers of the truth which rebuke sinne are not the troublers of Realmes and common wealthes, but they that do wickedly, and namely high Prelates and mighty Princes which walke without the feare of God and lyue abhominably, corrupting the common people with their example. They be they that byng the wrath of God on all Realmes and trouble all common wealthes, with warre, dearth, pouertie, pestilence, euill lucke and all misfortune.

The commons persuasion by hypocrites.

The Popes clergy are tyrants.

The wrath of God stirred by the people to destroy the enemies and persecutors of the truth.

God is the defendet of kynges and princes.

Wicked kynges and rulers that persecute Gods ministers, are the troublers of them selues and their realme and not the preachers.

A good admonition to all blinde guides.

Our Prelates seeke to be chiefe and highest.

Swarmes of sectes set by by the Pope & his Prelates.

Our Prelates professe the Pope to be their Lord, but yet keepe no part of his lawe.

The Popes clergy are murderers.

A good admonition to all rulers.

¶ Prelates appointed to preach Christ, may not leaue Gods worde, and minister temporall offices: But ought to teach the lay people the right way, and let them alone with all temporall businesse.

As many as will be the disciples of Christ must leaue of him meekenes & obedience to the higher powers.

Ye must suffer with Christ that ye may loye with him in the lyfe to come.

God will be reuenged upon cruell tyrantes.

In the beginning is shewed who are the causers of insurrection.

And vnto all subiectes be it sayd, if they professe the law of God & sayth of the Lord Jesus, & wibe Christs Disciples: then let them remember that there was neuer man so great a subiect as Christ was: there was neuer creature that suffred so great vnrightright so patiently and so meekly, as he. Therefore what soeuer they haue bene in tymes past, let them now thincke that it is their partes to be subiect in the lowest kynde of subiection and to suffer all thynges patiently. If the hygge powers bee cruell vnto you with naturall crueltie, then with softnesse and patience ye shall either wyne them or mitigate theyr fiercenesse. If they loyne the vnto the Pope, and persecute you for your fayth and hope whiche ye haue in y^e Lord Jesus: then call to mynde that ye be chosen to suffer here with Christ, that ye may loye with hym in the lyfe to come with ioye euerlastyng that shall infinitely passe this your thort payne here. If they commaunde that God forbiddeth: or forbyd that God commaundeth, then aunswere as the Apostles did, Actes. v. that God must be obeyed more then mā. If they compell you to suffer vnrightright, then Christ shall helpe you to beare, and his spirite shall comfort you. But onely see that neither they put you from Gods worde, nor ye resist them with bodely violence. But abyde patiently a while till the hypocritie of hypocrites be slayne with the sword of Gods word, and vntill the word be openly published & witnesed vnto y^e powers of y^e world, that their byadnesse may be with out excuse. And the wil god awake as a fierce Lyon agaynst those cruell wolues whiche deuoure his Lambes, and will play with the hypocrites, and compass them in their owne sowles, & send them a dazing in the head and a swimming in their byapnes, & destroy them with theyr own counsell. And then thole malicious and wilfull bynd persecuters whiche refusing mercy when they were called thereto, chose rather to haue theyr part with hypocrites in theddyng of innocent blood, shalbee partakers with them also in hauyng theyr owne blood shed agayne, God geuyng an occasion that one wicked shall destroy an other.

And as for wickednesse whence it springeth, and who is the cause of all insurrection, and of the fall of Princes, & the shortenyng of theyr dayes vpon the earth, thou shalt see in the glasse folowynge which I haue set before thyne eyes, not to resist the hypocrites with violence (whiche vengeance pertayneth vnto God) but that thou mightest see their wicked wayes and abhominable paynes, to withdraw thy selfe from after them and to come agayne to Christ, and walke in hys sight, and to follow hys steppes, and to committe the keepyng both of thy body and soule also vnto him, and vnto the father throught hym, whose name bee glorious for euer.

Amen.



Our Sauour Jesus Christ answered Iuliate, Job. 18. that his kindome was not of this worlde. And Mathew. x. he sayth: The Disciple is not greater then his master: but it ought to suffice the Disciple that he be as hys master is. wherefore if Christs kyngdome be not of this worlde, nor any of his disciples may be otherwise then he was, then Christs Vicars whiche minister his kyngdome here in his bodily absente, & haue y^e ouersight of his flock, may be none Emperours, kinges, Dukes, Lords, Knightes, temporall iudges, or any tēporal officer, or vnder false names haue any such dominion, or minister any such office as requireth violence. And Math. 6. No mā cā serue two masters. where Christ cōcludeth saying: Ye can not serue God & Mammon: that is, riches, couerousnes, ambition and temporall dignities.

And Math. xx. Christ called his disciples vnto him, and sayde: ye know y^e Lordes of the heathen people haue dominion ouer them, and they that be great do exercise power ouer them: How be it, it shall not be so among you. But whosoever will be great among you, shall be your minister, and he that will be chiefe shalbe your seruant: euen as the sonne of man came not that men shoulde minister vnto hym: but for to minister and geue his life for the redemption of many. wherefore the officers in Christs kyngdome may haue no temporall dominion or iurisdiction, nor execute any temporall auctoritie or lawe of violence, nor may haue any like maner among them. But cleane contrary they must cast themselues downe vnder al, and become seruantes vnto all, suffer of all, and beare the burthen of euery mans infirmities, and go before the, & fight for them against the world with the worde of Gods word, eue vnto y^e death, after the ensample of Christ.

And Math. xviii. whē the disciples asked who shoulde be greatest in the kyng-

John. 18.

Math. 19.

The ministers of Christs doctrine may not haue any temporall offices.

Math. 6.

Math. 20.

The officers in Christs kyngdome may haue no temporall dominion.

Math. 18.

kingdome of heauen, Christ called a young child vnto hym and set him in y middes among them sayinge: Excepte ye turne backe and become as childre, ye shall not enter in the kingdome of heauen. Now younge children beare no rule one ouer an other, but al is fellowshipp amonge them. And he sayde mozeouer: whoseuer humbleth himselfe after the ensample of this childe, he is greatest in the kingdome of heauen, that is, to be (as concerning ambition and worldly desire) so childish that thou coudest not heare thy selfe aboue thy brother, is the very bearing of rule, & to be great in Christes kingdome. And to describe the very fashion of the greatnesse of his kingdome, he sayde: He that receaueth one such childe in my name receaueth me. What is y to receaue a childe in Christes name? Verely to submitte, to meeke, and to humble thy selfe, and to cast thy selfe vnder all men, & to consider all mens infirmitie and weakenesse, and to helpe to heale their diseases wyth the worde of truth, and to liue purely that they see no contrary ensample in thee to whatsoeuer thou teachest them in Christ, that thou put no stumblinge blocke before them, to make them fallie while they be yet youg and weake in the fayth: But that thou abstaine as Saule reacheth. 1. Thef. 5. Ab omni specie mala, from all that might seeme= ill or whereof a man might surmise= misse, and that thou loeue them, that whatsoeuer gift of god in thee is, thou thinke the same theirs and their foode, and for their sakes geuen vnto thee, as the truth is, and that all their infirmitie be thine, and that thou sele the, and that thine hart mourne for them, and that with al thy power thou helpe to amende them, and cease not to crye to God for the neither day nor night: and that thou let nothing be founde in thee that any man may rebuke, but whatsoeuer thou teachest them, that be thou: and that thou be not a wolfe in a Lambes skynne as our holy father y Pope is, which cometh vnto vs in a name of hypocrisie, and in the title of cursted Cham or Ham, calling hym= selfe Seruus seruorum, the seruaunt of all seruauntes, and is yet founde tyrannus tyrannorum, of all tyrauntes y most cruell. This is to receaue young children in Christes name, and to receaue young children in Christes name, is to beare rule in the kingdome of Christ. Thus ye see, that Christes kingdome

is all together spirituall, and the bearing of rule in it is cleane contrary vnto the bearing of rule temporally. wherefore none that beareth rule in it may haue any temporall iurisdiction, or minister any temporall office that requirerth violence to compell withall.

¶ Peter was not greater then the other Apostles, by any authoritie geuen him of Christ.

They saye that Peter was chief of the Apostles, verely as Appelles was called chief of Painters for his excellent cunninge aboue other, euen so Peter may be called chief of the Apostles for his actiuitie and boldnes aboue the other: but that Peter had any auctoritie or rule ouer his brethren and fellow Apostles, is false and contrary to y scripture. Christ forbad in the last euen before his passion, and in diuers tunes before, and taught alway the contrary as I haue rehearsed.

Why Peter was called chief of the Apostles.

Peter had no authoritie aboue the rest of the Apostles.

Thou wilt say: thou canst not see how there should be any good order in that kyngdome where none were better then other, and where the superior had not a lawe and authoritie to compell the inferior with violence. The worlde truly can see no other way to rule then with violence. For there no man absteineth from euil but for feare, because the loue of righteoussnes is not written in their hartes. And therefore the Popes kingdome is of the world. For there one sorte are your grace, your holines, your fatherhode: Another, my Lord Bysshop, my Lord Abbot, my Lord Jorjor: An other, maister Doctour, Father, Bachelor, maister Parson, maister Vicar, and at the last cometh in simple y John. And euery man raiguerth ouer other wyth might, and haue euery ruler his prison, his tayler, his chaynes, his tormentys, euen so much as the Fryers obseruauntes obserue that rule, and compell euery man other, with violence aboue the cruellnesse of the heathen tyrauntes, so that what cometh once in, may neuer out for feare of telling tales out of schole. They rule ouer the bodye with violence, and compell it whether the harte will or not, to obserue thinges of their owne making.

The popes kyngdome is of the world.

Table of the popes garde that he care his badge:

But in the kingdome of God it is contrary. For the spiritie that byngeth them thether, maketh them willing, and

To receiue a child in Christes name what it is.

1. Thef. 5.

The Pope is a wolfe in a Lambes skynne.

The mini-
sters of the
kingdome
of God,
must go-
uerne with
all loue,
mercies &
patience.

and getteth them lust into the law of
God, & loue compelleth them to worke,
and loue maketh euery mā good & all
that he can do continue vnto his neigh-
bours neede. And as euery mā is strōg
in that kyngdome, so loue compelleth
him to take the weake by the hand and
to helpe hym, and to take him that can
not go vppon his shoulbers and beare
him. And so to do seruice vnto the wea-
ker, is to beare rule in that kingdome.

Peter in
the
Scripture
is called
the chief
of the
Apostles.

And because Peter did excede the o-
ther Apostles in seruice toward
his brethren, therefore is he called, not
in the Scripture, but in the vse of spea-
king the chiefest of the Apostles & not
that he had any dominion ouer them.
Of which truth thou mayst see also the
practise in the Actes of the Apostles af-
ter the resurrection. For when Peter
had bene and preached in the house of
Cornelius an heathen mā the other that
were Circumcised chode him, because
he had bene in an vncircumcised mans
house & had eaten with him, for it was
forbidden in the law, neither wist they
yet that the heathen should be called.
And Peter was fayne to geue ac-
countes vnto them (which is no token
of superiouritie) and to shew them how
he was warned of the holy ghost so to
do Actes. xi.

Peter was
enforced to
reuerence
an
obey
of his
brethren.

And Actes xv. when a Coucell was
gathered of the Apostles and disciples
about the Circumcision of the heathē,
Peter brought forth, not his commaū-
dement and the authoritie of his
Apostolship, but the miracle that the holy
ghost had shewed for the heathen, how
at y^e preaching of the Gospell the holy
ghost had lighted vppon them and pu-
rified their hartes through fayth, and
therefore proued that they ought not to
be Circumcised.

Peter
shewed no
part of his
authoritie,
but the
mightie
power of
God.

And Paul and Barnabas broughē
foorth the miracles also that God had
shewed by them among the heathen
through preaching of faith. And then
James brought foorth a prophetic of
the olde Testament for the sayd Part.
And therewith the aduersaries gaue o-
uer their hold, and they concluded with
one assent by the authoritie of the scrip-
ture and of the holy ghost, that the hea-
then should not be Circumcised, & not
by the commaūdement of Peter vn-
der payne of cursing, excommunication
& interdicting and like bugges to make
fooles and children afraied withall.

All the
Apostles
al-
ledge the
authoritie
of God in
Christ, as
no author-
itie of their
owne.

And Actes viij. Peter was sent of
the other Apostles vnto the Samari-
tanes, whiche is an euident token that

Peter was
sent by the
other Apo-
stles

he had no iurisdiction ouer them (for
then they could not haue sent him) But
rather (as the truth is) that the congrega-
tion had authoritie ouer him & ouer
all other priuate persones, to admitte
them for ministers and send them forth
to preach whether so euer the spirite of
God moued them, and as they saw oc-
casion.

ties to
preach in
Samaria.

And in the Epistle vnto the Galati-
thians thou seest also how Paul cor-
rected Peter when he walked not the
straight way after the truth of the Gos-
pel. So now thou seest that in the king-
dome of Christ and in his Church or
congregation and in his councils the ru-
ler is the Scripture approued through
the miracles of the holy-ghost and men
be seruantes onely, and Christ is the
head and we all brethren: And whē we
call men our heades, that we do not be-
cause they be borne or hauen, or be-
cause of their names: Pastors, Vicars,
Byshop, Pope: But onely because of
the word whiche they preach. If they
erre fro the word, the may whosoeuer
God moueth his hart play Paul and
correct hym. If he will not obey the
Scripture, then haue his brethren au-
thoritie by the Scripture to put hym
downe and send hym out of Christs
Church among the heretickes whiche
prefere their talke doctrine about the
true word of Christ.

Gal. 2.

Paul rebas
hed Peter
to his face.

Scripture
is the chief
test of the
Apostles.

We geue
the mini-
sters reue-
rence, not
for them-
selues but
because of
the word
that they
minister.

How the Gospell puni-
sheth trespassers, and how by the
Gospell we ought to go to law
with our aduersaries.

Though that they of Christs co-
gregation be all willing: yet be-
cause that the most part is al-
way weake, & because also that
the occasions of the world be euer ma-
ny and great, in so much that Christe
which wist all thynge befoze hand sayth
Math. xvij. wo be vnto the world by
reason of occasions of euill, and sayth
also, that it cā not be auoyded, but that
occasions shall come, therefore it cā not
be chosen but that many shall fall
when a weake brother hath trespassed,
by what law shall he be punished? ve-
rily by the law of loue, whose proper-
ties thou readeest in the 1. Cor. xij. If
the loue of God whiche is my professio
be written in myne hart, it will not let
me hate my weake brother when hee
hath offended me, no more then natu-
ral loue wil let a mother hate her child
when

Math. 18.

Our bre-
thers may
theu offend
us, we
shall not
hate them
because
they haue
offended
vs, as
naturall
loue doth
not.

When it trespasseth agaynst her. My weake brother hath offended me, he is fallē, his weakenesse hath ouerthrowē him: it is not right by the law of loue that I should now fall vpon hym and treade him downe in the myre and destroy him utterly: But it is right by the law of loue that I runne to him & helpe him vp agayne.

By what processe we should go to law with our trespassers, Christ teacheth vs Math. viij. Tell him his faulte betwene him and thee with all mekenesse remembryng thou art a man asid mayst fall also: If he repent and thou loue him, ye shal soone agree, and then forgene him. And when thou forgeuest thy neighbour, the thou art sure that God forgene thy the thy trespasses by his holy promise Math. vi. If hee heare thee not, then take a neighbour or two. If he heare them not, then tell the congregation where thou art: and let the preacher pronounce Gods law against him and let the sad and discrete men rebuke him and exhorde him vnto repentaunce. If he repent and thou also loue him accordyng to thy professiō, ye shal soone agree. If he heare not the congregation, then let him be taken as an heathen. If he that is offended be weakē also, the let them that be strong go betwene and helpe them. And in lyke maner if any sume agaynst the doctrine of Christ and the profession of a Christen man, so that he be a drone-ward and an whore keeper or what soeuer open sinne he do, or if he teach false learnyng: then let such be rebuked openly before the congregation and by the authoritie of Scripture. And if they repent not, let them be put out of the congregation as heathen people. If they the be not ashamed, we haue no remedy but paciētly to abide what God wil do and to pray in the meane tyme that God will open their hartes and geue the repentaunce. Other law then this, Christes Gospel knoweth not, no: the officers thereof.

It is manifest therefore that the kingdom of Christ is a spiritnall kingdom which no man can minister well and a tēporall kingdom to, as it is sufficiently proued: because that no man whiche putteth his hand to the plow, and looketh backe is apt for the kyngdome of heauen, as Christ answered Luke. ix. vnto him that would haue folowed hym, but would first haue take leaue of his household. If a man put his hād to the plow of Gods worde to preach it and

looke also vnto worldly businesse, his plow will surely go awry. And therefore sayth Christ vnto an other that would likewile folow him but desired first to go and bury his father, Let the dead bury the dead: but come thou and shew or preach the kyngdome of God. As who should say, he that will preach the kingdom of god (which is Christes Gospell) truly, must haue his hart no where els.

Luke. 9.

What officers the Apostles ordeined in Christes Church and what their offices were to do.

Wherefore the Apostles folowyng and obeyng the rule doctrine & commaundement of our Sauour Iesus Christ their master, ordeined in his kyngdome and congregation two officers: One called after the Brecke worde Bysshop, in English an ouerscar: which same was called priest after the Brecke, Elder in English because of his age discretiō and sadnesse: for he was as nigh as could be alway an elderly mā: as thou seest both in the new and old Testament also, how the officers of the Jewes be called the Elders of the people, because (as thou mayst well thinke) they were ouer old men as nigh as could be. For vnto age do men naturally obeye and vnto age doth God commaunde to geue honoure saying Leui. xix. Rise vp before the hochead and reuerence the face of the old man. And also experience of things and colnesse, without whiche it is hard to rule well is more in age the in youth. And this ouerscar dyd put his handes vnto the plow of Gods worde and fed Christes flocke and tended the onely without lookyng vnto any other businesse in the world.

Officers first ordeined in the church

Bysshop.

Honour the aged.

In aged is expertness.

Deacons.

An other officer they chose and called him Deacon after the Brecke, a minister in English, to minister the almes of the people vnto the poore and needy. For in the cōgregation of Christ loue maketh euery mans gift & goods commū vnto the necessitie of his neighbour. wherefore the loue of God beying yet hoate in the hartes of men, the rich that had the substance of this worldes goodes brought of their aboundaunce great plentie vnto the sustentation of the poore & deliuered it vnto the hāds of the Deacons. And vnto the helpe of the Deacons were widowes of ix. yeare old, holy, vertuous, and destitute of

In the primitive Church they chose Deacons to minister to the poore.

Widowes.

¶ Q. iiij. friends,

how we may go to the lawe without trespassers.

Math. 6.

Open and comon offences are to be rebuked openly.

The kingdom of Christ is spiritnall.

Common
goodes.

The great
and feruēt
charite in
the prima-
tiue church

The conse-
quence of
Bisshoppes
was the
decay of
Christen-
dome and
encreasing
of the king
dome of
Mahomete

The proud
clergie how
they spent
the treasure
of p̄poore.

Isacius.

The electi-
on was to
firmēd by
the Empe-
rour.

friendes, chosen: to reade & wayte vpon the sicke, and to wash the Saunts feet, that came from one congregation vnto an other, whether for any businesse or for feare of persecution. And those common goodes of the Church offered for the succour of the poore grew in all Churches so exceedingly that in some congregation it was so much that it was sufficient to mayntaine an host of men. It so much that tyrantes did oft tymes persecute the Christen for those common goodes, as thou seest in the life of S. Laurence the Deacon of Rome.

And mozeouer the couctousnes of the Bisshoppes was the decay of Christendome, and the encreasing of the kyngdome of Mahomete. For by the first springing of the empyre of Mahomete, the Emperours, Kynges, and great Lordes of Christendome had geuen their treasure so mightely vnto the Church, what after great victories, & what at their deathes, that their successours were not able to maintaine battell against the Saracenes & Turkes (for the world was not yet in such captiuitie that they coulde make theyr subiectes swaue on bookes what they were worth, & rayse vp taxes at their pleasure) so that a certayne wyter of stories sayth: The prelates gaped whē the laye mē would take the warre vpon them agaynst the Turkes, & the laye men looked when the Bisshoppes woulde lay out their money to make the warre withall, and not to spend it in worse vse, as the most part of them were wont to do, spending the money that was gotten with almost a bloude of martyrs vpon goodly plate and great vessels of golde & siluer, wythout care of thinges to come, despising God whom they worshipped for their bellies sake onely and also mā. Mozeouer it was the custome euē then, saith the auctor, to aske what the Bisshoppes like was worth: yea and to loue a worse for a better, or to kepe both with a vnion. And at the same tyme Isacius the deputie of the Emperour came to Rome to confirme the Pope in his sea with the Emperours auctoritie, for p̄ election of the Pope was the nothing worth except it had bene confirmed by the Emperour, and he founde so great treasure in the Church of Saint Iohn Lateran, that for disdayne which he had that they should haue such treasure in soze, and not to helpe the Emperour in his warres agaynst p̄ Turkes, seing

his soldiars lacked wages, he tooke it away with violence against the wyll of p̄ Bisshoppes, of which he exiled some, and payde his owne mē of warre with one part, and tooke an other part vnto him selfe, and sent the third part vnto the Emperour: which must needs haue bene a great treasure in one Church.

¶ By what meanes the Prelates fell from Christ.

The office of a byshop was a roune at the beginning that no man couered, and that no man durst take vpon hym, saue he onely which loued Christ better the his owne life. For as Christ saith that no man might be his disciple except that he were ready to forsake life and all: euen so might that officer be sure that it woulde cost him his lyfe at one tyme or another for bearing record vnto the truth. But after that the multitude of the Christen were encreased & many great men had receaued p̄ faith, then both landes, and reutes, as well as other goodes were geuen vnto the maintenaunce as well of the clergie as of the poore: because they gaue them no tythes to the Bisshoppes, nor yet now do saue in certayne countryes. For it is so much to geue almes, offerings, landes, and tythes also. And then the Bisshoppes made them substitutes vnder them to helpe them, which they called priest, and kept the name of Bisshop vnto themselves.

But out of the Deacons sprang all the mischiefe. For thorow their hands went all thing, they ministered vnto p̄ clergie, they ministered vnto the poore, they were in fauoure with great and small. And when the Bisshoppes office began to haue rest and to be honorabile, then the Deacons thorow fauour and giftes clined vp therunto, as lightly as that hath the olde Abbottes treasure succeedeth with vs. And by p̄ meanes of their practise and acquaintance in p̄ worlde they were moze subtille and worldly wise then the olde Bisshoppes, & lesse learned in Gods woorde, as our Bisshoppes are, when they come fro stuardships in Benclemens houses, and from surueying of great mens landes, Lordes secretes, kinges counsels, Embassidourship, from warre and ministering all worldly matters, ye worldly mischiefe: and yet now they come not thence, but receaue all and bide there still, yea they haue enacted by playne

Note here the treasure that p̄ Bisshoppes of Rome had at thys tyme.

The Bisshop of Rome in p̄ primatiue Church was a dangerous officer.

At the first entry of Christes Church, there was no tythes payde to p̄ ministers.

All corruption of the Church came first out of the Deacons.

Honey purchased by preferment.

The Prelates most bide still in the court.

parliament that they must hyde in the courte still, or els they may not hane pluralitie of benefices. And then by litle and litle they enhaunted theselues, and turned all to themselves, ministring the poore peoples part, and encreasing theirs, and ioyning acquaintance with great men, and with their power climed by and entitled them to the chusing and confirming of y^e Pope and all Byshops, to flatter and purchase fauour and defenders: trusting more vnto their worldly wisdom than vnto the doctrine of Christ which is y^e wisdom of God, and vnto the desce of man then of God. Then while they that had the ploy by the tayle looked backe, the plow went awry, faith waxed feble and faintie, loue waxed colde, the Scripture waxed darcke, Christ was no more seene: he was in y^e mount with Moses, and therefore the Byshops would haue a God vpon the earth whom they might see, and thereupon they begā to dispute who should be greatest.

How the cleigre first by riches & ene by flattery aduanced theselues.

When the Prelates waxed riche, then they disputed who should be highest.

¶ How the Byshop of Rome became greater then other, and called hymselfe Pope.

Jerusalem was y^e first seat of our hie byshop.

Hic quod worldly wisdom, Hierusalem must be the greatest, for y^e was Christs seat, Et factū est, so it came to passe for a season. And in conclusion where a great Citie was and much riches, there was the Byshoppe euer greater then his felowes. Alexandre in Egipte and Antioch in Grece, were greater then their neighbours. Then those decaying Constantinople and Rome waxed great, and stroue who should be greater. And Cōstantinople sayd, where the Emperour is there ought to be the greatest seat and chiefest Byshop. For the Emperour lay most at Constantinople, because it was (I suppose) nigh the middes of the Emppre, therefore I must be the greatest sayde the Byshop of Constantinople. Nay quod y^e Byshop of Rome, though y^e Emperour lye neuer so much at Constantinople yet he is called Emperour of Rome, & Rome is the head of the Emppre, wherefoze of right I must be the father of all wate. And thus whether they chalged their title by the auctoritie of God or man: or by Peter or pouling, it was all one, so they might be greatest.

And great intercession was made

Constantinople. Rome.

How Rome came to be y^e chiefest citie.

Rome the seat and mother of all wickednesse.

vnto the Emperours of both parties: but in bayne a great reason, for y^e Emperours stopped their eares at such ambitious requestes long tyme, till at y^e last there came an Emperour called Phocas which lay long in Italye, and was a very soft man & a pray for Prelates. In whose tyme Boniface the 1st. was Byshop of Rome, a man ambitious and greedy vpon honour, and of a very litle witte, nothing inferior vnto Thomas wolfe Cardinal of Yorcke. This Boniface was great to the Emperour Phocas, and with his wyly persuasions and great intercession together obtayned of Phocas to be called the chiefest of all Byshops, and that his Church should be the chiefest Church. which auctoritie as soone as he had purchased, he sent immediately his commaundement with the Emperours power vnto all the Byshops of Almany commaunding that euery Byshop should call all the priesies of hys diocese, and charge them that euery man should put away his wife vnder payne of excommunication. which tyranny though great resistance was made against it, he yet brought to passe with the Emperours sworde, and his subletie together. For the Byshops were riche, and durst not displease the Pope for feare of the Emperour.

Phocas.

Pope Boniface the thirde.

Phocas the Emperour first gaue priuilege to the Byshop of Rome to be the chief Byshop.

The chastite of Prelates how it came by.

Alsoone as Remoth that mighty hunter had caught this pray, that he had compelled all Byshops to be vnder him and to sweate obedience vnto him, then he began to be great in the earth, and called hymselfe Papa, with this interpretation, father of fathers. And when the Pope had exalted hys throne aboue his fellowes, then the vnitie that ought to be among byethren in Christs Church brake: and deuision began betwene vs and y^e Brekes, which Brekes (I suppose) were at y^e tyme the one halfe of Christendome. And when any Pope since exhorteth them to vnitie, they aunswere, that he which will raigne ouer his byethren with violence, breaketh vnitie and not they, and that they will not be vnder his tyranny wherunto he calleth them vnder a colour of vnitie. And from henceforth with the helpe of hys Byshoppes which were desirous to be true ligemen vnto hym, when before tyme they were admitted to they byshoppricks of the Emperours and Kinges, he beganne to lay a baite to catch the whole Emppre into his handes also.

Note here the climbing by of the Pope.

Distinction in the Church.

The Brekes will not be vnder the Popes tyranny.

By what meanes the Pope inuaded the Emphyre.

Mahomet & the Pope began at one tyme.

At that same season Mahomete the anctoz of the sect of the Turkes and Saracenes beganne. And al- loone as he had got much people vn- to hym with wyles and fayned myra- cles, he inuaded the Emphyre of Rome in those quarters. And looke how busie Mahomete was in those parties, so busie was the Pope in these quarters to inuade the Emphyre (with the helpe of his sworne Bysshoppes which prea- ched all of none other God then the Pope) while the Emperour was oc- cupped a farre of in resisting of Ma- homete.

Gregory the Pope came up by the French me, and by them he co- tinueth his estate till.

And within few yeares after, when the kynges of Italy now and the ver- ed our holy fathers for their conctous ambition, then Gregory the third toy- ned amitie with the Frenchmen, and called them to helpe, by whose powet they gatte al they haue, and also main- taine it vnto this day. For if any man since that tyme hether displeased the Pope neuer so little, he immediately cursed him, and excommunicate him, and proclaymed him no right inheri- tour, and that it was not lawfull to holde of him, and absolved his Lordes and subiectes of their allegaunce, and sent his blessing vnto the French king and remission of sinnes to go and con- quere his land, the Pope alid French kyng alway deuiding the spoyle be- twene them, the Bysshops and all that serued God for the helpe preaching the Popes might, how that he had power so to do, and all thynge to bynde and loose at his will, wrestyng the Scrip- tures to serue for their purpose, corrup- tyng all the lawes both of God & man to proue his Godhead with all.

Pope Zacharias the first. Hildericus Pipians.

Then came Pope Zacharias the first in whose tyme Hildericus was K. of Fraunce a man that governed hys Realme (as it oft chaunceth) by a De- bite (as persons preache) one Pipine a Lord of his owne and his sworne sub- iect. This Pipine sent an holy Bysshop to Pope Zacharias that he should helpe to make him kyng of Fraunce and he would be his defender in Italy (as the maner of scalled hoyses is the one to claw the other) and Zacharias answe- red that hee was more woorthy to be kyng that ruled the Realme and tooke the laboures, then an idle shadow that

The Pope was borne the eight French kyng and set vnto Pipine.

went by and doctone and did nought And so vpon that the Lords of Fraunce by the persuasions of the Prelates con- sented vnto Pipine and thrust downe their right king vnto whom they were sworne, & made a Duke of hym. And both the Lordes and also Pipine tooke dispensations for their othes of our ho- ly father and were forsworne. Thus was our holy father the Pope crept by into the consciences of men with hys false interpretation of byndyng & loo- syng good, viij. hundred yeares agoe.

The kyng of Fraunce was made a Duke.

Then came Pope Stephanus the se- cond out of whose hands Estulphus kyng of Lombardy would sayne haue scratched somewhat, for he thought that the holy fathers gathered to fast and had already, raked to inuich vnto che. But the new kyng Pipine of Fraunce warned of his duty and service promi- sed, and mindfull of old freidshipp, and hoppyng for part of the praye, came to succour the Pope. And when hee had subdued the kyng of Lombardy, hee gaue vnto our holy father or rather to S. Peter y hungry begger great Do- uinnes and countreys in Lombardy and in Italy, with the Ile Corsica and many great Cities of which some per- tayned vnto the Emperour beyng the at Constantinople, and yet the Empe- rour had sent before vnto kyng Pipine that he should not gene of his townes vnto the Pope. But Pipine answered that he came for the same intent, and to enhaunce our holy father. And our ho- ly father receaued them.

Pope Steuen the second. Estulphus kyng of Lombardy

How the Pope was aduanced.

And thus the Empire was deuided in two partes: the Pope & the French kyng parting the one halfe betwene them. And as the Emperour decayed, the pope grew. And as the pope grew, so the sect of Mahomete grew, for the Emperour (halfe his empire lost) was not able to defend him selfe agaynst the infidels. And the Pope would suffer no helpe hence to come for two causes: One, lest the Emperour should reco- uer his Emphyre agayne, and an other because the Prelates of the Grekes would not submitte them selues vnto his Godhead as the Prelates of these quarters of the world had done.

By what I meanes Mahomete waxed great.

After Pipine raigned his sonne the great Charles whom we call Charle mayne which knew no other God but the pope, nor any other way to heauen then to do the Pope pleasure. For the Pope serued him for twoo purposes: One,

Carolus magnus.

The Pope become a great God on Earth.

One, to dispence with him for whatsoever mischief he did: an other, to be stablished in the Emperour by his helpe, for without his fauour hee wist it would not be, so great a God was our holy father become all ready in those dayes.

Desiderius

This Pope Stephen in his latter dayes fell at variance with Desiderius kyng of Lombardy about the Archbysshop of Rauenna.

Pope Adrian the first.

After Stephen succeeded Adrian first, with whom Desiderius the K. of Lombardy would sayne haue made peace but pope Adrian would not. And shortly upon that the brother of this Charlemayne which reigned with him in half the dominion of France dyed, whose wife for feare of Charles fled with her ii. sonnes vnto Desiderius kyng of Lombardy for succour. Desiderius was glad of their coming trusting by the meanes of these two children to obtaine fauour among many of the Frenchmen and so to be able to resist Charles if hee would medle and to byng Italy vnto the right Emperour agayne, & would haue had that pope Adrian should haue annoynted them kynges in their fathers roome. But Adrian refused that to do (for he saw Charles mighty and meete for his purpose) and was as toyly as Desiderius & thought to kepe out the right Emperour and be Emperour of Rome him selfe, though he gaue another the name for a season till a moze conuenient tyme came.

The Pope purposed to be Emperour himselfe.

Charles & the Pope denied the kyngdome of Lombardy.

When Desiderius warred vpon the Popes iurisdiction. And Adrian sent to Charles. And Charles came with his army and draue out Desiderius and his sonne, which sonne fled vnto the right Emperour to Constantinople. And Charles & the Pope denyded the kyngdome of Lombardy betwene the. And Charles came to Rome. And the Pope & he were sworne together, that who soeuer should be enemy vnto the one, should be enemy also vnto the other.

The Pope gathered a Council, and gaue vnto Charles the Emperour of Rome.

This Adrian gathered a Council immediately of an. C. liij. Bishops, Abbots, and religious persones & gaue vnto Charles & his successors the emperour of Rome & ordeined that the right and power to chose the Pope should be his, and that no Bishop should be consecrate till he had obtained of hym both consent and the ornaments of a Bishop also (whiche they now byc of the Pope) vnder payne of cursing and to be deliuered vnto blacke Sathe the deuil and losse of goodes Dist. lxiij.

And Leo the thirde whiche succeeded Adrian confirmed the same and crowned Charles Emperour of Rome for like seruice done vnto him. And then there was appoyntment made betwene the Emperours of Constantinople and of Rome and the places assigned how farre the borders of either Empire shuld reach. And thus of one Empire was made twayne. And therefore the Empire of Constantinople for lacke of helpe was shortly after subducd of the Turkes.

Leo the thirde Pope.

Of one whole Empire, the Pope made two.

Most Christian kyng.

The sayd Leo also called Charles the most Christian kyng, because of his good seruice: which title the kynges of France vse vnto this day though many of them bee neuer so ynchristened: As the last Leo called our kyng the defender of the fayth. And as this Pope Clemens calleth the Duke of Buckler the eldest sonne of holy sea of Rome, for no other vertue nor property that any man can know, save that hee hath bene all his lyfe a pickequarrell and a cruell and an vnrighreous bloudshedder, as his father that sitteth in that holy sea is. So now about teuen hundred yeares to be a Christian kyng is to fight for the Pope, and most Christian that most fighteth and sleath most men for his pleasure.

Defender of the faith

The eldest sonne of the holy seate.

Who is a Christian kyng.

This Charles was a great conquerour that is to say a great tyrant, & ouercaine many nationes with the sword, and as the Turke compelleth vs vnto his fayth, so he compelled the with violence vnto the faith of Christ say the stories. But (alas) Christs fayth wherunto the holy Ghost onely draweth mens hartes thorough preaching the worde of truth and holy liuyng accor dyng thereto, he knew not, but vnto the Pope hee subducd them and vnto this superstitious Idolatrie whiche we vse cleane contrary vnto the Scripture.

The lyfe of Charles.

Charles compelled all men to the obedience of the pope.

Moreouer, at the request and great desyre of his mother, hee maryed the daughter of Desiderius kyng of Lombardy, but after one yeare vnto the great displeasure of his mother he put her away agayne: but not without the false iuritie of the Pope thou mayst be sure, neither without his dispensation. For howe could Charles haue made warre for the Popes pleasure with Desiderius her father, and haue thrust hym out of his kyngdome, and banished his sonne for ever, deniding his kyngdome betwene him and the pope, as long as he had bene his wife?

Practise.

And therefore the Pope with his au-

The Pope thoric of bynding and losyng, losed the bondes of that Matrimony (as he hath many other sence, and dayly doth for lyke purposes) to the entent that he would with the sword of the Frenche kyng put the kyngdome of Lombardy that was somewhat to nye him, out of the way: by the reason of whose kynge hys fatherhode could not raygne alone nor assigne or sell the Byshoppricks of Italy to whom he lusted and at his pleasure.

Charles a
Altho
whozemar
ger.

The sayd Charles also kept iiiij. concubines, and lay with two of his own daughters therto. And though he wist howe y^e it was not unknowne, yet his lustes being greater the great Charles, he would not wete nor yet refrayne.

And beyond all that, the saying is: y^e in his old age a whoze had so bewitched him with a ryng and a pearle in it and J^e wrote not what inagerie grauen therein, that he went a lante after her as a dogge after a bitche, and the dothead was beside him selfe & whole out of his mynde: in so much that whē the whoze was dead, he could not departe from the dead corps, but caused it to be enbaumed & to be caried with him whether soeuer he went, so that all the world wondered at him: till at the last his Lordes accombred with carryng her from place to place and ashamed that so old a man, so great an Emperour and such a most Chyften kyng, on whom & whose dedes euery mans eyes were set, should dote on a dead whoze, toke counsell what should be y^e cause. And it was concluded that it must nedes be by enchantment. The they went vnto the Cophyne and opened it and sought and found this ring on her finger: which one of the Lordes tooke of and put it on his owne finger. Whē the ring was of, he commaunded to burye her, regardyng her no longer. Neuerthelesse he cast a phantasie vnto this Lord and began to dote as fast on him, so that he might neuer be out of sight: But where our Charles was there must that Lord also be, and what Charles did, that must he be pryncy vnto: until that this Lord perceauyng that it came because of this enchanted ring, for very payne and tediousnesse tooke and cast it into a well at Acon in Dauchland. And after that the ryng was in the well the Emperour couide neuer depart from the towne, but in the sayd place where the ring was cast, though it were a soule marresse. yet he built a goodly monastery in the wor-

Charles
hath hys
whoze car-
ried with
hym.

This was
an Empe-
rour for the
pepes own
weath.

Dootyng
Emperour

ship of our Lady, and thertof brought reliques, from whence he coulde gette them, and pardōs to sanctifie y^e place, & to make it more haunted. And there he lyeth, & is a Saint, as right is. For he did for Chystes Vicar as much as the great Turcke for Mahomete: but to saue his holines that he might be canonised for a Saint, they sayne in hys life that his abiding there so continually was for the hotte bathes lakes which be there.

The Pope
made this
lecherous
Emperour
a Saint.

After Charlemayne, Lewes y^e mylde was Emperour, which was a very patient man (a nother Phocas and a nother pray for the Pope) and so meke and softe that scarcely he coulde be angry at any thing at all. when our holy fathers had scene his water and spyed what complexion he was, they chose Steuen the 4. of that name Pope, with out his knowledge, and had him neyther good norro nor good euen, nor once God speede about the matter, against their owne graunt vnto his father for his good seruice. And his softnes was yet somewhat displeasid therewith, in as much as the election of the Pope pertayned vnto his right. But the Pope sent Embassadors & wrote all the cruises that he coulde, and came after him selfe to ffraunce to him, and peaced him, and crownded hym there Emperour, and passed the tyme a season with him, and they became very familiar together.

After that, they chose Paschalis Pope of the same maner, which Paschalis sent immediately Legates vnto the Emperour softe Lewes, reuoyng hymselfe & saying: that it was not his faulte, but that the clergie and the comyn people had drawne him thereto with violence against his will. Then the Emperour was content for that once, & had they should no more do so, but that the olde ordinaunce ought to be kept. The softnesse of this Lewes did him much care. For he was after prisoned of his owne sonne with helpe of Pope Gregory the fourth.

After this mans dayes the Popes neuer regarded the Emperours, nor did the clergie of Rome sue any more to the Emperour, either for the election or confirmation of the Pope. Moreouer after this Lewes there was neuer Emperour in Chyftendome of any power or able of his owne might to correct any Pope, neyther was there any kyng that coulde correct the outragious

Lewes the
milde.

Pope Ste-
uen the iij.

The Pope
elected and
set by with
out the as-
sent of the
Emperour

Pope Pas-
chale.

The Pope
how hee as-
bared the
Emperour

The Pope
setteth not
by the Em-
perour.

ous bites of the spiritualtie of his own realme after this tunc. For this Lewes left three sonnes, among which he deuided y^e realme of Fraunce & all Douchland, which same for y^e p^ride & disdayne that one should haue moze then an o^rther, fell together (as we say) by the cares, e^{ch} destroying others power, so that Fraunce was afterwarde of no might to do any great thyng. And the Pope raigned in Italy alone with out care of any Emperour: in so much that Nicholas the first, decreed that no secular Prince or Emperour should haue ought to do or be at the counsells of the clergie.

And after that Adrian the second was chosen Pope, the Emperours deputie being in Rome, and not once spokē to of the matter.

And when the Emperours embassadours disdaind, they answered who can resist the rage of the people, and prayed them to be content, and to salute him as Pope. And Adrian the thyrde decreed that they should not abide or starye for the Emperours confirmation or authoritie in chusing the Pope, and that the Pope onely should call a general counsell, and not the Emperour: or if the Emperour would presume y^e to do, the counsell should be of none effect, though all the prelates of Christedome were there, and though what soeuer they did were but Gods word.

So mightie was the beast now waxed when he once began to raygne alone. And from this tyme hether to perished the power of the Emperours and the vertue of the Popes, sayth Platina in y^e lyfe of Popes. For since that tyme, as there was none Emperour of might, so was there no Pope of any vertue.

After this Lewes, the Emperour of Fraunce, and of all Douchland, was deuided berweene his thret sonnes, which (as I sayde) fought one with another and destroyed the strength of the Emperour of Fraunce. And from that tyme to this, which is aboue vij. hundred years, thou shalt reade of few Popes that haue not led their lines in bloodshedding, in so much that if thou consider the stories well, thou shalt easely perceane that there hath bene slayne about their cause farre aboue xl. hūdrēd thousand men, besides that there hath bene but few Princes in Christedome that hath not bene busied and combred a great part of his life about their matter. Either in warres begunne at their setting on, cyther in ceasing of times or

division that hath bene among the clergie, who should be Pope: or striving of byshops, who should be greatest, as berweene the Byshop of Yorke & Canterbury in England, and berweene the Byshops of England & wales, wherof all the chronicles be full, or in reforming Fryers or Monkcs, or in sleping them that uttered their false hypoeritie with Gods worde.

When the Emperour was done, and no man in Christendome of any power to be feared, then euery nation fell vpon other, and all landes were at variaunce berweene theselues. And then as the Danes came into England and vexed the Englishmen, and dwelt there in spite of their hartes, euen so came straunge nations whose names were scarce heard of before in these quarters (as the Vandales, Hunnes, and Gothes) and ran thowout all Christendome by thousands together, and subdued the landes and dwelt therein mangre the inhabitours, as thou mayst see in Douchland how diuers nations are inclosed in y^e middes of the lande of a straunge tongue which no Douchmen vnderstande: and that rule continued well vij. or x. score or two hundred yeares. And in all this reason, whosoever wan the maystrey, hym the spiritualtie receaued, and hym they crowned kyng, and to him they claue. And what soeuer any tyrant had robbed all hys life, that or the most part thereof must be dealt among them at hys death for feare of purgatory. The spiritualtie all that reason preached the Pope mightely, built Abbayes for recreation and quietnes, buying them alway for saintes which purchasd them priuileges, or fought for their libertie, or disputed for the Popes power, howsoeuer they liued (but after l. yeare whē their lines were forgotten) and if any resisted the whatsoeuer mischief they went about, hym they noted in the chronicles as a cruell tyrant: ye and whatsoeuer misfortune chaunced any of hys posteritie after him, that they noted also, as though God had plagued them, because their foresather was disobedient vnto holy church, and euer put the stories that uttered their wickednes out of the way, and gathered reliques fro whence they coule get them, and sayned myracles, and gaue theselues outly vnto Poetry: and shut vp the scripture: so that this was the very tyme of which Christ speaketh Math. xxiii. in

All Christedome haue bene troubled with the Popes causes.

Vandales. Hunnes. Gothes.

The spiritualtie obeyed to him that gaue the vicary, how wicked soeuer he was.

Building of Abbeyes

Buying of saintes

This was the tyme that false prophetes did arise in the church.

which

Stone.

Pope Nicholas the first.

Pope Adrian the second.

Pope Adrian the third.

The bestie of the Pope and power of y^e Emperour perished together.

The popes haue bene ouerly bloodshedders aboue vij. C. yeares.

which false Prophetes should arise, & shew myracles and wonders, to deceaue the very electe if it had bene possible.

Finally in thys busie worlde, the kynges of Lumbardy gatte a little might and came vp agayne, and were diuers tymes Emperours, though of no great might. And one Beringarius kyng of Lumbardy began to meddle with our holy fathers busines. wherfore Pope fled vnto Otho kyng of y Sarons, which by that tyme had gotten might, and brought him into Italy against Beringarium, which Otho ouercame Beringarium, and was made Emperour for his labour, and thus came the Emperour first vnto Donchlande.

And Otho receaued the Emperour of one Pope Iohn (say they) with thys othe: I Otho do promise and sweare vnto the Lord Iohn by the father, the sonne, and the holy Ghost, and by this wod of the crosse that maketh liuing, and by these reliques of Saintes, that if I come to Rome with Gods helpe, I will exalte the holy church of Rome and the gouernour of the same vnto my power: Neether shalt thou lose lyfe nor members, or that honour that thou hast by my will, counsell, consent or setting a worke. Whoresouer I will make in Rome no constitution or ordinance of any thing that pertayneth vnto thee or vnto the Romaines with out thy counsell. And what so euer of the landes of Saint Peter cometh vnto our hands, I will deliuer it thec. And vnto wholseuer I shall commit the rule of Italy, I will make hym sweare that he shall helpe thec, to defende the landes of Saint Peter vnto his power.

And Gregory the sixt (when they had got at the last that which they long gaped for) made this ordinance of chusing y Emperour, to stablish it with all that vj. Lordes of Almanj, ij. of the spirituallie and ij. of the temporallie with the kyng of Bohem the vij. to be the odde man & Emperour should chuse him for euer, and sende hym to the Pope to receaue his othe, and to be crowned. Neerthelesse the Pope to keepe the Emperour a far of, sendeth hym bys coronation home to him othertymes, much leuer than that he should come any neerer, as a meeke spytted man, that had leuer lye solitarie and alone then haue his holinesse seene.

A proper similitude to describe our holy father.

And to se how our holy father came vp, marke the example of an Iuytree: first it springeth out of y earth, & then a while creepeth along by y ground till it finde a great tree: then it ioyneth it selfe beneath alow vnto the body of the tree and creepeth vp a litle and a litle sayre and softly. And at the begynnyng while it is yet thynne and small that the burthen is not perceaued, it seemeth glorious to garnishe the tree in the wyntre & to beate of the tempestes of the weather. But in the meane season it thrusteth his rootes into y bark of the tree to hold fast with all and ceaseth not to clyme vp till it be at the top and aboue all. And then it sendeth bys braunches a long by the braunches of the tree and ouergroweth all and wareth great, heavy and thicke and sucketh the moysture so loze out of the tree and his braunches, that it choketh and stricketh them. And then the foule kyng Iuyce wareth mighty in the stipe of the tree and becommeth a sete and a nest for all vncleane byrdes & for blind Dules whiche hauke in the darke and dare not come at the light.

Buck to the Bishop of Rome now called Pope at the begynnyng crope a long vppon the earth, and euery man trode vpon him in this world. But as soone as there came a Christen Emperour he ioyned hun selfe vnto bys seete and killed them, and crope by a litle with beggynng nowe this priuilege now that, now this Citie now that, to finde poore people with all and the necessary sinners of Gods word. And hee entituled the Emperour with chusing the Pope and other Bishops, and promoted in the spirituallie, not whom vertue and learning but whom the fauour of great men comended: to flater to get frendes and defenders with all.

And the aimes of the congregation which was the fode and patrimony of the poore and necessary preachers, that he called S. Peters patrimony, S. Peters rentes, S. Peters landes, S. Peters right: to cast a dayne feare and an heathenish superstitionnesse into the hartes of me, that no man should dare meddle with what fouere came once in to their handes for feare of Saint Peter, though they ministered it neuer so euill: and that they which should thinke it none aimes to geue them any moze (because

The Iuytree springs

The maner how y pope did spring vp to his great aucourtie.

Beringarius.

Otho.

Pope Iohn the xij.

The oth of the Emperour made to the pope.

Note here the distimulation of y Pope, in calling his possessions S. Peters possessions.

Pope Gregory the sixt.

The electi- on of the Emperour apperteyneth to the Lordes of Germany.

The chusing of the Pope & all Bishoppes perteyned vnto the Emperour and kinges once.

The aimes geuen vnto the poore is become S. Peters patrimony.

(because they had to much already) should yet geue S. Peter somewhat (as Nabucodoneſſer gaue his **B D D** Beel) to purchaſſe an aduocate and an interceſſor of S. Peter, and that S. Peter should at the first knocke let the in.

And thus with flateriſng and flattery and vayne ſuperſtitiſng vnder the name of S. Peter he crept vp and faſte ned his rootes in the hart of the Emperour, and with his ſword clame vp aboute all his ſelowbyſhops & brought them vnder his ſecte. And as he ſubdued the with the Emperours ſword, euen ſo by ſittlic & helpe of them (after that they were ſwozne ſaythfull) he clame aboute the Emperour, and ſubdued hym alſo, and made ſcoupe vnto his ſecte; and kiſſe the an other while. Yea pope Coeſtinius crowned the Emperour Henry the fiſt holdyng y crowne betwene his feete. And when he had put the crowne on, he ſmote it of with his ſecte agayne ſaying: that he had might to make Emperours and put them downe agayne.

And he made a conſtitution that no lay man ſhould medle with their matters nor be in their Councils or witte what they did, and that the pope onely ſhould call the Council, and the Emperour ſhould but deſed the hope, provided allway that the Council ſhould be in one of the popes Townes, and where the popes power was greater then the Emperours: then vnder a pretence of condemnyng ſome hereſie hee called a generall Council, where he made one a Patriarchie, an other Cardinal, an other Legate, an other Primate, an other Archbyſhop, an other Biſhop, another Deane, another Archdeacon, and ſo forth as we now ſee.

And as the hope played with the Emperour, ſo dyd his braunches and his members the Byſhops play in euery kyngdome, Dukedome, & Lordſhypp: in ſo much that the very heyres of them by whom they came vp, hold now their landes of them and take the for their chief Lordes. And as the Emperour is ſwozne to the hope, euen ſo euery kyng is ſwozne to the Byſhops and Prelates of his Realme: and they are the chiefest in all Parliaments: yea they and theyr money and they that be ſwozne to them and come vp by them rule all together.

And thus the hope the father of all hypocrites hath with ſalliehode & guile peruerſed the order of the worlde and turned the rootes of the trees vpward

and hath put downe the kyngdome of Chriſt, and ſet vp the kyngdome of the deuill whoſe Vicare he is, and hath put downe the Miniſters of Chriſt, and hath ſet vp the Miniſters of Satan, diſguiſed yet in names and garmentes lyke vnto the aungels of light & miniſters of righteoulines. For Chriſtes kyngdome is not of the world John. xliij. and the popes kyngdome is all the world.

And Chriſt is neither iudge nor diuider in this world Luke. xij. But the hope iudgeth & decideth all the world and taketh the Emperour and all kyngdomes and geueth them to whom he luſteth.

Chriſt ſayth Math. v. Blessed are the poore in ſpिरितe: ſo that the fiſt ſtep in the kyngdome of Chriſt is humilic- neſſe or humilitie, that thou canſt finde in thyne hart to do ſeruite vnto all me and to ſuffer that all men treade thee.

The hope ſayth. Blessed be the proude & hygh mynded that can clyme and ſubdue all vnder them and mayntaine their right and ſuch as will ſuffer of no man: ſo that he which was yeſter day taken from the donghill and promoted this day by his Prince, ſhall tomorrow for the popes pleaſure curſe him and excommunicate him and interdite his Realme.

Chriſt ſayth. Blessed be the meke or ſoft that be harmleſſe as Doves.

The hope bleſſeth them that can ſet all the world together by the cares and ſight and ſea maſtfully for his ſake, that he may come hacte from bloudsheddyng to a Byſhopricke as our Cardinal dyd, and as S. Thomas of Canterbury did, which was made Byſhop in the field in complete harnette on his horſe backe and his ſpære bloody in his hand.

Chriſt hath neither holes for ſpores nor neſtes for byzdes nor yet whereoit to lay his head, nor promiſed ought in this world vnto his Diſciples nor toke any to his Diſciple but hym that had forſaken all.

The hope hath vnder his rootes thoroughout all Chriſtendom in euery village holes for ſpores and neſtes for vnicorne byzdes in all his braunches, and promiſeth vnto his Diſciples all the promotions of the world.

The nearer vnto Chriſt a man cometh, the lower he muſt deſcende and the poorer he muſt waue: But the nearer vnto the hope ye come, the hygher

Chriſt and the hope compared together.

Chriſt hym geth a man lowe, but the hope liſteth by a hygh.

Dani. xliij.

The hope ſit geat above all the Biſhops, & then aboute the Emperour.

Lucifer.

Note this Beutiſh & abhominable pride.

A lawe made by the hope.

The hope greaterly his ſhaun- lings into dignities.

Qualis pater talis filius, good naturall children.

The popes order compared with Chriſtes.

ye must chyme and the more riches ye must gather whence soener ye can get them, to paye for your Bulles, and to purchase a glorious name and licence to weare a mitre & a crosse and a palle and goodly ornaments.

How the Pope receaueth hys kyngdome of the deuill and how he distributeth it agayne.

The Pope receaueth his riches and kyngdome of the deuill.

Shortly, the kyngdomes of the earth and the glozy of them (which Christ refused (Math. iiii. byd the deuill profer vnto the Pope, and he immediatly fell from Christ and worshipped the deuill, and receaued them. For by falsehead (as he mayntaineth them) came he thereto, and by falsehead do all hys disciples come thereto. Who of an hundred one is pape, Byshop or any great Prelate, but either by Niccomancy or Symonic or waytynge on great mens pleasures & with corruptyng of Gods word & fashioning it after their lustes.

The Pope distributeth his fathers kyngdome.

And the Pope after he had receaued the kyngdome of the world of the deuill and was become the deuilles viccare, tooke vp in lyke maner all Christendome an hygh and brought them from the mekenesse of Christ vnto the byghe hill of the pride of Lucifer and shewed them all the kyngdomes of the earth, saying: fall downe and worshyp me, and I will geue you these. Vnto the spiritualitic he sayth: fall fro Christ and preach me and take thou that Cardinalship thou that Byshopricke, thou that Abbotshyp, and so forth: thou as many benefices as thou wilt and a dispensation for what thou wilt. And to Monkys and Friers in lyke maner, take thou that hole, and thou that nest with what priuileges ye wil desire and dispensations of your rules, if ye will preach me.

And vnto the tempozalitic he sayth: first to the Emperoure, if thou wilt fall downe and kysse my feete and weare to hold of me and to defend me I geue thee the Emperre.

And to all kynges in lyke maner, if they will sweare to defende his liberties, and to hold of him, he crowneeth them. And euē so all tempozall Lordes from the highest vnto the lowest and all officers and all maner subiectes, if they will enioy landes, rentes, offices, goodes and their very lyues they must winne the same way.

The very whores (Gods honour vnteregarded) as long as they despise not him and his ordinaunces, they shall neste in hys rentes and among hys Prelates. And the theenes and marturers shall haue dennes in his sanctuaries, whatsoeuer they do agaynst God, so long as they hang on hym.

The Apostles chose Priestes to preach Christ ouely all other thynges layde a parte, and chose none but lea- ned and vertuous.

The popes order compared with the order of the Apo- stles.

The Pope chaunth whosoever cometh, leuer out of the sties then from studie, and when they be sworne, he sendeth them vnto all great mens houses to preach his godhed, to be suat- des, surcyers, receauers and coun- sellers of all maner mischiefe: to cor- rupt wife, daughter and mayde, and to betray their owne master, as oft as it needeth to promote their fallhead withall. For thereto are they sworne together. And when they haue done all mischiefe, there shall no man wete whence it cometh.

The popes Priestes.

The Apostles chose Deacons to mi- nister the almofe of the riche vnto the pooze. And to helpe the Deacons they chose widowes of ix. yeare olde, holy and destitute of frendes to tende the sicke. And the Pope in stead of such wi- dowes, maketh whosoever cometh whether she be young or old, but none saue them that be rich and able to pay xx. xxx. or xl. pounce for their professi- on, to whom for as much moze he will geue a dispensation on the morow to mary againe. And in stead of such Deacons, he maketh both Deacons & sub- deacons, which do nothing at all but are vaine names without office, except it be that on some holy day in stead of ministering goodes of the church vnto the pooze they sing an epistle or gos- pelt to begge moze from the pooze.

The popes widowes.

And as his Deacons minister the goodes of the Church vnto the pooze: euen so do his priests preach Christes Gospell vnto the stocke.

The popes Deacons.

And the almofe that was geuen to the sustentation of the pooze, whiche thou shalt read in stories that it was in some cities aboue xx. xxx. xl. yea an hundred thousand pounce, and all the landes geuen for the same purpose, they haue stolen from them and haue decuded it among themselves. And therewith did they at the beginning cor- rupt the great men of the worlde, and clam vp to this heith where they now be, And for that haue they strouen a- mong

How the Pope deul- deth the pooze peo- ples al- mes.

mong themselves this viij. hundred yeares. And to mainteine that which they haue falsely gotten, hath the pope sturred vp a sword of warre in al Chri stendome this viij. hundred yeares, and hath taken peace cleane out of the worlde.

When the Bishops, Priests, and Deacons were fallen, and had receaued of the Pope the kingdome that pertayned vnto the poore people, and had robbed them and parted their patrimony among themselves: then sprang the orders of Monkes, whose profession was, to abstaine from flesh all their liues, to weare vile rayment, to eate but once in the day, and that but butter, cheese, egges, straites, rootes, and such things that were not costly, and might euery where be found. And they wrote booke, and wrought diuers thynges to get their liuing with all. When the laye men sawe that the priestes were fallen into such couetousnes, and that the Monkes were so holly: they thought, these be meete men to minister our almose vnto the poore people. For their profession is so holy that they can not decrease vs as y priests do, and made the Monkes tutors and ministers vnto the poore, & gaue great landes & riches into their hands to deale it vnto the poore. When the Monkes saw such abundaunce, they fell after the ensample of the Iudies, and tooke dispensations of the Pope for their rules, and strait profession, which now is as wide as their coules, and decided all among them and robbed the poore once more. And out of the Abbayes tooke he the most part of byshoppykes and cathedrall churches, and the most part of all the landes he hath, besides that there remaine yet so many mighty Abbayes and Nunneries hereto.

As soone as the Monkes were fallē, then sprang these begging Fryers out of hell, the last kynde of Caterpillers, in a more vile apparell, and a more strait religion, that (if ought of reliefe were left among the laye men for the poore people) these hoyleiches might sucke that also. which done beets as soone as they had learned their craft, and had buyt them goodly and costly nestes, and their limiters had decided all countreyes amōg them to begge in, and had prepared lininges of a certaintie, though with begging, then they also tooke dispensations of the Pope for to liue as largely and as lewdly as

the Monkes.

And yet vnto the laye men whome they haue thus falsely robbed, and frō which they haue decided themselves, and made them a seuerall kyngdome among themselves, they leaue the paying of tolle, custome, and tribute (for vnto all y charges of the realmes will they not pay one mite, and the finding of all the poore, the finding of scholers for the most part, the finding of these foresayd hoyleiches, and caterpillers, the begging Fryers, the repaying of the hie wayes, and bridges, the building and reparations of their Abbaies and Cathedrall Churches, Chapels, Colledges, for which they sende out their pardons dayly by heapes, and gather a thousand pounde for euery hundred that they bestow truly.

If the laye people haue warre or what soeuer charge it be, they will not beare a mite. If the warre be theirs (as the one part almost of all warre is to defende them) they will with fall-head make the beare the greatest part, besides that they must leaue their wiues and children and go fight for them and lose their liues. And likewise in al their charges they haue a cast to poule the laye people. The Scottes cast downe a castell of y Bishop of Durhams on the Scottishe bancke called Rozans castell. And he gat a pardon frō Rome for the building of it againe, wherewith I doubt not but he gat for euery peny that he bestowed thre.

And what do they with their store that they haue in so great plenty euery where: so that the very begging Fryers in short space to make a Cardinall or a Pope of their secte, or to do what seate it were for their profite, would not stick to bying aboute a kynges ransom: verely make goodly places and parkes of pleasure, and gaye hyppes, and painted postes, and purchase pardons, wherewith they yet still poule and thicke away that litle wherewith the poore which perishe for neede, and fall into great inconueniencies myght be somewhat holpen and releued. And lay vppon in store to haue alway to pay for the defending of their faith, and for to oppresse the truth.

How the Pope made him a lawe, and why.

After that the Pope with tyranny was clom vp aboute his brethren,
 Pr. ij. and

The charge of the lay people.

Monkes.

Monkes made ministers to the poore.

Monkes robbe the poore.

Begging Fryers.

How the spiritualite bestow their treasure.

and had made all the spiritualtie bys subiectes, and had made of them & hym a severall kingdome among theselues, and had seperated them from the lay in all things, and had got priuileges, that whatsoeuer they did no man shoulde meddle with them: and after also he had receaued the kingdoines of the earth of Sathan, and was become his Vicar to distribute the: and after that the Emperour was fallen in like manner at his feete and had worshipped him as God to receaue his Emppye of him, and all kinges had done likewise to be annointed of him and to be crowned of hym, and after that the worlde both great & small had submitted them selues to receaue the beastes badger: then because y^e Christes doctrine was contrary vnto all such kingdoines, & therefore had no law therein how to rule it, he went and made him a seuerall lawe of his owne making, which passed in cruelty and tyranny y^e lawes of all heathen Princes.

The Pope maketh lawes.

What subtiltie the Pope vseth to stablith his kingdome.

The Pope hath seined the gift of Constantine.

And in his lawe he thrust in fayned giftes of olde Emperours that were out of memory, saying y^e the Emperour Constantinus had geuen by the Emppye of Rome vnto Saint Siluester which is proued a false lye for diuers causes: One that Saint Siluester being so holy a man as he was would not haue receaued it contrary to his masters commaundementes & doctrine: Another that the Emperours raigned in Rome many yeares after, and all Bishops sued vnto the Emperour, & not to the pope, which was but bishop of Rome onely, & not called father of fathers. Moreover that no autentike story maketh mention that any Emperour gaue them their patrimony, but that Pipine which falsely and wyth strength invaded the Emppye gaue it vnto hym. Then put he in the graunt of Phocas, then the gift of Pipine confirmed by the great Charles: then a fayned release of the election of the Pope geuen by agayne vnto Pope Paschale by the Emperour Lewes. For they the selues had graunted vnto Charlemaine and his successors, for euer the election or denomination of the Pope and Bishops to flatter him withall, and to make him a faithfull defender, and that in a generall counsell which (as they say) can not erre. Neuerthelesse Pope Paschall though he beleued the counsell coulde not erre, yet he thought them somewhat ouer seene to make so long a graunt, and therefore he purchased a

release of gentle Lewes as they pretend. But verely it is moze likely that they fayned that graunt to excise their tyranny after they had taken the election into their handes againe with violence, when the Emperours were weake & not able to resist them: as they fayned the gift of Constantine, after they had invaded the Emppye with subtiltie & falsehead. And last of all they brought in the othe of Orcho with the order that now is vsed to chuse the Emperour.

How the Pope corrupteth the Scripture and why.

Moreover lest these his lyes should be spped and lest happily the Emperours folowyn might say, our predecessours had no power to bynde vs nor to minish our might: And lest kynges folowyn should say after the same maner, that the sword & sul power to punish euil doers indifferently is geuen of God to euery kyng for bys tyne, and therefore that their predecessour could not binde them contrary vnto the ordinaunce of God: but rather y^e it was vnto their damnation to make such grauntes and that they did not execute their office. And therefore the soule and mishapen monster gaue him to the Scripture and corrupted it with false expositions, to proue that such authoritie was geuen him of God, and challenged it by the authoritie of Peter, saying that Peter was the head of Christes Church, and that Christ had made him Lord ouer y^e Apostles his felowes in that he bade him fede his shepe and lambes: John the last, as who should say that Paule which came long after, was not commaunded to feed as specially as Peter, which yet wold take none authoritie ouer the bodyes or ouer the faythes of them which he fed, but was their seruaunt for Christes sake, Christ euer the lord and head: And as though the other Apostles were not lyke wise as specially commaunded as Peter: And as though we now & all that here after shall loue Christ were not commaunded to fede Christes stocke, euery man in his measure, as well as Peter. Are not we commaunded to loue our neighbours as our selues as well as Peter? why then are we not commaunded to care for bys stocke as well as Peter?

Moreover if to fede Christes shepe is to be greatest (as no doubt to fede Christes stocke is to be great and most

The Pope corrupteth the Scripture, and why?

Peter (sayth the Pope) was the head of Christes church.

All ministers haue as great a charge geuen them of God as Peter hat

Peter preaches but the Pope preached not.

to fede, is to be greatest, in which office though Peter was great, yet Paule was greater) how cometh it that the pope by that authoritie chalseth to be greatest, & yet this vij. hundred yeares sedeth not at all: but poysoneth their pasture with the venomous leuen of hys traditions and with wozelkyng the text vnto a contrary sense?

Then came he to this text Math. xij. Thou art Peter and vpon this rocke I will build my congregation of Church. Lo saith Antichrist the carnall beast, Peter is the rocke whereon the Church of Christ is built, & I am his successour, and therefore: the head of Christes Church. When Christ ment by the rocke the confession that Peter had confessed saying: Thou art Christ the sonne of the lyuing God which art come into this world. This sayth is the rocke wheron Christes Church is built. For who is of Christes Church but he onely: that beleueth that Christ is Gods sonne come into this worlde to saue sinners? This saith is it, against which hell gates ca not preuaile. This sayth is it, which saucth the congregation of Christ, and not Peter.

Fayth is the rocke wheron Christes Church is built.

Then he goeth forth vnto that which foloweth: Vnto thee I will geue the keyes of the kyngdome of heauen, and what soeuer thou byndest in earth, it shalbe bound in heauen. &c. Lo sayth he, in that he sayth what soeuer thou byndest in earth, he excepteth nothyng, therefore I may make lawes and binde both King & Emperour. When Christ as he had no worldly kyngdome, euen so he spake of no worldly bynding, but of bynding of sinners. Christ gaue hys Disciples the keye of the knowledge of the law of God to binde all sinners, and the keye of the promises to loose al that repent & to let them into the mercy that is layed by for vs in Christ.

Bynding and loosing how it is to be vnderstand.

The keyes

Then cometh he vnto an other text which Christ rehearseth Mathew last saying: All power is geuen me in heauen and earth go ye therefore and teach all nationes Baptising them in the name of the father and the sonne & of the holy ghost, teachyng them to kepe all that I commaunded you: And behold, I am with you vnto the worldes end: Lo sayth the Pope, Christ hath all power in heauen and earth without exceptio, and I am Christes Vicare, wherefore all power is myne and I am aboue all kynges and Emperours in temporall iurisdiction and they but my seruantes to kisse not my secte onely but my R.

Behold here Antichrist, how he wozelseth the Scriptures.

also if I list not to haue them stoupe so low. When Christ as I sayd, because he had no temporall kyngdome, euen so he ment of no temporall power: but of power to saue sinners, which the proccesse of y text declarerth by that he sayth, go ye therefore and teach and Baptise: that is, preach this power to al nationes, and wash of their sinnes through sayth in the promises made in my blood.

Christes power is to saue sinners.

Then hee cometh vnto an other text. Heb. viij. which is. The priesthode beyng translated, the law must needs be translated also. Now saith the pope, the priesthode is translated vnto me, wherefore it pertayneth vnto me to make lawes and to binde every man. And y Epistle meaneth no such byng, but proueth evidently that the ceremonies of Moyses must cease. For the Priesthes of the olde Testament must needs haue bene of the tribe of Levi as Aarō was, whose duty w: euer was y offering of sacrifices, wherefore when that Priesthode ceased the sacrifices & ceremonies ceased also. Now y Priesthode ceased in Christ, whiche was a Priest of y order of Melchisedeke & not of the order of Aarō: for then he must haue bene of the tribe of Levi, and that he was not, but of the tribe of Iuda & of the seede of Dauid. wherefore they that are vnder Christes Priesthode are vnder no sacrifices or ceremonies. And of this maner iuggle they with all the Scripture, whiche falslyed lest the laye men should perceau with reading the proccesse of the text, is al their feate what soeuer they pretend.

Which manser is a glect hee with all texts.

Whereouer that thou mayst perceau the Popes falslyed, marke, Christ sayd vnto Peter I will geue & not I geue, neither sayd he I will geue vnto the onely. Wherefore looke in the xx. chapter of Iohn where hee gaue them the keyes after his resurrection, and thou shalt see that he gaue them vnto all indifferently saying: As my father sent me so send I you, whether sent he the: into all the world, and vnto all nationes, what to do? to preach the law that the people might repent, and the promises that they might beleue in Christ for the remission of sinnes saying: receane the holy ghost, who soeueners sinne ye forgue they shall be forguen. By which holy ghost he gaue them vnderstandyng of the Scripture and of all that they should preach: as thou mayst see Luke last, where he opened their wittes to vnderstand the Scripture and sayd, that repentance and forgouenesse of sinnes

At the suffering of Christ, the offering of sacrifices & ceremonies ceased: for Christ offered hym selfe once for all.

Christ gaue all his Apostles like authority.

must be preached in his name to all nations, and that they were witnesses to preach it. whereby thou seest that to bynde and to lose is but to preach & to tell the people their faultes, & to preach mercy in Christ to all that repent.

To bynde and lose is to preach.

Christ sent out all hys Apostles & not Peter alone.

And when he sayth all power is geuen me: he sayth not, go thou Peter & preach: but saith vnto all indifferently, go ye and preach this power geuen me of my father to saue all that repent and to damne them that repent not, but follow the lustes of their flesh with full desire to lyue beastly beyng enemyes vnto the law of God.

Note.

And Math. xviij. Peter asked Christ howe oft hee should forgene hys brethren, whether seue tyemes. And Christ sayd, seuentie tyemes seuen tyemes. As who should say, as oft as he repenteth and asketh forgiuenesse.

We are bound to forgene our neighbours as well as Peter was.

Now though this were spokē vnto Peter onely, because Peter onely moued the question, yet pertaineth it not vnto vs all as well as vnto Peter: Are not we as much bound to forgene our neighbours that repēt and aske forgiuenesse, as Peter? Yes verely. But because Peter onely asked the question, therfore did Christ teach vs by Peter. If an other had asked, he would haue taught vs by that other. And in lyke manner when Christ asked who say ye that I am: if any other of the Apostles which beleued it as well as Peter, had sayd as Peter did, thou art Christ the sonne of the lyuyng God whiche art come into the world of sinners, to saue them: vnto him would Christ haue answered as he did to Peter, that vpon the rocke of that his confession he would haue built his church, and would haue promised him keyes as well as he dyd Peter. Yea and in the xviij. chapter of Mathew Christ sayth to all the Apostles, yea and to all congregatiōs where sinners be, that what soeuer they bound should be bound, and whatsoeuer they loosed should be loosed.

Christ builded his Church vpon the confession of Peter, & not vpon Peter.

A woman hath power to bynd.

Whoeuer euery man and woman that know Christ & his doctrine, haue the keyes and power to bynde & loose: in an order, and in their measure, as tyme place and occasion geueth, & privately. May not a wife, if her husband sinne agaynst God and her, and take an other woman, tell him his fault betwene him & her secretly, and in good manner humbly, & binde his conscience with the law of God? And if he repent may she not forgene him and loose him as well as the Pope? Yea, and better

How a man may bynde and lose.

to, as long as the sinne is secret, in as much as hee sinneth specially agaynst her and not agaynst the Pope.

And so may the soune do to hys father, and a seruaunt to his master, and euery man to his neighbour, as thou seest in the sayd. xviij. chapter of Mathew. Howbeit to bynde and lose in the conscience by open preaching pertaineth vnto the officers that are appointed thereto. And to bynde and lose open sinners, and them that will not repent till they be complayned on vnto the congregation, pertaineth vnto the congregation.

To bynde the conscience, and to reprove open sinners pertaineth to the congregation.

Finally, there were many that preached Christ at Rome yer Peter came thither, if he came euer thither: as Paule and many other. Had they not authoritie to bynde and lose? Or els how did they conuert the people? Peter also was an Apostle and went from place to place as Paule dyd, and as Paule ordeyned Bishoppes in euery place to teach the people, so no doubt dyd Peter. why then might not those Bishops chalenge authoritie by Peter as well as they of Rome? They say also in their own Legendes that Peter had his seate at Antioch first. Dyd he runne to Rome leauing no mā behynde hym to teach the people at Antioch? God forbid. why then myght not that Bishop chalenge Peters authoritie? They will haply say soone the proue it, that Peter dyed at Rome, and therfore his authoritie is greatest there. Then by that rule Christs power is no where so full as at Hierusalem. But what hath Christs inuisible kyngdōe to do with places? Where Christs Gospell is, there is his power full and all his authoritie as well in one place as in an other.

Reasons that Peter was not greatest by authoritie geuen him of Christ.

Peter had first his seate at Antioche.

Christs power is in the Gospell

Finally to get authoritie whome so euer they can snatch it, they ioyne Paule with Peter in their owne lawes Distinctio. xxij. saying, By the authoritie of Peter and Paule. which is cleane agaynst themselves. For they say in their owne lawe in the presure of the superior the power of the inferior ceaseth, and is none at all. Now if Peter be greater then Paule, then by that rule where Peter is present there Paule is but a subiect and without authoritie: And where Christ is present bodily and preacheth himselfe, there the Apostles geue vp their authoritie, and holde their peace and sit downe at hys feete, and become scholers & harkē to.

Paule is called to helpe

In the presence of the greater the power of the lesser doth cease.

wherfore in that they ioyne Paule

with

wyth Peter, and challenge their superiority as well by the authoritie of Paule as of Peter, there they make Paule fellow and equall wyth Peter. And thus it is false that Peter was greater then his felowes. But y^e blinde owles care not what they howle, seying it is night and the day light of Gods worde shut vp that no man can spee them.

Moreover with this terme Peters seat they iuggle a pale (as with infinite other) saying that Peters seat is the chief seat, but what Peters seat is, that they tell you not. For wilst ye that, ye should soone perceave that they lye. Peters seat is no stoole or chayre (for what hath the kingdome of Christ to do with such baggage) but it is a spirituall thing. Christ saith in the Gospell Math. xxiij. The Scribes & Phariseis sit on Moses seat. What was Moses seat there, a chayre, or the temple, or the churches, or sinagoge of the land? Nay verely, for Moses came neuer there. But Moses seat was Moses lawe and doctrine. Ene so Peters seat is Peters doctrine, the Gospell of Christ which Peter taught. And the same doctrine is Peters keyes: so that Peters seat, Peters keyes and Peters doctrine is all one thyng. Now is Peters doctrine Pauls doctrine, and the doctrine of all the xij. Apostles indifferently, for they taught all one thyng. wherefore it followeth that Peters keyes and Peters seat be the keyes & seat of Paule also and of all the other xij. Apostles, and are nothing saue the gospell of Christ. And thus as Peters doctrine is no better then Pauls but one thing: Euen so Peters seat is no greater nor hyper nor holier then the seat of the other xij. Peters seat nowe is Christs seat, Christs gospel on which all the Apostles sat, and on which this day sitteth al they onely y^e preach christ truely. wherefore as Antichrist preacheth not Peters doctrine (which is Christs Gospell) so he stretcheth not on Peters seat, but on the seat of Sathan, whole vicar he is and on the seat of his owne lawes and ceremonies and false doctrine wherunto he compelleth all men with violence of sworde.

When he claime to Purgatory with the ladder of the sayd text, whatsoeuer thou bindest in earth, &c. Purgatory sayth he is in earth: wherefore I am Lord there to. Rememberlesse as he can proue no purgatory, so can he not proue that if there were any, it should be in

the earth. It might well be in the element or spere of fire vnder the Moone as well as in the earth. But to vynde and lose is as I haue aboue sayde, to preach and to see, and with Chrilles doctrine to purge soules. And they that be dead be not of the sorte which Christ had Peter see, but they that lye onely.

The claime he vp with the same ladder still ouer all bowes and professiōs of all religious persons, and ouer othes made betwene man and man to discipline with them, and ouer all mens testamentes to alter them. For what thou makest an hospitall, that will he shortly make a colledge of priests, or a place of religion, or what he listeth. The all maner Monkes and Fryers and like drasse tooke dispensations of hym for the ordinaunces of theyr olde founders. And because, as they thought they had prayed & distributed for theyr soules inough to bring them out of purgatory, they thrust the out of theyr headrolles, and tooke dayly moe and moe.

But euer since they tooke dispensations of the Pope, both for their rules and to deuide all among them, they receaued in the name, not of the poore, but of purgatory, to quench the raging fire thereof, which is as hote as theyr bellies can sayue it, and foodes be out of their wittes to beleue it: promising a Masse dayly for xl. shillings by the yeare, of which foundations whe they haue gotten twenty, they will yet with an vniou purchased of the Pope make but one chantry. For if they shoude do all that they haue promised from y^e first founder vnto this day, v. hundred Monkes were not inough in many cloysters.

Thinkest thou that men were euer so mad to make the fashions that are now among them? to geue the Sclerac such a summe, and the Prior or superior and the other officers so much for their parties as they haue yearely, and to exempt the Abbot from his brethren, and to send him out of the Abbay into such parkes & places of pleasures, and geue him a thousand, fiftene hundred, two thousand or thre thousand pounde yearely to sport himselfe with all: Nay but when thozow hypocrite they had gotten land inough, they turned vnto the Pope and tooke dispensations both for their rules which were so hard for such aboundance, & for the willes of their founders, and

Howes.
Othes.
Testamentes
The Pope altereth mens willes & testamentes at his pleasure.

The popes marchandise.

Anton.

The great and shamefull abuse of Abbeyes

Dispensations purchased of the Pope.

Paule is made equal fellow with Peter.

Peters seat is what it is.

Peters seat is Peters doctrine & Peters keyes are all but one thyng.

Peters seat is Chrilles Gospell.

The Pope stretcheth in the Devils seat, whereto all care he is.

Purgatory

The Pope sayth that Purgatory is in earth.

settled a great foze of foundres vnder one per dominum, and deuided among few, that which was inough for a great multitude.

It was the Hope that deuised all these fashions to corrupt the Prelates woth aboundaunce of worldly pleasures, of which he wist that the worst would be most greedy, and for which he wist also that he should finde Iudasles inow that would forsake Christ and betray y^e truth and be sworne false vnto him and his Godhed. He maketh of many chauntries one, of an Abbay a Cathedral church, and out of the Abbayes plucked he the Bysshopprikes.

Chopping and chaunting vnto the pope

And as Bysshops pay for their bulles, euen so do an infinite number of Abbottes in Christendome, in all landes some, which Abbottes be Bysshoppes within the seines, & immediatly vnder the Hope. And other Abbots and Priours send after the same example dayly vnto Rome to purchase licēce to weare a mitre and a crosse & gay ornaments, to be as glorious as the best. &c. And where before God no man is a Priest but he that is appointed to preach christes Gospell vnto the people, and the people ought not to geue ought vnto the spirituallie but for the maintenaunce of the preaching of Gods worde, the Hope taketh vi. or vij. yea ten. xx. and as many benefices as he listeth, & geueth them vnto one that preacheth not at all, as he doth all other dignities of the spirituallie. He that will purchase and pay and be sworne shal haue what he will.

The wicked bestowing of benefices by the pope.

How they proue all their general counselles.

When the Bysshops and Abbottes and other great Prelates had forsaken Christ and hys lynning, and were fallen downe before the beast the vicar of Sathan to receaue their kyngdome of hym, then the Hope called together diuers counselles of such holy Apostles and there concluded and made e^uery opinion that semed profitable, an article of the sayth. If thou aske where the scripture is to proue it? They answered we be the church and can not erre. and therefore say they, what we conclude, though there be no scripture to proue it, it is as true as the Scripture and of equall authoritie with the Scripture & must be beliened as wel as the scripture vnder payne of danation. For say they our truth dependeth not of the truth

The church can not erre.

of the scripture, that is, we be not true in our doing because the scripture testifieth vnto vs that we do truely: but contrary, the truth of the scripture (say they) dependeth of vs: that is, the scripture is true because that we admire it, and tell thee that it is true. For how couldest thou know that it were the scripture except we tolde thee so? and therefore we neede no witness of the scripture, for that we do it is inough that we so say of our owne head, for we can not erre.

Which reason is like as though young Monkes newly professed should come by the rules of their order & ordinances of their olde foundres, and would go about to kepe them: and the old cankered Monkes should cal them backe vnto the corrupt and false manner that now is vnto saying: ye erre. Do onely as we teach you, for your profession is to obey your elders. Accordyng vnto the rules of our order and ordinances of our founder shall they say. We can teach you no other shall the old Monkes say, nor can I ye vnto you: ye ought therfore to beleue vs and to do as we bid you. The young Monkes shall aunswere we see that ye Iye cleane contrary vnto all that is written in our rules and ordinances. The old Monkes shall say ye can not vnderstand them except we expounde them vnto you, neither yet know that they be your rules except that ye beleue that we can not Iye vnto you. For how can ye know that these be your rules and ordinances, but as we your elders tell you so? Now when we tell you that these be your rules and ordinances, how can ye be sure vndoubtedly that it is so, except ye beleue vnto doubtfully that we can not Iye. Wherefore if ye will be sure that they be your rules and ordinances, then ye must first beleue that we can not Iye. Leave such imaginations and disputations therfore and laye your rules and ordinances out of your handes and looke no more on them, for they make you erre. And come and do as we tell you and captinate your wittes and beleue that we can not Iye vnto you and that ye can not vnderstand your rules and ordinances. Euen so if thou say it is contrary vnto the Scripture: they aunswere that thou vnderstandest it not, & that thou must captine thy witte and beleue that though it seme neuer so contrary, yet it is not contrary: no if they determine that Christ is not risen againe

The Hope sayth that the Scripture is true not of itselfe, but because he alloweth & approveth it.

A simile to the same.

This doctrine the papistes vsed in those dayes.

The common saying and teaching of the papistes.

and

and though the Scripture testifie that he is risen agayne yet (say they) they be not contrary, if they be wisely vnderstand. Thou must beleue say they that there is some ocher meanyng in the Scripture and that no man vnderstandeth it: but that we say, whether with out Scripture, or agaynst it, that must thou beleue that it is true.

And thus because that the Scripture would not agree with them they thrust it out of the way first and shut vp the kyngdome of heauen which is Christes Gospell, with false expositiōs and with such sophistrie and with false principles of naturall wiselome. And the Abbottes toke the Scripture from their Monkes, lest some should euer barke agaynst the Abbottes luying, & set vp such long seruice and singyng to wery them with all that they should haue no laysture to read in the Scripture but with their typpes, and made them good heare to fill their belyes & to stoppe their mouthes. And the Bishops in lyke maner to occupy theyr Priestes with all that they should not study y^e Scripture for barkyng against them, set vp long seruice wondrous intricate, so that in a dosen yeares thou couldest scarce learne to turne a right vnto it: long Masses, long Eue songs, long Masses, long Diriges with vauage yet to mitigate the tediousnesse; quia leuis est labor cum lucro, for lucre (say they) maketh the labour light: euer noislyng them in ceremonies & in their owne constitutions, decrees, ordinaunces and lawes of holy Church.

And the promises and Testament which the Sacrament of Christes body & bloud did preach dayly vnto the people, that they put out of knowledge and say now that it is a sacrifice for the soules of Purgatory, that they might the better sell their Masse. And in the Uniuersities they haue ordeined that no man shall looke on the Scripture vntill he be nofeted in heathē learning viij. or nyne yeare & armed with false principles, with whiche he is cleane shut out of the vnderstandyng of the Scripture. And at his first commyng vnto Uniuersitie he is sworne that he shall not defame the Uniuersitie what soeuer he seeth. And when he taketh first degree he is sworne that he shall hold none opinion condemned by the Church, but what such opinions be that he shall not know. And they whē they be admitted to study Diuinitye, because y^e Scripture is locked vp with

such false expositions & with false principles of naturall Philosophy that they can not enter in, they go about the oter side and dispute all their luyes about words & vaine opiniōs pertaining as much vnto the healyng of a mans hele as health of his soule. Provided yet all way, lest god geue his singulare grace vnto any person, that none may preach except he be admitted of the Bishops. Then came Thomas de Aquino and he made the Pope a God with his sophistrie, and the Pope made him a Sainte for his labour and called him Doctour Sanctus, for whose holynesse no man may deny what so euer he sayth saue in certaine places where among so many lyes he sayd now and then true. And in like maner who soeuer defendeth hys traditiōs, decrees and priuiliges him he made a Sainte also for his labour were his luyng neuer so contrary vnto the Scripture, as Thomas of Canterbury with many other like whose life was like Thomas Cardinales, but not Christes, neither is Thomas Cardinals life any thyng saue a counterfaytyng of saint Thomas of Canterbury. Thomas Becket was first sene in marchandise tempoiall and then to learne spirituall marchandise he gat hym to Theobald Archbysshop of Canterbury which sent him diuers times to Rome about businesse of holy Church. And when Theobald had spyed his actiuitie he shozē hym Deacon lest he should go backe & made him Archdeacon of Canterbury and vppon that presented him to the kyng. And the kyng made hym his Chaunceller in which office he passed the pompe & pryde of Thomas Cardinall as farre as the ones shryne passeth the others tombe in glozy and riches. And after that, he was a man of warre and captayne ouer fine or sixe thousand men in ful harnessse as brichte as S. George & his speare in his hand & encountered who soeuer came against him and ouerthrew the iolyest rutter that was in all the host of Fraunce. And out of the field boate from bloud sheddyng was he made Bishop of Canterbury, and did put of his helme and put on his mitre, put of his harnessse & on with his robes, and layde downe hys speare & tooke his crosse, yer his hādes were cold, and so came with a lassy courage of a mā of warre to fight an other while against his Prince for the Pope. where his Princes causes were with the law of God and the Popes cleane contrary. And the pompe of his confes-

Prouiso.

S. Tho. de Aquino.

Saintes.

Thomas of Cantebury.

Thn. Becket & Tho. Wolsey compared together.

Ar. h. cca

The Abbotes keep the monks in ignorance and the bishops y^e priestes.

Salne toynd & pain maketh papne noising.

The bles of vniuersities.

The Pope rewardeth his seruants highly whē they be dead.

creation was after his old worldly fa- his. Howbeit yet he is made a Saint for his boorshyppping of the holy seate of saint Peter, not that seate of Peter whiche is Chyistes Gospell, but an o- ther lped to be Peters and is in dedde Cathedra pestilentia, a chayre of false do- crine. And because he could no skill of our Lordes Gospell, he sayd of Ma- tenez with our Lady. Such as under- stand the Latin, read his life and com- pare it vnto the Scripture, and thē he shall see such holynesse as were here to long to be repeated. And euery Abbay & euery Cathedral Church did shryne them one Bod or other, and myngled the lynes of the very Saintes with starke lyes, to moue mē to offer whiche thing they call deuotion.

And though in all their doings they oppresse the tempozaltie and their co- mon wealthe, and be greuous vnto the rich, and paynfull to the poore: yet they be so many and so exercised in wyles & so sutill, and so knit and sworne toge- ther that they compass the tempozalti- tie and make them beare thē whether they will or will not (as the Duke doth the Duke partly with ragging and he side that with worldly policy. For ene- ry Abbot will make him that may do most in the hpyre or with the kyng, the stuard of his landes and geue him a fee yearly, and will lend vnto some, and feast other, that by such meanes they do what they will. And like master Darle after the same maner, if he come into an house and the wife be inoure- faice he will roore him selfe there by one craft or other: either by vsing such pastime as the good mā doth, or in be- yng beneficiall by one way or other, or he will lend him, and so byng him in- to his daunger, that he can not thrust him out when he would, but must be compelled to beare him and to let him be homely whether he will or no.

An example of practise out of our owne Chroniclet.

K. Herold. Robert of Cāterbury

Take an exāple of their practise out of our owne stories. Kyng Herold exiled or banished Robert Archbyshop of Cāterbury. For what cause the Eu- glish Polychronicō specifieth not. But if the cause were not somewhat suspect, I thinke they would not haue passed it ouer with silēce. This Robert gat him immediatly vnto kyng William the co- querour then Duke of Normādy. And

the pope Alexander sent Duke William a baner to go and conquere England and cleane remission vnto who soeuer would folow the baner and go with kyng Willia. Here marke how streight the Hope folowed Chyistes steppes & his Apostles: they preached forgeue- nesse of sinnes to all that repented tho- rough Chyistes bloodshedding: y pope preacheth forgeuenesse of sinnes to all that wil see their brythē bought with Chyistes blood, to subdne them vnto his tyranny. What soeuer other cause Duke William had agaynst K. Herold, thou maist be sure y the pope would not haue medled if Herold had not troubled his kyngdome: neither should Duke William haue bene able to cōquere the land at that tyme except the spiritualtie had wrought on his side. What blood did that conquest cost England, tho- row which almost all the Lords of the Englishe bloud were slayne, and the Normandes became rulers, & all the lawes were chaunged into French? But what careth the holy father for shedding of laye mens bloude? He were better that ten hundred thousand laye knaues lost their liues, than that holy Church should lose one inch of her ho- nour, or Saint Peters seate one jot of her right.

And Anselmus that was Byshop in short tyme after, neuer left struinge with that mighty prince kyng William the second vntill he had compelled him mangre his teeth, to deliuer vp the in- uestiture or election of Byshops vnto Saint Peters vicar, which inuestiture was of olde tyme the kynges durie.

And agayne, when the layde kyng William would haue had the tribute that Priestes gaue yearly vnto theyz Byshoppes for their whores, payde to hym, did not Rāse Byshop of Chiche- ster forbid Gods seruice (as they call it) and shappe vp the Church doores with thornes thoroughout all his dio- cesse, vntill the kyng had yelded hym his tribute agayne? For when the holy father had forbode Priestes theyz wyues, the Byshop permitted them whores of their owne for a yearly tri- bute, & do still yet in all landes saue in England where they may not haue a- ny other saue mens wyues onely.

And agayne, for the election of Steuē Langton Archbyshop of Cāterbury, what mysery and wretchednes was in the realme a long season? When was y land interdicted many yeates. And whe- that holpe not, then Ireland rebelled against

Remission of sinnes to conquere England.

Note here how well Christ and the pope agre Christ biddeth saue, & the pope bid- deth kill.

The pope is a cruel & merclesse tyrant.

Anselmus a chapteine of y popes.

The pope is well pleas- ed to admit Priestes to haue who- res. but not wyues.

Politic.

The pract- ices of little matter parson.

Note here agaynst kyng John immediately, & not without the secreete workinge of our Prelates I dare well say. But finally, when neither the interdicting, neither that secreete subtiltie holpe, and when John would in no meanes consent that Saint Peters vicar should raigne alone ouer the spiritualetic, and ouer all that pertayned vnto them, and yf they should sinne and do all mischiefe unpunished, the Pope sent remission of sinnes to the kyng of Fraunce, for to goe and conquere his land. whereof kyng John was so sore atryayde that he yelded vp his crowne vnto the Pope, and sware to holde the land of him, and that his successors should do so likewise.

Remission of sinnes to conquer England.

Thomas Arundell.

Practise of Prelates.

The popes clergy are secret and subtille conspirators.

And againe, in King Richardes dayes the second, Thomas Arundell Archbysshop of Caunterbury and Chauncellat was exiled wyth the Earle of Darby. The outward pretence of the variaunce betwene the king and hys Lords was for the delineraunce of the towne of Bresse in Britayne. But our prelates had an other secreete mistery a bynyng. They could not at their owne lust see the pooze wretches which at that tyme were conuerted vnto repentaunce & to yf true fayth, to put their trust in Christes death & bloud sheding for the remission of their sinnes by the preaching of Iohn Wiclefe. As soone as the Archbysshop was out of the realme, the Irishmen began to rebell agaynst kyng Richarde, as befoze agaynst kyng John: But not hardly without the inuisible inspiration of the that rule both in the course and also in the consciences of all men. They be one kyngdome sworne together one to helpe an other scattered abroad in all realmes.

And howbeit, that they strine among themselves who shalbe greatest, yet agaynst the temporal power they be alwayes at one, though they dissemble it, & faine as though one helde agaynst the other, to know their enemies secretes, to betray them withall. They can espieze princely into the byresses of the people what mischiefe they like, & no man shall know whence it cometh. Their letters go secretly from one to an other thoroughout all kingdomes. Saint Peters vicar shall haue worde in xv. or xvj. dayes from the uttermost part of Christendome. The Bysshops of Englande at their neede can write vnto the Bysshops of Ireland, Scotland, Denmarke, Douchland, Fraunce and Spayne, promising them as good

a turne an other tyme, putting the remembraunce that they be all one holy Church, and that the cause of yf one is the cause of the tother, saying: if our iugglinge breake out, youres can not be long hid. And the other shall serue their turne and bring the game vnto their handes, and no man shall know how it cometh about.

Assoone as kyng Richard was gone to Ireland to subdue these rebellions, the Bysshop came in againe and prevailed the kyng, and rooke vp his power agaynst hym, and rooke him prisoner, and put him downe, and to death most cruelly, and crowned the Erle of Darbye Kyng. O mercifull Christ what bloud hath that coronacion cost England: but what care they? their causes must be auenged. He is not worthy to bee kyng that will not auenge their quarrels. For do not the kynges receaue their kyngdome of the blast, & sweare to worship hym, and maintayne hys throne? And the whē the Erle of Darbye which was king Henry the fourth, was crowned, the prelates tooke hys sworde, and his sounes Henry the first after hym (as all the kynges swordes since) and abused them to shed Christes bloud at their pleasure. And they coupled their cause vnto the kynges cause (as now) and made it treatis to belene in Christ as the scripture teacheth, and to resist the Bysshops (as now) and thrust them in the kinges prisons (as now) so that it is no new inuention that they now do, but euen an olde practise, though they haue done theyr busie cure to hide their secrete, that their conueyaunce should not be espyed.

A trapporous practice.

The Prelates are spyrers vnto of warres & seditions of bloud.

And in kyng Henry the first dayes how raged they as fierce Lions against good Duke Humfrey of Gloccester the kynges vncle and protectour of the realme in the kynges youth and childhood, because that for him they myght not see whom they would, and make what cheyvalance they lusted. Would not the Bysshoppe of Winchester haue fallen vpon him and oppressed him openly with might and power in the cite of London, had not the Citizens come to his helpe.

Duke Humfrey.

Papistes are cruel.

But at the last they founde yf meanes to contriue a dyst to bring their matters to passe, and made a Parlyament farre from the Cityzens of London, where was slayne the good Duke and onely wealth of the realme, and the mighty wynde that so long befoze that kept it from sorow which shortly after hys

A Parlyament kept at Bury.

The death of Thom: frey Duke of Gloucester protector of the Realme of England.

This is Syr Tho. More.

The Clergy cannot abyde them that can iudge faile miracles.

The cause why the Duke of Gloucester was murdered

The Pope is the whore of Babylon.

his death fell theron by heapes. But the chronicles can not tell wherfoze he dyed, nor by what meanes. No maruell hereby. For he had neede of other eyes then such as y^e worlde seeth with all that shoulde spyce out their pryncy pates. Nevertheless the chronicles testifye that he was a vertuous man, a godly and good to the commoⁿ wealth. Moreover the protector of purgatory saith in his Dialogue, quod A. and quod he, and quod your frende, how that the foresayd Duke of Gloucester was a noble maⁿ and a great clerke, and so wise that he coulde spyce faile myracles and disclose them, and iudge them from the true, which is an hatefull science unto our spiritualtie, and more abhorred amongest them then necromanye or witchcraft, and a thyng wherfoze a man by their lawe I dare well say, is worthy to dye, and that secretly if it be possible. Now to be good to the common wealth, and to see faile myracles, and thyddly to withstand that fraude then brought vnder the foote of the Englishmen, should not be let by a gayne, by whose power the Pope holdeth downe the Emperour, and raygneth in his steade, he causes why he myght die though by what meanes he not knowe.

For to be good to the comon wealth is to be hurtfull to the spiritualtie, seying the one is the others pray, as the Lambe is the wolues. Secundarily, if a man be so cleare eyed that he can spyce faile myracles, how can iugglers get theyr living and be in pryce where such a fellow is? Thyddly to keepe downe the kyngdome of fraunce is to pull Saint Peters Chaire out of his seate.

Now, if the great vande the whore of Bablys were destroyed, the woulde the bordell and sinnes of our Prelates shortly perishe. If Abaddon that destroyer king of the grasshoppers which demoure all that is greene, were destroyed, then were the kyngdome of our caterpillars at an ende.

By what crafte the Pope keepeth the Emperour downe.

In other practise of Prelates.

Marke an other practise of our most holy prelates. when the Emperour was translated unto the Germaines, though y^e Emperour was fallid downe and had kyssed the popes seete, and was become his sworne seruaunt: yet

there was much strife and open warre oft tymes betwene the popes and the Emperours. And the popes haue put downe many good Emperours by helpe of the Bishoppes, which euery where secretly perswaded the Lordes to forsake the Emperours and to take dispensations of y^e pope for their othes.

And contrarywise the Emperours haue now and then deposed diuerse popes at request of the Cardinalles & other great prelates, by whose helpe onely they were able to do it. For els hereby though all kynges christened had sworne to depose one pope out of hys seate, if they had not the fauour of other prelates therto, they might hardly by the secrete practise of them, to be put out of their owne seates in the meane tyme.

The pope therfore, to be sure of him selfe, and out of the feare and daunger of the Emperour were he neuer so mighty, and that y^e Emperour should not see hys dayly open pastimes, made friendship and amitie wyth the Venetians on the one side of him, and let the come into certayne cities of the Emperours in Italy: and with the French kyng on the other side, and let him also by into certayne cities and possessions of the Emperours: and he hym selfe in the middes shut out the Emperour from commyng any more to Rome, and euer sent him his coronation home to him. And then he made a law that no man should rebuke the Pope for what soeuer mischief he did, saying, that the Pope was about all & iudge ouer all and none ouer him, and therfoze forbad in his law. Distinctio. xl. Si Papa, saying: though the pope be proued negligent about him selfe and also the soule health of his byrthen & flocke in his workes & speechlesse as concerning any good, & draw w^h him by his example innumerable people to hell to be punished with him with diuers torments euertlasting: yet see that no mortal man presume ouce to rebuke hys faultes here. For he shall iudge all men and no man him. Antichrist. As he not Antichrist that will not haue his life tried by Gods word?

If the Venetians ketch any of our holy fathers Townes or possessions, wherhet by warre, or that they haue bought it, or that it be layd to morgage vnto the, or that the old Pope hath gotten it with the marriage of some daughter, vnto the Duke of Venice: then the holy father that succeedeth, whē he seeth

Popes haue deposed Emperours, and likewise Emperours haue deposed popes.

No man may rebuke the Pope for any mischief that he doth.

Venetians.

The Pope may geue and take as gayne as hys will & pleasure.

his

his season sendeth for it agayne saying that it is not lawfull for lay men to withhold S. Peters patrimonie . If they alledge that they bought it and so forth : his fatherhode answereth that the old Pope had none authoritie to make any such cheuisance with S. Peters inheritance : he could haue but the vse of it his life long, and after it must needes returne vnto his successour agayne. And vpon that he interdicteth them & curseth the as blacke as coales downe to the pit of hell.

But the Venicians knowing more of our holy fathers practise for their necessity then we which dwell a farre of, & wiser then we of cold countreys, perceauing also that their colour chaungeth, not with hicurking, & that they sincke not, and that their meate digesterh as well as before, and that (as Erasmus sayth) they styte as easily as before (with reuerence of the holy course I speake it) and therefore feare not his interdiction nor excommunication.

Then our holy father sayeth by all the power that he is able to make in Italy agaynst them and sendeth for the Sochenars to come and helpe : If he be not yet strong inough, then he sendeth vnto the bishops of Fraunce warning them that if his seate decay, theirs can not long prosper, and therefore, that they put their kyng in remembrance how that he is called most Christian kyng, and that they desire him to doe somewhat for his title, agaynst this disobedient rebellions vnto the most holy sea of Rome our mother holy Church.

If an other tyme the Frenchmen come to our holy father, as they be euergaping for Italy, to byng the Empire home agayne to Fraunce. Then y most holy Vicare bringeth his whole power agaynst them with the power of the Venicians, & with his old freedes the Sochenars. If he be not yet ströge inough, the he sendeth to the Bishops of England, to helpe their God and to moue their kyng to do somewhat for holy Church, puttyng him in remembrance of whom he holdeth his crown and of his othe, and how many rappes of mainteinance haue bene euer sent vnto his forefathers and what honour it was vnto them and that he may easily get as great honour as they, and happily a more excellent title, if he will take our holy fathers part, besides that hee shall purchase remission of all his synnes.

Then must the peace and all the appointmentes made betwene vs and Fraunce be broken, and the kyng must take a dispelation for his othe. For the king of Fraunce will attempt nothing in Italy, vntil he haue set his ambassadours & haue made a perpetuall peace with our kyng, the Sacrament of the body of our Saviour broke betwene them to confirme the appointment. But I suppose that the breaking signifieth that the appointment shall not long endure, for a greate deale of flower would not make so many hostes as they call the oz singyng loues, as hath bene broke in our dayes betwene Christen Princes (as they will be called) to confirme promises that haue not long bene kept. Other vse of that blessed sacrament will the Princes none knowe but Christ ordeined it to be a perpetuall memozy that his body was broken for our synnes vpon the crosse, and that all that repent should receaue as oft as they eate of it forgiveness of their misdeedes through faith. If the kynges of the earth when they breake that Sacrament betwene the, do say on this wise: The body of our Saviour (which was broken on the crosse for the sinne of all that repent and haue good hartes and would sayne keepe his law) be broke vnto my damnation if I breake this othe: then is it a terrible othe and they had nede to take hede how they make it: and if it be lawfully made, not to breake it at all. But as they care for their othe, whiche they make in wedlocke, so they care for this.

What soener nede the Pope hath, he wil not send to the Emperour to come and helpe him in Italy, for feare lest he would take to him selfe what soener he conquered of the Frenchmen and waxe to strong and minish our holy fathers power and become our holy fathers Vicare, as he is S. Peters. Nevertheless if we Englishmen wil hye the Emperour to come and fight agaynst Fraunce for the right of the Church in these quarters that be next vnto vs, his fatherhode is content to admitte his seruice.

When our kyng hath graunted to take our holy fathers part, then the presence and cloke outward must be, that the kyng will chaluge his right in Fraunce. And to ayde the kyng in hys right must the commons be milked till they blede agayne. The to do the kyng seruice the Lordes sel oz lay their lades to morgage. Then is cleane remission

S. i. genu

The pope a breaker of peace.

The abuse of the sacrament.

How the sacrament should be broken betwene kynges and princes.

The Pope would not haue the Emperour so strong

The Venicians care not for the popes cursing nor blessing.

Frenchmen.

Englishmen

The practice of the pope with all kynges & princes.

Remission of finnes, & cleane deliuerance out of purgatorie.

genen to sea French dogges. He that dyeth in the quarell shall neuer see purgatory, but flye to heauen streight, euē with a thought.

When the Pope hath what he desireth in Italy, then must we make peace with the Frenchmen agayn immediatly, that Fraunce be not all to gether troden vnder the foote: but that it remayne alwaye in a meane state, strōg inough to match the Emperour and to keepe him downe, but not to mighty for oppressing the Pope. And then our Prelates to hyng the peace about, send immediatly a frier Forrest or a Vicare of Croysen to preach before the Kyng and his Lordes, which preacher roareth and crieth vnto them as though he halowed his houndes & maketh exclamations saying: Alas what will ye do: spare Chyristen blood: will ye flea your owne soules? Be not the Frenchmen as wel Chyristen as ye? Whozouer ye flea poore innocētes that neuer offended. Make peace for the passion of Chyrist. Kill not one an other as though Chyrist had not dyed for you: but fight rather agaynst the Turkes.

A frier Forrest or a vicar of Croysen.

Papish practises.

Then come in the Ambassadors of Fraunce and money a fewe Prelates & certaine other the kinges playfellowes that be sworne with them to betray both the kyng and the Realme to: And then is peace concluded. But outwardly there is nothyng saue a truce taken for halfe an yere, till our souldiers be at home agayn, for feare lest they wold not bee content. Then cometh the whole host home beggarde both great and small. And the poore that can not sodenly get worke fall to stealyng and be hanged at home. This could More tell in hys Utopia before he was the Cardinals sworne Secretary and fallen at his foote to betray the truth, for to get promotion.

Dissembled friends.

Henry, v.

Take an example: the Bishops sent kyng Henry the fiftie out to conquire Fraunce. The cause was saith the Chronicles, that the kyng wēt about to take their temporalities from them. And therefore to hyng the kyng into an other imagination they monyed hym & sent him into Fraunce.

K. Henry, v. conquered more then the prelates thought he should do.

When they had sent out the kyng, he conquered more then was their will and more then they supposed possible for him in so short space and brought Fraunce cleane vnder the foote: so that our Prelates had much secret bulincesse to set it vp agayne, but what is impos-

sible vnto so great Gods.

In kyng Henryes dayes the by our holy father of Rome made the Bishop of Winchester a Cardinal, which went shortly after into Fraunce to treat of a truce betwene England & Fraunce. And him mette a Legate of Rome a Cardinal also: after which meatyng Englishmen had euer the woole in Fraunce, and their chiefest frende the Duke of Burgaine forsoke them. For when Cardinals and Bishops mete together they haue their secret counsell by them selues, wherein they conclude neither what is good for England nor yet for Fraunce, but what is best for our holy fathers profite to kepe him in his state.

The crafty practise of the popes legate.

When kyng Henry was of age there was a mariage made betwene him and the Earle of Arminackes daughter in Wyen with the which should haue ben genen many Castles and Townes in Wyen & a great somme of money thereto. But that mariage was broken, not without the secret working of our Prelates and dispensation of our holy father thou maist be sure. And a mariage was made betwene him and the kyngs daughter of Cecile for which England gaue by the whole Dukedome of Wyā and Earldome of Mayne whereby we lost all Normandy whereof they were the kaye. And beside that the commons gaue a fiftene and an halfe to fetche her in toyt pompe. And then was the good Duke of Glocester trayterously murdered, partly because he coulde iudge false myracles, & partly because of the deliuerance of these two countreyes. For he beyng a liue they durste not do it.

The mariage of king Henry vi.

The Duke of Glocester trayterously murdered.

And when kyng Edward had put downe kyng Harry, a mariage was made and concluded betwene him and the kyng of Spayne, this quenes mother that now is. But yet the Ambassadors were come home, our Prelates had bewitched kyng Edward by their apostle Fryer Bongaye, and married hym vnto a wydow that was a knyghtes wyfe, least if Spayne and England had bene ioyned together, kyng Edward should haue recovered Fraunce agayne. But what folowed after the breaking of the mariage betwene kyng Edward and the Earle of Warwicke, and what came of his children: yea and what came on king Henry of Windsoures children also? But what care our Prelates what vengeance or mischief fall on Princes or on their realmes

Frier Bongaye.

Cruel war betwene K. Henry, and the earle of Warwicke.

realines, so their kingdome prosper.

In kyng Henryes dayes the vij. the Cardinall Hurton, and Bysshop For of Winchester deliuered vnto y^e kynges grace the confessions of as many Lordes as his grace liked. who so euer was mistrusted, if he shroue himselfe at the Charter houles, Sion, Brenewich, at Saint Johns or whereloener it was, the confessor was commaunded by the auctoritie of the Pope to deliuer his confession w^ritten, & s^worne that it was all. And Cardinall Hurton had a licēce of the Pope for xiiij. to studie Necromācy, of which he himselfe was one, & other I haue heard named, which at this tyme I passe ouer with silence. And how the holy s^criers obseruauntes caried sayned letters to rype who was true, I passe ouer with silence also. Howbeit such temptations & sayned profers were inough to moue the that neuer would haue thought anyll: yea, & in confession, me will shryue the selues of thoughtes which they neuer went about in the outward deede.

whē any great man is put to death how his confessor entreaterh him, & what penance is entreated him, concerning what he shall say when he cometh vnto the place of execution, I coulde gesse at a practise y^e might make mens eares glow.

And did not the subtile counsell of the sayde two prelates sayne the siege of Holen to make a pretence to gather in a siffene, when there was no more warre betwene the kyng of Fraunce and of Englad, thā is betwene a māshad that hath lust to sleepe & hys pylow? which siege yet cost many a man their lyues, yea and some great men thereto which knew not of that sayning. The kynges grace went ouer wth a ten thousand men to conquere all Fraunce, and spent haply an hundred thousand pounce, of which he saued the fourth part in the dandy prats, and gathered at home v. or vij. hundred or more. And two other such sayned viages coulde I haply rehearse, which I passe ouer for diuersle causes, where many an Englishe man lost hys lyfe. But what care they for mens liues?

And did not our Cardinall wth like policy thinke ye, to gather that which he thought would not well be payde, except the commons sawe some cause, bying a great multitude of Scots vnto the Englishe pale, eyther by some Bysshoppes of Scotland, or by some great man whom he corrupted wth

some yearely pension? agaynst which the pooze Nozthen men must goe on their owne coste to keepe them out. And general procession was commaunded at London thyle in the weeke and thoroughout all the land, whyle the kynges receauers gathered the tare of the common people. Which plague & such like after the threathening of God Leuit. xxvj. and Deut. xxviii. and xxx. I am sure will fall on all Chyristedome without cease vntill they either desie y^e name of Chyrist with the Turkes, or if they wil be called chrysten, they turne and looke on his doctrine.

Yea and what fained the Cardinall at that great lone to beguile his owne p^riestes to make them sweare what they were worth, and the better w^llyng to pay, for the common p^riestes be not so obedient vnto they^r ordinar^yes that they will pay money except they know why. Now it is not expedient that euery rascall should know y^e secretes of the very true cause, for many considerations. And therefore another pretence must be made and another cause allcaged. And therefore the p^riestes were charged by their ordinar^yes to appeare before the gentlemen of the countrey and temporall officers, & sweare what euery man was worth. Now the p^riestes had leuer be slayne and dye martyrs after the ensample of Saint Thomas of Caunterbury, their to sweare before a laye iudge, for they thinke it greater sinne then to slea their owne fathers, and that then the liberties of the Church were cleane lost, & they no better thē the wile lay people. And when they were in that perplexitie that they must eyther sweare or run into the kinges daunger and lose their goddes (I would say their goods) thē my Lord Cardinall sent downe hys gracious pow^rer y^e they should sweare vnto their ordinar^yes onely. And then the p^riestes for ioy that they were rid out of the lay mens handes, were so glad & ioyous that they w^lst not what thankes to geue my Lord Cardinall, and so were obedient to sweare and to lende, or els for all the curses that my Lord Cardinall hath and the Pope co, they woulde neither haue s^worne or payde a peny.

The practise of our tyme.
When the kynges grace came first to the right of the crowne & vnto the gouernance of the realme youg and vncorrupt, Thomas wolfe a mā of lust and courage and bodely strength
St. ij.

Confession in the care was a w^lked inuention.

Lycence of the Pope for xiiij. to study Necromācy.

A subtile practise of prelates.

The meddeth Cardinal Wolfe.

Leuit. 26.
Deut. 28.
29.

A practise of the prelates with their pooze p^riestes.

Thomas Wolfe.

The description of
Cardinall
Wolsey.

to do and to suffer great thinges, and to endure in all maner of voluptuousnes, expert and exercised in the courle of the worlde, as he which had heard, read, and seene much policy, and had done many thynges hymselfe, and had bene of the secrete counsell of weighty matters, as suttile as Simon that betrayed Troy, vttterly appointed to sensible and dissemble, to haue one thing in the hart and an other in the mouth, being therto as eloquent, as subtil, and able to perswade what he lusted to the that were vncerteyn: so desirous & greedy of honour, that he cared not but for the next and most compendious way thereto, whether godly or vngodly; this wyly wolfe I say, and raging sea, and shipwracke of all Englād, though he shewed hymselfe pleasaunt & caulme at the first (as whores do vnto theyr louers) came vnto the kynges grace, and wayted vppon hym, and was no man so obsequyous and seruiceable, & in all games and sportes the first and next at hand, and as a captayne to courage other, & a gaye finder out of new pastymes to obtayne fauour withall.

The kynges
byrth cal-
led by the
Cardinall.

And therto as the secrete communication went, which by many tokens thou mayst well coniecture and gather to be true, he calked the kynges naturie and byrth, which is a common practise among Prelates in all landes, wherby he saw wherunto the kynges grace should be enclined all hys tyme, & what should be like to chaunce hym at all tymes.

Bishops
calke kynges
natiuitiez.

And as I heard it spoken of diuers, he made by craft of Necromancy, grauen imagerie to beare vppon hym, wherewith he bewitched the Kynges mynde, and made the kyng to dote vppon hym moze then euer he did on any Lady or gentlewoman, so that now y kynges grace folowed him as he before folowed the kyng. And then what he sayd, that was wilidome, what he prayesed, that was honourable ouely. Moze ouer in the meane tyme he spied out y natures and dispositions of y kynges play felowes, & of all that were great, and whom he spied meete for his purpose, him he flattered, & him he made faithfull to great promyses, & to him he sware, & of him he toke an oth againe, that the one should helpe the other, for without a secrete othe he admitted no man vnto any part of hys priuities.

Kyng Hen-
ry the vij.
had Cardinall
Wol-
sey in great
estimation.

And euer as he grew in promotions and dignitie, so gathered he vnto hym of the most suttile witted, and of them

that were dronke in the desire of honour most like vnto hymselfe. And after they were sworne he promoted the and with great promyses made the in falsehead faithfull, and of them euer presented vnto the kynges grace, and put them into his seruice, saying, thys is a man meete for your grace. And by these spyes (if ought were done or spoken in the court agaynst the Cardinall) of that he had woerde within an houre or two. And then came the Cardinall to courte with all his magicke to perswade to y cōtrary. If any in the court had spoken agaynst the Cardinall, and the same not great in the kynges fauour, the Cardinall had him walcke a vilayne, and thrust hym out of y courte hedlong. If he were in conceite wyth the kynges grace, then he flattered and perswaded, & corrupt some with giftes, and sent some Embassadors, & some he made captaine at Calice, Bānes, Bynes, Farnsie and Bernsie, or sent them to Ireland, and into the North, and so occupped them tyll the kyng had forgot them, and other were in theyr rowmes, or till hee had spied what he intended.

The man-
ner a prac-
tise of Car-
dinal Wol-
sey.

The kyng
is betrayed

And in like maner played he wyth the Ladyes and gentlewomen. Whose foener of them was great, wyth her was he familiar and to her gaue he giftes. Yea: and where Saint Thomas of Canturbury was wont to come after, Thomas Cardinall went oft before preuenting his Prince, and peruerted the order of y holy man. If any were suttill witted & meete for hys purpose, her made he sworne to betray the Queene likewise & to tel him what she sayd or did. I know one that departed y Court for no other cause the that she would no lenger betray her maistresse.

The queene
is betrayed

Note this
deuillish
practise.

And after the same crample he furnished the Court with Chaplaines of his owne sworne Disciples and children of his owne bringing vp to be alway present and to dispute of vanities and to water what foener the Cardinall had planted. If among those comozaites any yet began to be to much in fauour with the kyng, & to be some what busie in the Court and to drawe any other way then as my Lord Cardinall had appointed that the plowe should go, anone he was sent to Italy or to Spayne: or some quarel was picked agaynst him and so was thrust out of the Court, as Stokesly was.

He promoted the Bishop of Lyncolne that now is, his most faithfull friend

The Bp-
shop of
colne.

friend and old companion & made him confessor: to whom of what soeuer the kynges grace shroue him selfe, thinke ye not that hee spake so loude that the Cardinall heard it: and not vnrigh: for as Gods creatures ought to obey God and serue his honoz, so ought the Popes creatures to obey the pope and serue his Maiestic.

Finally Thomas Wolsey became what he would, euen porter of heauen, so that no mā could enter into promotion but through him.

Cardinall Wolsey ruled also gether.

But the Emperour Maximilian might in no wise stand still, least the frenchmen should mouny him, and get ayd of him, since the Almaines refuse not moey whence soeuer it be profited: then quod Thomas woisse, Oh and like your grace, what an honour should it be vnto your grace, if the Emperour were your souldiar: so great honour neuer chaunced any King christened: it should be spoken of while the world stood: the glozy and honour shall hyde and darken the cost that it shall neuer be seene, though it should coste halfe your Realme. Dixit, & factum est. It was euen so. And then a Parliament: and then pay: & then vpon the french dogs, with cleane remission of all hys sinnes, that slew one of them, or if he be slain (for y pardons haue no strength to saue in this life, but in y life to come only) then to heauen straight without feeling of the paynes of purgatory.

Maximilian the Emperour was K. Henry. 8 his souldier

Remission of sinnes.

The cause of all that we haue suffred this xx. yeares.

About the beginnyng of the kynges grace that now is, Fraunce was mighty, so that I suppose it was not mightyer this v. hundred yeares. King Lewes of Fraunce had wonne Naples and had taken Bouony from S. Peters see. Wherefore Pope Iuly was wroth & cast how to bring the frenchmen downe, yet soberly lest while he brought him lower he should geue an occasion to lift vp y Emperour higher. Our first viage into Spayne was to bring the frenchmen lower. For our incynpe were set in the forefront and borders of Spaine toward Bascayne: partly to kepe those parties and partly to feare the Bascaynes and to kepe them at home whyle in the meane time the Spanyardes wanne Flaerue: when Flaerue was wonne our men came to house, as many as dyed not there, and brought al their mony with them home againe saue that they spent there. Howbeit for all the losse of Flaerue, the frenchmen were yet able enough, to match Spayne, the Venetians, and the Pope, with all the souche nars that he could make: so that there was yet no remedy but we must set on the frenchmen also, if they should be brought out of Italic.

K. Lewes.

Pope Iulyc.

This is a true story.

Then came our king with all hys might by sea and by land, and the Emperour with a strong army, and the Spanyardes, and the Pope, & the Venetians al at once against king Lewes of Fraunce. At lone as the Pope had that he desired in Italy, then peace immediately. And frenchmen were christen men: and picie yea and great sinne also were it to shed their bloud: & the french King was the most chrysten King againe. And thus was peace concluded, and our Englishmen or rather sheep, came home against winter, and left their fleeces behind them. Wherefore no small number of them while they sought them better rayment at home, were hanged for their labour.

Note here the subtilie & craft of the pope.

How King Henry. 8. with al his army was abused.

Why the kynges sister was turned vnto Fraunce.

When this peace was made, our holy Cardinales and Bishops (as their old guise is to talke and cast pl. l. yea, an hundred yeare before, what is like to chaunce vnto their kingdome) considered how the Emperour that now is, was most like to be chose emperour after his graundfather Maximilian: for Maximilian had already obtayned of diuers of the Electours, that it should so be.

They considered also how mighty he should be: first king of Spaine with all that perteyneth thereto, which was wont to be v. vj. or vij. kingdomes: then duke of Burgaine, erle of Flaun-

The Prelates see euer before hand what is like to follow.

The new Thomas.

St. iij.

vers

ders, of Hollonde, Zelande, and Brabant, with all that pertaine thereto: the Emperour: and his brother Duke of Austrie: and his sister Queene of Hungarie. wherefore thought our prelates, if we take not heed betimes, our kingdom is like to be troubled; and we to be brought vnder y^e feet: for this mā shall be so mighty, that he shall with power take out of the french kinges handes, out of the hands of the Venetians, and from the pope also, whatsoeuer pertaineth vnto the Empire, and whatsoeuer belongeth vnto his other kingdomes and dominions thereto: and then will he come to Rome, & be crowned there: and so shall he ouer-looker our holy father, and see what he doth: and then shall the old heretikes rise vp againe and say that the pope is Antichrist, and stirre vp againe & bring to light that we haue hid and brought a sleepe with much cost, payne, & bloodshedding more then this hundred yere long. Considered also that his Aunte is Queene of England, and his wife the King of Englands sister: considered the old amitie betweene the house of Burgaine, & the old kings of England, so that they could neuer do ought in Fraunce without their helpe: & last of al considered the course of marchandise that England hath in those parties, & also the naturall hate that Englishmen beare to Frenchmen: wherefore if we shall vse our old practise, and see the french king against hire: then he shall lightly obtayne the fauour of the King of Englande, by the meanes of his aunt and his wife, & ayd with men and money: wherefore we must take heed betimes and breake this amitye: which thing we may by this our old craft easily bring to passe. Let vs take a dispensation, and breake this marriage, and turne the Kinges sister vnto the french King: If the french King gette a male of her, then wee shall lightly make our King protector of Fraunce: and so shall England and Fraunce be coupled together: and as for the Queene of England, we shall trim hir well enough, and occupy the king with strainge loue, and keepe hir that she shall beare no rule. And as the goddess had spoken, so it came to passe. Our sayre yong daughter was sent to the old pocky king of Fraunce, y^e ycare before our mortall enemy and a miscreant, worse then a Turke, and disobedient vnto our holy father, and no more obedient, then he was compelled

to be against his will.

The cause of the iorny to Callice.

In shorte space thereafter Thomas wolfe now cardinall and Legate a late re, and greatly desirous to be pope also, thought it exceeding expedient for his many secret purposes, to bring our king, & the king of Fraunce that now is, together: both to make a perpetuall peace and amitie betweene them, and that while the two Kinges and theyr lordes daltied together, the great Cardinales and Bishops of both parties might betray them both, and the Emperour and all christen kinges thereto.

Then he made a Surney of gentlemen arayed altogether in silk, so much as their very shoes, and lining of their bootes, more like their mothers, then men of warre: yea I am sure that many of their mothers would haue bene ashamed of so nice and wanton array: Howbeit they went not to make war but peace for euer & a day longer. But to speake of the pompos apparrell of my Lord himself, & of his chaplaines, it passeth y^e xij. Apostles. I dare sweare that if Peter and Saule had sene them sodenly & at a blusky, they would haue bene harder in beleefe that they or any such should be their successours, then Thomas Didimus was to beleefe that Christ was risen againe from death.

When all was concluded betweene the King of Fraunce, and oures, that Thomas wolfe had deuised: and when the prelates of both parties had cast their penworthes against all chaunces, and deuised remedies for al mischeifs, when the right reuerend father in God Thomas Cardinal & Legate wold go see the yong Emperour newly chosen to the roome, and haue a certaine secret communication with some of his prelates also. And gatte him to Bruges in Flaunders, where he was receaued with great solemnity as belongeth vnto so mighty a pillar of Christes church, and was saluted at the entering into the towne of a mery fellow which sayd, Salue rex Regis tui, atque regni sui. Haile both king of thy king, and also of his Realme. And though there were neuer so greate striffe betwene the Emperour, and the french king, yet my lord Cardinal iugled him fauour of them both: & finally broughe the Emperour to Calice to the kinges grace

Apostles
are great
forescasters
of perils.

Practise.

The Kinges
sister
sent to
Fraunce.

Crallers
of
lates.

The pompos
and apparrell
of the
Cardinall
& his chaplaines
passed the xij.
Apostles.

Prelates.

Salutatiss.

Cardinal
Wolsey
was a sub-
tile worker

grace, where was great triumph and great loue and amitie shewed on both parties, insomuch that a certaine man inarcuiling at it, asked the old Bishop of Derman. How it might be that we were so great with the Emperour so shortly vpon so strong and euertlasting a peace made betwene vs & the frenchmen, the Emperour and the King of Fraunce being so mortall enemies. My lord answered that it might be well enough if he wist all: but there was a certaine secret (sayd he) wherof all men knew not. Yea verily, they haue had secrets this vij. hundred yeres, which though all the lay men haue felt them, yet few haue spyed them, saue a few Iudas'es which for lucre haue bene confederate with them to betray their own kinges and all other.

A certaine
secret.

Then were we indifferent, & stood still: and the Emperour & the French king wassled together: and Ferdinā- dus the Emperours brother warr Mil- lane of the frenchmen: and the Empe- rour Turnay our great conquest, which yet after so great cost in building a cas- tle, we deliuered yet againe vnto the Frenchmen, in earnest and hope of a marriage betwene the Dolphine, and our Princesse.

Milane.

Turnay.

How the Emperour came thorow England.

The Em-
perour came
thorow
England.

After that the Emperour would into Spaine, & came through Eng- land, where he was receaued to great honour and with all that pertaineth to loue and amitie. The kings grace lent him mony, and promised him more: & the Emperour should tary a certayne yeres and marry our princesse: not that the Cardinal intended that, thou maist be sure, for it was not profitable for their kingdome: but his minde was to daly with the Emperour, and to keepe him without a wife that (insomuch as he was yong and lusty) he might haue bene nozeled & entangled with hozes, (which is their nurturing of kinges) & made so effeminate and beastly, that he should neuer haue bene able to lift vp hys hart to any goodnesse or vertue: that Cardinals and Bishoppes might haue administred hys dominions in the meane time, vnto our holy fathers profit.

Nurturing
of kinges.

The king of Fraunce hearing the fa- uour that was shewed vnto the Em- perour, sent ined iacly a desiaunce vnto

Practise.

our king, not without our Cardinals and Bishops counsell thou mayst well wite. For frenchmen are not so folisly to haue done it so vnadvisedly and so rashly, seing they had to many in their toppes already. Then our king spake many great woordes, that he would driue the frenchking out of his realme, or els the frenchking should driue him out of his. But had he added as the le- gate Pandulph taught king Iohn, with the Popes licence, his woords had sou- ded much better. For there can no vow stand in effecte, except the holy father confirmed it.

The french
king sendeth
a desiaunce to
Henry vij.

We sent out our souldiers two sum- mers agaynst the frenchmen, vnto whose cheef Captaynes the Cardinal had appointed how far they should go and what they should do: and therefore the french king was nothing afrayd, but brought all his power, against the Emperour in other places: & so was the Emperour euer betrayed. And thus the Cardinal was the Emperours friend openly, and the french kinges se- creatly. For at the meeting with the french king beside Cales he vtterly be- trayed the Emperour, yet for no loue that he had to Fraunce, but to helpe the Pope, and to haue bene Pope happily, & to saue their kingdome, which rea- son though all the world smelled it, yet it brake not out openly to the eye, vntill the seige of Pavia. And the Cardinal lent the Emperour much mony open- ly, and gaue the french king more se- cretly. He played with both handes to serue their secret that all men know not, as y Bishop of Durham sayd. But whatsoeuer the frenchmen did, they had ener the worse notwithstanding the se- creat working of our holy prelates on their side.

Armes sent
into france.

The Car-
dinal was
the Empe-
rours fre-
nd openly,
and the french
kinges se-
cretly.

The seige of
Pauie.

Finally vnto the seige of Pavia, came the french king personally with x. thousand men of warte, of which xij. thousand were hozemen, & with mo- ny enough. And the Emperours host was vnder xx. thousād, of which were but ij. thousand hozemen, with no mo- ny at all. For he trusted vnto the pope for ayde of men, and vnto our Cardi- nall for mony. But the pope kept back his men till the frenchmen had geuen them a feeld: and our Cardinal kept back his mony for the same purpose. And thus was the sely Emperour be- trayed, as all his pdecessours haue bene this vij. hundred yeres. How- beit there be that say, that the Empe- rours souldiers so threathned Pace the

Pauie.

A false pope
and leop
Cardinal.

St. iij. kinges

Peace, the
Is. of Eng-
lands Em-
bassadour.

kinges graces Embassadour, that he was fayne to make chenuaunce wyth marchauntes for mony in the kinges name, to pay the souldiers withall. wherfore the Cardinall tooke from him all his promotions, & played tormentours wyth him, when he came home, because he presumed to do one iote more then was in his comission. But howsoeuer it was, the Emperours men in taryng for helpe had spent out all their vitayles. wherupon Burbon the chiefe captaine of the Emperour, sayd vnto his vnder captaines: ye see, helpe cometh not, and y^e our vitayles are spent: wherfore there is no remedy but to fight, though we be vncquallie matched. If we winne we shall finde meat enough: if we lose we shall lose no more then we must lose with hunger though we fight not. And so they concluded to see vpon the Frenchmen by night. The king of Fraunce, and his lordes supposing that the Moone wold sooner haue fallen out of the skie, then that the Emperours hoste durst haue fought with them, were somewhat negligent, & went the same night a mummung that Burbon set vpon them. The Emperours host therefore with their sodaine comming vpon them, amased the frenchmen, and draue them vpon heaps together one on another, so that they neuer could come in aray agayne, and tooke the king, and diuers of hys lordes, and slew many, and wanne the field. And there came out all the Cardinals prey treason: for in the French Kinges tent (say men) were letters found, & beside that in the french kings treasure, and in all the host among the souldiers were english shippes found innumerable, which had come sayling a thousand miles by land. But what wonder? shippes be made to saile ouer y^e sea, & wings to flye into far countries, and to mount to the top of hye hillis.

The Em-
perour set-
teth vpon y^e
french king
by night.

These ship-
pes were
english En-
gels of gold

At the ta-
king of the
french king
Te Deum,
was song,
and great
triumph
made in
England.

When the french king was taken, we sang, Te Deum. But io: all that singing we made peace with frenchmen. And the Hope, the Venetians, Fraunce and England were knit together, least the Emperours army should do any hurt in fraunce. wherby ye may coniecture of what minde the Hope & the Cardinall were toward the Emperour and with what hart our spiritualtie with their invisible secretes, sang, Te Deum. And from that time hetherto, the Emperour & our Cardinall haue bene twaine.

After that when the king of Fraunce

was deliuered home agayne, and hys sonnes left in pledge, manye wayes were sought to bring home the sonnes also: but in wayne except the french king would make good that which he had promised the Emperour. For the bringing home of those children no mā more bulied his wits then the Cardinall. He would in any wise the Emperour should haue sent them home, & it had bene but for our kings pleasure for y^e great kindnes that he shewed him in times past. He would haue married the kings daughter our princesse vnto the Dolphin againe, or as y^e voice went among many, vnto the secōd brother, & he should haue bene Prince in England, & king in time to come: so that he sought all wayes to pluck vs from the Emperour, & to ioine vs vnto fraunce to make fraunce strong enough to smatch the Emperour, & to keepe him downe, that the Hope might raigue a god alone, and do what pleaseth him, without controuling of any ouerleas. And for the same purpose he left nothing vnprouided to bring the marte from Antwarpe to Calcs.

Subtile
practises of
the Cardi-
nall.

The marte
shold haue
bene at Les-
les.

But at that time, the Hope taking part with the french king had warre with the Emperour: and at the last the Hope was taken, which when the Cardinall heard, he wrote vnto the Emperour that he should make hym pope. And when he had gotten an answer that pleased him not, but accordng vnto his deseruinges toward the Emperour, then he waxed furious mad, & sought all meanes to displeas the Emperour, and imagined the diuorcement betwene the King and the Queene, and wrote sharpely vnto the Emperour with manacing letters, that if he would not make him Hope, he would make such ruffling betweene Christen princes as was not this hundred year, to make the Emperour repent: yea, though it should coste the whole realme of England.

A ruffled

The Lord Iesus be our shield, what a fierce wrath of God is this vpon vs, that a misshapen monster should spring out of a dunghill into such an heighth, that the dread of God and man layd a part, he should be so malepart, not onely to detye vterly the maiestie of to mighty an Emperour, whose authoritie both Christ, and all his Apostles obeyed, and taught all other to obey, threathening damnation to them that would not: But should also set so litle by the whole realme of England

The pride
and arro-
gancie of
Cardinals
Wolsey.

which

which hath bestowed so great cost, and shed so much blood to exalt and maintaine such proud, churclish, & vntthankfull hypocrites, that he should not care to destroy it vnterly, for the satisfiing of his vilanous lustes.

The putting downe of Cardinall Wolfey.

Concerning the Cardinals putting downe, I consider many thinges. First that I neuer heard, or read, that any man being so great a traytor was so easely put to death. Then the naturall disposition and inclination of the man, how y his chief study, yea and all his felicitie and inward ioy hath euert bene to exercise that aungels wit of his (as my lord of Lincolne was wont to praise him) in driuing of such dristles to beguile all men and to binde the whole world withall. wherefore I can none otherwise indge by an L. tokens euident vnto whomsoeuer hath a natural wit, but that this is also nothing saue a cast of his olde practise: so that when God had wrapped him in his owne wiles that he wist not which way out, (for the Emperour preuailed for al the Cardinals treason: and the french children might not come home: and he had learned also of his uerrounancie, that this would be a sopardous yeate for him) what for the treason that he had wrought against the Emperour, and what for y mony which he had borrowe of the Commons, least any rising should be against him, then he thought to vndoe his destiny with his policies and went and put downe himselfe vnder a colour (which the processe of the tragedy well declareth) and set vp in his roome to minister forth, & to fight against God as he had begun, the chiefest of all his Secretaries, one nothing inferior vnto his master in lying, flatering, & bearing two faces in one hode, a whelpe that goeth not out of kinde from his syre, the chiefest stalle where with the Cardinall caught the kinges grace, whome he called vnto the confirmation of al that he entended to persuade, saying: If it like your grace, Joye is a learned man, and knoweth it: and is also a lay man, wherefore he will not say otherwise then it is, for any parcialitie to vsuarde. which secretary, yett must first deserue it wyth wyrring against Martin, and agaynst the Obedience, and Mannon, and be

come the proctour of Burgatoye, to write against y supplicatio of beggers. And then to binde the world withall, many quarrels were picked; the Cardinall might not speake with the kinges grace, the broad seale was sette away, high treason was layd to hys charge. i. that he breathed (heard I say) in the kinges face, when he had the french pockes, (D hypocrites) but the very treason that he had wrought, was not spoke of at all, nor ought wo thy of a traytour done to him at all.

Then they called a Parliament (as though the golden world should come againe) wherin the hypocrites to bleare mens eyes withall, made a reformation of mortuaries and probates of testaments, the root yett left behind whence all that they haue for a tyme weeded out, will spring againe by litle and litle as before, if they as their hope is, may stop this light of Gods worde that is now abroad. They made a reformation also of pluralities of benefices, ordayning that henceforth no man may come by pluralitie of benefices with vertue and conning, but with seruing for the in y court. which what other thing is it saue playne symony? D binde builtes and shamelesse hypocrites. what care they to do, whether agaynst God or their owne lawes, to flatter great men withall, & to blind the. But hearken here. The tithes were ordayned at the beginning to finde the preachers, and the poore people which now goe a begging: so that the church wardens ought to take the benefices into their handes in the name of the parish, & deliuer the preacher of Gods word there dwelling and presert a sufficient liuing, & deuide the rest among y poore people. And the king is bound to maintaine that order, and not to resist them except he will be an open rauraunt. Now I appele the consciences of the kinges grace and of his lordes. what answer will they geue when they come before Christ in y last iudgement, for their robbing of so many soules in so many parishes, of Gods word, with holding euery man so many chaplaynes in their houses wyth pluralities of benefices, and for the robbing of so many poore and needy of their due and dayly foode, whose need for lacke of succour cryeth to God continually for vengeance against them, which we see daily by a thousand misfortunes fall on them, and on theyz wiues and children. Let them read

Treason layd to the Cardinals charge.

Mortuaries, probates of Testaments.

Pluralities of benefices.

Tithes.

The Church wardens haue bene accustomed to gather the tithes, and to geue the parish his reasonable stipend, and to geue the rest to the poore.

Princes haue hereto much to answer.

Cardinall Wolfey a great traytor.

Cardinall Wolfey committed treason agaynst the Emperour.

Cardinall Wolfey prefereth more to be Chauncelour.

Exodus and Deutonomie, and see what they finde there. Yea and what shall so many chaplaines do? First slay they soules, & then defile their wines, their daughters, and their maydens, and last of all betray them.

When this reformation the coloure and cloke of their hypocrisy was made, then the spiritualitie came douking before the kinges grace, and forgave him þat mony which they had let their pope, to bring in the temporality, & to make the after their example to do likewise, as loving subiects, & no lesse kinde vnto their Prince the the spirituality. For their artes were vpon thornes til þe lone was forgiven, for feare of afterclays. whereupon the temporality forgave their part also in hope of þat chy obtained not. For asone as the lone was forgiven the parliament brake vp, because our prelates, & their confederat friends had found þat they sought, & caught þat fish for which they layed the bayt of all those faces of reformations, and for which the Cardinal, to bring þat worlde into a fooles paradise, was compelled euē with his owne good will to resigne his chancellorshepp, & that to whō he listid him selfe. And as for the bishoprike of Durham, to say the very truth, he could not of good congruētie but reward his old chaplaine, and one of the chief of al his secretaries with all, still Saturne, that so seldome speaketh, but walketh vp & downe all day musing and inagining mischief, a douking hypocrīte made to discumbe.

which for what seruice done in christes Bospell came he to the bishoprike of London? Or what such seruice did he therein? He burnt the new Testament, calling it, Doctrinam perigrinam, strange learning. Yea verily: Looke how strange his lining in whose blood that testament was made, was from the lining of the pope: euen so strainge is that doctrine from the popes law, in which onely, and in the practise thereof is Tunstall learned. which also for what cause left he the bishoprike of London? Euen for the same cause he tooke it after that he had long serued for it, couetousnes and ambition. Neither is it possible naturally that there should be any good Bishop, so long as the bishoprickes be nothing saue worldly pompe and honour, superfluous abundance of all maner riches and libertie to do what a man listeth vnpunished: thinges which onely the euill desire, and all good men abhorre.

And asone as the Parliament was ended, the Cardinal had his charter, and gat him home: and all Bishops gat them euery fore to his hole, leuing yet their attournies behinde them: to come againe themselues asone as the constellation is somewhat ouerrunne, whereof they be afrayd.

¶ What the cause of all

this mischief is.

Where cometh all this mischief? Verily it is the hand of God to auenge the wantonnesse of great men, which will walke without the feare of God, following þat steps of the hie prelates, contrary vnto their profession, & to auenge also þat wrongs, the blasphemies & subtil persecuting of his word.

For when Martin Luther had vttered the abominations of the Pope, and his clergy with Gods worde, and diuers bookes were come into England: our Cardinal thought to finde a remedy against that well enough, and sent to Rome for this vaine title, Defender of the fayth: which the Vicar of the sayth, Troppon preached, that the Kinges grace would not lose for all London, and xx. mile round about it. Neether is it maruell, for it hath cost more then London and xl. mile about it is able to make (I think) at this houre, beside the effusion of innocēt blood that was offered vnto the idoll, and dayly is offered therto. When this glorious name Cardinal brought it vnto the Kinges grace at Greenwich. And though the king had it already and had read it, yet against the morning, were all the lordes & gentlemen that could in so short space be gathered together, sent for, to come and receaue it in with honour. And in the morning after, the Cardinal gat him through the backside into the frier obseruautes. And part of the gentils went round about, and welcomed him from Rome, as representing the popes person: part met him halfe way: part at the court gate: and last of all the kings grace him self met him in the hall, and brought him vp in to a great chamber, where was a seate prepared on hie for the Kinges grace and the Cardinal, while the Bull was read: in so much that not the wise onely, but men of incane vnderstanding laughed the vaine pomp to scorne, not far vnlike to the receauing of the Cardinals hatte, which whē a ruffian had brought

The lone first forgiven by the Clergie.

The lone forgiven by the temporality.

The Bp. of Durhā.

Tunstall Bishop of Durham bzēt the new Testament.

A Bishopricke is a superfluous honoz, and a losse of liberty.

The title of the Defender of the sayth came fro Rome.

The Pope and vayne glorious manner of Cardinal Wolsey.

brought vnto him to westminster breder his cloke, he clothed the messenger in rich aray, and sent him backe to Douer againe, and appoynted the Bishop of Canterbury to meete him, and then an other company of lordes and gentles I worthe not how oft, ere it came to westminster, where it was set on a cupboorde and tapers about, so that the greatest Duke in the lande must make curtesie thereto: yea and to his empty seat he being away.

And shortly for lacke of authoritie of Gods worde Martin must be condemned by the authoritie of the king. And the kinges grace to clay the hope againe must make a booke, in which to proue all that they would haue stablished, for lacke of scripture, yea and contrary to the open scripture, is made this mighty reason: Such prelates are the church, and the church cannot erre, and therfore all that they do is right, & we ought to beleue them without any scripture, yea and though the scripture be contrary: wherefore God offended with such blasphemie, to make his enemies feele that they would not see in the open scripture, nor in the practise of their liuings and doings cleane contrary vnto the scripture, and vnto the liuing of Christ and his Apostles, this wih. hundred yeares, hath poured his wrath vppon vs, and hath snared the wife of the world with the subtilty of their owne wittes.

Moreover when Marten Luther had submitted himselfe in an epistle, let his grace consider what aunswere he gaue agayne. where is the glozy of y great prayse become that his grace gaue the Cardinal for his goodly actes and benefites which all the common wealch of the whole realme should feele?

And More among his other blasphemies in his Dialogue sayth, that none of vs dare abide by our sayth vnto the death: but shortly thereafter, God to proue More, that he hath euer bene a false liar, gaue strength vnto his seruant Sir Thomas Hitton, to confesse, and that vnto the death, the faith of his holy sonne Iesus, which Thomas, the Bishhops of Canterbury and Rochester, after they had dieted and toumented him secretly, murdered at Maydstone most cruelly.

I beseech the kinges most noble grace therefore to consider all the wayes by which the Cardinal and our holy Bishhops haue lead him, since he was first king, and to see wherunto al the pride,

pompe, and baine boast of the Cardinal is come, and how God hath reffused him and our prelates in all theyr wiles. wee hauing nothing to do at all, haue medled yet in all matters, and haue spent for our prelates causes more then all Christendome, euen vnto the vtter beggering of our selues, & haue gotten nothing but rebuke and shame & hate among all nations, and a mocke and a scozme thereto of them whome we haue most holpen.

For the Frenchmen (as the saying is) of late dayes made a play or disguising at Paris, in which the Emperour daunfed with the hope, and the French king, and wercied them, the R. of England sitting on a hye bench, and looking on. And when it was asked, why he daunfed not, it was aunswored, that he sate there, but to pay the minstrels their wages onely.

As who should say, we payd for all mens daunfing. we monyed the Emperour openly, and gaue the Frenchmen double and treble secretly, and to the hope also. Yea and though Fardinandus had money sent him openly to blinde the world withall: yet the saying is throughout all Douchland, that we sent money to the king of Pole, and to the Turke also, and that by help of our mony Fardinandus was driuen out of Hungarie. which thing though it were not true, yet it will hreed vs a scab at thylast, and gette vs with our medling, moze hate then we shall be able to beare, if a chaunce come: vnlesse that we ware wiser betime.

And I beseech his grace also to haue mercy of his own soule, and not to suffer Christ, and his holy Testament to be persecuted vnder his name any longer, that the sword of the wrath of god may be put by agayne, which for that cause no doubt is most chiefly drawne.

And I beseech his grace to haue compassion on his poore subiectes, which haue euer bene vnto his grace both obedient, louing, and kinde: that the realme vtterly perishe not, wyth the wicked counseil of our pestilent prelates. For if his grace which is but a man, should dye, the lordes and commons not knowing who hath most right to enioy the crowne: the realme could not but stande in great daunger.

And I exhorte the lordes temporall of the realme, that they come and fall before the kinges grace, and humblye desire his maicstie to suffer it to be tryed, who of right ought to succeed, and if he or

A dance in Paris.

Here Cardinal prapety for y ceasing of persecution.

The Cardinals hat.

The fairest and fairest Cardinal that euer was.

The church erreth, if y pope and bishops be the church.

Marten Luther submitted himself to king Henry viij.

More is proued a lyer.

Sir Thomas Hitton

And all
propeth the
vnderstan-
ding of such
as of right
shoulde suc-
ceed to the
crown.

he of the sayle who next; yea and who
third. And let it be proclaimed openly.
And let al the lords temporal be sworn
thereto, and all the knightes, & squires,
and gentlemen; and the commons a-
boute xvij. yeares old, that there be no
strife for the succession. For if they trye
it by the sword, I promise them, I see
none other likelyhode, but that as the
Cardinall hath prophesied it will cost
the realme of England.

And all
warneth al
the Cardin-
als secre-
taries to
repent and
surre to
God.

And all that be sworn vnto the car-
dinall, I warne them yet once againe
to breake their othes, as I did in the o-
bedience. And all my lord Cardinalls
priuy secretaries and spies, by whom
he worketh yet I warne the to beware
betime. My lord Cardinall though he
haue the name of all, yet he wrought
not all of his owne brayne; but of all
wilpe and exercised in mischief, he cal-
led vnto him the most experie, and of
their counsell and practise, gathered
that most seemed to serue his wicked
purpose.

A generall
exhortation
to all kindes
of people.

And all that be confederate with the
Cardinall, and with the Bishops vpon
any secret appointment be they neuer
so great, I reade the to break their bon-
des, and to followe right by the playne
and open way, and to be content, and
not too ambitious; for it is now euill
clinning, the boughes be brittle. And
let them looke well on the practise of
Bishops, how they haue serued all o-
ther men in times past, and into what
troubles they haue brought them that
were quiet. Many a man both great &
small haue they brought to death in
England, euen in my dayes (beside in
times past) whose blood God wil seek
once. Let them learne at the last that
it is but the case of the Bishops to re-
ceiue the sacrament with one man se-
cretly vpon one purpose, and with an
other man as secretly vpon the con-
trary to deceaue al parties. For of per-
iury they make as much conscience, as
a dog of a bone: for they haue power
to dispence with all thing, thinke they.

Doyth bish-
shops make
no accompt
of perjury.

At the beginning of the warre be-
twene the french king and the Empe-
rour, the prognostication said yere by
yeare, that there shoulde be great labor
for peace; but it shall not come to passe,
for there is Bicorporeu, or Corpus neu-
trum, that cometh betwene and let-
teth it: that is to say, a body that is nei-
ther nother, or holdeth on neither part:
and that body is the spiritualtie, which
hold but of theselues onely. For when
any Ambassadors goe betwene to en-

The spiri-
tuallie are
neither of
one side nor
of the other
for there is

creat of peace, the bishops are euer the
chief, which though they make a good-
ly oration for the peace openly to de-
ceane the lay men, yet secretly by the
bishops of the same countrie, they cast
a bone in the way, and there can be no
peace, vntill the peace be for their pro-
fite, let it cost in the meane season what
bloud it will.

no truth in
them more
then than
serue their
turne.

And as for them which for laker, as
Iudas, betraye the truth, and write a-
gaynst their consciences, and which for
honour as Balaam, enforce to curse the
people of God: I would sayne (if their
hartes were not to hard) that they dyd
repent. And as sayne I would that
our prelates did repent, if it were pos-
sible for them to prefer Gods honour
before their owne.

And vnto all subiectes I say, that
they repent. For the cause of euill ru-
lers is the sinne of the subiectes, testi-
fyeth the Scripture. And the cause of
falte preachers is, that the people haue
no loue vnto the truth, sayth Paule. 2.
Thes. 2. we be all sinners an hundred
times greater then all that we suffer.
Let vs therfore ech forgeue other, re-
membryng the greater sinners the
more welcome, if we repent, according
to the similitude of the riotous sonne.
Luc. 15. For Christ dyed for sinners and
is their sauour, and hys blood they
treasure to pay for their sinnes. He is
that fatted calf which is slaine to make
them good cheate withall, if they will
repent, and come to their father againe.
And his merites is that goodlye ray-
ment, to couer the naked deformities
of our sinnes.

An admo-
nition to all
subiectes.

1. Cor. 15.

These be sufficient at this time, al-
though I could say more, and though
other haue desired that I more sayde
yea, and I could more deeply haue en-
tered into the practise of our Cardinall,
but I spare for diuers considerations,
and namely for his sake, which neuer
spared me, nor any faythfull frende of
his owne, nor any that told him truth,
nor spareth to persecute the blood of
Christ in as cleare light as euer was,
and vnder as subtil colour of hypo-
cresie as euer was any persecutio since
the creation of the world. Neither haue
I sayd for hate of any person or per-
sons, God I take to recorde: but of
their wickednes onely, and to cal them
to repentaunce, knowledging that I
am a sinner also, and that a gracious.
Howbeit it is a deuillish thing and a
merciles, to defend wickednes against
the open truth, and not to haue power
to

Were this
dall shew-
eth himself
to be hope
of malice to
any private
person.

to repent. And therefore I doubt not, if men will not be warned hereby, but that God will better more practise by whome he will, and not cease vncill he haue broken the bonde of wille hypocrites which persecute so subtilly.

God is mercifull to the ignoraunt, but he pleaseth the malitious & wilful offender.

And finally if the persecution of the kinges grace, and of other temporall persons conspiring with the spiritualitie be of ignorance, I doubt not but that they eyes shall be opened shortly and they shall see & repent & God shall shew them mercy. But and if it be of a set malice against the truth, and of a grounded hate against the law of God by the reaso of a full consent they haue to sinne, and to walke in their olde wayes of ignorancie, wherunto (being now past all repentance) they haue breerly yeldded themselves to follow the full lust without bridle or snaffle, which is the sinne agaynst the holy Ghost: then ye shall see euen shortly that God shall turne the poynnt of the swoorde wherewith they now shedde Christes bloud, homeward to shed their owne again after the ensamples of the bible.

And let them remember that I well toward ij. yeares agoone to preuent all occasions and all carnall beastes that seeke fleshy liberty, sent forth the true obedience of a christen man which yet they condemned, but after they had condemned the New Testament, as right was whene the Obedience hath his authoritie. Now then if when the light is come abroad, in which they wickednes can not be hid, they finde no such obedience in the people vnto their old tyranny, whose fault is it? This is a sure conclusion: none obedience that is not of loue can not long endure: and in your decdes can no man see any cause of loue: and the knowledg of Christ, for whose sake onely a man would loue you though ye were neuer so euill, ye persecute. Now the if any disobedience rise ye are the cause of it your selues.

The obedience of a Christen man written three yeares before this booke.

Say not but that ye be warned.

A Pathway into the holy Scripture, made by William Tyndall.

Do maruell greatly, derely beloued in christ, that euer any mā shuld repugne or speake against the Scripture to be had in euery language and that of euery man. For I thought that no man had bene so blinde to alke why light should be shewed to the y walke in darkenes, where they can not but stumbe, and where to stumbe, is the daunger of eternall damnation: other so despightfull that he would enuie any mā (I speake not his brother) so necessary a thyng: or so Bedlem mad to affirme that good is y naturall cause of euill, and darkenes to procede out of light, that lying should be grounded in truth and verity, and not rather cleane contrary, that light destroyeth darkenes and veritie reprooueth all maner lying.

Scriptures should be translated into euery language.

Neuerthelesse seying that it hath pleased God to send vnto our English men, euen to as many as vnfaynedly desire it, the Scripture in their mother toung, considering that there be in euery place false teachers and blind leaders,

that ye should be deceaued of no man, I supposed it very necessary to prepare this Pathway into the Scripture for you, that ye might walke surely & euer know the true fro the false. And about all to put you in remembraunce of certaine pointes, which are: that ye well vnderstand what these wordes meane. The old Testament. The new Testament. The law. The Gospell. Moses, Christ, Nature, Grace. working and beleting. Dedes and faith. Lest we ascribe, to the one that which belongeth to the other, and make of Christ, Moses, of the Gospell the Law, despite grace and robbe sayth: & fal from meke learning into idle despitious, brawling and scolding about wordes.

The cause of the edition of this Pathway.

The old Testament is a booke, whererein is written the law of God, & the dedes of them which fulfill them, & of them also which fulfill them not.

What are contained in the old Testament.

The new Testament is a booke, whererein are contained the promises of God and the dedes of them which beleue them or belue them not.

The contents of the new Testament.

Euangelion (that we call the Gospell) is a Breke word, and signifyeth good, T. i. mercy

The Epitome of this worde Evangelio

mery, glad and ioyfull tydings, that maketh a mans hart glad, and maketh him sing, daunce and leape for ioy. As when Dauid had killed Goliath the gyant, came glad tydings vnto the Jewes, that their fearefull and cruell enemy was slayne, and they deliuered out of all daunger: for gladnes wherof, they song, daunced, and were ioyful. In like maner is the Euangelion of God (which we call Gospell, and the new Testament) ioyfull tydings and as some say: a good hearing published by the Apostles throughtout all the world, of Christ the right Dauid how that hee hath fought with sinne, with death, and the deuill, & ouercome them. wherby all men that were in bondage to sinne wounded with death, ouercome of the deuill, are without their owne merites or deseruinges, loosed, iustified restored to life and laued; brought to libertie and reconciled vnto the fauour of God & set at one with him agayne: whiche tydings as many as beleue laude, prayse, & thanke God, are glad, syng and daunce for ioy.

Euangelio is called the new Testamēt.

This Euangelion or Gospell (that is to say, such ioyfull tydings) is called y new Testament. Because that as a mā whē he shall dye appointeth his goods to be dealt & distributed after his death among them whiche he nameth to be his heyrēs. Euen so Christ before hys death commaunded and appointed that such Euangelion, Gospell, or tydings should be declared throughtout all the world, and therewith to geue vnto all that repent and beleue all his goodes: that is to say, his life wherewith hee swallowed and deuoured by death: hys righteousnes, wherewith he banished sinne: his saluatiō, wherewith he ouercame eternall damnation. Now cā the wretched man (that knoweth him selfe to be wrapped in sinne, and in daunger to death & hell) heare no more ioyous a thyng, then such glad and comfortable tydings of Christ. So that he can not but be glad and laugh fro the low bottome of his hart, if hee beleue that the tydings are true.

No grea- ter comfort can happen to a sinner being penit- tent the promises of the Gos- pell.

The Gos- pell was promised of God in the old Testa- mēt by the Prophets.

To strengt such sayth with all, God promised this his Euangelion in the old Testament by the Prophetes (as Paul sayth Rom. 1.) How that he was chose out to preach Gods Euāgelio, which he before had promised by the Prophetes in the Scriptures that treat of his sonne which was borne of the seede of Dauid. In the Gene. iij. God sayth to the Serpent: I wil put hatred betwen thee and the woman, betwen thy seede

and her seede, that selfe seede shall tread e thy head vnder foote. Christ is this womāns seede, he it is that hath troden vnder foote the deuils head, that is to say, sinne, death, hell, & all his power. For without this seede can no man a- uoyde sinne; death, hell, and euera- sting damnation.

Christ hath ouer- come the deuill, and all hys power.

Agayne Gene. xxiij. God promised Abraham saying: in thy seede shall all the generations of the earth be blessed. Christ is that seede of Abraham sayth S. Paule Gala. iij. He hath blessed all the world throught the Gospell. For where Christ is not, there remaineth the curse that fell on Adam as soone as he had sinned, so that they are in bō- dage vnder the damnation of sinne, death, and hell. Against this curse bles- seth now the Gospell all the world, in asmuch as it cryeth opely, vnto all that knowledg their sinnes and repēt say- ing: who soeuer beleueth on the seede of Abraham shall be blessed, that is, hee shall be deliuered from sinne, death and hell, and shall hence forth continue righte- ous, and laued for euer, as Christ hym selfe sayth (in the xi. of Iohn.) He that beleueth on me shall neuer moze dye.

The law (sayth Iohn. i.) was geue by Moses: but grace and verity by Je- sus Christ. The law (whose minister is Moses) was geuen to byng vs vnto the knowledg of our selues, that we might thereby feele and perceaue what we are of nature. The law cōdemneth vs and all our deedes, and is called of Paule (in the ij. Cor. ij.) the ministrā- tion of death. For it killeth our con- sciences and driueth vs to desperation, in as much as it requirerth of vs that which is vnpossible for our nature to do. It requirerth of vs the deedes of an whole man. It requirerth perfect loue from the low bottome and grounde of the hart, as well in all thinges whiche we suffer, as in the thinges which we do. But sayth Iohn in the same place, grace and veritie is geue vs in Christ. So that when the law hath passed vpo vs, and condemned vs to death (which is his nature to do) then haue we in Christ grace, that is to say fauour, pro- mises of life, of mercy, of pardon, freely by y merites of Christ, & in Christ haue we veritie & truth, in that God for his sake fulfilleth all his promises to them that beleue. Therfore is y Gospell the ministrātion of life. Paule calleth it in the fore rehearsed place of the Cor. ij. the ministrātion of the spirit and of righteousness. In the Gospell when we

The law was geuen by Moses, grace and truth by Jesus Christ.

The lawe requirerth of vs that whiche is impossible for our na- ture to do.

When the law hath condemned vs, Christ graunterh vs free pas- don.

We beleue the promises, we receaue the spirit of life, and are iustificed in the blood of Christ from all thyngs wherof the law condemned vs. And we receaue loue vnto the law and power to fulfill it, and grow therein dayly. Of Christ it is wrytten in the foze rehearsed Job. i. this is he of whose abundance of fulnes, all we haue receaued, grace for grace, or fauour for fauour. What is to say, for the fauour that God hath to his sonne Christ, he geueth vnto vs his fauour & good wil & al giftes of his grace as a father to his sonnes. As affirmeth Paule saying: whiche loued vs in his beloued before the creation of y^e world. So y^e Christ bringeth the loue of God vnto vs and not our owne holy woorkes. Christ is made Lord ouer all, and is called in Scripture Gods mercy stole, who focuer therfore speth to Christ, can neither heare nor receaue of God any other thyng law & mercy.

In the old Testamēt are many promises, which are nothyng els but the Euāgelion or Gospel, to saue those y^e beleued the fro y^e vengeance of the law. And in the new Testamēt is oft made mention of the law; to cōdemne them, which beleue not the promises. Whereouer the law and Gospell may neuer be separate: for the Gospell and promises serue but for troubled consciences, which are brought to desperation and feele the paynes of hell and death vnder the law; and are in captiuitie and bondage vnder the law. In all my dedes I must haue the law befoze me to cōdemne myne vnperfectnes. For all that I do (be I neuer so perfect) is yet damnable sinne, when it is compared to the law, whiche requireth the ground and bottome of myne hart. I must therefore haue alwayes the law in my sight, that I may be meke in the spirit, and giue God all the laude and prayse, ascribyng to him all righteousnes, and to my selfe al vnrightheousnes and sinne. I must also haue the promises befoze myne eyes; that I dispayre not, in which promises I see the mercy, fauour, and good will of God vpon me in the blood of hys sonne Christ, whiche hath made satisfaction for myne vnperfectnes, and fulfilled for me, that which I could not do.

Here may ye perceaue that two manner of people are soze deceaued. First they whiche iustifie them selues with outward dedes, in that they adstayne outwardly fro that which the law for-

biddeth, and do outwardly that which the law commaundeth. They compare them selues to open sinners and in respect of them iustifie them selues condemning the open sinners. They set a vayne on Moyses face and see not how the law requireth loue from the bottome of the hart and that loue onely is the fulfilling of the law. If they dyd they would not cōdemne their neighbour. Loue bydeth the multitude of sinnes, sayth S. Peter in his first Epistle. For whom I loue from the deepe bottome & grounde of myne hart him cōdemne I not; neither reckon his sinnes, but suffer his weakenes & infirmitie, as a mother the weakenes of her sonne, vntill he growe vp into a perfect man.

Whose also are deceaued which with out all feare of God geue them selues vnto all maner vices with full consent, and full delectation, haupng no respect to the law of God (vnder whose vengeance they are locked vp in captiuitie) but say: God is mercifull & Christ dyed for vs; supposiug that such dreyming & imaginatiō is that sayth which is so greatly cōmended in holy Scripture. Nay that is not faith, but rather a folish blind opinion springing of their owne corrupt nature, and is not geue them of the spirite of God but rather of the spirite of the deuill, whole sayth, now a dayes, the Popish compare and make eqall vnto the best trust, confidence and belefe that a repyting soule can haue in the blood of our Sautour Iesus, vnto their owne confusion, shame & vterryng what they are with in. But true faith is (as sayth the Apostle Paule) the gift of God and is geue to sinners after the law hath passed vpon them and hath brought their consciences vnto the vynt of desperation; and sorowes of hell.

They that haue this right faith, cōsēt to the law that it is righteous, and good, and iustifie God which made the law, and haue delectation in the law (notwithstanding that they can not fulfill it as they would for their weakenes) and they abhorre what soeuer the law forbiddeth, though they can not all wayes anoyde it. And their great sorow is, because they can not fulfill the will of God in the law, and the spirite that is in them cryeth to God might & day for strength and helpe with teares (as sayth Paul) that can not be expressed with tounge. Of which thynges the belefe of our Popish or of their father,

he theselues by these woorkes: & those that through their blinde opinion of faith vtterly peruerse the true sayth.

He that hath a right sayth delighteth in the law although his weakenes can not fulfill the same.

Et. ij. whom

Christ is Gods mercy stole, so that no mercy cometh from God, but through Christ.

The law must ever be in sight to make vs humble spiritued: & the gospel also befoze our eyes to cōfort vs.

Two manner of people deceaued, those which inwardly

whom they so magnifie for his strong faith hath none experience at all.

He that iustifieth him selfe reiecteth the law & promises.

The first, that is to say, he whiche iustifieth him selfe with his outward deedes, consenteth not to the law inward, neither hath delectation therein; yee, he would rather that no such law were. So iustifieth he not God, but hateth him as a tyrant, neither careth he for the promises, but will with his owne strength be sauour of him selfe: no wise glorifieth he God, though he seme outward to do.

The voluptuous person.

The second, that is to say, the sensuall person, as a voluptuous swyne, neither feareth God in his law, neither is thankfull to him for his promises and mercy, which is set forth in Christ to all them that beleue.

A true christian.

The right Christian man consenteth to the law that it is righteous, and iustifieth God in the law, for he affirmeth that God is righteous and iust, which is author of the law, he beleueth the promises of God, & iustifieth God, iudging him true and beleuyng that he will fulfill his promises: with the law he condemneth him selfe and all his deedes, and geueth all the prayse to God: He beleueth the promises, and ascribeth all truth to God: thus euery where iustifieth he God, and prayleth God.

By nature through the fall of Adam are we the children of wrath, heyes of the vengeance of God by birth, yea and from our conceits. And we haue our fellowship with the damned devils vnder the power of darkenes and rule of Sathan, while we are yet in our mothers wombes, and though we shewe not forth the frutes of sinne, as soone as we be borne, yet are we full of the naturall popson whereof all sinnefull deedes spryng, and can not but sinne outwards (be we neuer so young) as soone as we be able to woozke if occasion be geuen, for our nature is to do sinne as is the nature of a Serpent to synge. And as Serpent yet young, or yet unbrought forth is full of popson, and can not afterward (when the tyme is come and occasion geuen) but byng forth the frutes thereof. And as an adder, a tode, or a snake is hated of man (not for the euill that it hath done, but for the popson that is in it and hurt which it can not but do) so are we hated of God for that naturall popson which is conceaned and borne with vs, before we do any outward euill. And as the euill, which a venemous worme

A proper multitude.

doth, maketh it not a Serpent: but because it is a venemous worme, doth it euill and poysoneth, and as the frute maketh not the tree euill: but because it is an euill tree, therefore byngeth it forth euill frute, when the season of frute is. Euen so do not our euill deedes make vs first euill though ignorance & blindness through euill workyng hardeneth vs in euill & maketh vs worse and worse: but because that of nature we are euill, therefore we both thinke and do euill, and are vnder vengeance vnder the law, conuict to eternal damnation by the law, and are contrary to the will of God in all our will, and in all thynges consent to the will of the sende.

By grace (that is to say by fauour) we are plucked out of Adams ground of all euill, and grafted in Christ the roote of all goodnes. In Christ God loued vs his elect and chosen, before the world began, and reuered vs vnto the knowledge of his sonne and of his holy Gospell, and when the Gospell is preached to vs openeth our hartes, and geueth vs grace to beleue and putteth the spirite of Christ in vs, and we know him as our father most mercifull, and consent to the law, and lope it inwardly in our hart, and desire to fulfill it, and sorrow because we can not: which will (sinne we of frailtie neuer so much) is sufficient till more strength be geuen vs, the blood of Christ hath made satisfaction for the rest: the blood of Christ hath obteyned all thyngs for vs of God. Christ is our satisfaction, redemer, deliuerer, sauer, our from vengeance and wrath. Obserue and marke in Dauides, Peters & Iohans Epistles & in the Gospell what Christ is vnto vs.

We are plucked from Adams, and grafted in Christ by grace.

The blood of Iesus hath obtained all things for vs of God.

By faith are we saued onely in beleuyng the promises. And though sayth he neuer without loue & good workes, yet is our sauing imputed neither to loue nor vnto good workes but vnto faith onely. For loue and workes are vnder the law which requireth perfection, and the ground and fountayne of the hart, and damneth all imperfections. Now is sayth vnder the promises, which damne not: but geue pardon grace, mercy, fauour, and what soeuer is contayned in the promises.

Righteousnes is diuers: for blind reals imagineth many maner of righteousnesses. There is the righteousness of workes (as I sayd before) when the hart is a way and is not felt how the law

Soundyng forthes of righteousness.

law is spirituall and can not be fulfilled, but from the bottome of the hart. As the iust ministration, of all maner of lawes, and the obseruyng of them, for a worldye purpose and for our owne profite and not of loue vnto our neighbour without all other respect, and ino all vertues wherewith philosophers put their felicity and blessednes, whiche all are nothyng in the sight of God in respect of the lyfe to come. There is in like maner the iustifying of ceremonies whiche some imagine their owne selues, some counterfaite other, saying, in their blynd reaso: such holy persons dyd thus and thus, and they were holy men, therefore if I do so likewise I shall please God: but they haue none answer of God, that, that pleaseth. The Jewes seke righteousness in their ceremonies which god gaue vnto them not for to iustifie: but to describe and paynt Christ vnto the, of which Jewes testifieth Paule saying: how that they haue affection to god: but not after knowledge, for they go about to stablish their owne iustice, and are not obedient to the iustice or righteousness that cometh of God; which is the forgiveness of sinne in Christes blood vnto all that repent and beleue. The cause is verely, that except a man cast away his owne imagination and reason, he can not perceive God, and vnderstand the vertue & power of the blood of Christ. There is a full righteousness, when the law is fulfilled from the ground of the hart. This had neither Peter nor Paule in this life perfectly: vnto the vttermost, that they could not be perfecter but sighed after it. They were so farre forth blessed in Christ, that they hungred and thyrsted after it. Paule had this thyrst, he consented to the law of God, that it ought so to be, but he found an other lust in his members contrary to the lust & desire of his mynde that letted him, and therefore cryed out saying: Oh wretched man that I am: who shall deliuer me from this body of death? thanks bee to God through Iesus Christ. The righteousness that before God is of value, is to beleue the promises of God, alter the law hath confounded the conscience. As when the temporall law ostyrynes condemneth the thefe or murderer & bringeth him to execution, so that he seeth nothyng before him but present death, and then cometh good tydings, a charter fro the kyng and deliuereth hym. Like-

wise when Gods law hath brought the sinner into knowledge of himselfe, and hath confounded his conscience, & opened vnto him the wrath and vengeance of God, then cometh good tydings, the Euangelion sheweth vnto him the promises of God in Christ, and how that Christ hath purchased pardon for him, hath satisfied the law for him and peaced the wrath of God. And the poore sinner beleueth, laudeth and thanketh God, through Christ, and breaketh out into exceeding inward ioy and gladnes, for that he hath escaped so great wrath, so heauy vengeance, so fearefull and so euerlastyng a death. And he henceforth is an hugred and a thurst after more righteousness, that he might fulfill the law, & moureth continually commendyng his weakenes vnto God in the blood of our Sauioir Christ Iesus.

Here shall ye see compyndiously and playnly set out the order and practise of euery thyng afore rehearsed.

The fall of Adam hath made vs heynes of the vengeance and wrath of God and heynes of eternall damnatio. And hath brought vs into captiuitie and bondage vnder the deuill. And the deuill is our Lord, and our ruler, our head, our gouernour, our Prince, yea and our God. And our will is locked and knit fast vnto the will of the deuill, then could an hundred thousand chaines hynde a man vnto a post. Vnto the deuyls will consent we, with all our hartes, with all our myndes, with all our might, power, strenght, will and lust: so that the law and will of the deuill is written as well in our hartes as in our members, and we runne headlong after the deuill with full scale, and the whole swyng of all the power we haue: as a stone cast vp into the ayre cometh downe naturally of his owne selfe with all the violence and swyng of his owne wayght. With what poison deadly, and venemous hate, hateth a man his enemy? With howe great malice, of mynde inwardly do we sea and warther: with what violence and rage, yea and with howe feruent lust commit we aduourtie, fornication, and such like vncleannes: with what pleasure and delectation inwardly serueth a glotton his belly? With what diligence deceaue we? How busily seke we the thinges of this world: what soeuer we doe, thinke, or imagine, is abhominable in the sight of God. For we can referre nothyng vnto the ho-

Adams fall brought vs in bondage to the deuill.

The natural corruption of the myndes of Adams heynes playnly set forth.

Man's sensuall reason can not perceive the vertue of Christes blood.

hour of God : neither is his law or will written in our members or in our hartes: neither is there any more power in vs to folow the will of God then in a stone to ascende vpward of hys owne selfe. And beside that we are as it were a slepe in so depe blindnes, that we ca neither see, nor feele in what misery, thraldome, and wretchednes we are in, till Moses come and wake vs, and publish the law. When we heare the law truly preached, how that we ought to loue and honour God with all our strength and might, from the low bottoine of the hart: because he hath created vs, and both heauen and earth for our sakes and made vs Lord therof: and our neighbours (yea our enemies) as our selues inwardly from the grounde of the hart, because God hath made them after the likenesse of his owne image, & they are his sonnes as well as we, and Christ hath bought them with his bloud and made them heyres of euerlasting lyfe as well as vs: And how we ought to do what so euer God biddeth, and absteyne from what soeuer God forbiddeth, with all loue and mekenes, with a feruent and a burnyng lust from the center of the hart, then begynneth the conscience to rage against the law, and against God. No sea, be it neuer so great a tempest, is so vniquiet, for it is not possible for a naturall ma to consent to the law, that it should be good, or that God should be righteous, which maketh the law: in as much as it is contrary vnto hys nature and damnethe him and all that he ca do, & neither sheweth him where to fetch helpe nor preacheth any mercy, but onely setteth ma at variaunce with God, as witnesseth Paule Rom. iij. and prouoketh hym and styreth hym to rayle on God and to blasphemie him as a cruell tyraunt. For it is not possible for a ma, till he be bozne agayne, to thinke that God is righteous to make hym of so poyson a nature, either for his own pleasure or for the sinne of another man, and to geue him a law that is impossible for him to do or to consent to: his witte, reason, and will being so fast glued, yea nayled and chayned vnto the will of the deuill. Neither can any creature louse the bondes, save the bloud of Christ onely.

When be-
fore his re-
generatio
can not
thinke wel
of God.

This is captiuitie and bondage whence Christ deliuered vs, redeemed, and loused vs. His bloud, his death, his pacience, in suffering rebukes and wronges, his prayers and fastynges

his mekenes and fulfilling of the vermost point of the law, pleased the wrath of God, brought the fauour of God to vs agayne, obtained that God should loue vs first, and be our father, and that a mercifull father, that will consider our infirmitie and weakenes, and wil geue vs his spirite agayn (which was taken away in the fall of Adam) to rule, gouerne, & strength vs, and to breake the bondes of Sathan, wherein we were so strait bounde. When Christ is thus wise preached, & the promises rehearsed which are contained in the Prophetes, in the Psalmes, and in diuers places of the five bookes of Moses: which preachyng is called the Gospell or glad tydings: then the hartes of them which are elect and chose, begyn to waxe soft and melt at the bounteous mercy of God, and kyndnes shewed of Christ. For when the Euangelion is preached, the spirite of God entreteth into them, which God hath ordeined and appoynted vnto eternall lyfe, and openeth their inward eyes, and worketh such belefe in them. When the wofull consciences feele and tast how swete a thyng the bitter death of Christ is, & how mercifull & louyng God is through Christes purchasyng and merites, they begin to loue gayne, and to consent to the law of God, how that it is good and ought so to be, and that God is righteous which made it, and desire to fulfill the law enen as a sicke man desireth to be whole, and are an hungred and thirst after more righteousnes and after more strength, to fulfill the law more perfectly. And in all that they do, or omit and leaue vndone, they ike Gods honour, and his will with meekenesse, euer condemnynge the vnpertectnes of their deedes by the law.

The hartes of the electe do eue melt at the preachyng of Gods mercie, and Christes kyndnes,

Now Christ standeth vs in double bedde, and vs secureth two maner wise. First he is our redeemer, deliuerer, reconciler, mediator, intercessor, advocate, attorney, soliciter, our hope, comfort, shield, protector, defender, strength, health, satisfaction and saluation. His bloud, his death, all that he euer dyd, is oues. And Christ him self, with all that he is or can do, is ours. His bloud sheddyng and all that he dyd, doth me as good seruice, as though I my selfe had done it. And God (as great as he is) is myne with all that he hath as an husband is his wines, through Christ and his purchasyng.

Christ leste nothyng vndone, that might be to our saluation,

Secondarily after that we be ouer-

comyng

Christ an example to us of all goodness.

What faith receiveth of God through Christs blood, that we must bestowe on our neighbours, though they be our enemies.

Christ dyd not good deedes to merite heauen, for that was his all ready, but frely for our sakes.

come with loue and kindnes, and now seke to do the will of God (which is a Christen mans nature) When haue we Christ an exaple to counterfeit, as saith Christ him selfe in John: I haue geuen you an example. And in an other Euāgelist, he sayth : He that wil be great among you shal be your seruaunt and Minister, as the sonne of man came to minister and not to be ministered vnto. And Paule sayth : Counterfeit Christ. And Peter sayth : Christ dyed for you, and left you an example to folow his steppes . what soeuer therefore sayth hath receaued of God through Christs blood and deseruyng, that same must loue shed out euery whit, and bestow it on our neighbours vnto their profit, yea and that though they be our enemies. By sayth we receaue of God and by loue we shed our agayne. And that must we do frely after the example of Christ without any other respect, saue our neighbours wealth onely, & neither looke for reward in earth, nor yet in heauen for the deseruyng & merites of our deedes as friers preach, though we know that good deedes are rewarded, both in this lyfe and in the lyfe to come : but of pure loue must we bestow our selues all that we haue, & all that we are able to do, euen on our enemies to byng them to God, considering nothyng but their wealth, as Christ dyd ours . Christ dyd not his deedes to obteyne heauen therby (that had bene a madness) heauē was his all ready, he was heyre therof, it was his by inheritaunce, but dyd them frely for our sakes, considering nothyng but our wealth and to byng the fauour of God to vs agayne and vs to God. As no naturall sonne that is his fathers heyre, doth his fathers will because he would be heyre, that he is already by byrth: his father gaue him that yet hee was borne and is lother that he should go without it, then he him selfe hath wit to be: but of pure loue doth he that he doth . And aske him why he doth any thing that he doth, he aunswereth: my father bade, it is my fathers will, it pleaseth my father. Bond seruauntes worke for hyre, children for loue. For their father with all he hath, is theirs already. So doth a Christen man frely all that he doth, considereth nothyng but the will of God, & his neighbours wealth onely. If I liue chaste, I do it not to obtaine heauen therby. For then should I doe wrong to the blood of Christ: Christs blood hath obtined

me that, Christs merites haue made me heyre therof. He is both doore and way thether wardes. Neither that I loke for an higher rounge in heauē, the they shal haue which liue in wedlocke, other the a whoze of the stewes (if she repēt) for that were the pride of Lucifer. But frely to wayte on the Euangelion : and to auoyde the trouble of the world and occasions that might plucke me there from, and to serue my brother with all, euen as one hand helpeth another, or one member another, because one feeleth another grief, & the payne of the one is the payne of the other. what soeuer is done to the lest of vs (whether it be good or bad) it is done to Christ, and what soeuer is done to my brother (if I be a Christen mā) that same is done to me. Neither doth my brothers payne greue me lesse then myne owne. Neither reioyse I lesse at his wealth then at mine own if I loue hym as well and asmuch as my selfe, as the law comāndeth me. If it were not so: how sayth Paule? let hym that reioyseth, reioyse in the Lord, that is to say Christ, whiche is Lord ouer all creatures. If my merites obtained me heauē or a hygher place there, then had I wherewith I might reioyse besides the Lord.

Here see ye the nature of the law, & the nature of the Euangelion. How the law is the key that byndeth and damneth all men, and the Euangelion is the keye that looseth them agayne. The law goeth before, and the Euangelion followeth. when a preacher preacheth the law, he byndeth all consciences, and when he preacheth the Gospell, he looseth them agayn. These two salues (I meane the law and the Gospell) vieth god & his preacher to heale & cure sinners with all. The law driueth out the disease, and maketh it appeare, and is a sharpe salve, and a creatyng corseley, & killeth the dead flesh, and lonseth and draweth the sores out by the rootes, & all corruption. It pulleth from a man the trust and confidence that he hath in him selfe, & in his owne workes, merites, deseruinges and ceremonies and robbeth him of all his righteousnesse and maketh him poore. It killeth him, sendeth hym downe to hell, and bynggeth hym to vtter desperation, and prepareth y way of the Lord, as it is writen of John the Baptist. For it is not possible that Christ should come to a man, as long as he trusteth in him self, or in any worldly thyng or hath any

The law byndeth, & the Gospell looseth all men.

The force of the law.

righteousnesse of his own, or riches of holy workes. Then commeth the Euangelion a more gentle paster, which soothly and swageth the woundes of the conscience, and bringeth health. It bringeth the spirite of God, which loseth the bondes of Sathā, and coupleth vs to God and his will through strong sayth and feruent loue, with bondes so strong for the deuill, the world, or any creature to lose them. And the poore & wretched sinner seeleth so great mercy, loue, & kyndnes in God, that he is sure in hym selfe how that it is not possible that God should forsake him, or withdraw his mercy and loue from hym. And holdly cryeth out with Paul saying: who shall separate vs from the lone that God loneth vs withall? What is to say: what shall make me beleeue that God loueth me not? Shall tribulation? Anguish? Persecution? Shall hunger? Nakednes? Shall sword? Nay, I am sure that neither death, nor lyfe, neither aungell, neither rule nor power, neither present thynges, nor thynges to come, neither hygh nor low, neither any creature is able to separate vs from the loue of God which is in Christ Iesu our Lord. In all such tribulations a Christen man perceaueth that God is his father, and loneth hym, euen as he loued Christ when he shed his blood on the crosse. Finally, as before, when I was bond to the deuill and his will, I wrought all maner euill and wickednes, not for helles sake which is the reward of sinne, but because I was heyre of hell by byrth and bondage to the deuill, dyd I euill. For I could none otherwise do: to do sinne was my nature. Euen so now since I am coupled to God by Christes blood, do I well, not for heauens sake which is yet the reward of wel doynge; but because I am heyre of heauen by grace and Christes purchasyng, & haue the spirite of God I do good feely, for so is my nature. As a good tree bringeth forth good frute, and an euill tree euill frute. By the frutes shal ye know what the tree is. A māns dedes declare what he is within, but make him neither good nor bad, though after we be created a new by the spirite & doctrine of Christ we wape perfecter alwaye with woorkyng accordyng to the doctrine, and not with blynd woorkes of our owne imaginynge. We must be first euill yet we doe euill, as a Serpent is first poysoned yet he poyson. We must be also good yet we do good, as the

fire must be first hoate yet it heate an other thyng. Take an example. As those blynd and deaffe which are cured in the Gospell could not see nor heare, till Christ had geuen them sight & hearing, and those sicke could not do the dedes of an whole man, till Christ had geuen them health: So can no man do good in his soule, till Christ haue losed hym out of the bondes of Sathan, and haue geue him wherewith to do good, yea & first haue powred into hym that selfe good thing which he sheddeth forth afterward on other. Whatsoeuer is our owne is sinne. Whatsoeuer is a boue that, is Christes gift, purches, doynge, and working. He bought it of his father dearely with his blood, yea with his most bitter death, and gaue his lyfe for it. What soeuer good thyng is in vs, that is geuen vs feely without our deseruyng or merites for Christes bloudes sake. That we desire to folow the will of God, it is the gift of Christes blood. That we now hate the devils will (whereunto we were so fast locked, and could not but loue it) is also the gift of Christes blood, vnto whom belongeth the prayse and honoure of our good dedes, and not vnto vs.

Our dedes do vs thre maner seruice. First they certifie vs that we are heyres of euerlastyng life. And that the spirite of God, whiche is the earnest throt is in vs, in that our hartes consent vnto the law of God, and we haue power in our mēbers to do it, though imperfectly. And secondarily we tame the fleshe therewith and kill the sinne that remayneth yet in vs & wape daily perfecter and perfecter in the spirite therewith & kepe that the lustes choke not the word of God that is sown in vs, nor quench the gistes and working of the spirite, and that we lose not the spirite agayne. And thirly we do our dutie vnto our neighbour therewith & helpe their necessitie vnto our own confort also, and draw all mē vnto the honoryng and praysing of God.

And whosoever excelleth in the giftes of grace, let the same thinke that they be geuen hym, as much to do his brother seruice as for his owne selfe, & as much for the loue whiche God hath to the weake as vnto him, vnto whom God geueth such giftes. And he that withdratweth ought that he hath from his neighbour's neede, robbeth his neighbour and is a thefe. And he that is proude of the giftes of God & thinketh hym selfe, by the reason of them

better

The byrting sinner seeleth such joy in the Gospell that he thinkeeth it impossible that God should forsake hym.

But synne in vs is of our selues, and all goodness of Christ.

Workes certifie vs of euerlastyng liuance, kill sinne in vs, and reuele the necessitie of our neighbour.

Giftes of grace belong to our brother as much as to our selues.

better then his feeble neighbour, & not rather as the truth is, knowledgeth hym selfe a seruaunt vnto hys pooze neighbour, by the reason of them the same hath Lucifers spirite in hym and not Christs.

These thynges to know: first the law: how that it is naturall, right, and equitie, that we haue but one God to put our hope and trust in, and hym to loue with all the hart, all the soule, and all our might and power, and neither to moue hart nor hand but at his commaundment, because he hath first created vs of noughe, and heauē and earth for our sakes. And afterwarde when we had marred our selfe through sinne, he forgauē vs and created vs agayne in the blood of his beloued sonne.

And that we haue the name of our one God in feare and reuerence, & that we dishonour it not in swearyng thereby about light trifles or vanitie or call it to recorde for the confirming of wickednesse or falshead, or ought that is to the dishonour of God, whiche is the breaking of hys lawes, or vnto the hurt of our neighbour.

And in asmuch as he is our Lord and God and we his double possessors, by creation and redemption, and therefore ought, as I sayd, neither to moue hart or hand without his commaundment, it is right that we haue nedefull holy dayes to come together & learne his will; both the law, which he will haue vs ruled by; and also the promises of mercy whiche he will haue vs trust vnto: and to geue God thanks together for his mercy; and to commit our infirmities to hym through our Sauiour Iesus; and to reconcile our selues vnto hym; and eche to other, if ought be betwene brother and brother that requirerth it. And for this purpose and such lyke, as to visite the sicke and nedye, and redyesse peace and vnitie were the holy dayes ordeined onely, & so farforth are they to be kept holy fro all maner workes that may be conveniently spared for the tyme till this be done and no further, but then lawfully to worke.

And that it is right that we obey father and mother, Master, Lord, Prince and Kyng and all the ordinaunces of the world bodely and ghostly by which God ruleth vs and ministrerth frely his benefites vnto vs all. And that we loue them for the benefites that we receaue by them, and feare them for the power they haue ouer vs to punish vs

if we trespasse the law and good order. So farre yet are the worldly powers or rulers to be obeyed onely, as their commaundments repugne not against the commaundment of God, and the hoo. Wherefore we must haue Gods commaundment euer in our hartes, and by the hygher law interpret the inferior: that we obey nothyng agaynst the helpe of one God; or agaynst the fayth, hope and trust that is him onely, or agaynst the loue of God, wherby we doe or leaue vndone all thyng for his sake, & that we do nothyng for any mans commaundment agaynst the reuerence of the name of God, to make it despised and the lesse feared & set by; and that we obey nothyng to the hynderaunce of the knowledge of the blessed doctrine of God whose seruant the holy day is.

Notwithstanding though the rulers which God hath set ouer vs commaunde vs agaynst God, or do vs open wrong and oppresse vs with cruel tyranny, yet because they are in Gods rowme, we may not auenge our selues, but by the proccesse and order of Gods law, and lawes of mā made by the authority of Gods law, whiche is also Gods law, euer by an hygher power, and remittynge the vengeance vnto God, and in the meane season suffer vntill the houre be come.

And on the other side to know that a man ought to loue his neighbour equally and fully as well as hym selfe, because his neighbour (be he neuer so simple) is equally created of God and as full redeemed by the blood of our sauiour Iesu Christ. Out of which commaundment of loue spring these: Kill not thy neighbour: defile not his wife: beare no false witness agaynst hym, & finally, not onely do not these thynges in deede but couete not in thyne harte; his house, his wife, his maneruaunt, maydeseruaunt, oxe, asse or what soeuer is his. So that these lawes pertaynyng vnto our neighbour are not fulfilled in the sight of God saue with loue. He that loueth not hys neighbour kepeth not this commaundment; defile not thy neighbours wife, though hee neuer touch her or neuer see her or thinke vpon her. For the commaundment is, though thy neighbours wife be neuer so fayre, & thou haue neuer so great oportunitie geuen thee, and she contēt, or happily prouoke thee as Dicitaphers wife did Ioseph, yet see thou loue thy neighbor so well, that for very

Worldly rulers to be obeyed so far forth as their lawes impugne not Gods lawes.

Though rulers appointed of God oppresse vs, yet we may not auenge they being in Gods roome.

We must loue our neighbour as our selfe.

Holy dayes necessary to come together in, & learne Christs will.

loue thou can not finde in thine hart to do þy wickednes. And euen so he that truely seeth in any thing saue in God ouerly & in his sonne Iesus Christ, kepeth no cōmaundemēt at all in the sight of God.

For he that hath trust in any creature whether in heauen or in earth, saue in God & his sonne Iesus, cā see no cause to loue God with all his hart &c. neither to absteyne from dishonouryng his name nor to keepe the holy day for the loue of his doctrine, nor to obey louingly þy rulers of this world nor any cause to loue his neighbour as him selfe & to absteyne from hurtynge hym, where he may get profite by hym & saue him selfe harmeles. And in likewise against this law, loue thy neighbour as thy selfe. I may obey no worldly power, to do ought at any mans cōmaundemēt vnto the hurt of my neighbour that hath not deserued it, though he be a Turke.

And to know how cōtrary this law is vnto our nature, & how it is dānation not to haue this law writtē in our hartes, though we neuer committe the dedes; & how there is no other meanes to bee saued from this damnation then through repentance toward the law & fayth in Christes blood which are the very inward baptisme of our soules, & the washyng & the dippyng of our bodyes in þy water is the outward signe. The plungyng of the body vnder the water signifyeth that we repēt & professe to fight against sinne and lustes, & to kill them euery day more and more, with the helpe of God & our diligence in folowynge the doctrine of Christ and the leadyng of his spirite; and that we beleue to be washed from our naturall damnation in which we are borne, and from all the wrath of the law, and frō all the infirmities & weakneses that remayne in vs, after we haue geuen our consent vnto the law, and yelded oure selfe to be scholers thereof, and from all the imperfectnesse of all our dedes done with cold loue, and from all actuall sinne which shall chaunce on vs whyle we enforce the contrary and euer fight thereagaynst and hope to sinne no more. And thus, repentance and fayth begyn at our Baptisme and first professing the lawes of God, and cōtinue vnto our liues end, and grow as we grow in the spirite. For the perfecter we be, the greater is our repentance & the stronger our fayth. And thus, as the spirit & doctrine on Gods part, & repentance & fayth in our part beget vs a new in Christ: euen so they make

vs grow & ware perfect & saue vs vnto the ende, & neuer leaue vs vntill all sinne be put of and we cleane purified and full formed & fashioned after the similitude & likenes of the perfectnes of our Saviour Iesus, whose gift all is.

And finally to know þy what soeuer good thyng is in vs, that same is þy gift of grace and therfore not of deseryng, though many things be geuen of God through our diligence in workyng his lawes & chastising our bodyes and in prayng for the & beleuyng his promises, which els should not be geuen vs: yet our workyng deserueth not þy gifts, no more the diligence of a marchaunt in seekyng a good shyppe bringeth the goods safe to lād, though such diligence doth now & the helpe hereto. But whē we beleue in God and then do all that is in our might & not tempt him, then is God true to abyde by his promise & to helpe vs and perfoyme alone when our strength is past.

These thynges I say to know, is to haue all the scripture vnlocked & opened before thee, so that if thou wilt go in & read thou canst not but vnderstand. And in these thynges to be ignorant, is to haue all the Scripture locked vp, so that þy more thou readeest it, the blinder thou art, & the more contrarietie thou findest in it, & the more ragled art thou therein & canst no where through. For if thou adde a glose in one place, in another it will not serue. And therefore because we be neuer taught the profession of our Baptisme, we remaine alwayes vnlearned, as well the spiritualtie for all their great clergy & high scholes, as we lay, as the lay people. And now because the lay and vnlearned people are taught these first principles of our professio therefore they read the scripture & vnderstand and delite therein. And our gret pillars of holy church, which haue nailed a baile of false gloses on Moses face, to corrupt the true vnderstanding of his law, can not come in. And therefore barke & say þy scripture maketh hereticke & it is not possible for them to vnderstand it in the English, because they the selues do not in Latin. And of pure malice that they cā not haue their will, they sea their brethren for their fayth they haue in our saviour, & therwvnto their bloody woluishe tyrāny, and what they be within & whole disciples. Herewith, reader, be committed vnto the grace of our saviour Iesus, vnto who and God our father thorough hym be prayle for euer and for euer, Amen.

The perfecter we are, the greater is our repentance and the stronger is our fayth.

Our workes deserue not þy gifts of grace.

The principles of scripture perfectly learned, at rest is more calie.

Our baptisme signifyeth that we repēt and professe a new life.

¶ Except a man haue the profession of his baptisme in his hart, he can not vnderstand the Scripture.

The Prologue.



As a man can by no means read, except he be first taught the letters of the crosse row: euen so it is impossible for a man of whatsoeuer degree or name he bee off, to vnderstande ought in the Scripture vnto the honour of God, and health of his soule, except he be first taught the profession of his baptisme, & haue it also written in his hart.

Which profession standeth in ij. thinges. The one is the knowledge of God, vnderstanding it spiritually, as Christ expoundeth it. Math. v. 33. and vij. so that the roote and life of all lawes be this: Loue thy Lord God with all thynne hart, all thy soule, and all thy might: and thy neighbour as thy selfe, for his sake: and that loue onely is the fulfilling of the law (as Paule teacheth) and that whatsoeuer deed we do, and not of that loue, that same fulfilleth no law in the sight of God.

And the other is to know the promises of mercy, which are in our Sauiour Christ: vnderstanding them also purely without all leuen, after the mercifullest fashio as Scripture foundeth them, and after al fatherly loue and kindenes of God, vnto all that repent toward the law, and beieue in Christ.

And to haue this profession written in thynne hart is to consent vnto the law that it is righteous, and good, and to loue it in thynne hart, and to submit thy selfe thereunto for to learne it, and to rule and square al thy deedes therby, & the to beieue in Christ, that for his sake all thy sinnes which thou diddest before the knowledge of this profession, are forgiven thee clearly both *a pena & culpa*, to vble the popes termes, and that for none other satisfaction to Godwarde then Christes blood; and euen so, that all the sinne which we do after this knowledge, eyther of chaunce, ignorance, infirmitie, negligence, or prouoked and overcome of the flesh, is forgiven vs like wise both *a pena & culpa*, through repentaunce and sayth in Christ, without our satisfaction of woordes to Godwarde.

Notwithstanding we being all formes of one God, and seruauntes of one Christ, must agree among our selues, and he that hath offended must weckly knowledge his fault, and offer himselfe to make amendes vnto the most of his poure: and if he haue not wherewith, al he forgiuenesse for Christes sake, the other is bound to forgiue him. Neither with out reconciling himself vnto his brother may any man be at the first receiued vnto the profession of Christes sayth nor continue therein, nor be receaued in againe if he be for his open offences put thereout. For how can a man

loue his neighbour as well as himself, and be soze that he hath hurt him, except he should offer himselfe to make amendes?

And we must from henceforth walke in the life of penauce (if ye will haue it so called) and after the doctrine of Christ euery man tame his flesh with prayer, fasting, and the continuall meditations of Christes penauce, and passions for vs, and of the holy saintes, and with such abstinence, and kinde of liuing as euery man thincketh most meete for his coplerion, the ponger confessing their infirmitie to the elder, discretet, and better learned, and asking their aduise and holesome counsell for the repressing of their discales, but all to tame the flesh, and to serue thy neighbour without any superstitious minde.

But to Godward is there no satisfactio, save sayth in Christes blood out of a repenting hart. For our outwarde, dedes can not be referred vnto God, to do him seruire in his owne person, and to helpe him, or make him better therewith. We can do no moze worth them, were they neuer so perfect, & done with all loue, then satisfie the law for the present tunc, and do our dutie vnto our neighbours, and tame our owne flesh, but not to make satisfaction to God for sinne that is once past. The sinne that is once committed must God forgiue freely of a fatherly loue for Christes sake.

When God visiteth vs with sickness, pueritie, or whatsoeuer adueritie it be, he doth it not of a tyrannous minde to satisfy his lust in our suffering of euill to make satisfaction for the sinne that is past of which we repent, and be soze? But of a fatherly loue to make vs know our selues, and feele his mercy, and to tame our flesh, and to keepe vs from sinning againe. As no naturall father punisheth his child because he delighteth in tormenting of him, to take satisfactio for the sinne that is past: but first teacheth kindly, and suffreth, and forgiueth once or twice, and then at the last, when he seeth the body to swanion, that the childe can not continue in the right way for the rage of wild lustes, he beatech to subdue the flesh onely, and to tame it, that the doctrine of his father may haue her due course in the hart of the childe, and shoulde not be choked with lustes.

Euen so is it of God, if any of his children thyt haue professed his law, and the faith of our Sauiour, bee negligent to tame his flesh, with prayer, fasting, and good dedes after the doctrine of Christ, he wil surely conuerge him, to bring him into the right way againe, and to keepe him that the doctrine of his sonnes health perish not in him. But he taketh not his mercy from vs, nor thinketh on the sinne that is past, after that we repent and be full conuerted, but abtolutely vs both *a pena & culpa*, for Christes sake: and is as mighty & as merciful to do it for Christes sake, as the Pope for money, besides that he hath promised mercifully so to do.

The right penauce is repentaunce of sinne and amende of life.

All our life must tend to this ende, to tame our flesh & serue our neighbour.

Sayth in Christes blood with a repentaunce hart is the onely satisfactio that we can make toward God.

The father of loue correcteth the child.

God as a louing father carech for vs and getteth vs to keepe vs in the right way.

We must first learne the profession of our Baptisme.

The profession of our Baptisme what it is.

Gospell.

All our sinnes for Iesu Christes sake, & for his death & passion are clearly forgiven.

Euery Christian man must reconcile himselfe vnto his brother.

¶ The knowledge of our baptis-
tisme is the key and the light
of the Scripture.

And againe, as he which knoweth his let-
ters well, and can spell perfectly, can not
but read if he be diligent: and as hee which
hath cleare eyes without impediment or let,
and walketh thereto in the light and open day,
can not but see, if he attende and take heede:
euen so who so euer hath the profession of
baptisme written in his hart, can not but vn-
derstand the Scripture, if he exercise him selfe
therein, and compare one place to an other,
and marke the maner of speech, and aske here
and there the meaning of a sentence, of them
that be better exercised.

For as the doctrine which we should be
taught before we were baptized, and for lacke
of age is deferred vnto the yeeres of discre-
tion is the key that bindeth and looseth, lo-
keth and vnlOCKeth the conscience of all sin-
ners: euen so that lesson, where it is vn-
derstand onely the key that openeth all scrip-
ture, and euen the whole scripture in it selfe
gathered together in a narrow compasse, and
brought into a compendiousnes. And til thou
be taught that lesson, that thine hart feele the
sweetnesse of it, the Scripture is locked and
shut vp from thee, and so darke that thou
couldst not vnderstande it, though Peter,
Paule, or Christ himselfe did expound it vn-
to thee, no more then a blinde man can see,
though thou set a candle before him, or shew-
edst him the Sunne, or poyntedst with thy
finger, vnto that thou wouldst haue him
looke vpon.

Now we be all baptized: But alas, not
one from the highest to the lowest euer taught
the profession or meaning thereof. And ther-
fore we remaine all blinde generally, as well
our great Rabbins for all their hye learning
which they seeme to haue, as the lay people:
yea and so much the more blind are our great
clerkes, that where the lay people for a great
number of them are taught naught at all, they
be all wrong taught, and the doctrine of their
baptisme is all corrupt vnto them, with the
leuen of false gloses, ere they come to read the
Scripture. So that the light which they bring
with them to vnderstand the scripture with-
all, is vtter darknesse, & as contrary vnto the
scripture as the deuill vnto Christ.

By reason wherof the Scripture is loc-
ked vp and become so darke vnto them, that
they grope for the doze, and can finde no way
in, and is become a maze vnto them, in which
they wander as in a mist, or (as we say) led
by Robin Goodfellow, that they can not
come to the right way, no though they turne
their eappes: and the brightnes thereof hath
blinded their eyes with malice, so that though
they beleue not the Scripture to be false, yet
they persecute the right vnderstanding ther-
of, and can not beleue it true in the playne
sense, which it speaketh to them in. It is be-
come a turnagaine lane vnto them, which
they can not goe thorough, nor make iij. lines
agree together. And finally the sentences of
the Scripture are nothing but very riddles
vnto the, as the which they cast, as the blind
man doth at the Crow, and expound by gesse,

an hundred Doctours an hundred waies,
and one man in xx. sermons alleadging one
texte after xx. fashions, hauing no sure doc-
trine to cleare vnto, and all for lacke of the
righte knowledge of the profession of oure
Baptisme.

¶ He that hath the profession of
his Baptisme written in his hart,
can be no hereticke.

Another conclusion is this. As he which
euer creepeth a long by the grounde and
neuer clymeth can not fall from an hygh.
Euen so no man that hath the profession of
his Baptisme written in his hart can stou-
ble in the Scripture, and fall vnto heresies
or become a maker of diuision and sectes and
a defender of wilde and bayne opinions. For
the whole and onely cause of heresies and
sectes is pride.

Now the law of God truly interpyeted
robbeth all them in whose hartes it is writ-
ten, and maketh them as bare as Job of all
thyngs wherof a man can be moued to pride.
And on the other side they haue vtterly for-
saken them selues with all their hygge lear-
nyng and wisdomme and are become the ser-
uantes of Christ onely which hath bought
the with his blood, & hane promised in their
hartes vnsapiently to follow hym and to take
him onely for the authoz of their religio, & his
doctrine onely for their wisdomme & learning,
and to mainteine it in word and dede, and to
keepe it pure and to builde no strange doc-
trine therupon, and to be at the hyghest neuer
but fellow with their brethren, and in that fe-
lowshyp to waie sur lower and lower, and
euery day more seruauant then other, vnto his
weaker brethren, after the example and Im-
mage of Christ and after his commaundemēt
and ordinaunce, and not in sayned wordes of
the Pope.

This hee sayd because of them that say
that the Scripture maketh men hereticke
and corrupteth with false opinions contrarie
vnto the professio of their Baptisme, and the
light wherewith they should expoude the
Scripture is turned into darkenes in their
hartes, & the dooze of the Scripture locked,
& the welkes stopped by per they come at it.

And therfore because their darknes can
not comprehend the light of Scripture, as it is
writtē John. i. The light shyned in darknes
but the darknes could not comprehend it, they
turne it into bynd riddles and read it with-
out vnderstandyng as lay men do our Lady
Mattines, or as it were Martynes proph-
cies, euer their myndes are bypon their heres-
ies. And when they come to a place that sou-
deth like, there they rest and wyng out won-
derfull expositions to stablishe their heresies
with all, after the tale of the boy that would
sayne haue eaten of the pascie of lamprete but
durst not vnto the belles sang vnto him. Sit
downe Jacke boy and eate of the lamprete, to
stablishe his waueryng conscience withall.
Is it not a great byndnes to say in the be-
gyning of all together, that the whole scrip-
ture is false in the litterall sense, and killeth
the soule, which the pestilent heresie to prone,
they abuse the text of Paule saying, The let-
ter

To vnder-
stand our
baptisme is
to vnderstand
the law and
the Gospell.

The key &
light of the
Scripture.

Howe the
Scripture
is locked
by from our
vnderstan-
dyng.

If we be not
taught by
God, we do
but wander
cleane out
of the way.

He that vnder-
standeth the professio
of his Wap-
tisme can
be no heret-
icke.

The Scrip-
ture tea-
cheth low-
lynes, and
hateth pryde

The Scrip-
ture maketh
no heres-
ies.

If God light-
en not our
hartes we
read the
Scripture
in bayne.

ter killeth, because that text was become a riddle vnto them and they vnderstode it not. When Paul by this word lester vnderstode the law giuen by Moyses to condene all consciences and to roo them of all righteousnes to compell them vnto the promises of mercy that are in Christ.

Heretic springeth not of the Scripture no more then darkness of the Sunne, but is a darke cloude that springeth out of the blinde hartes of hypocrites, and couereth the face of the Scripture, and blindeth their eyes that they can not behold the bright beames of the Scripture.

The whole & summe then of all together is this. If our hartes were taught the appointment made betwene G D and vs in Christs blood wher we were Baptised, we had the key to open the Scripture, and light to see and perceiue the true meaning of it, and the Scripture should be easie to vnderstand. And because we be not taught that professio, is the cause why the Scripture is so darke, and so farre passing our capacite. And the cause why our expositions are heresies, is because we be wrong taught, & corrupt w false opinions beforehand and made heretikes per we come at the Scripture, and haue corrupt it, and it not vs: as the tast of the sicke maketh wholesome and well seasoned meate bitter, swerth and vnlaury. Neuertheles yet the Scripture abydeth pure in her selfe and bright, so that he which is sounde in the faith shall at once perceiue that the indgement of the heretike is corrupt in their expositions, as an whole man doth feele at once euen with smelling to the meate that the tast of the sicke is infected. And with the Scripture shall they ener improue heresies and false expositions; for the Scripture purgeth her selfe, euen as the water once in the peare casteth all filthyness vnto the sides, which to be true ye see by the authoritie of Paul. 2. Tim. 2. saying. All the Scripture was giuen of God by inspiration, and is good to teach with all, to inproue and so forth. And by the example of Christ and the Apostles, how they confounded the Jewes with the same Scripture whiche they had corrupt, & vnderstode them amisse after their own darkness, and as ye see by the example of vs now also, how we haue manifestly improued the hypocrites in an hundred. h. textes which they had corrupt to proue their false opinions brought in besides the Scripture, and haue drine them of. And they be fled and openly confesse vnto their shame that they haue no Scripture and sing another song, and say they receaued them by the mouth of the Apostles. Vnto whiche stopping oyster. I answer here grossly, saying they are answered before. What as he were a foole which would trust him to tell his money in his absent that hath pyked his purse before his face, euen so sith ye haue corrupt the open Scripture before our eyes and take with the manner that ye can not denie, we were madde to beleue that, which hath Ipen. xv. C. yeares as ye say in your rottē maxes, should now be wholesome for vs ye haue chewed and mingled it with your poyson spetel. Can ye beare vs in hand and perswade vs thinke ye with your sophistry to beleue that ye should minister your secreete traditions without

grounde truly, when we see you minister the open Scripture falsly? Can ye bewyche our swittes with your Doctry to beleue that ye should minister your secreete traditions for our profite when we see you corrupt the open Scripture to the losse of our soules for your profite? Nay it is an hundred times more likely & ye should be false in secreete things the in open. And therefore in the very Sacramentes whiche the Scripture testifieth, that Christ him selfe ordeined them we must haue an eye vnto your hand, how ye minister them. And as wee restore the Scripture vnto her right vnderstandyng from your fals glosses: euen so deliuer we the Sacramentes and ceremonies vnto their right vse from your abuse. And that must we do with the Scripture, which can corrupt no mā that cometh therto with a meke sprite, sekyng there onely to fashion him selfe lyke Christ, accordyng to the profession and vowe of our Baptisme. But contrarywise, hee shall there finde the myghtie power of G D, to alter hym, and change hym in the inner man a litle and htle in processe vntill he be full shapen after the image of our Saviour, in knowledge & loue of all truth and power to worke thereafter.

Finally then for as much as the Scripture is the light and life of Gods elect, & that mightie power wherewith God createth the and shapeth them, after the similitude, likeness and very fashion of Christ, and therofor sustenance, comfort, and strenght to courage them, that they may stand fast, and endure and mercy beare their soules health, wherewith the lustes of the flesh subdued and killed, and the sprite mollified and made soft, to receiue the print of the image of our Saviour Iesu. And as much as the Scripture is so pure of it selfe that it can corrupt no man, but the wicked onely, which are infect before hand and yet they come at it, corrupt it with the heresies they byng with them. And for as much as the complaynt of the hypocrites that the Scripture maketh heretikes is bayne and sayned, & the reasons wherewith they would proue that the laye people ought not to read the Scripture false, wicked, and the frute of rotten trees, therefore are they saythfull seruantes of Christ and saythfull Ministers & dispensers of his doctrine, and true harted toward their brethren, which haue giuen them selues by into the hand of God, and put them selues in ioperdy of al persecutio, their very lyfe despised, and haue translated the Scripture purely and with good consciēce, submitting them selues, and desiring them that can to amend their traslation, or (if it please the) to trasllate it themselves, after their best manner, yea and let them slow to their glosses, as many as they thinke they can make cleane thereto, and then put other mens translation out of the way.

Howbeit, though God hath so wrought with them that a great part is translated, yet as it is not inough that the father and the mother haue both begotten the child & brought it into this world, except they care for it and byng it by till it can helpe it selfe. Euen so it is not inough to haue translated, though it were & whole Scripture into the vulgare & common toying. Except we also brought a

Uv. j. gayne,

The papists haue corrupted the scriptures & abused the sacramentes.

The scripture is the life of Gods elect.

Hypocrites say that the scripture maketh heretiques.

The translation of the scripture is not sufficient onely, but it must be well taught that the people may haue the true sense.

The law con demneth to dyne vs to faith in Christs death.

Heretic springeth out of the hartes of hypocrites.

We that is said in faith shall easely attaine to the true sense of the scripture.

The papists unwritten traditions are not to be credited.

Introductions made to bring you to the true understanding of the scripture.

gayne, the light to vnderstand it by, and expell that darke cloude which the hypocrites haue spread ouer the face of scripture to blind the right sense and true meaning thereof. And therfore at their diuers introductions ordeyned for you, to teach you the professio of your Baptisme the onely light of the Scripture, one vppon the Epistle of Paule to the Romans and an other called The pathway into the Scripture. And for the same cause, haue I taken in hand to interpret this Epistle of S. Iohn the Euangelist to edifie the lay mā and to teach him how to read the Scripture, and what to seke therein, & that he may haue to answer the hypocrites and to stop theyr mouthes with all.

And first vnderstand that all the Epistles that the Apostles wrote, are the Gospell of Christ, though all that is the Gospell be not an Epistle. It is called a Gospell, that is to say glad tydings, because it is an open preaching of Christ, and an Epistle, because it is sent as a letter or a bill to them that are absent.

Here begynneth the first Epistle of S. Iohn.

Chapter. 1.



That which was from the begynnyng declare wee vnto you, which we haue heard, which we haue seene with our eyes, which we looked vppon, and our handes haue handled of the worde of lyfe. For the lyfe appeared, and we haue sene, and beare witness and shewe vnto you that euerlastyng lyfe, which was with the father and appeared vnto vs.

S. Iohn. 1.

S. Iohn witnesseth that Christ is very God.

In that S. Iohn sayth. The thyng which was from the begynnyng, and the euerlastyng lyfe that was with the father, he witnesseth that Christ is very God, as he doth in the begynnyng of his Gospell saying. The word, or the thyng, was at the begynnyng, and the thyng was with God, and that thyng was God, and all thinges were made by it.

That Christ is very man.

And whē he sayth, which we heard & saw with our eyes, & our handes handled hym, he testifieth that Christ is very man also, as he doth in the begynning of his Gospell saying. The word or that thyng was made flesh, that is, became man. And thus we haue in playne and open wordes a manifest Ar-

ticle of our sayth, that our Saviour Christ is very God and very man.

Which Article who soeuer not only beleeueth, but also beleeueth in it, the same is the sonne of God, & hath euerlastyng lyfe in him, & shall neuer come into condemnation, as it is written. Iohn. i. He gaue them power to be the sonnes of God, in that they beleeued in his name. And Iohn. iii. He that beleeueth in the sonne hath euerlastyng life. And a litle before in the sayd Chapter. He that beleeueth in hym shall not be condemned. And to beleeue in the wordes of this Article, is y eating of Christs flesh and drinckyng his blood of which is spoken Iohn. vi. The words which I speake are spirit and lyfe, & the flesh profiteth not at all, meānyng of fleshly eating of his body, and fleshy drinckyng of hys blood. There is therefore great difference betwene beleeuing that there is a God and that Christ is God & mā, and to beleeue in God and Christ God and man, and in the promises of mercy that are in hym. The first is comūne to good and bad, and vnto the deuils thereto and is called the sayth & beleeue of the hystory. The second is proper vnto the sonnes of God & is their lyfe, as it is written. The righteous liueth by sayth, that is, in puttyng hys trust, confidēce, and whole hope in the goodnes, mercy, and helpe of God, in all aduerstitics, bodely and ghostly, and all temptations, & euen in sinne & hell, how depe so euer he be fallen therein.

He that beleeueth that Christ is the sonne of God, & also very man, hath euerlastyng life.

To beleeue in Christ.

To beleeue that Christ is God and man, is to put all our trust, hope, & confidēce in him.

Moses.

But as he which se cleth not hys disease, can long for no heath; euen so it is impossible for any man to beleeue in Christs blood, except Moses haue had hym first in cure, & with his law haue robbed hym of his righteousnes, and condemned him vnto euerlastyng death & haue shewed hym vnder what dānation they are in by birth in Adā: & how all their dedes (appeare they neuer so holy) are yet but damnable sinne because they ca referre nothing vnto the glory of God, but like the selues, they owne profite, honour and glory. So that repentaunce toward the law must go before this beleeue, and he which repenteth not, but consenteth vnto the life of sinne hath no part in this sayth.

And when Iohn calleth Christ the euerlastyng life that was with the father, hee signifieth that Christ is our lyfe, as after in the Epistle, and in the first also of his Gospell saying. In him was lyfe. For vntill we receaue lyfe of Christ by sayth we are dead and can be

Christ is our life.

but

but dead, as saith Iohn. iij. He that be-
leueth not in the sonne, can see no lyfe,
but the wrath of God abydeth vpon
him. Of which wrath we are hepyes by
hys sayth Paule. Ephe. ij. Of whiche
wrath we are ignoraunt, vntil the law
be published, and walke quyetly after
our lustes, & loue God wickedly, that
he should be content therewith & main-
teine vs therein contrary vnto his god-
ly and righteous nature. But as soone
as the lawe (whose nature is to vtter
sinne. Roma. iij. and to set man at ba-
riaunce, with God) is preached, the we
first awake out of our dreame, and see
our damnatio, and haue the law which
is so contrary vnto our nature, and
grudge agaynst God thereto, as young
children do agaynst their elders when
they first commaunde, and count God a
cruell tyrant because of his law in that
he cōdemneth vs for that thyng which
we can not lone, nor of loue fulfill.

By nature
we are the
children of
wrath.

The law
cōdemneth
vs.

Christ.

But when Christ is preached, how
that God for his sake receiueth vs to
mercy, & forgiueth vs all that is past, &
henceforth rekeneth not vnto vs our
corrupt and poysoned nature, & taketh
vs as his sonnes, and putteth vs vnder
grace and mercy, & promisseth that
he will not indge vs by the rigorou-
nes of the law, but nourture vs with
all mercy and paciēce, as a father most
mercifull. Onely if we will submit our
selues vnto his doctrine and learne to
kepe his lawes. Yea and he will thereto
consider our mekenes, and what soe-
uer chaunceth neuer taketh away hys
mercy, till we cast of the yoke of our
prouision first, and runne away with
vnter desiaunce, that we will neuer
come moze at schole. Then our sub-
burne and hard hartes mollitie & ware
lost, and in the confidēce and hope that
we haue in Christ and his kindnes we
go to God boldly as vnto our father
and receaue life, that is to say loue vnto
God and vnto the law also.

If we sub-
mit our sel-
ues to
Christ, &
knowledge
our weak-
nes he will
of his great
mercy re-
lease vs.

That whiche we haue seene and
heard we declare vnto you that ye
may haue felowshyppe with vs, and
that our felowshyppe may be with
the father, and with his sonne Ie-
sus Christ. And these thynges we
write vnto you that your ioye may
be full.

The touch-
stone of all
true doc-
trine and
preachers.

To hyng vnto the felowshyp of
God and Christ, and of them that be-
leue in Christ, is the finall intent of all
the Scripture, why it was giuen of

God vnto man, and the onely thyng
which all true preachers seke, & wher-
by ye shall euer know and discerne the
true word of God from all false, and
counterfayted doctrine of vayne tradi-
tions & the true preacher from the wy-
lie hypocrite. We preache vnto you
(sayth Iohn) y euerlasting lyfe which
we haue heard, and in hearyng recca-
ued through sayth and are sure of it, to
draw you to vs out of the felowshyp
that ye haue with the damned denils
in sinnefull lustes and ignoraunce of
God, for we secke you and not poures
as sayth Paul. ij. Cor. xij. We loue you
as our selues in God, & therfore wold
haue you felowes, and equal with vs,
& build you vpon the foundation layd
of the Apostles and Prophtes which
is Christ Iesus; and make you of the
household of God for euer, that ye, and
we, felowes and brythren, and coupled
together in one spirit, in one sayth and
in one hope, might haue our felowship
thereby with God, and become his
sonnes & hepyes, & with Iesus Christ,
beyng his brythren and cohepyes, and
to make your ioy ful through that glad
tydings, as the anngell sayd vnto the
shepherdes Luke. ij. Behold I shew
you great ioye that shalbe vnto all the
people, how that there is a Saviour
bozne vnto you this day whiche is
Christ the Lord. And these tydings
we hyng you with the worde of God
onely which we receaued of his spirit,
and out of the mouth of his sonne as
true messengers.

The mos-
t dest & char-
table ma-
ner of
S. Iohnes
doctrine.

We preach not our selues, but Christ
our Lord, and vs our seruauntes for
hys sake, we do not loue our selues, to
seke yours vnto vs, that after we had
with wiles robbed you of all ye haue,
we should exalte our selues ouer you &
separate our selues fro you and make
our selues a seuerall kyngdome, free
and frake raygnynge ouer you as hea-
then tyrauntes & holdynge you in bond-
dage to serue our lucre and lustes tan-
glyng your conscience with doctrine of
man whiche draweth from God and
Christ and fearing you with the bugge
of excommunication agaynst Gods
word. Or if that serued not, shakynge a
sword at you.

S. Paule
preached
Christ and
not hym
selfe.

And this is the tydings whiche
we haue heard of hym, and declare
vnto you, that God is lyght and in
hym is no darknes at all. If we say
that we haue felowshyp with hym,

and yet walke in darkenes we lye, and do not the truth. But and if we walke in light as he is in light, then haue we felowshyp together, and the blood of Christ his sonne clenseth vs from all sinne.

As God is light, so the deuill is darkenes.

As the deuill is darknes and lyes, so is God light and truth onely, and there is no darknes of fallshedd & consentypng to wickednes in hym. And the brightnes of his light is his word and doctrine, as the. L. and. xix. Psalme sayth. Thy worde is a lantern vnto my feete & a light to my pathes. And Christe is the light that lighteth all men. And the Apostles are called the light of the world, because of the doctrine. And all that knowe truth are light. Ye were once darkenes sayth Paule. Ephes. v. but now light in the Lord, walke herfore as the children of light. And good workes are called the frutes of light. And all that lye in ignorauce are called darknes, as he sayth afterwarde, he that hateth his brother walketh in darknes. For if the light of the glorious Gospell of Christe dyd shyne in his hart, he could not hate his brother.

Good workes are the frutes of light.

Walkyng in darknes or in light.

By walking vnderstande consentyng, doing, and working. If then we walke in darknes, that is, consent and worke wickednes, and say we haue felowshyp with God, we lye. For to haue felowshyp with him, is to knowe, and consent, and professe his doctrine in our hartes. Now if the commaundementes of God bee writen in our hartes, our members can not but practise the & shewe the fruite. So whether light or darknes be in the hart, it will appeare in y walking. For though our members be neuer so dead vnto vertue, yet if our soules knowledg the truth, & consent vnto righteousnes, we haue the spire of life in vs. And Paule sayth, Rom. viij. If the spire of him y rayled vp Iesus from death be in you, the wil he y raised vp Iesus from death, quicken your mortall bodics, by the reas of the spire that dwelleth in you. So that it is not possible for him that knoweth the truth, & consenteth thereto, to continue in sinne. And then finally, if we haue the light in our hartes, and walke therein, then we haue felowshyp with God, and are his sonnes and heires, and are purged from all sinne through Christes blood.

If wee haue the spire of God in vs, then will he rayle vs by Iesus Christ.

258.
1. 12.
336.

If we say we haue no sinne, we

deceauē our selues, and truth is not in vs.

If we think there is no sinne in vs, we are beguiled, and blinde, and the light of Gods word is not in vs, and eyther folow sinne as beastes without conscience at all. Or if we see the grosse sinnes, as murder, theft, and adultery, yet we haue hanged a vayle of false gloues vpon our faces, and see not the brightnes of the law, how that it requireth of vs, as pure an hart to God, and as great loue vnto our neighbours as was in our sauour Iesus, & ceaseth not before to condemne vs as sinners.

See that sayth hee hath no sinne deceaueth him selfe.

If we knowledge our sinnes, he is saythfull and iust to forgeue vs our sinnes, and to clense vs from all vnrighteousnes.

If we confesse our sinnes, not in the prestes eare (though that tradition refused vnto the right vie were not deniable,) but in our hartes to God with true repentance and fast beleife: then is he saythfull to forgeue and to purge vs, because of his mercifull truth and promise. For he promised Abraham, that in his seede all the worlde should be blessed from the curse of sinne. And hath abundantly renewed his euerlasting mercy vnto vs in the new testament, promising that our sinnes shall be forgiven vs in Christes blood, if we repent and trust thereto.

If we confesse our sinnes to God with true sayth and repentance he will forgive vs.

If we say we haue not sinned, we make him a lyer, and hys woold is not in vs.

For his word testifyeth against vs, that wee are all sinners, yea, and els Christ dyed in bayne. Salomon sayth, 2. Reg. 8. That there is no man that sinneth not agaynst God. And Paule proueth by the authoritie of the Scripture vnto the Romaines, that we are all sinners without exception. And the scripture witnesseth that we are damnable sinners, and that our nature is to sinne, which corrupt and poplsoned nature, though it be begd to be healed, yet it is neuer through whole vntil the houre of death. For the which cause with all our best frutes, there growe weedes among. Neither can there be any deed so perfect that could not be amended. when a blind bungler worketh at his gloriois woorkes, a cunning workeman y hath a cleare iudgements

All men are sinners.

ment, perceaueth that it is vnpossible to make a woork that coulde not bee made better. Now the law requirerth woorkes of vs in the highest degree of perfection, and ceaseth not to accuse vs vntill our woorkes slow naturally, as glorious in perfection as the woorkes of Christ. And Christ teacheth vs to pray in our Pater noster: Forgeue vs our trespasses as we forgeue our trespassers. wherby ye may easely vnderstande, that we sinne dayly one against an other, and all agaynst God. Christ taught also to pray that our Father should not let vs slip into temptation: signifying that our nature cannot but sinne if occasions be geuen, except that God of his speciall grace keepe vs backe. which readinesse to sinne is damnable sinne in the lawe of God. Dauid prayed Psal. 68. Let not the tempter drowne me, let me not fall into the bottoome, and let not the pitte shut her mouth vpon me: as who should say: first keepe me O God from sinning, then if I shall chauce to fall, as no flesh can escape, one time or other, then call me shortly backe agayne, and let me not sincke to deepe therein: and though I yet fall neuer so deepe, yet Lord let not the way of mercy be stopped: signifying that it is vnpossible to stand of our selues, and much lesse to rise againe. which impotencie and feblenes is damnable in the law of God except that wee sawe it, and repented, and were fled to Christ for mercy.

Chap. 2.



Y little children, I write these thinges vnto you, that ye sinne not: And though any man sinne, yet we haue an aduocate with the Father, euen Iesus Christ, which is righteous.

I write vnto you on the one syde, that God is light, and therefore that no man which willingly walketh in the vnfruitfull woorkes of darknesse, hath any felowship with that light; or part in the blood of his Sonne. And this I write and testifie vnto you my deare children, that ye sinne not: that is, that ye consent not vnto sinne, nor should sinne of lust and purpose maliciously: but contrariwise that ye feare God, & resist sinne with all your might and power according as ye haue promised,

For whosoever sinneth of purpose after the knowledge of truth, the same sinneth against the holy Ghost remediable. Heb. 6. 10.

And on the other side I testifie vnto you that we be alway sinners, though not of purpose and malice after the nature of damned deuils, but of infirmities and frailties of our flesh, which flesh not onely letteth vs that our woorkes can not be perfect, but also now & then through manifold occasions and temptations carryeth vs cleane out of the right way, spight of our hartes. How be it (I say) if when the rage is past, we turne vnto the right way agayne, and confesse our sinnes vnto our Father with a repenting hart, he hath promised vs mercie, and is true to fulfill it. So that if we sinne not deuillishly against the holy Ghost, refusing the doctrine which we can not improve that it should not be true: but after the frailty of man, there is no cause to dispaire: For we haue an aduocate and an intercessour with the Father, euen Iesus Christ that is righteous.

The name of our aduocate is Iesus, that is to say, a sauour. Cal his name Iesus, sayd the Angell to Ioseph: for he shall saue his people from their sinnes. Mach. 1. And this aduocate & our Iesus to saue vs from our sinnes, continueth euer, as it is writtē, Heb. 7. and hath Sempiternum. Sacerdotium, an euertlasting office, to make an attonement for sinne: by the reason wherof (sayth the text) he is able euer to saue them that come to God through him, with repentance and fayth, and liueth euer to speake for vs. And besides that our Iesus is God and almighty. He tooke our nature vpon him, and felt all our infirmities and sicknesses, and in feeling learned to haue compassion on vs, and for compassion cryed mightely in prayers to God the Father for vs, & was heard. And the voyce of the same blood that once cryed, not for vengeance as Abels, but for mercy onely, & was heard, cryeth now and euer, and is euer heard, as oft as we call vnto remembrance with repenting fayth how that it was shed for our sinnes. He is also called Christus, that is to say, king annoynted with all might and power ouer sinne, death and hell, and ouer all sinnes, so that none that sperech vnto him shall euer come into iudgement of damnation. He is annoynted with all fulnesse of grace, and hath all the treasure and riches of the spirite of God in

We sinne daily by the frailty and weaknes of our flesh.

Our aduocate Iesus

Iesus that is God and mā, calleth vnto thee. O Father for vs.

Christus

Nothing can be so well done, but it may be amended.

All the nature of mā is sinfull.

We must resist sinne with all our power and might.

By Iesu
Christ we
are made
blessed.

his hande, with which he blesteth all men according to the promise made to Abraham, and is thereto mercifull to geue vnto al that cal on him. And how much he loueth vs, I report me vnto the ensamples of his deedes.

And he is righteous, both toward God in that he neuer sinned, and towarde hath obtained all his fauour and grace: and also toward vs in that he is true to fulfill all the mercye that he hath promised vs, euen vnto the vttermost totte.

And he is the satisfaction for our sinnes, and not for oures only, but also for all the worldes.

That I call satisfaction, the Greeke calleth *Ilasmus*, and the Hebrue *Coper*. And it is first taken for the swaging of wounds, sores, and swellings, and the taking away of payne and smarte of them. And thence is borrowed for the pacifying and swaging of wrath and anger, and for an amendes making, a contenting, satisfaction, a reuolome, & making at one, as it is to see abondantly in the Bible. So that Christ is a full contenting, satisfaction and reuolome for our sinnes. And not for oures onely which are Apostles and Disciples of Christ while he was yet here: or for ours which are Jewes or Israelites and the seed of Abraham: or for ours that notwe belene at this present tyme, but for all mens sinnes, both for their sinnes which went before and beleued the promises to come, & for ours which haue sene them fulfilled, and also for all them whiche shall afterward beleue vnto the worldes ende, of what soeuer nation or degree they be. For Daule commaundeth, 1. Tuno. 2. To pray for all me and all degrees, saying that to bee acceptable vnto our Sauour God, whiche will haue all men saued and come to the knowledge of the truth, that is, some of al natiōs and all degrees, & not the Jewes onely. For (sayth hee) there is one God, and one mediator betweene God and man, the man Christ Iesus, whiche gaue himselfe a redemption and full satisfaction for all men.

Let this therefore be an vndoubted Article of thy sayth, not of an hydozie sayth as thou beuest a gest of Alexander, or of the old Romains, but of a lively sayth and belefe, to put thy trust and confidence in, and to by and sell theron, as we say, and to haue thy sinnes take

away, and thy soule saued thereby, if thou hold it fast: and to continue euer in sinne, and to haue thy soule damned if thou let it slip, that our Iesus, our Sauour that sauech his people from their sinnes, & our Christ, that is our kyng over all sinne, death and hell, annoynted with fulness of all grace and with the spirite of God, to distribute vnto all men, hath accordyng vnto the Epistle to the Hebrues & all the scripture, in the dayes of his mortall flesh, with fastyng, praying, sufferyng, and cryyng to God mightily for vs, & with sheddyng his blood made full satisfaction both *a pena* & *a culpa* (with our holy fathers leaue) for all the sinnes of the world both of theirs that went before, & of theirs that come after in the faith, whether it be Original sinne or actual, & not onely the sinnes committed with consent to euill in tyme of ignorance before the knowledge of the truth, but also the sinnes done of frailtie after we haue forsaken euill and consented to the lawes of God in our harts promising to follow Christ and walke in the light of his doctrine.

Hee sauech his people from their sinnes. Math. 1. and that he onely. So that there is no other name to be saued by. Actes. 4. And vnto hym beare all the Prophets recozde, that al that beleue in hym shall receaue remission of their sinnes, in his name. Actes. 10. And by him onely we haue an entring in vnto the father and vnto all grace. Ephe. 2. 3. and Rom. 5. And as many as come before hym are thues & murderers. John. 10. What is, whosoever preacheth any other forgiveness of sinne then through sayth in hys name, the same slayeth the soule.

This to be true, not onely of original but of actual, and aswel of that we commit after our profession, as before, mayst thou evidently see by the ensamples of the Scripture. Christ forgave the woman taken in adulterie. John. 8 and an other whom he healed. John. 5 And he forgave publicanes and open sinners, and put none to do penance as they call it, for to make satisfactiō for the sinne, which he forgave through repentance & sayth, but enioyned them the lyfe of penance, the profession of their Baptisme, to tame the flesh in keepyng the commaundementes and that they should sinne no more. And those sinners were for the most part Jewes and had their Original sinne forgiven them before through sayth in the Te-
staments

Christ to
king ouer
death, hell,
& sinne.

Christes
bloud is the
satisfaction
for our sin-
nes.

Christ onely
is our sa-
uour.

Christ gaue
himselfe for
the redemp-
tion & sal-
uation of all
the world.

Christ for-
getteth all
our sinnes
freely for
his mercie
sake.

ament of God. Christ forgave his Ap-
pistles their actuall sinnes after their
professio which they committed in de-
nyng hym, & put none to do penance
for satisfactio. Peter Actes. 2. absoluech
the Jewes thorough repentance and
sayth from their actuall sinnes whiche
they dyd in consentyng vnto Christes
death, and enioyned them no penance
to make satisfactio. Paul also had his
actuall sinnes forgien hym freely thro-
rough repentance and sayth without
mention of satisfactio. Actes. 9. So that
accoyding vnto this presene texte of
Iohn. If it chaunce vs to sinne of frail-
tie, let vs not dispayre for we haue an
aduocate and intercessour, a true attor-
ney with the father Iesus Christ righ-
teous toward God and man, and is
the reconcilyng and satisfactio for our
sinnes.

Christ on-
ly is our
advocate,

For Christes workes are perfect, so
that he hath obtained vs all mercy and
hath set vs in the full state of grace and
faouour of God, and hath made vs as
welbeloued as the aungels of heauen,
though we be yet weake. As the youg
childre though they can do no good at
all are yet as tenderly beloued as the
old. And God for Christes sake hath
promised that whatsoeuer euil we shal
do, yet if we turne and repent he will
neuer roze thinke on our sinnes.

Thou wilt say, God forgiveth the
displeasure but we must suffer payne
to satisfie the righteousnes of God. A
then God hath a righteousness whiche
may not forgene paine & al, y the poore
singer shuld go skottre without ought
at all. God was vnrighcons to for-
giue the theefe his payne and all tho-
rough repentance & faith vnto whom
for lack of layture was no penance en-
ioyned. And my faith is, that whatsoe-
uer exaple of mercy God hath shewed
one, that same he hath promised all, ye
will he peraduenture forgie me, but
I must make amendes. If I owe you
xx. l. ye will forgie me, that is, ye will
no more be angry with me, but I shal
pay you the. xx. poundes. O Dopisthe
forgiuensse with whom it goeth after
the common prouerbe, no peny no par-
don. His fatherhode giueth pardō freely
but we must pay money abundantly.

Pauls doctrine is. Rom. 9. if a man
woyke, it ought not to be sayd, that his
hoye was giue hym of grace or faouour,
but of dutie: But to hym that wokeyth
not: but helueth in hym that iustifieth
the vngodly, his faith (he sayth not his
woykes although he commaundeth vs

The for-
giuensse
that we
haue of god
for Chr-
istes sake,
is free.

diligently to wokeye and despiseth none
that God commaundeth) his faith (faith
hee) is rekened hym for hys righteou-
nes. Confirmyng his sayng with the
testimonie of the prophet David in the
32. Psalm: saying. Blessed is the man
vnto who God imputeth or rekeneth
not his sinne: that is to say, which man
although he be a sinner, yet God layeth
not it to his charge for his faithes sake.
And in the. xi. hee sayth. If it come of
grace then it cometh not of wokeye. For
then were grate no grace sayth he: For
it was a very straunge speakyng in
Pauls eares to call that grace that
came of deseruyng of wokeye: O that
deseruyng of wokeye, whiche came by
grace: for he rekened wokeye & grace
to be contrary in such maner of speech.
But our holy father hath coupled the
together of pure liberalitie I dare say,
& not for couerousnes. For as his ho-
lynesse if hee haue a cause agaynst any
man, immediatly bryeth out an ex-
communication vppon hym and will
haue satisfactio for the vttermost say-
thing and soimwhat aboue, to teach the
to beware agaynst an other tyme yet
he will bless agayne from the terrible
sentence of his heauy curse, euen so of
that blessed completion hee describeth
the nature of the mercy of God that
God will remitte his anger to vs vpp-
on the appointment of our satisfactio-
n. When the Scripture sayth Christ
is our righteousnes, our iustifying, our
redempcion, our attonement, that hath
appealed God, and clenseth vs fro our
sinnes, and all in his blood, so that his
blood, is the satisfactio onely.

Faith in
Christ is
accounted
to vs for
righteous-
nes.

We are sa-
ued by
grace, and
not by wo-
kes of the
law.

The Pope
when any
man offend
eth him,
saith to
cursing.

And that thou mayst the better per-
ceau the fallhead of our holy fathers
fleshly imagination, call to minde how
that the Scripture sayth. Iohn the iij.
God is a spirite and must be wokeyed
in the spirite. That is, repentaunce,
sayth, hope, and lone toward his law
and our neighbour for his sake is hys
wokeying in the spirite. And therefore
who soeuer wokeyppeth God with
wokeye, and refereth his wokeyes to
God, to be a sacrifice vnto hym, to ap-
pease hym as though hee delited in the
woyke for the wooykes sake, the same
maketh of God an image or idoll and
is an image seruer, and as wicked an
Idolater as euer was any blynd hea-
then, and serueth God after the imagi-
nation of his owne hart and is abho-
minable vnto god, as thou seest in how
many places God desiethe the sacrifice
of the children of Israel, for the sayd i-

Woykes
can be no
satisfactio
for sinne to
Godward.

God is a
spirite, and
must be
wokeyed
in y spirite.

Depth
works.

Gods woꝝ
wꝝ.

imagination. So that whosoever sup-
poseth that his candle sickyng before
an Image, his puttyng a peny in the
hore, his goyng a pilgrunage, his sa-
styng, his wolward goyng, barefoote
goyng, his crotchpyng, knelyng, and
paine taking, be sacrifice vnto God, as
though he delited in them, as we in the
gestures of Jack Rapes, is as blind as
hee that gropeth for his way at none.
Gods woꝝ is to loue hym for hys
mercy, & of loue to bestow al our woꝝes
vpon our neyghbour for his sake, and
vpon the tanyng of our flesh, that we
sinne not agayne, which shoud be the
chiefest care of a Christen man whyle
Christ careth for that that is once past
and comitted already, whether before
our profession or after. For the condi-
tions of the peace that is made between
God & vs in Christes blond are these.
The law is lay before vs, vnto whiche
if we consent and submit our selues to
be scholeters thereof, then are not onely
all our foresinnes forgiven both *Pena*
& *culpa* (with our holy fathers licence
euery) but also all our infirmities, weak-
nes, pronesse, readynes, and motions
vnto sinne are pardoned and taken a-
worth and we transfacted frō vnder the
damnation of the law which damneth
as well those infirmities as the sinne
that springeth of them, and putteth vs
vnder grace. Rom. 7. So that we shall
not henceforth, as long as we forsake
not our professiō be iudged by the rigo-
rounes of the law. But chastised if we
do amise as children that are vnder no
law. Now then if God in Christ par-
don our infirmities, by reaso of which
we cannot escape but that we shal now
and the sinne, it foloweth that he must
likewise pardon the actuall sinne whi-
che we do compelled of those infirmi-
ties in spite of our hartes, and agaynst
the will of the spirite. For if thou par-
don the sicknesse of the sicke, then must
thou pardon the dedes which he doth, or
leueth vndone by the reason of his sick-
nesse. If the madnes of a mad man be
pardoned and vnder no law, then if he
murther in his madnesse, he may not
be slayne agayne. If children within a
certaine age are not vnder the law that
slayeth theues, then can ye not of right
hang them, though they steale. What
popishe pardoning were that? Whys
doth Daule, Rom. 7. so confirme that
all the world cannot quitch against it,
saying: I consent vnto the law of God
that it is good, and sayne would I do
it, and yet haue I not alwayes power

God doth
pardon and
forgiue all
our sinnes
whatsoever
they are for
Christes
sake.

so to do, but find an other thing in my
flesh, rebelling agaynst the will of my
minde, and leading me captiue into
sinne, so that I cannot do that I would
doe: but am compelled to doe that I
would not. If (sayth he) I do that I
would not, then I do it not, but the
sinne that dwilleth in me doth it: And
then sayth he: who shall deliuer me
from this body of death, in which I
am bound prisoner agaynst my will:
Thankes be to God (sayth he) through
Iesus Christ our Lorde, which hath
conquered and ouercome sinne, death,
and hell, and hath put the damnation
of the law out of the way, vnto all that
professe the law, and beleeue in him.

Christes
victory.

We be vnder the lawe to learne it,
and to fashion our deedes as like as
we can, but not vnder the damnation
of the lawe, that we shoulde be dam-
ned though our deedes were not per-
fect as the law requireth, or though of
frailty we at a time breake it. As chil-
dren are vnder the law that they steale
not, but not vnder the damnation tho-
ugh they steale. So that all they that
are grafted into Christ to follow hys
doctrine, are vnder the law to learne it
onely, but are deliuered from feare of
euerclasting death and hell, and all the
threatenings of the law, and from con-
science of sinne, which feared vs from
God. And we are come into God thro-
ugh the confidence that we haue in
Iesus Christ, & are as familiar & bold
with him, as yong innocent children
which haue no conscience of sinne, are
with their fathers and mothers, or the
that nourishe them. which were vn-
possible if God now (as the pope pain-
teth him) did shake a rod at vs of di-
uines punishment, as sharpe as the
paynes of hel for euery trespass we do,
which trespass for the number of them
were like to make our purgatory al-
most as long as hell, seing we haue no
Gods word, that we shall be deliuered
thence, vntil we haue payd the last far-
thing. And therefore could our consci-
ence neuer be at rest, nor be bolde and
familiar with God.

The popes
purgatory
is terrible.

If ye say the Pope can deliuer my
conscience from feare of purgatory (as
his poetry onely putteth me in feare)
and that by this text, whatsoeuer thou
bindest on earth, &c. If thou this way
vnderstand the text; whatsoeuer thou
being in earth lokest any where: then
might he lose in hell, and binde in hea-
uen. But why may not I take the text
of Christ, Ioh. 16. whatsoeuer ye aske
of my

Binde and
lose.

Note this
of Christ, Ioh. 16.

my

my father in my name, he will geue it you, and desire forgiveness of all together in Christs name, both a poena & culpa: and the remaineth no such purgatory at all? Howbeit the text of binding & losing, is but borrowed speech, how that after the similitude of worldly binding and losing locking and unlocking: the word of God truly preached doth binde and lose the conscience,

God sayth to Hieremias, cap. 1. Behold I geue thee power ouer nations and kingdomes to plucke vp by the rootes, and to shiner in peeces, to destroy and cast downe, and to build and plante. How did he destroy nations & kingdomes, and how did he build the? verily by preaching and prophcing. what nation, kingdome, or citie he prophced to be ouerthrowne, was so. And what Citie he prophced to be built againe, was so. And what nation after they were brought into captivity he prophced to be restored agayne, were so. And whome he prophced to perish, perished. And whome he prophced to be saued, was saued.

Euen so whomsoever a true preacher of Gods word saith shall be damned for his sinne, because he will not repent and beleue in Christ, the same is damned: And whomsoever a true preacher of Gods worde sayth shall be saued because he repenteth and beleueth in Christs blood, the same is saued. And this is the binding and losing that Christ ment.

Notwithstanding ye must vnderstand that when we haue sinned, though our hartes were not to sinne, and though we repēt, ere the deed be done, yet the body in sinning hath ouercome the spirite, and hath got the maistrise. So that the spirite is now weaker and feebler to vertue, and to folow the law of God and doctrine of Christ, and the flesh stronger to folow vice and sinne. wherfore as when an olde soze is broken forth againe, we begin as it were a new cure with greater diligence and more care then before: euen so here we must renue our old bartayl against the flesh, and more strongly goe to worke, to subdue it, and to quench the lustes therof, which are wapen so ranke, that they bud out openly, according to the profession of our baptisme, which is very sacrament or signe of repentance, or if they wil so haue it called penance, by the interpretation of Paul. Rom. 6. For the plunging into the water, as it betokeneth on the one part that Christ

hath washed our soles in his blood: euen so on the other parte it signifyeth that we haue promised to quench and slay the lustes of the flesh with prayer, fasting, and holy meditation, after the doctrine of Christ, and with all godlye exercise, that tame the flesh, and kyll not the man.

Wherupon the Bishops that succeeded the Apostles, when men had done any open sinnes, enioyned them penance as they call it, by the authoritie of the congregation and gouernoures therof, and aduise of the most wise and discrete, and with the willing consent of the trespassers, to tame the flesh, as to go woolward, and to wear shurtes of heire, to goe barefoote and bare head, to pray, to fast bread and water, some once in the weeke, some twice, or al the weeke, an whole yeare, ij. yeares, iij. yeares, viij. yeares, xx. yeares, & some all their liues long. And to goe in pilgrimage to visite y^e memoriall of saintes, to strength them the better to folow the ensample and such like, and all to slay the worldly minde of the flesh. which maner when it was once receiued of y^e people by custome, it became a law. And the bishops by little & little gat it whole into their own handes.

When the Bishops sawe that, how they had got the simple people vnder them in such humble obedience, they beganne to let vp their cresses, and to raigne ouer them as princes, and to enioyne soze penance for small trifles, namely, if ought were done agaynst their pleasure, and beate some soze, and spared other, and solde their penance to the rich, and ouerladed the poore, vntill the tyranny was waxed so greuous that the people woulde beare it no longer. For by this time, what to the multitude of ceremonies and heap of mens constitutions whose right vse was thereto cleane forgotten, & partly because our shepheades were busyed to seeke themselves and their hye authority, & exalted euery mā his throne, and were become wolues vnto y^e flock, the cause why the people were disobedient vnto holesom counsel: the word of God was soze darkened, and no where purely preached. And therefore the Prelates loth to lose their hye authority, and to let the people goe free of their yoke, began to turne their tale, and sing a new song, how that this penance was enioyned to make satisfaction to God for the sinne that was committed, robbing our soules of the

How penance came vp & dur-gate.

How the Pope and his haue lyngs haue abused penance.

Binding & losing is by the true preachyng of Gods word.

We must straggle & strue with hane.

fruite of Chyistes blood, and making vs imageruantes, referring oure deedes vnto the peris of God, & worshipping him as an image of our own imagination with bodely worke, saying mozeouer, if we would not do such penaunce here at their iniunctions we must do it in an other wynde, and so fayned purgatory where we must suffer vij. yeares for euery sinne. And when the kingdome of Antichrist was so enlarged that it must haue an head, they set vp our holy father of Rome, or rather vsurped that Rome with violence, and to him was geuen this prerogative to sell whome he would from purgatorye.

Here was Purgatorye kindled.

The definition of penaunce made by the Papt-tes.

Faith is the chiefest part of penaunce.

Our workes can make no satisfaction, but onely faith in Chyistes blood.

And the sacrament of penaunce they thus describe: Contrition, Confession, and Satisfaction. Contrition; sorrow for thy sinnes. Confession, not to God and them whome thou hast offended, but tell thy sinnes in the priestes care. Satisfaction, to do certaine deedes enioyned of them, to buy out thy sinnes. And in theyr description they haue cleane excluded the fayth in the satisfaction of Chyistes blood, which onely bringeth life, and the spirite of life, and righteousnes, and without the which it is impossible to please God. Heb. 11. In whose head they haue put in the presumption of our owne workes. And for lacke of trust in Chyistes blood our contrition is but a fruitlesse sorrow in respect of hell, which maketh vs hate the law still, & consequently God that made it: where true contrition annexed with fayth, is sorrow in respect of the law, vnto which we consent that it is good & loue it and therfore moze partly because we haue offended it and partly because we lacke power to fulfill it as we would.

These thynges to be true our Prelates know by open histories as well, as whe it is Moone, the Sunne is flat South: but it delireth them to resist the holy ghost and to persecute the preachers of the thynges whiche if they as well loued as they knowe to be true, they would preache the same them selues and lye thereafter. Hercof ye may see our workes are but to tame the flesh onely, and can be no satisfaction to God, except we make him an image & our selues image seruantes. And hercof ye may see how out of this open penaunce came the care of confession, satisfaction of workes purgatorie and pardons. For when they had put the satisfaction of Chyistes blood out of the way,

then as they compelled to chiefe open sinnes and to take open penaunce, eue so they compelled to confesse secreete sinnes and to take secret penaunce. And as they made marchandise of open penaunce, so did they of secret. And for that would not receaue such pardon, sayned they purgatory, and for them that receaued them sayned they pardons, turning bindyng and losing with preaching Gods word vnto byeng and selling sinne for money. And since that tyme heretto, the worse the people were the better were the Prelates content, euer resistyng that they should be made better through their blessed conuictiounes & proude desire of honour.

The practise & marchandise of the Pope & his Clergy

And out of this false presumption of workes, spranke the wicked bowes of Religion which they bow to make satisfaction for sinne, and to be hygher in heauen, in stede of the lyte of penaunce which Chyist taught vs in the Gospell to tame the flesh & to cruciff the members with all, that we henceforth shuld walke in the wayes of Gods law, and sinne no moze.

Floues of Religion.

And to speake of worshipping of Saintes and praying vnto them and of that we make them our aduocates well nye aboute Chyist or all together, though it require a long disputation, yet it is as bright as the day to all that knowe truth, how that our fastyng of their euens & keepyng their holy dayes going bare foote, sticking vp of candles in the bright day in the worshipping of them to obtaine their fauour, our giuyng them so costly iewels, offering into their boxes, clothyng their Images, shoooyng them with siluer shoes with an ouche of Chyistall in the myddes, to shoke the lippes and eyes of the ignorant as a man would stroke youg childrens heades to entice them and byng them in, and rocke them a slepe in ignozaunce are with all like seruice playne idolatrie, that is in English Imagineruice. For the Saintes are spirites & can haue no delectatiō in bodely thynges. And because those bodely deedes can be no seruice vnto the spirituall Saintes, and we do them not to be a seruice to our selues or our neighbours: we serue the woorkes and the false imagination of our fleshy witte, after the doctrine of man, and not of God, and are imageruantes. And this is it that I daule calleth Seruire elementis mundi, to be in captiuitie vnder dome ceremonies and bayne traditions of mens doctrine and to do the worke

The Pope and his Clergy setleth by Idolatry.

worke for the worke it selfe, as though God delisted therein, for the deede it selfe without all other respect.

But and ye will know the true worshipping of Saintes, hearken vnto Paul Iohn. ij. where he sayth, Ye shyn as lightes in the worlde holdyng fast the word of life vnto my glozy or worshipping agaynst the day of Iesu Christe, that I haue not runne nor laboured in vayne. That is to wete the worshipping which all true Saintes now seeke and the worshipping that all the true messengers of God seeke this day or euer shall seeke, is to draw all to Christ with preaching the true word of God, and with the example of pure liuyng fashioned thereafter. Will ye therefore worshipping saintes truly? the hère what they preached, and beleue their doctrine. And as they folowed that doctrine to conforme your liuyng like vnto theirs. And that shalbe vnto their hygh worshipping in the commyng agayne of Christ (when all mens dedes shall appeare and every man shalbe iudged and receaue his reward accordyng vnto his dedes) how that they not onely while they here lyued, but also after their death with the example of their doctrine and liuyng left behynd in wrytyng and other memorialis vnto the example of them that should folow, them vnto Christ that were borne. v. hundreth, yea a thousand yeres after their death. This was their worshipping in the spirite at the begynnyng as they were spirites, & lightes were stiked before their memorialis at the begynnyng to be a ceremonie to put vs in remembrance that we so praysed the Saintes and boasted their liuyngs that we folowed their examples in our dedes, as Christ sayth Math. v. Let your light so shyne before me that they see your good woorkes & glorifie your father that is in heauen. For preaching of the doctrine which is light hath but small effect to moue the hère if the example of liuyng do disagree.

And that we worshipping Saintes for feare lest they should be displeasid and angry with vs and plague vs or hurt vs, as who is not afrayed of S. Laurence? who dare denye, S. Anthony a flese of wolle for feare of his terrible fire or lest hee sende the pope among our shepe) is heathen image seruice & cleane agaynst the first comāndement which is. Heare Itraell, the Lord thy God is one God. Now God in the Hebrew is called *Elo* or *Elohim* in the plurall number, strength or might, So that the

maundment is, Heare Itraell he that is thy power and might, thy sworde & shield is but one, that is, there is none of might to helpe or hurt the saue one, whiche is all together thyn and at thy comāndement if thou wilt heare his voyce. And all other might in the world, is borrowed of hym. And he will lend no might agaynst the contrary to his promises: keepe therefore his comāndementes and he shall kepe thee. And if thou haue broken them, and he haue lent of his power agaynst thee, repent and come agayne vnto thy profession and he will returne agayne vnto his mercy & fetch his power home agayne, which he lent to vexe thee, because thou forsookest hym and brakest his comāndementes. And feare no other creature, for false feare is the cause of all Idolatrie.

Whosoever all we that are Baptised in Christ haue professed to do good for euil and not to auenge our selues. And many of vs come vnto such perfection that we can be provoked by no temptation to desire vengeance, but haue compassion and meekly pray for them that slay vs.

How wicked a thyng then is it to thinke that the Saintes plague vs, because we do the not such superstitious honour whiche is their dishonour and our shame? It is hereby a popish imagination, & euil to describe the Saintes after the nature of our Prelates whiche be mecke and lowly till they be where they would be. But when they be once a loft they play the tormentours if we will not honour them and do whatsoeuer they comānde, more earnestly then that whiche God him selfe hath comānded, and feare them aboute God hym selfe.

And it can be but like abhominatiō also, that we choose of a fleshy mynde every man his seueral Saint or rather seuerall God, to be our aduocates, attorneys, mediators (when there is but one. i. Timo. ij.) and intercessours, and call them our aduocates, whē we might better call them our adulterers, and serue the or rather a paynted post in their stede, with our imageseruice, therewith to bynde them for to helpe vs whosoever and for whatsoeuer we call vnto them, and to saue our soules therewith their prayers and merites, and will yet neither heare the doctrine or folow the example of liuyng (whiche is their onely honour in the spirite of any sainte whole doctrine & liuyng is autentike,

If we haue hen to the voyce of God, he is mighty and of power to helpe vs.

We must do good for euill.

A popish imagination

Idolatrie;

Idolatrie;

For

The true worshipping of saintes.

Good lessons are to be learned of the saintes.

The true worshipping of saintes is to follow their life and doctrine.

God hath promised to geue vs whatsoeuer we aske in Chyrlies name, & for Chyrlies sake.

For first, God whiche alone hath power to helpe or hurt, hath made appointment betwixt hym & vs in Chyrlies blood and hath bound hymselfe to geue vs whatsoeuer we aske in hys name, testifying thereto that there is no other name to be saued by; and that he wilbe a father vnto vs & saue vs both in this lyfe and in the lyfe to come, and take vs from vnder the damnation of the law, and set vs vnder grace & mercy, to bee scholers onely to learne the law, and that our vnperfect dedes shal be taken in worth, yea and though at a tyme we marre all through our infirmitie, yet if we turue agayne, that shal be forgiven vs mercifully, so that we shalbe vnder no damnation: which testaiment is confirmed with signes and wonders wrought thorough the holy ghost. Now this indented obligation layde apart, we make an other of our owne imaginatis betwene the Saintes and vs, in their merites for our image seruice, which can be but a false sayth, seying it hath not Gods woorde (vnto which alone we ought to cleaue) but is also cleane contrary thereto.

Saints ca not help vs

The saintes were not saued by thier owne merites, but by Chyrlies merites.

And agayne the Saintes were not saued through their owne merites, but through Chyrlies. Neither were their dedes which they dyd after they were receaued vnder grace sufficient in themselves to fulfill the law for the present tyme, saue as Chyrlies merites did supply y imperfectnes of the, and y which was lacking on their part thorough their infirmities. And theretofore as the Saintes holy workes made no satisfaction for the sinne they dyd before they were receaued vnder mercy, enen so made they none for the deadly synnes which they dyd vnder mercy: seying the dedes were vnperfect, and had sinne annexed vnto the by reason of the flesh, and were insufficient to excuse theyr owne maisters. what merites haue they in soze for vs then, seeing by all mens confession they wot merite not? If the most obedient child in the world disobey his fathers commaundmentes, his soze good dedes cannot make that disobedience no sinne, or to be a satisfaction, that the childe should presume in the confidence of his olde dedes, and thinke his father should do him wrong to punish him. But hee must know ledge his fault, and that he hath deserued punishment, and desire forgiveness, vnto the glory of his fathers mercifulnesse, and not of his olde dedes, though his olde obedience be a great

We must humble our selues to the mercy of almighty God.

presumption that he sinned of frailtye, and not of purpose. Euen so if I being as holy as euer was Paul in his most holinesse, sinne this day thorough the frailtie of my flesh, mine olde dedes ca be no satisfaction: but I must know ledge my sinne vnto my Father, and graunt that I haue deserued damnation, and meekly desire forgiveness, and challenge it by the obligation, wherein God hath bound him selfe to me, vnto the glory of the mercy of God, & not to the glory of my holy dedes: for if my dedes saue me, it is my glory. But if he forgive vs freely without respect of my dedes, then it is the glory of hys mercy, by Pauls doctrine vnto the Romanes.

Howeouer if the saintes be in heaue, then can they be there in none other case then the Angells, in which state Chyrl testifieth they shall be in the resurrection. Now the Angells are ministers sent of God, to do seruice vnto the electe, which shall be saued. Heb. i. And God hath bound himself, that if I come in the right way, by the doze of Chyrlies blood and aske helpe, that he will send me if need be, an hundred legions of Angells or saintes. But where God hath bound himself to sende me angells or saintes, or an angell or saint, he hath not promised to send this Angell or that, or this or that sainte. And theretofore when I appoynt God whom he shall send, and binde him, where he hath not bound himselfe, to sende me what sainte I will, I tempt God. And thus this chosing of seuerall saintes is but tempting of God. And yet wee do worse then this: for we leaue y way of Chyrlies blood, & go not to God through him: but run to the saintes in a testament of our owne making, and will that they epyther saue vs themselves for our imagefeticne, or compell God for merites sake to saue vs. why goest thou not vnto thy Father thine owne selfe? I am a sinner, will they say, and dare not. If thou go in the right way, thou hast no sinne. Chyrl hath taken all thy synnes from thee, and God hath no rod in his hand, nor looketh lowre, but merely, that it is a lust to beholde his chearfull countenance, and offereth thee his hande. But this way is stopped by thorough vnablecke, and theretofore we seek an other which is no way to life, but vnto euerlasting death. We will not looke on the law with open eyes, and theretofore haue we no due repentance, and so no lust to harken vnto the

The Angels seru

To chouse saintes to be our aduocates, is meretricious.

Chyrl is the way to life that leadeth vs to saluation.

to the gospell of glad tydings in Christes blood. And where the right way is set before vs, and we of malice will not walke therein, God can not but let the deuill play with vs, and iuggle our eyes to confirme vs in blindnesse.

But after what maner doth Christ pray for vs? Verily Christ in the dayes of his mortall flesh suffered and prayed for all that shal be saued, and obtayned and was heard, and had his petitions graunted. And he made satisfaction, & purged, and purchased forguenes, eue then for all the sinne that euer shal be forgeuen: And his praying for vs, and being a mediator now, is that the remembrance of all that he did for vs, is present in the sight of God the Father, as fresh as the houre he did them, yea the same houre is yet present, and not past in the sight of God. And Christ is now a King, and raigenth, and hath receaued power of all that he prayed for, to do it himselfe. And that whensoever the elect cal for ought in his name he sendeth help eue of p^r power which he hath receaued: yea ere they aske, he sendeth his spirit into their hartes to moue them to aske. So that it is his gift that we desire ought in his name. And in all that we do or thinke well, he prouerteth vs with his grace: yea he careth for vs, ere we care for our selues, and when we were yet euill, he sendeth to call vs, & draweth vs with such power that our hartes cannot but consent and come. And the Angels stande by, and behold the testament of the elect, how we shall be receiued into their fellowship, and see all the grace that Christ shall poure out vpon vs. And they reioyce and prayse God for his infinite mercy, and are glad, and long for vs, & of very loue are ready against all houres whē we shall call for help in Christes name, to come & helpe. And Christ sendeth them whē we cal in his name, and ere we call, euen while we be yet euill, and happely persecute the truth of ignozaunce, as Saule did, the Angels wayte vpon vs to keepe that the deuils say vs not, before the tunc of our calling be come.

Now if an Angell shoulde appeare vnto thee, what wouldest thou say vnto him? If thou prayedst him to helpe, he woulde aunswere: I do. Christ hath sent me to helpe, and beleue that the Angels be euer about thee to helpe. If thou desiredst him to pray for thee to obtrayne this or that, he woulde say: Christ hath prayed, and his prayer is

heard for whatsoeuer thou askest in his name, and woulde shewe thee all that God woulde do to thee, and what he woulde also haue thee to do: and if thou beleueest, so were thou safe. If thou desiredst him to saue thee with his merites. He would aunswer that he had no merites: but that Christ onely is Lord of all merites: nor saluation, but that Christ is Lord of saluation. Wylte thou therfore be saued by merites, wold the Angell say: then pray to God in Christes name, and thou shalt be saued by the merites of him, and haue me or some other thy seruauent immediatye to help thee vnto the vttermost of our power, and to keep thee and bring thee vnto the rewarde of his merites. If thou wouldest promise him to worship him with image seruice, that is, to sticke by a candle before his image, or such an image as he appeared to thee in. He would aunswer that he were a spirite, and delighted in no candlelight but would bid thee geue a cādle to thy neighbour that lacked, if thou hadst to many. And so would he aunswer thee if thou wouldest put money in a boxe for him, or cloth his image in cloth of gold, or put golden shoes vpon his Images feete. If thou saydest that thou wouldest build a chappell in his name, he would aunswer that he dwelt in no house made with stones, but wold bid thee goe to the churches that are made already, and learne of the preachers there how to beleue, and how to liue, and honour God in the spirite, for the which cause churches were chiefly builded, and for quietnesse to pray. And if there be no church, then to geue of that thou maist spare to help that one were builded to be a preaching and a praying house, and of worshipping God in the spirite, and not of image seruice.

And if Saule appeared vnto thee, what other thing could he aunswer also, then that he were a spirite, & would refuse all thy image seruice. And if thou speake to Saule of his merites, he can none otherwise aunswer thee, then he aunswere his Corinthians: That he dyed for no mans sinnes, and that no mā was baptized in his name to trust in his merites. He would say, I builded all men vpon Christes merites: preaching that all that repented and beleued in his name, shoulde be saued, and taken from vnder the wrath, vengeance, and damnation of the law, & be put vnder mercy and grace. And by this saych was I saued from damna-

Christ prayeth for vs and his prayer is heard.

Image seruice is abhorred of God.

God hateth superstition.

Churches were ordeined for preaching and calling on the name of God.

Howe Christ prayeth for vs

Christ is King and hath power him selfe to forgeue vs, and to receaue vs vnto hym selfe.

All the blessed company of heauē reioyce and are glad to haue vs to be with them, that we mighte lope tegea ther.

Christe hath made a change with vs, for he hath taken vpon him all our sinnes, and grased vs his mercy and giftes of grace.

Loue maketh all thynges common.

S. Paule was a louyng and carefull preacher.

tion, and put vnder mercy and grace, and made one with Christ, so haue my part with him, and he with me, or rather to make a change that he shoulde haue all my sinnes, and his mercye and the giftes of his grace, and become glorious with the ornamentes of his riches. And of my sauour Christ I receaued this law, that I shoulde loue my brethren all Gods elect as tenderly as he loued them. And I consented vnto this law, for it seemed right; and became a scholler to learne it. And as I profited in the knowledge, faith, and loue of Christ, so I grew in the loue of my brethren, and suffered all things for their sakes, and at the last waxed so perfect, that I wished my selfe damned (if it might haue bene) to saue my brethren. And all my brethren that receaued Christ receaued the same commaundement, & grew therein. And they that were perfect loued me and all their other brethren, no lesse then I loued them. And looke with what loue I ministred the giftes of grace, which I receaued of Christ for the edifying of his congregation, vpon my brethren, with the same loue did they ministre their giftes agayne on me, which they had and I lacked: and so loue made all common. And moreouer if they call my workes my merites, I bestowed all my workes vpon my brethren to teach them, and reaped the fruite thereof, euen my brethrens edifying and soules health, yea and reape daily, in that I left my doctrine & ensample of living behinde me, by which many are conuerted vnto Christ daily. If thou desire therefore to enioy part of my merite, goe & read in my Gospell, and thou shalt finde the fruite of my labour, the knowledge of Christ, the health of the soule, and euery lasting life.

And as I loued my brethren whē I liued so I loue them still, & now more perfectly. Howbeit my loue then was paynfull: for the more I loued the more I sorowed, feared and cared for them to bying them into the knowledge of the truth, and to keepe them in vnitie of faith lest the false prophetes should deceane them, or their owne infirmities should breake peace & vnitie, or cause them to fall into any sinne.

But now my loue is without paine. For I see the will and prouidence of God, and how the end of all thynges shalbe vnto his glory & profite of the elect. And though I see the elect shall sometime fall, yet I see how they shall

arise agayne & how that their fall shalbe vnto the glory of God & their owne profect. And we that are in heauē, loue you all alike: neither we loue one more & an other lesse. And therefore if ye loue vs more one then an other, that is fleshly as mine old Corinthiās once loued, and I rebuked them. Neither can we bee moued to come more to helpe one then an other. But we wayte whē God will send any of vs vnto the elect that call for helpe in Christes name. wherefore if thou wilt be hoipe of any of vs pray in Christes name. And God shall send one of vs, an Angell or a Saint, to keepe the power of the devils from you: but not whō thou wouldest chose reuptyng God: but whōm it pleaseth God to send.

And if your preachers loue you not after y^e same maner, to edifie you with the trae doctrine of Christ and example of living thereafter, and to keepe you in vnitie of faith and charitie, they be not of Christes Disciples, but Antichristes which vnder y^e name of Christ, seeke to raigne ouer you as temporall tyrantes. And in like maner if this be not wyitten in your hartes, that ye ought to loue one another as Christ loued you, and as ye had example of vs his Apostles, ye go astray in vanities and are not in the right way.

And hereby are we sure that we knowe hym, if we keepe his commaundementes.

This is cleane agaynst y^e doctrine of them which say that we can not know whether we be in the state of grace or no. John sayth if we keepe his commaundementes, then we be sure that we knowe Christ is euerylastyng Iyfe John. xviij. Then cōtrary to the popes Christen men haue doctrine to know whether they be in grace or no.

The keepyng of Gods commaundementes certifieth vs that we be in the state of grace. But our Doctours haue no doctrine to know when a man is in the state of grace, wherefore it is manifest that they keepe not Gods cōmaūdementes, nor be in state of grace, but of all vngreatiounes.

Our Doctours know not whether they be in state of grace. Our doctours keepe mens cōmaūdementes. Ergo mens cōmaūdemētes certifie not that we be in state of grace. Though thou haue a deuotion to sticke vp a candle before a post, and so forth, yet thou canst neuer

A good saying of S. Paule.

The state of grace.

They that keepe the cōmaūdementes are in the state of grace.

When we do good to our neighbour, then we may be assured that we are in the state of grace.

ner be sure thereby that thou art in the fauour of God. But if thou haue deuotion to helpe thy brother in all his misfortunes, because hee is the image of God and price of Christes blood, then thy deuotion certifieth the that thou art in the fauour of God or state of grace.

He that sayth I knowe hym and yet keepeth not hys commaundementes, is a lyer, and the truth is not in hym.

When our Phariseis say, do as we byd you and not as we do, they testifie that they keepe not Gods commaundementes, vnto whiche testimonie our eyes also haue recorde: And they that keepe not Gods commaundementes, be lyers & haue no truth in them. And then when they preach, they ca not but preache lyes. And then though they preach Christ, they preach hym falslie, vnto their fleshly vauntage and not our soules health. And for as much as we may haue no felowshipp with the that keepe not Gods commaundementes. i. Cor. v. and in as much as all such are false Prophetes voyde of all truth, it foloweth that we ought to geue our Doctours none audience, though their swoordes draven, but rather to laye downe our heades and stretch forth our neckes, to be slayne.

He that keepeth his woorde: in hym verely is the loue of God perfect, and hereby knowe we that we are in hym.

That is, he that keepeth his commaundementes, loueth vnto the end, and is thereby sure that he is in God. For to be in God is to beleue in his mercy of God: And to beleue in mercy is cause of loue, & loue cause of workyng. And therefore hee that worketh for Gods sake, is sure that he loueth and that hee trusteth in God: which is to be in God or in Christ. And as by wilfull keeping of the commaundement we be sure that we loue God and beleue in God, euen so thorough wilfull breakyng of them we may see sure that we neither loue nor beleue in him, and therefore that we be not in hym.

He that sayth he abydeh in him ought to walke as he walked.

All that be Baptised in Christ, are washed in hym, to put of pride, wrath,

hate and enuie, with all their old consuetudis by which they oppressed their neighbours, and haue promised to become every man euen as Christ hym selfe vnto his brethren in loue & kyndnes both in word & deede. They therefore whiche resist Christes Testament and will not let it be knowen, & walke in the Testament of the Pope, with vniuersions pluralities, and torquours, some one of them robbing. x. parishes of the tenth of all their yearely increase, and withdrawing from them Gods word, the foode of their soules, and from the poore their dayly sustenance, whiche ought to haue their part in the tythes and other rentes, when the preacher & other necessarie Ministers haue out their partes, a due and lawfull stipend: are not in Christ. For Christ neither so walked nor so taught.

Brethren I write no newe commaundement vnto you, but an old commaundement which ye had at the begynnyng. For an olde commaundement is the word which ye heard from the begynnyng.

I write no newe precept, but onely put you in remembraunce of that old which was taught you when ye were first Baptised in Christ, to loue eche other as he did you, which is an old commaundement and was giue at the begynnyng of the world, and hath euer since bene writte in the hart of all that put their hope in God.

Agayne, a new commaundement I write vnto you, whiche is true in him and also in you: for the darkness is past and the true light now shyneth.

The deuill hath sowen his darkness in the field where this commaundement should grow and the weeds of mens traditios had ouergrown the corne of this old commaundement: so that it was antiquate & cleane out of knowledge. But Christ by light of all true doctrine now shyneth, & hath scattered the darkness and plucked by the weeds by the rootes & restored this old commaundement agayne. And in hym it is a true commaundement, for he loued truly. And in you it is a true commaundement for ye for his sake, loue one another truly also. And by the reason of this renewyng, it is called a new commaundement, as it is now called newe

They that be enemies to the Testament of Christ, and are teachers of mans traditions are not in Christ.

And old commaundement is the woorde which ye heard from the begynnyng.

A sure argument to knowe falsse Prophetes by.

To be in God is to beleue in the mercy of God.

A rule to knowe wher we loue God or loue hym not.

learnynge, & may well so be: for it hath lpen long in darknes, and that in such darknes, that many be thynned for holy Saintes, whose dedes & liuing, whē thou lookest vpon them in the light of this old doctrine that now synnech agayne out of darknes, are more abhominable then the dedes and liuyng of him, whiche of late for all his exalpyng his throne and swearynge by his highe honour, and for the woꝛthyp of his hat and gloꝛy of his pꝛecious shoes when hee was payned with the colicke of an euill conscience hauyng no other shifft, because his soule could finde no other issue, tooke him self a medicine, *Et emittet spiritum per posteriora.*

He that sayth hee is in the light: and yet hateth hys brother: is in darknesse.

For whosoeuer feleth his owne dānation vnder the law, & belueeth in the mercy that is in Christ, the same cā not but loue Christ and his neighbour for his sake. And therefore hee that hateth his brother for any offence done to him the same seith not what Christ hath done for him, but is in darknesse will.

He that loueth his brother: abyedeth in the light: and there is none offendyng in hym.

Abyedeth in the light, that is continueth in the knowledg of Christ. And there is none offendyng in him, that is. First he will willingly do nothyng either in word or in dede that shal offēde his brother. For loue will not let hym. And secondarily if ought bee done or sayd, that may be well done or sayd, he taketh it to the best and is not offēded. And thus ye see that the knowledg of Christ is cause of all goodnesse, and the igoꝛaunce of Christ cause of all euill. And so the doctrine of the is not falsse, whiche say that sayth in Christ is roote of all goodly vertue and the cause of keepyng the commaundementes: & where sayth is, there to be no sinne, nor dānation: and that say, vnbefese to be the mother of all vice, and cause of breakyng the commaundementes, and to keepe men in sinne and dānation onely, as sayth onely loseth vs thence.

And he that hateth hys brother is in darknesse: and walketh in darknesse and knoweth not whether he goeth. For darknesse hath

blinded his eyes.

He that hateth his brother, is in the igoꝛaunce of Christ, and of his owne sinne, and without repentance & faith that his sinnes be forgiuen him in Christ, and therefore is mercilesse vnto hys brother, whom Christ commaunded him to pitie and loue. And in that igoꝛaunce he walketh: that is, woꝛketh euill, and loneth the thynges of the worlde, and seeketh in them the lustes of the flesh, which are the quenching of the spirite, and death of the soule, & for loue of them hateth his brother. And this igoꝛaunce of Christ which is vnbefese, is the cause of all the wickednes that we do vnto our bꝛethꝛen.

I write vnto you little children, that your sinnes are forgiuen you for hys names sake. I write vnto you fathers, that ye know him that was from the beginning. I write vnto you yong men, how that ye haue ouercome the wicked.

I write vnto you that are yong in the sayth and yet weake, and therefore fall now and then, how that your sinnes are forgiuen you, as soone as ye repent and reconcile your selues vnto your bꝛethꝛen whom ye haue offēded euen for hys names sake onely, and not for our owne dedes whether afore or after, or for any other mans dedes or satisfacion, saue for his onely.

I write vnto you that are fathers in the doctrine of God to teach other how that ye know him that was from the begynnynge & is no new thing, though he newly receaued our nature. And through knowledg of him which is the onely light, and the doꝛe vnto the knowledg of God, ye are become teachers in the Scriptures. Or els ye had neuer vnderstand it, though ye had studied neuer so much, as it appeareth by the indurate Jewes, and also by oure owne new Iheralimes, which persecute the scripture, and the true sence thereof, because they be dꝛowned in the igoꝛaunce of Christ, as their dedes and contrary liuing well testifie.

I write vnto you yong me that are strong in sufferynge persecutions, and fight for your profession, not with the sword, but with sufferynge, how that ye haue ouercome that wicked which possessed the world at the beginning, and yet woꝛketh in the children of darknesse, and vnbefese: and that in beleuynge

*Sic transie gloria mis-
ab.*

*This was
Cardinal
Wolley.*

*He that ha-
teth hys
brother, is
in darknes
and seith
not Christ.*

*To abyde
in the light
is to abyde
in & know-
ledg of
Christ.*

*Faith in
Christ is
the roote
of all good-
nes.*

*He that ha-
teth hys
brother is
in igoꝛa-
nace.*

Igoꝛaunce

*When we
haue offen-
ded our bꝛ-
ther, if we
reconcile
our selues
vnto hym
agayne, the
are our
sinnes for-
giuen.*

hing the woorde of truth, as it foloweth anone after.

I write vnto you yong children howe that ye knowe the Father. I write vnto you fathers, howe that ye know him that was from the beginning. I write vnto you young men, that ye be strong: and the woorde of God dwelleth in you, and that ye haue ouercomme the wicked.

I write vnto you yong children, howe that ye knowe the Father, whome ye loue thorough knowledge of the Sonne, or els you had neuer knowne him as a father, hut as a Iudge and a tyrant, and had hated him. I write vnto you fathers as befoze, howe ye are fathers of all tructh in knowing the Sonne. Or els ye had ener continued in darknesse remediless.

I write vnto you youg men, howe ye are strong, and that your strength is the word of God, which dwelleth in your brest through fayth, in which ye haue ouercome the wicked deuill, and all his pompe: as it foloweth chapt. v. this is the victorie that ouercommeth the world, euen our fayth.

Loue not the worlde, nor the thynges that are in the worlde. If a man loue the worlde, the loue of the Father is not in him. For all that is in the worlde, as the lust of the fleshe, the lust of the eyes, and the pride of good, are not of the Father, but are of the world. And the worlde vanisheth away and the lust thereof. But he that doth the will of God abideth euer.

The loue of the worlde quencherth the loue of God. Balaam for the loue of the world, closed his eyes at the cleare light which he well saw. For loue of the world the olde Pharisees blasphemed the holy Ghost, and persecuted the manifest truth, which they coulde not improve. For loue of the world many are this day fallen away, and many which stood on the tructhes side, and defended it a while, for loue of the worlde haue gotten them vnto the contrarye parte, and are become the popes malukes, & are waxed the most wicked enemies vnto the tructh and most cruel agaynst it. They knowe the tructh but

they loue the worlde. And when they espyed the tructh could not stand wyth the honoures which they sought in the worlde, they hated it deadly, and both wittingly and willingly persecuted it, sinning agaynst the holy Ghost, which sinne shall not escape here unpunished as it shall not be without damnation in the worlde to come, but shall haue an ende here with confusion and shame, as had the glozy of our right reuerend father in God Thomas Wolffe late cardinal and legat a latere. &c. Whome after his shitten death (as the saying is) his owne seruantes which befoze exalted his glozy, haue sent to hel with grace and priuiledge.

By the lust of the flesch is vnderstande lechery, whiche maketh a man altogether a swine, and by the lust of the eyes is vnderstoode couetousnes, which is the roote of all euil, and maketh to erre from the fayth. 1. Tim. 6. And then followeth pride: whiche thre are the world, and captaines ouer all other vices, and occasions of all mischief.

And if pride, couetousnes, and lechery be the world, as S. Iohn sayth, then turne your eyes vnto the spiritualitie: vnto the pope, cardinals, bishops, abbates, and all other prelates, and see whether suche dignities bee not the world, and whether the way to them be not also the world. To get the olde abbats treasure I thinke it be the readiest way, to be the netwe. How fewe come by promotion, except they buy it, or serue long for it, or both? To be well skilled in war and in polling, to maintaine war and lusses, and to be a good ambassadour, is the onely way to a bishopricke, or to pay truely for it. See whether pluralities, vnions, totuors and chainging the lesse benefice & bishopricke for the greater (for the contrary chainge I trow was neuer sene) may be without couetousnes & pride.

And then if such thynges be the world, and the world not of God, how is our spiritualitie of God? If pride be seeking of glozy, and they that seeke glozy can not beleue. Job. 5. How can our spiritualitie beleue in Christ? If couetousnes turne men from the fayth, how are our spiritualitie in the fayth? If Christ when the deuill proffered hym the kyngdomes of the world and the glorie thereof, refused them as thynges impossible to stande with hys kyngdome, whiche is not of the worlde: of whom are our spiritualitie whiche haue receyued them? If couetousnes

Ex. ij. he a

Thomas Wolffe late Cardinall of England.

Lechery.

Couetousnes.

Pride.

Compare the worlde to the pope Cardinals. &c. and you shall finde them to bee the worlde.

Pride.

Couetousnes.

We can not know the father, but by the sonne.

Fayth in Christ ouercometh the worlde.

Barreice of couetousnes.

The loue of the worlde draweth many from Christ.

be a traytoure, and taught Judas to sell his maister: how should he not in so long time teache our spiritualtie the same craft: namely when they be of all kinges secretes and the ambassadours of their secretes, and haue thereto thoroughout all Christedome a secret cou- sell of their own of the which neuer lay man was partaker, and with which they turne the end of all appointments vnto their owne honour and profite? Couetousnes hath taught the to bring in damnable sectes, according vnto the prophesie of Peter, and to corrupt the Scripture with false gloses, & to turne every good ordinaunce that had a ver- tuous begynnyng vnto vicious ende.

Notr.

The pro- motions of the spiritu- alitie cor- rupt their myndes.

The promociōs of the spiritualtie cor- rupt their myndes while they be yet in the shel and unharthed. For they some therher but for couetousnes, and to a- uoyd the crosse of Christ in the world: except them that be compelled of theyr friends, or be so simple that they mark not their falshode befozehande. Who knowing the truth & louing it, would put his head in the popes halter that so mofeleth mens mouches that they can not open them to defend any truche at all: when the tempoꝛall kinges were in their hie authoritie, then the gene- rall Counsell repressed the enuynities of the spiritualtie. But since the hope, cardinals and bishops were exalted, & the emperour and kings became their seruautes: they would suffer nought to be determined in their counsels that should refoꝛme the woꝛlde of their de- uilish pryde, insatiabie couetousnes, & sincking lecherie, which may stand w no godly vertue. But the world which is not of God, shall at the last haue an end with confusion, and they onely a- bide that do y will of the Father, which will is, that we beleue in the Sonne, and loue one another. Let them ther- foze that haue y woꝛlde good (I might say the woꝛlde God) vie it, but not loue it, that they may be ready to be- stow it at the pleasure of God. And let them which haue it not, desire it not, soz it blindeth the eyes of the seeing: Deut. 17. But let them put their trust in God, which shal not faile them, noz leaue them destitute of rayment and foode, which Paule counselleth to be contented with. The ritche (as James sayth) pericure the true beleuers. The ritche will neuer stand forth openly for the woꝛde of God. If of x. thousand there spring one Richodemus, it is a great thing.

Hope and Bishops will suffer nought that shall restrayne their pryde and coue- toousnes.

Riches and courtous- nes, blind- eth the eyes of the kyng.

Little children it is now the last houre, and as ye haue heard that Antichrist shoulde come: euen so now are many Antichristes come already: whereby we know that it is the last houre. They went out of vs, but were none of vs: for had they bene of vs, they had continu- ed with vs. But that fortuneth that it might appeare, how they were not all of vs.

Hour is here taken for tyne: the last houre is as much to say, as the last tyne. Though the Apostles might not know when the last day shalbe & how long the world should endure yet this was shewed them, and vs by the, that Antichrist should first come, & not ones- ly come but also preuaile and be recea- ued after a worldly maner and raigne ouer all, and set vp a long continuing kyngdome with damnable heresies and wonderfull kyndes of hypocrisie that is to say, falshead cloked vnder a con- trary pience as counterfeit Paule and also Peter. whiche Antichrist began Antichri- with the Apostles and sue his doctrine among the doctrine of the Apostles, preachyng many thynges as the Apo- stles dyd and addyng euer somewhat of his owne, that the woꝛds might euer grow by together with the core. Of which John gathered a signe, that the last day drew nye, though he could not be sure how long it were therto.

Antichrist is one of the first that seeth the light and cometh and prea- cheth Christ a while, and seeketh his glory in Christes Gospell. But when hee spyeth that there will no glory cleare vnto that preachyng, the he get- teth him to the contrary partie and pro- feureth hym selfe an open enemy, if hee can not disguise him selfe and hide the angle of his paysoned heresie vnder a hayre of true doctrine.

The woꝛldling- loue the Gospell. so long as it byngeth gayne.

The Apostles were cleare eyed and espied Antichrist at once, and put hym to flight and weeded out his doctrine quickly. But whē charitie waped cold, and the preachers began to seke them selues and to admit glory and honour of riches, then Antichrist disguised him selfe after the fashion of a true Apostle and preached Christ wplyly, byngyng in now this tradition and now that, so darke the doctrine of Christ, and set vp innumerable ceremonies and Sa- cramentes and imagerie: giuyng them significations at the first: but at the last

The Pri- stes vnde- red the do- ctine of Christ & theyr dreges.

the

the significations layd a part, preached the worke as an holy dedde, to iustifie and to put away sinne and to saue the soule, that men should put their trust in woordes & in whatsoeuer was vnto his glory and profite, and vnder the name of Christ, ministred Christ out of all together and became head of the congregation him selfe.

The Pope hath put Christ fro his rule & gouernement.

The Pope made a law of hys owne to rule his church by, and put Christes out of the way. All the Byshops swere vnto the Pope, and all Curates vnto the Byshops, but all forswere Christ and his doctrine.

Antichrist hath bene long among vs.

But seing Iohn tooke a signe of the last day that he saw Antichrist begyn, how nye ought we to thinke that it is, whiche after viij. hundred yeres ragynyng in prosperitie, see it decay and gayne, and his fallshood to be disclosed and him to be slayne with the spirite of the mouth of Christ: that is, with that old doctrine that proceeded out of Christes mouth: for Paule sayth whē Antichrist is vttered, the commeth the end.

But ye haue anoyntyng of that holy, and knowe all thynge. I write not vnto you, as though ye knewe not the truth, but as vnto them that know it, and how that no lye is of truth.

Christ onely is called holy. Annoynted.

Christ in the Scripture is called the holy, because he onely sanctifieth & halloweth vs. And he is called Christ: that is to say, annoynted, because he annoynteth our soules with y^e holy ghost and with all the giftes of the same. Ye are not annoynted with oyle in your bodyes, but with the spirite of Christ in your soules: which spirite teacheth you all truth in Christ and maketh you to iudge what is a lye and what truth, and to know Christ from Antichrist. For except he taught your soules with in, the powring in of woordes at your eares were in vayne. For they must be all taught of God, Iohn. vi. And the thynges of God no man knoweth, saue the spirite of God: and the carnall man knoweth not the thynges of the spirite of God: when contrary the spirituall that is annointed with the spirite, iudgeth all thynges. i. Cor. ii. And therefore we are forbidden to call vs any Master vpon earth. Math. xxij. seying we haue all one Master now in heauen, which onely teacheth vs with his spirite though by the administration and office of a faithfull preacher. whiche

The carnall man knoweth not the thynges of the spirite of God.

preacher yet can not make hys preaching spryng in the hart, no more then a sower can make his corne grow, nor can say this man shall receaue and this not: but so weth the word onely & committeth the growyng to God whose spirite breatheth where hee listeth and maketh the grounde of whose hart he listeth frutefull, and chooseth whom he will at his own pleasure, and for no other cause knowen vnto any man.

Who is a lyer but he that denyeth that Iesus is Christ? The same is Antichrist that denyeth the father and the sonne.

For asmuch as Antichrist and Christ are two contraries, & the study of Antichrist is to quench the name of Christ, how can the Pope & his sectes be Antichrist, when they all preach Christ? How was say I agayne to thee, Pelagius whole doctrine the Pope defendeth in the hyghest degree, Antichrist, and all other hereticke? Verely say the Pope seeketh hym selfe as all hereticke dyd and abuseth the name of Christ, to gather offeringes, tithes and reues in his name, to bestow them vnto his owne honour and not Christes, and to byng the conscience of the people into captiuitie vnder hym through superstitious feare, as though he had such authoritie given hym of Christ. And euery sillable that hath a soude as though it made for his purpose, that he expoundeth falsly and fleschly, and therewith iuggleth & bewitcheth the eares of the people & maketh them his owne possession, to beleue what hym listeth, as though it made no matter to them whether hee preached true or false, so they beleue and do as he biddeth them. But all the textes that shew his dutie to do, he putteth out of the way, and all the textes therto that set the consciences at libertie in Christ & prouoe saluation to be in Christ onely. And with Pelagius hee preacheth the iustifying of woordes, whiche is the denying of Christ. He preacheth a false bynding and losing with care confession whiche is not in the trust and confidence of Christes blood shedyng. He preacheth the false penaunce of dedes, nor to tame the flesh that we sinne no more, but to make satisfaction & to redeme the sinne that is past. which what other can it be saue the denying of Christ, whiche is the onely redemption of sinne. He maketh of the woordes of the ceremonies,

Antichrist who it is.

The Pope captiuateth the vnderstanding of all men with his superstitious rites and ceremonies.

Pelagius hereticke.

Ex. iij. which

which were wont to be signes and remembraunces of thinges to be belued or done, imagederuite vnto God & hys Saintes whiche are spirites, to purchase with the merites of them, whatso euer the blynd soule imagineth whiche all are the denyng of Christ. For if thou wilt receaue any annoynting of grace or mercy any whence, saue of hym, he is no longer Christ vnto thee. Christ is called Iesus, a Saviour, he is called Christus, kyng annoynted ouer all men of whom they must hold, and whose benefite must all they haue. He is called Emanuel, God is with vs. For he onely maketh God our God, our strength, power, sword and shield, & shortly our father. He is called Sanctus, that is, holy that haloweth, sanctifieth, and blesteth all natiōs. And these be his names for cure, & be no names of hypocrisie, as we some time call him Thomas Curtes, which is but a churche: and as we call them Curates whiche care for their Parishes as the wolfe for the flocke, and them Bishops that are ouerscers, which will so ouer see, that they will suffer nought to be prosperous saue their owne comō wealth: & as some call them selues dead which liue in all voluptuousnes, and as some call them selues poore without hauing any thing proper, and yet lyue in all abundance: and as they haue and disguise them selues with garmentes and ornaments, to signify euer a contrary thyng then that they be.

Iesus. Christus.

Emanuel.

Sanctus.

Thomas Curte, a churche.

Dead men

Poore mē.

Christ is no disguised person.

For Christ is no hypocrite, or disguised that playeth a part in a play and representeth a person or state which he is not: But is alway that his name signifyeth, he is euer a Saviour, & euer annoynteth with grace, & euer maketh God with vs, and euer sanctifieth. Neither is there any other to saue and sanctifie frō sinne or annoie with grace, or to set God at one with men. And these thynges which his name signifie doth he euer vnto all that haue trust & confidence in his blood, asone as they repēt of the sinne whiche they desire to be saued and sanctified from.

Now though the Pope & his sectes giue Christe these names, yet in that they robbe hym of the effect, and take the significations of his names vnto them selues, and make of hym but an hypocrite, as they them selues be, they be right Antichristes and deny both the father and sonne. For they deny the witness that the father bare vnto his sonne, and depriue the sonne of all the

The Pope and his sectes are right Antichristes

power and glory that hys father gave hym.

Whoso euer denyeth the sonne, the same hath not the father.

For no man knoweth the father but the sonne & to whom the sonne sheweth hym. Math. xi. Moreover if thou knowe not the mercy that God hath shewed thee in Christ, thou canst not know hym as a father. Thou mayst wel besides Christ know hym as a tyrant. And thou mayst know hym by his woorkes as the old Philosophers did, that there is a God, but thou canst neither belue in his mercy, nor loue his lawes, which is his onely worship in the spirit, saue by Christ.

To know God.

Let therefore abide in you that which ye heard at the beginning. If that which ye heard at the beginning shall remayne in you, then shall ye continue in the Sonne, and in the Father. And this is the promise that he hath promised vs, euerlasting life.

If we abide in thold doctrine which the Apostles taught, and harken to no new: then abide we in the Sonne (for vpon the Sonne build they vs) and in the father thorough confidence in the Sonne, & are heires of euerlasting life.

The Pope & his doctrine ought we to abide by.

These things haue I written vnto you because of them that deceiue you. And the anoynting that ye receiued of him dwelleth in you and ye need not that any man teach you, but as that annoynting teacheth you of all thinges, and is true, and is no lye: Euen as it hath taught you, so abide therein.

When a true preacher preacheth, the spirit entereth the hartes of the elect, and maketh them feeble the righteousnes of the law of God, and by the law the poyson of their corrupt nature, and thence leadech them thorough repentance vnto the mercy that is in Christes blood, and as an oymntment healeth the body: euen so the spirit through confidence and trust in Christes blood healeth the soule, and maketh her loue the law of God, and therefore is called annoynting or an oymntment, and may well be signified by the oyle of our sacrament. But outward oyle can neyther

It may be signified by the oyle of our sacrament.

the

ther heale the soule, nor make her feeble saue as a signe, or as a bush at a taucern doze quencherh a mans thirst, neither is it a thing to put trust in. Let vs therefore folow the teaching of the spirite, which we haue receiued (as Paule sayeth) an earnest, to certifie our hartes, and to make vs seele the thinges of God, and not cleane to the traditions of men, in which is no feeling, but that one sayth so, and an other thus, confirming their assertions with glorious persuasions of wiselome, but not after the wiselome of God, whiche reasons an other denyeth with contrary sophismes: & so riseth bzauling about vayne wordes without all certaintie.

And now little children abide in hym, that when hee shall appeare we may haue confidence, and not bee made ashamed of hym at hys commyng.

Here are th. thinges to be marked: one, if we cleaue vnto Christ after the doctrine of the Apostles, and as they built vs vpon him, we shall be bolde & sure of our selues at his commyng. As a seruaunt which in his maisters absence doth onely his maisters commaundments, cannot be confounded at his commyng home againe. But and if we folow mens doctrine, how can we be bolde: yea how should we not be ashamed with our teachers, vnto whome the he shall say (whē they boast the selues how y they haue bene his vicars,) I know you not, depart from me ye that haue wrought wickednes, and vnder my name haue brought in damnable sectes, and haue taught your disciples to beleue in other thinges then in me. Now the summe of all that the Apostles taught, and how they built vs vpon Christ is the new testament. But the popes doctrine is not there found, but impropred. Confounded therefore shall he be, which witting and willing shutteth his eyes at the true light, and openeth them to beleue his lyes.

An other thing is this, all the scripture maketh mentiō of the resurrectiō & commyng againe of Christ: & that all men, both they that go before, and they that come after, shall then receiue their rewardes together; & we are commaunded to looke eury houre for that day. And what is done with the soules frō their departing their bodies vnto that day, both the Scripture make no mentiō, saue onely that they rest in y Lord,

& in their faith. wherefore he that deteminerh ought of the state of them that be departed, doth but reach the presumptuous inaginations of his owne braine: neither can his doctrine be any article of our sayth. what God doth with them is a secret layd vp in the treasury of God. And we ought to be patient, being certefied of the scripture that they which dye in the sayth, are at rest, & ought no more to search that secret, the to search y houre of the resurreccion whiche God hath put onely in his owne power. But this remembre that the whole nature of mā is poysoned, & infected with sinne. And y whole life of sinne must be mortefied. And the roote of all sinne and first vice we were infect with, is that we would be wise where God hath not taught vs, as ye see how Eue would haue ben as God in the knowledge of good & bad. And therefore hath God hid many thinges in his power, and commaunded that we shall search none of his secrets further, then he hath opened them in his scripture, to mortefy this poyson of all poysons, the desire to appeare wise, & that we be ashamed to be ignorant in any thing at all. wherefore they that vidently make articles of the sayth without Gods woord, are yet aliue in the roote of all sinne and vice, and grow out of the deuill, and not out of Christ. And their articles are of the blindness of the deuill, and not of the light of Christ, for Christes light hath testificatiō of the scripture eury where.

If ye know that he is righteous, know that all that woorke righteousness are borne of him.

Our nature is to worke wickednes and so blinde therto that it can see no righteousness. And then it foloweth that we must be borne a new in Christ ere we can either do or yet know what is righteous. And in him we must first be made righteous our selues ere we can worke righteous woorkes, which conclusion is contrary vnto the hope, for he sayth that the woorkes do make the man righteous. And Christes doctrine sayth that the man maketh the woorkes righteous. A righteous man springeth out of righteous woorkes, sayth the popes doctrine. Righteous works spring out of a righteous man, and a righteous man springeth out of Christ, sayth Christes doctrine. The woorkes make y man righteous which

We must beleue the resurrectiō & not to be curious to vnderstand the state of the soules departed, where they are, nor what they do.

Outward ple anayeth no hping.

We must please to the doctrine of the Apostles.

Some sayng to all hypocrites and teachers of false doctrine.

The doctrine of the hope is cleane contrary to Christes doctrine.

before was wicked, sayth the hope. The woorkes declare that the man is righteous, sayth Christes doctrine: but the man was first made righteous in Christ, and the spirite of Christ taught him what righteousnes was, and healed his hart, & made him content thereto, & to haue his lust in righteousnes, and to worke righteouslie.

Chap. 3.

The thyrde Chapter.



Eholde what loue the Father hath shewed vs, that we shold be called the sonnes of god. For this cause the worlde knoweth you

not, because it knoweth not him. Dearly beloved now wee are the sonnes of God, though yet it appeareth not what we shall be. But we know that when he shall appear we shall be like him, for we shall see him as he is.

The loue of God to vs ward is exceeding great, in that he hath made vs his sonnes without al deseruing of vs and hath genen vs his spirite through Christ, to terrifie our hartes thereof, in that we feele that our trust is in God, & that our soules haue receaued health, and power to loue the law of God, which is a sure testimonie, that we are sonnes, & vnder no damnation. Neyther ought it to discourage vs, or to make vs thinke we were lesse beloved because the world hatech vs, and persecuteth vs, for the world knoweth vs not. Neyther any maruell, for the world could not know Christ him selfe for all his glorious commyng with miracles and benefites in healing the sicke, and raysing the dead. But for al the oppression of the world, we are yet sure that we are Gods sonnes. And in like manner, though the glory that we shall be in appeare not: yet we are sure that we shall be like him, when he appeareth. As darknes vanissheth away at the coming of the sunne, and the worlde receaueth a new fashion, and is turned in to light, and suddenly made glorious: Such so when he appeareth, and we shall see him as he is, we shall with the sight of him, be chaunged into the glory of his image, and made like him. And then shall the world both know

The world could not knowe Christ.

The world shall knowe Christ.

him, and vs, vnto their shame and confusion.

And all that haue thys hope in him, purge theselues as he is pure.

The sayth and hope of a Christen man, are no dead, idle, or barren thinges, but liuely woorkes and fruitfull. For when the law through conscience of sinne, hath slayne the soule, the hope and trust in Christes blood thorough certeyning of the conscience, that the damnation of the law is taken away, quickeneth hir agayne, & maketh hir to loue the law; which is the purifying of the soule, and hir life, and seruing the law in the inner man. And then the sayde gistes of hope and sayth stretch them selues forth vnto the members, dead with naturall lust, consent, and custome to sinne, and quickeneth them and purgeth them, with the holosome penaunce of Christes doctrine, & make them serue the law outward, and beare holosome frute of loue vnto the profect of their neighbours, according to Christes loue vnto vs. For if the spirite of Christ with whiche God annoynteth vs and maketh vs kynges, and scaleth vs and maketh vs his sure and seuerall kyngdome, & whiche he giueth vs in earnest. 2. Cor. 1. And with whiche hee chaungeth vs into the Image of Christ. 2. Cor. 4. dwell in our soules through sayth, the same spirite can not but quicken the members also, & make them frutefull. Rom. viij. wherfore the sayth and hope of the hope whiche by their owne confession, may stand with all wickednes and consent vnto all euill & be without repentaunce toward Gods lawe (as it appeareth by their thre capital sinnes touched of Iohn a litle aboue: pride, couetousnes and lecherie) are no true sayth and hope: but bayne wordes and visures onely, according to his other disguisying and names of hypocrisie.

A Christen mans faith and hope are no idle.

The sayth of a Christen man.

The popes sayth.

All that committe sinne, committe vnrighteousnes, for sinne is vnrighteousnes.

What the English calleth here vnrighteousnes the Greeke calleth Anomia, vnlawfulness or breaking of law. So that all sinne is breaking of Gods law, & onely the trasgression of Gods law is sinne. Now all Gods lawes are contained in these two pointes, beleeue in Christ, and loue thy neighbour. And these two poyntes are the inter-

What sinne is.

The sinne of Gods law.

pretynge and expounding of all lawes, so that whatsoeuer edificeth in faith and loue, is to be kept, as long as it doth. And whatsoeuer hurteth faith or loue, is to be broken immediately: though King, Emperour, Pope or an Angell commaunde it. And all indifferent thynges that neither helpe nor hurt faith and loue, are whole in the hands of Father, Mother, Master, Lord and Prince. So that if they will sinne agaynst God and ouerlade our backs, we may well runne away, if we can escape, but not aduenge ouer selues. But and if they will breake into thy conscience, as the Pope doth with his dome traditions, and sayth, to do this lauch thy soule, and to leaue it vndone loseth thy soule, the desirerhein as the woorkes of Antichrist, for they make thee synne agaynst the faith that is in Christes blond, by which onely thy soule is saued, and for lacke of that onely dāned. And howe loue breaketh the law take an example. It is a good law that me come to the Church on the Sundayes to heare Gods worde and to receaue the Sacrament of the body and blond of Christ, in remembrance of his benefites and so to strengthen thy soule, for to walke in his loue and in the loue of our neighbour for his sake &c. yet if my father, mother, or any other that requirerh my helpe bee sicke, I breake that good commaundement, to do my dutie to myne elders or my neighbour. And thus all lawes are vnder loue & giue roome to loue. And loue interpreteeth them; yea and breaketh them at a time, though God hymselfe commaunde them. For loue is Lord ouer al lawes.

And ye know that he appeared to take away our sinnes, and there is no sinne in him.

Christ dyed not alone to purchasse pardon for our foresinnes, but also to slay all sinne and the life of sinne in our members. For all we that are Baptised in the name of Christ sayth Paul. Rom. 6. are Baptised to dye with hym concerning sinne, and that as he after his resurrection dyeth no more, so we after our Baptisme should walke in a new life and sinne no more. Our members are crucified with him, in all that pertayneth vnto the lyfe of sinne. And if in Christ be no sinne, then how can ther be wilfull sinne in the faith that is in hym, or in the quicke members that through faith grow out of hym? Eue-

ry man therefore that hath the true faith of Christ, purgeth hym selfe, as he is pure.

All that abyde in him sinne not. And al that sinne haue neither sene him nor knowen him.

As there is no sinne in Christ the stocke, so can there be none in y quicke members that lyue and grow in hym by faith. And they that giue them selues to sinne haue neither sene, knowe, or felt by faith y mercy that is in hym. Our holy father then which forbiddeth Marrimonie and giueth his Disciples licences with his holy blessing to kepe whores: and pluralities, vnions, and totquots, to robbe the parishes, hath neither sene nor knowen Christ, no more haue his Disciples that consent vnto his iniquitie. And if they know him not, they ca not truly describe him vnto vs. It foloweth then, that their preachynge is but hypocrisie.

Little children let no man beguile you. He that worketh righteousness is righteous, as he is righteous.

Judge men by their deedes. For whosoever hath the light of God in his soule, he will let his light shyne, that men shall see his good woorkes. And therefore where ye see not the righteousness of woorkes in the members outward, there, he sure, is no righteousness of faith in the hart in ward. Let no man mocke you with vayne wordes. Whosoever preacheth Christ in worde & deede, him take for Christes Vicare. And them that would proue them selues his Vicares with Sophistrie, and when it is come to the poynte make a sword onely their mighty arguments, and line contrary to all his doctrine, and in all their preachinges blasphemic and rayle on his blessed blond, take for the Vicares of Antichrist.

He that sinneth is of the deuill, for the deuill sinneth from the begynneth. But for this cause appeared the sonne of God: Euen to destroy the woorkes of the deuill. All that are borne of God do no sinne, for his seede abideth in them and they can not sinne, because they be borne of God: And hereby are the sonnes of God knowen, and also the sonnes of the deuill.

God and the deuill are two contrary

The fifthnes of the Popes doctine.

Where true faith is there proceedeth good woorkes.

He that preacheth Christ in worde and deede, hym take for Christes vicare.

None breaketh the law.

We are baptised to dye with Christ concerning sinne.

ry fathers two contrary fountaines, and two contrary causes: the one of all goodnes, the other of all euil. And they that do euil are borne of the deuill and first euil by that byrth, yet they do euil. For yer a man do any euill outward of purpose, he conceaued that euill first in his mynde and consented vnto it, and so was euil in his hart yer he wrought euill, and yer he conceiued euill in hys hart he was borne of the denil and had receaued of his seede and nature: By the reason of which nature, seede and byrth, he worketh euill naturally, and can do no other. As Christ saith John 8. ye are of your father the deuill & therefore will do the lustes of your father.

The man
is first euil.

And on the other side, they that do good are first borne of God and because of his nature & seede, and by the reason of that nature and seede, are first good yer they do good by y^e same rule. And Christ which is contrary to the deuill came to destroy the workes of the deuill in vs & to giue vs a new byrth, a new nature, and to sow new seede in vs, that we should, by the reason of that byrth, sinne no more. For the seede of that byrth, that is to wete the spirite of God and the liuely seede of his word, sown in our hartes, kepeth our hartes that we can not consent to sinne, as the seede of the deuill holdeth the hartes of his, that they can not consent to good. This is contrary vnto the hope in two popntes, in one that he sayth, that our good deedes make vs first good, and teacheth vs not to beleue in Christes bloud, there to be washed & made first good. And in an other, that he sayth, God cholet vs first for our good qualities & properties and for the enforcement and good endeuour of our freewill. What good endeuour is there where the deuill possesseth the whole hart, that it can consent to no good.

The hope
doc-
trine.

And finally there is great difference betwene the sinne of them that beleue in Christ vnfaignedly, and the sinne of them that beleue not. For they that beleue, sinne not of purpose and of consent to wickednesse that it is good, castingyng and compassyng afore hand without grudge of conscience to byrnyng their purpose about. As ye see our hypocrites haue vered all Christendome this .xx. yeares to byrnyng a little lust to effect. Their fathers conceiued mischiefe, viij. hundred yeares ago. And the sonnes consent vnto the same & haue no power to depart therefrom. And therefore their sinne is deuillye and vnder the

The sayth-
ful and vn-
faichfull
sinne dis-
cerned.

damnation of the law. But if he that beleueth, sinne: he doth it not of purpose, or that he consenteth vnto the life of sinne: But of infirmitie, chaunce, and some great temptation that hath ouercome him. And therefore his sinne is veniall and vnder mercy and grace, though it be murder, theft, or adulterie: and not vnder the damnation of the law. So that his father shall scourge hym, but not cast hym away or damne hym. Marke in the sinne of Saule & of Dauid. Saule euer excused his sinne, and could not but persecute the will of God. And Dauid confessed his sinne, with great repentance at the first warnyng, whensoever he forgot him selfe.

All that worke not righteousnes are not of God. Nor hee that loueth not his brother. For this is the tydinges which ye heard at the begynnyng, that we should loue one another, and not be as Cain which was of the deuill and slew his brother. And wherefore slew he him? for his deedes were euill and hys brothers righteous. Maruell not my brethren though the worlde hate you.

The law of righteousness is, that we loue one another as Christ loued vs, and he that hath not this law, liuyng in his hart, and when the tyme is, bringeth not forth the frutes therof, the same is not of God, but of the deuill whose byrth and properties of the same ye see described in Cain, how he resisted God and persecuted the child of God for their belefe & workes therof. And as ye see in Cain and his brother Abell, so shall it euer continue betwene the children of God and of the deuill vnto the worldes ende. wonder not therefore though the worlde hate you.

We know that we are translated from death to life, because we loue the brethren. He that loueth not his brother, abyedeth in death. All that hate their brethren are murderers, and ye know that no murderer hath eternall lyfe abydyng in hym.

If thou loue thy brother in Christ, and art ready to do & to suffer for him as Christ dyd for thee, then thou art sure thereby that thou art the sonne of God

God and heye of life and deliuered fro death and damnation. So haue Christen men signes to know whether they be in the state of grace or no. And on the other side he that hath no power to loue his brethren, may be sure that he is in the state of death and damnation. An other is this, let euery man looke vpo his hart, and be sure that he which hateth his brocher hath slayne hym before God & is a murderer. And murderers shal not obtaine the kingdome of God. Gala. 5. But areaines brethren and the devils children, and are heyres of death and cuer vnder damnation. Compare the regiment of the spiritualtie, which haue had the temporal sword in their bandes now about viij. hundred years vnto this doctrine of John, & Judge whether they haue led vs truly after the steppes of Christs doctrine.

Hereby we are assured of loue, because hee left his lyfe for vs, and therefore ought we to leaue our lyues for our brethren. He then that hath the substance of the worlde, and seith his brother haue neede and shutteth vp his compassion fro him, how dwelleth the loue of God in hym?

If we felt the loue of Christs death, it would sure set our hart on fire to loue hym agayne and our brethren for his sake, and should neuer cease to slay our resisting members vntill we could not onely be wel content, that our brethren were in a more prosperous state then we, but also vntill we could bleste them when they curse vs, and pray for them when they persecute vs, and to suffer death for the, to testifie the worde of their soules healt vnto them, and with loue to ouercome them, and to wyne them vnto Christ. If now euery Christen man ought to haue this rule of his profession before his eyes to learne it, that hee should loue his brother as Christ dyd hym, to depart with his lyfe for his brothers example, how farre are they of from good scholers, that can not finde in their hartes to depart with a helle of the aboundaunce & superfluitie of their temporal goodes, to helpe their neighbours neede?

My litle children let vs not loue in worde nor with the tounge, but with the dede and of a truth. For

thereby we know that we be of the truth, and so shall we certifie our hartes in his sight.

If we haue power to worke, then doth the worke certifie our hartes that our sayth in Christ, and loue to God, and our neighbour for his sake are vnto sayed, and that we are true children, and no hypocrites. And then are we bold in our conscience before God. And this is it that Peter meaueth. 2. Pet. 1. where he biodeth vs minister in our sayth vertue, godly liuing, and all manner of good workes, and therewith to make our vocation and election, or our calling add choosing sure. For the sight of the worke doth certifie vs, that God hath called vs, and chosen vs vnto grace and mercy.

But and if when the time of working is come, I fy and hie no power to worke, then will our conscience accuse vs of sinne and transgressiō within the hart before God, and so for feare of the rodde we dare not be bolde, but draw backe and stand aloofe.

Let a childe haue neuer so incertifull a father, yet if he bryake his fathers commaundementes, though he be not vnder damnatiō, yet is he euer childe and rebuked, and now & then lashed with the rod: by the reason wherof he is neuer bold in his fathers presence. But y childe that kepeth his fathers commaundementes, is sure of himselfe, and bolde in his fathers presence, to speake & aske what he will. They that minister well get them good degree and great confidence in the sayth that is in Christ Iesu, sayth Paule. 1. Tim. 3. He that worketh, is bold before God and man. For hys conscience accuseth hym not within, neither haue wee ought to wyte hym withall or to cast in his teeth. And as without the sight of the workes Iacob the Apostle can not see thy sayth Iaco. 2. no more shalt thou euer be sure or bold before God or man.

But if our hartes condemne vs, God is greater then our hart, and knoweth all thyng.

If our conscience accuse vs of sinne, God is so great and so mightie that it can not be hid.

Dearely beloved if our hartes condemne vs not, then we trust to Godward. And whatsoeuer wee aske, that shall we receaue of him, Yy. i. be-

We must
recompence
evill with
goodnes.

Good wor-
kes beclate
where
good sayth
is.

because we keepe his commaundementes and do the thynges whiche are pleasaunt in his sight.

Keepyng of the commaundementes maketh a man see his fayth and to bee bold therein. And fayth when it is without conscience of sinne, goeth into God boldly, and is strong and mighty in prayer to conuere God by all hys mercyes, & therewith obtayneth what soeuer hee asketh, of all his promises. And the text sayth, because we kepe his commaundementes. Yea verely hys commaundementes make vs bold. But the keepyng of mens traditions and domine ceremonies make vs, not bold before God, nor certifie our conscience that our fayth is vnfaigned. Thou shalt not know by spyngking thy selfe with holy water, nor kyllyng the pax, nor with takyng ashes, or though thou were annoynted with all the oyle in Thames strete that thy fayth is sure. But and if thou couldest finde in thyne hart to bestowe both lyfe and goodes vpon thy neighbour in a iust cause, and hast proued it: then art thou sure, that thou louest Christ, and feelest that thou hast thy trust in his blood.

And this is his commaundemēt that wee beleue in his sonne Iesus Christ, and loue one another, as he gaue commaundement.

Fayth is the roote of all commaundementes.

Fayth is the first and alke the roote of all commaundementes. And out of fayth spyngeth loue: and out of loue workes. And when I breake any commaundemēt I sinne agaynst loue. For had I loued I had not done it. And when I sinne agaynst loue I sinne agaynst fayth. For had I earnestly and with a full trust remembred the mercy that Christ hath shewed me, I must haue loued. wherefore when we haue broken any commaundement, there is no other way to bee restored agayne, the to go through repētance vnto our fayth agayne, and aske mercy for Christs sake. And alsoone as we haue receaued fayth that our sinne is forgiven, wee shall immediately loue the commaundemēt agayne, and through loue receaue power, to worke.

And he that keepeth his commaundementes abideth in him, and he in hym. And hereby we knowe that there dwelleth in vs of hys spirite which he gaue vs.

Through the workes we are sure that we continue in Christ, and Christ in vs, and that his spirite dwelleth in vs. For his spirite it is that kepeth vs in fayth, and through fayth in loue and through loue in workes.

The fourth Chapter.

Dearely beloved beleue not euery spirit, but proue the spirits whether they bee of God. For many false Prophetes are gone out into the world.

Spirites are taken here for preachers, because of the preachyng or doctrine, which if it be good, is of the spirite of God: and if it be euill, of the spirite of the deuill. Now ought we not to beleue euery mans doctrine vnadvisedly, or condemne any mans preachyng yet it be heard and sene what it is. But a Christen mans part is to examine, iudge & trie it, whether it be true or no. Quench not the spirit faith Paul i. Thess. the last. Neither despise prophesynges, but proue all thyng, and kepe that whiche is good. Destroy not the giftes of the spirite of God, but trie whether they be of God, and good for the edifyng of his congregation: and keepe that whiche is good and refuse that whiche is euill. And suffer euery person that hath any gift of God, to serue God therein, in his degree and estate, after a Christen maner and a due order. why shall we try the doctrines? Verely for there bee many false Prophetes abroad already. We told you before that Antichrist should come, as our master Christ told vs that he should come. But now I certifie you that Antichristes kyngdome is begon already. And his Disciples are gone out to preache. Trie therefore all doctrine, wherewith shall we trie it? with the doctrine of the Apostles, and with the Scripture whith is the touchstone: ye and because ye loue compendiousnes, ye shall haue a short rule, to trie them with all.

Spirites.

We may not beleue euery doctrine that is taught and preached, but we must first examine it with the touchstone of Gods word, and so either receaue it or reject it.

The trial of all doctrine.

is come in the flesh, is not of God. And the same is that spirite of Antichrist, of whō ye haue heard that he should come: And euen now he is in the world already.

Antichrist
will not
selle that
Christ is
come in the
flesh.

Whatsoever opinion any member of Antichrist holdeth, the ground of all his doctrine is to destroy this article of our sayth, that Christ is come in the flesh. For though the most part of all hereticke confess that Christ is come in the flesh after their maner, yet they deny that he is come, as the Scripture testifieth & the Apostles preached hym to be come. The whole stry of the deuil and all his members is to destroy the hope and trust that we should haue in Christes flesh, and in those thynges which he suffered for vs in his flesh, & in the Testament and promises of mercy which are made vs in his flesh. For the scripture testifieth that Christ hath taken away the sinne of the world in his flesh, and that the same houre that he yelded vp his spirite into the hands of his father, hee had full purged and made full satisfaction for all the sinnes of the world. So that all the sinne of the worlde, both before his passion and after, must be put away through repentance toward the law and sayth and trust in his blood, without respect of any other satisfactio, sacrifice or worke. For if I once sinne, the law rebuketh my conscience, and setteth variaunce betwene God and me. And I shal neuer be at peace with God agayne vntill I haue heard the voyce of hys mouth, how that in my sinne is forgiven me for Christes blood sake. And as soone as I that beleue, I am at peace with God. Rom. v. and loue his law agayne, and of loue worke.

Doctrine
that is of
God.

Doctrine
that is of
the deuill.

And that Christ hath done this seruice in his flesh, deny all the members of Antichrist. And hereby thou shalt know them. All doctrine that buildeth thee vpon Christ, to put thy trust and confidence in his blood, is of God and true doctrine. And all doctrine that withdraweth thyne hope and trust fro Christ, is of the deuill and the doctrine of Antichrist. Examine y^e hope by this rule, and thou shalt finde that all hee doth, is to the destructio of this article. He wresteth all the Scriptures & setteth them cleane agaynst the will, to destroy this article. He ministrerth the very Sacramentes of Christ vnto the destruction of this article: and so doth he all other ceremonies, and his ablo-

ution, penance, purgatorie, dispensations, pardōs, bowes, with all disquisitions. The Pope preacheth that Christ is come to do away sinnes, yet not in the flesh but in water, salt, oyle, rādes, bowes, alshes, friers coates, and monkes cowles, and in the bowes of the that forswere matrimonie to keepe whores, and swere beggerie, to possesse all the treasure, riches, wealth & pleasures of the world: and haue bowed obedience, to disobey with authoritie, all the lawes both of God and man. For in these hypocritish and false sacrifices, teacheth he vs. to trust for the forgiveness of sinnes, & not in Christes flesh.

The Pope
s doctrine
of
Christ.

Ye are of God litle childre, and haue overcome them. For greater is he that is in you, then he that is in the world.

He that dwelleth in you, and worketh in you through sayth, is greater then he whiche dwelleth and worketh in them through vnbelefe. And in hys strength, ye abyde by your profession, and confesse your Lord Iesus, how that he is come in the flesh and hath purged the sinne of all that beleue in his flesh. And through that sayth ye overcome them in the very tormentes of death. So that neither their iugglings, neither their pleasures, neither their thyrnynges, or their tormentes, or the very death wherewith they slay your bodies, can prouaile agaynst you.

God is the
worker in
vs by sayth
that we
haue in
him.

They be of the world, and therefore they speake of the world, and the world attendeth vnto them. We bee of God: and hee that knoweth God heareth vs. And he that is not of God heareth vs not. And hereby we know the spirit of truth and the spirite of error.

There be and euer shalbe two generations in the world: one of the deuill, which naturally hearken vnto the false Apostles of the deuill, because they speake so agreable vnto their naturall complection. And an other of God, which hearken vnto the true Apostles of God, & consent vnto their doctrine. And this is a sure rule to iudge spirites with all, that we iudge them to haue the spirite of truth, which hearken vnto y^e true doctrine of Christes Apostles: & them to haue the spirite of error which hearken vnto worldly and deuillish doctrine, abhorryng the pre-

Two gene-
rations in
the world.

The Do-
pes doc-
trine is
worldly.

ching of the Apostles . And looke be-
ther the hopes doctrine bee world-
ly or no, if pride and couetousnes be
worldly, yea and lecherie to. For what
other is all his doctrine then of bene-
fices, promotions, dignities, byshop-
rikes, cardinallshypps, vicarages, par-
sonages, prebendes, chaunge of bisho-
prikes, and resignyng of benefices, of
unions, pluralities, totquots, and that
which cometh once into their hands,
may not out agayn: yea and of whores
and concubines, and of captiuyng of
consciencs for couetousnes, & all that
hearken to that doctrine abhorre the
doctrine of the Apostles and persecute
it, and them that preach it.

Dearely beloved let vs loue one
an other, for loue is of God. And
all that loue are borne of God, and
knowe God. And he that loueth
not, knoweth not God: for God
is loue.

He that lo-
ueth God,
is borne of
God.

John singeth his old song agayne,
and teacheth an infallible and sure to-
ken which we may see and feele at our
fingers endes, and therby be out of all
doubt, that our fayth is vnfayned and
that we knowe God and be borne of
God, and that we hearken vnto the do-
ctrine of the Apostles purely and god-
ly & not of any curiositie, to seeke glorie
and honour therein vnto our selues, &
to make a cloke therof to coner our co-
uetousnes, and filthy lustes. whiche
token is, if we loue one an other. For
the loue of a mans neighbour vnfay-
nedly spyngeth out of the vnfayned
knowledge of God in Christs blood.

The soue-
ne of
loue.

By which knowledge we be borne of
God & loue God and our neighbours
for his sake. And so he that loueth hys
neighbour vnfaynedly, is sure of hym
selfe, that he knoweth God, and is of
God vnfaynedly. And contrarywise,
he that loueth not, knoweth not God.
For God in Christs blood is such a
loue that if a man saw it, it were impos-
sible that he should not breake out into
the loue of God agayne & of his neigh-
bour for his sake.

Herein appeared the loue of
God vnto vs warde, because God
set his onely sonne into the world,
that we should liue through hym.
Herein is loue: not that we loued
God, but that he loued vs, and sent
hys sonne, a satisfaction for our
synnes.

If a man had once felt within in his
conscience the fierre wrath of God to-
warde sinners and the terrible & most
cruell damnation that the law threath-
neth: and then beheld with the eyes of
a strong fayth, the mercy, fauour and
grace the takyng away of the damna-
tion of the law and restoryng agayne
of life, frely offered vs in Christs blood,
he should perceaue loue, and so much
the more, that it was shewed vs, when
we were sinners and enemies to God.
Roma. 5. and that without all deser-
uyngs, without our endeoutryng, en-
forcyng and preparyng our selues, and
without all good motions, qualities
& properties of our freewill. But when
our hartes were as dead vnto all good
workyng, as the members of him whose
soule is departed, whiche thyng to
proue, and to stoppe the blasphemous
mouthes of all our aduersaries, I will
of innumerable textes rehearse one, in
the beginnyng of the seroyd chapter to
the Ephes. where Saule sayth thus. Ye
were dead in trespass & sinne in which
ye walked accordyng to the course of
the world and after the governour that
ruleth in the ayre, the spireit that wor-
keth in the children of vnbefese, among
which we also had our conuersacion in
tyne past, in the lustes of our fleshy: and
fulfilled the lustes of the fleshye and of
the mynde (so that the fleshye and the
mynde were agreed both to sinne, and
the mynde consented as well as the
fleshy) and were by nature the children
of wrath, as well as other. But God
being rich in mercy, through the great
loue wherwith he loued vs, euen when
we were dead in sinne, hath quickened
vs with Christ: for by grace are ye sa-
ued: and with hym hath raysed vs vp
and with him hath made vs sit in hea-
uenly thynges through Iesus Christ,
for to shew in tyme to come the exce-
ding riches of his grace, in kyndnes to
vs ward in Iesus Christ. For by grace
are ye saued through fayth, & that not
of your selues: for it is the gift of God,
and cometh not of workes, lest any
man should boast him selfe. But we are
his workemanshype created in Christ
Iesu vnto good workes, vnto whiche
God ordained vs before that we shuld
walke in them. The text is playne, we
were stone dead and without lyfe or
power to do or consent to good. The
whole nature of vs was captiue vnder
the deuill and led at his will. And we
were as wicked as the deuill now is
(Except that hee now sinneth agayne
the

God first
loued vs
before we
could loue
hym.

Ephes. 1.

Herein ap-
peareth the
great and
loving me-
cy of al-
mighty
God to-
ward vs,
when we
were yet
sinners.

the holy ghost) and we consented vnto sinne, with soule and body and hated the law of God. But God of his grace onely quickened vs in Christ, and ray- sed vs out of that death and made vs sit with Christ in heauenly thynges. That is, he set our hartes at rest and made vs sit fast in the lyfe of Christs doctrine, and vnmoucable frō the loue of Christ. And finally we are in this our second byrth Gods workemāshyp and creation in Christ: so that as hee which is yet vnmade, hath no life nor power to worke, no more had we till we were made agayne in Christ. The preachyng of mercy in Christ quicke- red our hartes through faith, wrought by the spirit of Christ which God pou- red into our hartes, yer we wist.

Dearly beloved, if God so lo- ued vs, then ought we loue one an other.

If we fele the loue of God in Chri- stes blood; we could not but loue a- gayne, not onely God and Christ, but also all that are bought with Christs blood. If we loue God for the plea- sures that we receaue, then loue we our selues. But if we loue hym to do hym pleasure agayne: that can we no otherwile do, then in louing our neigh- bours for his sake, them that are good, to contynue them in their goodness, & them that are euill, to draw them to good. Loue is the instrument where- with fayth maketh vs Gods sonnes & fashioneth vs lyke the image of God, and certifieth vs that we so are. And therefore commaundeth Christ. Math. v. Loue your enemyes, Blesse the that curse you, pray for them that persecute you, that ye may be the sonnes of your heauenly father, whiche maketh his sunne rise ouer good and bad, and send- eth his rayne vpon iust and vniust: ye whiche made the sunne of his mercy shyne vpon vs and sent the rayne of the blood of his deare and onely chyld vpon our soules, to quicken vs and to make vs see loue to loue agayne.

No man hath at any tyme sene God. If we loue one an other God dwelleth in vs, and his loue is per- fect in vs.

Though we can not see God, yet if we loue one an other, we be sure that he abydeth in vs, and that his loue is perfect in vs: that is, that we loue hym vnfaignedly. For, to loue God truly &

to giue him thankes, is onely to loue our neighbour for his sake. For vppen his person thou canst bestow no bene- fite. And for as much as we neuer saw God, let vs make no image of him nor doe hym any imageseruice after our own imagination, but let vs go to the scripture that hath sene hym, and there wete what fashion he is of and what seruice he wilbe serued with. Blind rea- son sayth God is a kerued post and wil be serued with a candle. But Scrip- ture sayth God is loue & wilbe serued with loue. If thou loue thy neighbour the art thou the image of God thy self, and he dwelleth in the liuing temple of thine hart. And thy louing of thy neigh- bour for hys sake, is hys seruice and workshyp in the spirit, and a candle that burneth befoze hym in thyn hart and casteth out the light of good workes be fore the world, & draweth all to God, and maketh his enemyes leaue their euill, and come and workshyp hym also.

Hereby we know that we abyde in him, and he in vs. For he hath gi- uen vs of his spirit.

He that hath not Christs spirit, the same is none of his. Roma. 8. If we haue the spirit of God, then are we sure. But how shall we know whether we haue the spirit? Aske John and he will say, if we loue one an other.

The scrip- ture hath sene God.

By this badge of loue, we are knowe to haue the spirit of God.

And we haue sene and do testi- fie that the father hath sent hys sonne, the sauour of the worlde. Whosoever confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowne and beleued the loue that God hath to vs.

First the Apostles taught no fables, but that they saw and receaued of God by the witness of his spirit. Secon- darily John ascendeth vpon stepe higher, from loue to fayth, and sayth he that be- leueth that Iesus is Gods sonne, hath God in hym. And I doubt not but the hope and his benefactors will aunswere John and say, then the deuill hath God in hym, and is also in God. For other sayth then such as the deuill hath, felt they neuer any. But John preuenteth them, we haue knowe and beleued the loue that God hath to vs. That is, we beleue not onely with fozy fayth, as men beleue old Chronicles, but we be- leue the loue and mercy that God

He that be- leueth that Iesus is Gods sonne, hath God in hym.

Yy. iij. shewed

Loue ma- keth vs the sonnes of God.

No man hath sene God.

shewed vs, and put our trust and confidence therein (And so taketh Scripture belefe) we beleue that Iesus is the sonne of God, inade man and slayne for our sinnes, which is a toke of great loue. And that loue beleue we & trust thereto, where Paule sayth. i. Cor. xij. No man can call Iesus Lord except the holy ghost had taught hym. But thorough the holy ghost he meaneth not with the mouth onely, but in the hart with vnfayned sayth, putting his hope & trust in the Lordshipp which he hath ouer sinne, damnation, hell, and death. For so could no man call Iesus Lord, except the holy ghost had taught hym, as Christ saith Math. xvi. flesh & blond shewed thee not that.

But yet how shall I see my fayth? I must come downe to loue agayne, & thence to the workes of loue, yet I can see my fayth. Not alway but sometime thou shalt feele thy sayth without the outward deede, as in great aduersitie and persecution when the deuill assaulteth thee with desperation, and layeth thy sinnes before thee, & would beare thee in had that God had cast thee away and left thee succourles, for thy synnes sake. Then commeth fayth forth with her shilde, and turneth backe agayn the dartes of the deuill, and answereth: Nay for Iesus is y sonne of God: yea and my very God and my very Lord, and hath take away my sinnes & all danation. And this trouble & aduersitie which is come vpo me by setting of thee and on of thy synnes, is onely to make me feele the mercy of my father and his power and helpe within in my soule, and to slay the rest of the popson which remaineth in the flesh.

God is loue and he that abydeth in loue, abydeth in God, and God in hym.

This haue we heard aboue and it is easie to be vnderstand.

Herefore is loue perfect with vs, that we should haue confidence in the day of Iudgement.

Howsoeuer this text sounde, this me thinketh should be the meanyng: that we should prouoke ech other to loue, and euer haue those examples of edifieng before our eyes that should most moue vs to loue. For perfite loue serueth to make a man bold, because it is the keypyng of the comaundements. And therfore he that is perfect in loue,

when hee seith hym selfe yet in this world to be vnto his neyghbour as God is vnto hym, and to be lyk his heavenly father in all example of byrdnesse, is bold in the presence of God: yea though he come to iudge synners. When on the other side, they that continue euer in their wickednes & grow not in loue, fall often. And therfore their conscience euer accuseth them and putteth them in feare, by the reason of the fresh memory of the offence, that they can not at once be bold, though they haue neuer so great promises of mercy.

There is no feare in loue. But perfect loue casteth out feare. For feare hath paynefulness. He therefore that feareth, is not perfect in loue.

Loue is not paynefull but maketh all thyng easie and pleasaunt: feare of punishmet for y trespass newly committed is paynefull: Therfore where loue is perfect there is no such feare. Loue is the fulfilling of all commaundementes. And therfore where loue is perfect, there is no sinne. And where conscience doth not accuse of sinne, there is faith bold to go into God & to stand before hym, and looke hym in the face, and to conuere him by all his mercies, and to aske the petitions of his desire. Lacke of loue is the breaking of the commaundements and cause of sinne. And where the conscience accuseth of sinne, their sayth is abashed, dismayed, ashamed & affeayed to go in, for feare of rebuke. Loue therfore serueth to make a man bold in the day of iudgement and in all temptations.

John speaketh not generally of all maner feare, but of that onely whiche the conscience of sinne putteth a man in. For diuers feares there be that accompany loue and grow as she doth. The more a woman loueth her child, the more she careth for it and feareth lest ought should chawice it a misse. Euen so the more we loue our bretheren, the more we care for them, and feare lest any temptation should trouble them. As Paule sayth. ij. Cor. xi. who is sicke and I am not sicke? who is offended or hurt and mine hart burneth not? How cared he for Timothe, for Titus, and for all that were weake, & for the Corinthians, Galathias, and for all congregations? and how diligently wrote he to them in his absence? and the more we

Loue maketh the saythfull & Christian man to be bold.

Loue.

Feare.

If we loue our bretheren, the more we care for them, and feare lest any temptation should trouble them.

Fayth taketh hold of a bzilles death and deleruyng.

The more we love God, the more diligent we are to do his will.

we loue God, the more diligent and circumspect are we, that we offēde hym not. And tell me I pray thee, whosoeuer hath had experience, what a payne and grief, yea and what a freayng co-resey is it vnto the hart of a true louer of God, to here the popson generation of vipers, the pestilent sect of hypocritish Phariseis, wittingly and willingly to blasphemie and rayle on the open and manifest truth of the holy ghost:

If ye will see how bold loue is: go to Moyses, Exod. 32. and Numeri. 14. And there behold how hee coniureth God and amōg all sayth: Forgiue this people or put me out of the booke that thou hast written. As who should say, they be thy people and thou commaūdest me to loue them. And for thy sake I loue them and teach them and care for them, as a mother that had borne them and loue them no lesse then my selfe. wherfore if thou loue me as thou promistest me, then saue them with me: or if not, the cast me away with them, and let me haue such part as they take. And Paule sayd abnuch. Roma. ix. Looke vpon worldly loue, and see what pageantes she playeth now and then and how drunken a thyng it is: and be sure, where the loue of God is perfect, she will not ouely go betwene bodily death and her louer, but also betwene hym and hell. If a man would take of this, that a man might be so perfect in this lyfe, that he might not be perfecter, it would not folow. For though the spirite at a tyme get the vpper hand of the fleshy, & wynneth her selfe to God, that she can not tell whether she be in the body or no: yet the fleshy will pull her downe agayn and not let her continue, and now and then plucke of some of her feathers, for mountyng so hygh againe. For Moses fell through vnbelefe well inough after that seruentnes.

We loue hym, because he loued vs first.

we deserue not y loue of God first, but he deserueth our loue, and loueth vs first, to wynne vs and to make vs his frendes of his enemyes. And as soone as we beleue his loue, we loue agayne. And so sayth is mother of all loue. And as great as my sayth is so great is loue, though sayth can not be perfectly seue, but through the workes of loue and in the fire of temptation.

If a man say, I loue God, and hateth his brother: he is a lyer. For

how can he that loueth not his brother whom he seeth, loue God who he seeth not? And this commaūdemēt haue we of him: that he which loueth God, loue his brother also.

To loue a mans neighbour in God is a sure rule to know that we loue God: and not to loue him, is a sure token that we loue not God: and to hate our neighbour is to hate God. For to loue God is to do hys commaūdemēts as Christ sayth Iohn. xv. ye are my louers if ye do those thinges which I haue commaūded you: and the commaūdemēt is to loue our neighbours: then he that loueth not his neighbour, loueth not God. And likewise to hate the commaūdemēt, is to hate God that commaūded it: and the commaūdemēt is to loue our neighbours: hee then that hateth his brother whō God biddeth hym loue, hateth God.

A sure rule

If we loue God, we must do his commaūdemēts, & his commaūdemēt is to loue our neighbours.

Where perfect loue is there is no feare.

The fift Chapter.



All that beleue that Iesus is Christe are borne of God. And all that loue him whiche begat, loue hym that is begotten of him. In

this wee knowe that wee loue the sonnes of God, when we loue God and kepe his commaūdemētes. For this is the loue of God that we kepe his commaūdemētes.

This is a sure cōclusion that we be borne of God through sayth. And that sayth maketh vs Gods sonnes, in that we beleue that Iesus is Christ: as the first chapter of Iohn also testifieth, hee gaue them power to be the sonnes of God, in that they beleued in his name.

Sayth maketh vs Gods sonnes.

what it is to beleue that Iesus is Christe, may bee vnderstand by that which is aboue rehearsed. It is a farre other thyng then as the deuill beleued it agaynst his will and to hys greate payne, or as they beleue it which to fulfil their sinne, enuie the glozy of Christ and persecute his Gospell, forbydding to preach it or to read in it. To beleue that Iesus is Christe, is to beleue in Christ: that is, to beleue earnestly, and to put all thy trust therein, and to lay the price of thy soule thereupon: that the soune of Marie whom the aungell commaūded to be called Iesus because he

what it is to beleue that Iesus is Christ.

Sayth is the mother of loue.

Jesus the true Messiah and the Saviour of the world from their sins.

Should save his people fro their sinnes; is that Christ, that Messias, and that annoynd whiche God promised the fathers should come and blesse all nations and annoynt them with the oyle of his spirite, & with mercy and grace, and to deliuer them fro death of their soules, whiche is the consentyng to sinne, and to make them a lyce with consentyng vnto the law of God, and in certifying the that they be the sonnes of God: And to put the whole trust in all that he suffred in his fleshe for thy sake and in all promises of mercy that are in hym and that thou be full persuaded that there is no other name vnder heauen giuen vnto men to be saued fro sinne by, or to purchase forgiveness of the lest synne that euer was comitted.

All that loue God loue all that beleue in him.

An other conclusion is this: whoso euer loueth God, loueth all that beleue in God. For all that loue hym that begetteth, loue them that are begotten of him: and all that beleue in God are begotten of God through that belefe, and made his sonnes: the al that loue God, loue all that beleue in God.

He that lonerh God, lonerh also the sonnes of God.

An other conclusion is this. When we loue God and his law, the we loue the sonnes of God. which is this wise proued: The loue of God, is to keepe the law of God, by the text befoze and after the law of God is to loue our neighbours & therfoze if we loue God in keepyng his lawes we must needes loue the sonnes of God.

But John should seme to be a very reghet dysmyet to many men in that he here certifieth vs of the loue of our neighbours by the loue of God, when aboue hee certifieth vs that we loue God because we loue our neighbours. Hee seemeth to doe as I heard once a great Clerke in Oxfozd stand halfe an houre in a pulpit to proue that Christ was a true Prophet by the testimonie of John Baptist and an other halfe houre to proue John y Baptist a true Prophet by the authoritie of Christ, as we say claw me, claw thee: and as euerp theie might lightly proue him selfe a true man, in bearyng recorde to ano- ther as false as he and takyng recorde of the same agayne, which kynde of disputyng schole men call *Petitis principij*, the prouyng of two certaine thynges, eche by the other, and is no prouyng at all, as our holy father proueth the authoritic of Scripture by hys decrees (for the Scripture is not autentike but as his decrees admit it) & to make his decrees hygne and appeare glori-

ous, and to obtaine authoritic, he allegeth the Scripture after his sugglyng inancer, to make fooles sturke mad.

But it is not so here, for both the demoustrations are certaine, both the profic of the loue of God and his law by the loue of my neighbour, and the prooffe of the loue of my neighbour by the loue of God and his law. For wher thynge are so ioyned together that they can not be separated, then the presence of the one vttereth the presence of the other, whether soeuer thou first seest. As if I see fire I am sure that some thyng doth burne. And if I smell burnyng, I am certificd of fire. Euen so the loue of God is the cause why I loue my neighbour: and my loue toward my neighbour is the effect of the loue of God. And these two loues are euer inseperable, so that whether soeuer I seel first, the same certifieth me of the other.

The loue of God and the loue of my neighbour are inseperable.

John calleth the loue of a mans neighbour the deedes of loue, after the Hebrew speach, as to helpe at neede. For the deede declarerh what the man is within. Neither can my loue to God & sayth be sene to the world, saue through the workes. And by the workes doth Christ commaunde vs to indge. So that if a ma haue euill workes and continueth therein, he loueth not God nor knoweth God, no though he call hym selfe master doctour, or Gods vicare. Neither vnderstanderh he Gods word for all his high diminitie: but is in all hys preachyng an hypocrite, a false Prophet, and a lyer though hys preachyng please the world neuer so well. Neuerthelesse a man is certified that he loueth God yer he come at the worke, by the testimonie of the spirite which is giue him in earnest. The spirite sayth Saule. Roma. viij. testifieth vnto our spirite, that we be the sonnes of God: and then it testifieth that we beleue in God: for thorough sayth are we sonnes. And then it certifieth me that I loue God. For sayth and loue are inseparabile. The spirite thorough sayth certifieth my conscience that my sinnes are forgiven, and I receaued vnder grace and made the very sonne of God, and beloued of God. And the naturally myne hart breaketh out into the loue of God agayne, & I seeke how to vtter my icue, and to do God some pleasur. And because I can neither do seruiue or pleasure vnto his otone person, my neighbour is set befoze me, to do God seruice and pleasures in hym &

Workes set forth & declare faith.

To doe good to my neighbour is to do God good seruice.

to be to him as Christ is to me, because he is my brother, bought with Christs blond as I am. And I consent vnto that law, and loue it yer I come at the dede, and long after the dede. And then whē I loue my neighbour in the dede accordyng to this law, I am sure that I loue hym truly. Or els if I examined not my loue by this law, I might be deceaued. For some loue their neighbours for pleasure, profite, glorie and for their doying seruice onely, as our spiritualltie loue vs, and of that blessed loue, do their busie cure to keepe vs in darkenes: which loue is a signe that a man hateth God and hys neighbour thereto, and loueth him selfe onely. But Gods law is that I should absteyne from myne owne pleasure and profite, and become my neighbours seruaunt, and bestow yfe and goodes vpo hym, after the example of Christ. wherfore if I loue my neighbour out of the loue of Christ and after the example of hys law, I am sure that I loue him truly.

And his commaundementes are not greuous. For all that is borne of God ouercommeth the worlde: and this is the victory that ouercommeth the world, enē our faith.

To loue is not paynfull: the commaundementes are but loue: therfore they be not greuous, because loue maketh the commaundementes easie. The seruice that a mother doth vnto her child is not greuous, because she loueth it. But if she should do the tenth part vnto one that she loued not, her hart would brast for impacione. Vnto a mā that feeleth not the loue of Christ it is as impossible to keepe the commaundementes, as for a Camell to enter through the eye of a needle. But impossible is possible and easie to, where the loue of Christ is beleued. For it followeth, all that are borne of God, overcome the worlde: that is to wete, the deuill which is the ruler of the worlde: and his disciples which haue their lust in hys gouernaunce & consent to sinne, both in body and soule, and giue them selues to folow their lustes without resistance: and their owne flesh which also consenteth to sinne, do they overcome with al that moueth to sinne. By what victory? Verely through fayth. For if our soules be truly vnderlet with sure hope and trust, and continuall meditations of Chrilles loue, shewed already, and of succour, helpe and assistance

that is promised in his name, and with the continuall memorie of their examples which in tynes past haue fought through fayth and overcome: thē were it impossible for the worlde with all his chynalric, to ouerthrow vs with any assault or with any ordinaunce that hee could shoote agaynst vs. For if y fayth & meditation were euer present in vs, then loue thorough that fayth, should easily overcome what soeuer peril thou couldest imagine. Read in the Bible and see what conquestes fayth hath made, both in doying & also sufferynge. The xi. chapter vnto the Hebrewes misistreteth the examples abundauntly. How mighty was Dauid when hee came to fight, and how ouercame hee thorough fayth? And how mightyer was he when he came to sufferynge, as in the persecution of the kyng Saul? In so much that when he had his most inortall encinyng kyng Saul, that twelwe yeares persecuted him against al right, in his handes to haue done what hee would with him, through faith he touched hym not, nor suffred any man els to do, though he was yet all his yfe a man of warre and accustomed to murder and shedyng of blood. For he beleued that God should aduenge hym on his vnrightheous kyng, vpo whom it was not lawfull to aduēge himselfe.

The conquestes of Ioyth.

Who is it that ouercommeth the world, but he that beleneth that Iesus is the sonne of God?

If to beleue that Iesus is Gods soune be to overcome the world, then our Priuates vnderstand not what belief is, which affirme that the best beleue and the worst mā in the world may stand together.

This is he that came by water and blood Iesus Christ: not by water onely but by water and blood. And it is the spirite that testifieth, because the spirite is truth. For there are three that beare witness in heauen. The father, the worde, and the holy ghost. And these three are one. And there are three which beare recorde in earth the spirite water and blood, and these three are one.

Christ came with thre witnesses, water, blond and spirite. He ordeined the Sacrament of Baptisme to be hys

Christ had thre witnesses.

Yp. v. wit-

A goodly similitude.

All that are borne of God overcome the world.

witnesse vnto vs. And he ordeined the Sacramēt of his blood, to be his witnesse vnto vs. And he powreth his spirite into the hartes of his, to testifie and to make them feele that the testimonie of those two Sacramēts are true. And the testimonie of these thre is, as it after foloweth, that we haue euerlastyng life in the sonne of God. And these iij. are one full witnes sufficient at the most that the law requireth, whiche sayth ij. or. iij. at the most is one full sufficient witnes. But alas we are not taught to take the Sacramēts for witnesses, but for imageruice, & to foze the worke of them to God, with such a minde as the old heathen offered sacrifices of beastes vnto their Gods. So that what soeuer testifieth vnto vs, that we haue euerlastyng lyfe in Christ, that mouth haue they stopped with a leuended maunchet of their Pharisaicall gloses.

The true doctrine of the Sacramentes is away from be.

If we receaue the witnesse of mē, the witnesse of God is greater. For this is the witnesse that God hath borne of his sonne.

If the witnesse of men, so they be iij. is to be receaued, much more is the witnesse of God to be receaued. Now the witnesse that these iij. water blood, & spirite beare, is the witnesse of God & therfore the more to be beleued.

He that beleueth in the sonne of God hath witnes in him selfe. And he that beleueth not God, maketh him a lyer, because he doth not beleue the witnesse that God hath testified of his sonne. And this is the witnesse, that God hath giuen vs eternall lyfe: and this lyfe is in hys sonne. He that hath the sonne, hath lyfe. And he that hath not the sonne of God, hath not life.

The faithfull haue the true witness of God in their hartes

The true beleuers haue the testimonie of God in their hartes, & they glorifie God witnessing that hee is true. They haue the kingdome of God with in them and the temple of God with in them, and God in that temple, & haue the sonne of God & lyfe through hym. And in that temple they seeke God, and offer for their sinnes y sacrifice of Christs blood, and the fatte of his mercies in the fire of their prayers, and in the confidence of that sacrifice go in boldly to God their father.

But the unbeleuers blaspheme God and make him false, describyng him af-

ter the complexion of their lying nature. And because they be so full stuffed with lyes that they can receaue nothing els, they looke for the kyngdome of God in outward thynges and seeke God in a temple of stone where they offer their unageseruice and the fate of their holy dedes: in confidence wher of they go into God and trust to haue euerlastyng lyfe. And though the text testifieth that this lyfe is onely in the sonne, yet they will come at no sonne flyngng but as vnclane byrdes hate the light.

The busifull, worship God in imageruice and outward Popery.

These thynges haue I written vnto you that beleue in the name of the sonne of God, that ye may know that ye haue euerlastyng life, & that ye may beleue in the sonne of God.

They that haue the sayth of Christs Apostles, know that they haue eternal lyfe. For the spirite testifieth vnto their spirites that they are y sonnes of God. Our Doctours say they can not know whether they be in the state of grace: therefore they haue not the sayth of the Apostles. And that they know it not, is the cause why they sayle on it.

The Dapiter haue not the sayth of the Apostles neither do they know how they sayle on it.

This is the confidence that we haue in hym, that if we aske ought accordyng to his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we aske of hym.

Christ sayth Mat. vi. aske & it shall be geuen you. And John in the. xvi. chap. whatsoeuer ye aske in my name, he shall giue it you. To aske in y name of Iesu Christ & accordyng to his will be both one, and are nothyng elles but to aske the thynges containyd in the promises and Testamēt of God to vs warde, that God wilbe our father and care for vs both in body and in soules: and if we sinne of feaultie & repent for-giue vs, and minister vs all thynges necessarie vnto this life, & kepe vs that we be not overcome of euill &c. Now if they which beleue in Christ are bold with God that he heareth them & sure that he graunteth their petitions, it foloweth that they whiche are not bold that he heareth them nor sure that hee graunteth their petitions, do not beleue in Christ. They that go to dead Saints with which they neuer speake

To aske in Christs name what it is.

Such as
backe sayth
in Christ
wander
they wot
not whe-
ther.

nor wotte where they be, he not hold that God wil heare them, nor sure that he wil graunt their petitions therefore they beleue not in Christ. That they be neither hold nor sure, appeareth first by their deddes, and secondarely by their owne confession: for they say what should God heare them or graunt them ought seing they be unworthy, yea and they confirme it with a similitude of worldly wisdom, that they should be put backe for their malapertnes, and face the worse, as if a rude fellow should breake vp into the kyngs prync chamber, and presse vnto his owne person without knocking or speaking to any other officer: so that they beleue it an augmenting of sinne, to go to God the selues in the esidene of Christs bloud as he had them.

If a man see his brother sinne a sinne not vnto death, let him aske: and he shall gve hym life for them that sinne not vnto death. There is a sinne vnto death, and for it say I not that thou shouldest pray. All vnrighteousnes is sinne. And there is a sinne not to death.

The sinne
to death.

whatsoever sinne we see in this world, let vs pray and not dispayre. For God is the God of mercy. But for the sinne to death which is resistyng grace and fightyng against mercy and open blaspheming of the holy ghost, affirmyng that Christs miracles are done in Beel sabub, and his doctrine to be of the de- uill, I thinke that no Christen man if he perceaueth, can otherwile pray, then as Dauid prayed for Alexander the Co- pernith the .ij. Time. the last: that God would reward hym accordyng vnto his workes. They that go backe agayne after they know the truth, and gve them selues willingly to sinne, for to folow it and persecute the doctrine of truth by profession to mayn- teine falshead for their glorie and vaun- tage, are remedyleffe: as ye may see. Hebr. vi. and .x. Balam so sinned: the false Prophetes in the old Testament so sinned the Phariseis so sinned: Alexander so sinned: & now many so sinne: folowynge their pride & couetousnes.

We know that all that are borne of God sinne not: But he that is borne of God kepeth him self, and the wicked touche hym not.

As thou readeest in the third chapter,

they that are borne of God can not sinne, for the sede of God kepeth them. They cannot cast of the yocke of Christ and consent to continue in sinne nor de- fie his doctrine, nor persecute it, for to quench it or to maynteine any thyng contrary vnto it. But in whatlocuer captiuitie they be in this flesh, their hartes yeld not: but imagine to breake loose and to escape, and fye away, vnto the partie & standart of their Lord Christ. And as men of warre they euer keepe watche and prepare them selues vnto warre, and put on the armure of God, the which is Gods word, the shield of fayth, the helmet of hope, and harnesse the selues with the meditation of those thynges which Christ suffred for vs, & with the examples of all the Sainctes that folowed him, and thinke earnestly that it is their part to lyue as purely as the best & come after as fast as they can. And yet in all their workes they knowledg them selues sinners vnfa- nedly, as long as one iote of the per- ferences that was in this deddes of Christ, is lackyng in theirs. So that the deuill can not touch the hartes of them, nei- ther with pride or vayne glorie of pure lyuing, neither to make them conien- tyng vnto the flesh in grosse sinnes, if at a tyme they be taken tary & kerche a fall. whatlocuer chaunce them, the de- uill can kerch no hold of them, to keepe them still in captiuitie: but they will breake lose agayne, and repent and do penance, to chaist theyr flesh that they come no moze vnder this deuils clawes.

All that are
borne of
God ca not
sinne.

The ar-
mour of a
Christen
man.

We know that we be of God, and that the whole world is set on mis- chief.

They that beleue: that is to say, put their trust in Christ, see both their owne glorious state in God, and also the wretched estate of this world in their wickednes. But the world as they knowe not God, nor the glory of the soumes of God: Euen so they see not their owne miserable estate in wicked- nes and damnation vnder the law of God, but the worse they are, the bolder they be and the surer of themselves, the further from repentance and the more standyng in their owne conceites, for the darkenes that is in them. And ther fore say our Doctours, a man can not knowe whether hee be in the state of grace or no nor needeth to care ther fore. And they be therefore the bynd leaders of the bynd.

The world
seeth not
the thyngs
that are of
God.

We

We know that the sonne of God is come, and hath given vs vnderstanding to know him that is true: and we be in the truth thorough Iesus Christ. He is very God and eternall lyfe.

Christ onely is the fountaine and fulnes of all good giftes.

Christ is all and the fountaine of all and of his fulnesse receaue we all. And as hee powreth the giftes of his grace vpon them that beleue in hym so he giueth them vnderstanding to know the very God, and that they be in the very God and that they haue obtained that through his purchasing: and leaueh not his sheepe in darkenes. And the same Iesu Christ is very God and eternall life: God and eternall lyfe was he from the begynnynge, and became man for the great loue he had to vs, for to byng vs vnto his eternall life. And he that hath any other way therer, whether his own workes or other mens, or workes of ceremonies, or sacraments, or merites of Saintes, or of ought saue Iesu Christ onely, shall neuer come therer. The world seith the Pope, and seith that they which be in the Pope, be Lordes in this world: and therfore they care to be in the Pope: but whether they be in God or not they say, it is not necessaric to know.

He that seeth any other way to eternall saluacion, than by Christ, shall neuer come there.

Little children beware of Images.

Serue none Image in your hartes. Idolatrie is Greeke, and the English is imageseruiue: And an Idolater is al so Greeke, and the English an imageseruaunt. Be not Idolaters nor committe Idolatrie, that is be none image seruantes, nor do any imageseruiue, but beware of seruyng all maner images. And thinke it not inough to haue put all the Images of false Gods out of the way, if ye now set by the Image of very God and of his true Saintes in their rowmes, to doe the same seruiue vnto the, which ye dyd vnto the other. For ye may do as strong imageseruiue vnto the Image of God and of hys Saintes, as vnto the Images of false Gods: yea thou maist commit as great Idolatrie to God, and yet before none outward Image, but before the image which thou hast fained of God in thine hart, as thou mayst before an outward Image of the deuill. The Jewes in the temple of God where was none Image of God, dyd as great imageseruiue to God, as the heathen vnto their false Gods: yea the Jewes in doing to God the thynges which God commaunded

As great Idolatrie may be committed to the Image of a Saint as was by the Gentiles committed vnto Idoles.

them, dyd committe worse Idolatrie & sinned more greuously agaynst God, then the heathen did in offering vnto their false Goddesses, which thyng to be true, the Prophetes testifie. For when the Jewes dyd their ceremonies and sacrifices: the incanyng & signification lost, and the cause forgotten which God ordeined them for: to flatter and please God with the glorioufnes of the deede in it selfe, and to purchase ought of him for the coslynes or properities of the present, what other made they of God in their imaginatio, then a child whom if he crye or be displeasid, men fill with a popet, or if we will haue hym to doe ought, make hun an hoise of a sticke.

If thou byng a bolle of bloud and set it before God, to flatter hym, to stroke hym, and to toy and claw hym, as he were an hoise, and imaginst that he hath pleasure and delectation therein, what better makest thou of God, then a butchers dogge? If thou byng the fat of thy beastes to God, for the same imaginatio, what makest thou of God, but one that had neede of grease to grease hoes or sincere bootes? If thou burnest bloud and fatte together to please God, what other thyng doest thou make of God, then one that had lust to smell to burnt stoffe?

Grosse worshipping of God.

God commaunded a curtesie of all first ripe frutes to be offered; not to be an imageseruiue, but a witnesse and testimony that he had made them grow, that the people shuld not forget God, but thinke on his benefites and loue him and of loue kepe his commaundementes. And likewise if any had sinned agaynst Gods law God commaunded that they should repēt, and then byng a beast and slye it and offer the bloud and y fat of the inwardes: not to make satisfaction, but to testifie onely that God was pleased, and had of his mercy at the repentance of the hart forgiven the sinne. The sacrifices of bloud were ordeined partly to be a secret prophesyng of Christes bloudsheddyng, & partly to be a testimonie and certifying of our hartes, that the sinne was forgiven and peace made betwene vs and God, and not to be a satisfaction. For that were imageseruiue, and to make an image of God.

Sacrifices.

we read in the hystories that when a loue day or a truce was made betwene man and man the coneuantmentes were rehearsed: and vpon that, they slue beastes in a memoriall and reuencit brauce of the appointmenēt onely. And so

to were the sacrifices signes and me-
morials onely, that God was at one
with vs. For the Jew could beleue no
wordes though an aungell had spoke,
without a toke, as we hold vp our fin-
gers and clappe handes. And likewise
whacsoeuer they were bidde to do, they
must haue had a toke of remembraunce,
though it had ben but a ring of a rush,
as it is to see in the Bible.

Even so our images, reliques, cere-
monies and Sacramentes were our
memorials & signes of remembraunce
onely. And he that giueth in his hart
more to them then that, is an image-
seruaunt. But when God is a spirite
and worshipped in the spirite, we for
lacke of fayth, being spiriteles, and ha-
uyng no power & desire of God any
spiritual thing, serue God in the body,
with imagined seruice, for such world-
ly thinges as our profession is to despise.
who kisseth a relique or beholdeth an
image so Loue of the Saintes liuyng,
to folow the example? May we will
fall the Saintes euens & go barefoote
vnto their Images and take payne, to
obtaine greater pleasure in the world,
and to purchase worldly thyngs as to
mainteine the body in lustes that the
soule can not once wishe for power to
liue as the Saintes liued or to long for
the life to come. If we went in pilgri-
mage to kepe the remembraunce of the
Saintes liuyng in minde for our ex-
ample, and fasted and went barefoote
to tame y flesh that it should not lust after
such worldly thinges whiche we now
desire of the Saintes, then did our fa-
kyng and pilgrimage goyng serue vs,
yea & the Saint were yet our seruaunt
to edifie vs in Christ with the remem-
braunce of his life left behind, to preach
and to prouoke vs to folow the exam-
ple. For our bodely seruice can be no
seruice vnto the Saint which is a spi-
rite, except we imagine him to be an
Image.

Saint white must haue a cheese once
in a peare, and that of the greatest sorte
which yet eateth no cheese. It shalbe
giuen vnto the poore in her name say
they. First that to be false we see with
our eyes. Secodarely Christ commaun-
deth to care for the poore, and giue the
all that we may spare in his name say-
ing that what is giuen them is giuen
him, and what is denyed them is de-
nyed him. If the law of Christ be writ-
ten in thine hart, why distributest thou
not vnto thy brethren with thine own
hādes, in the name of thy Saviour Je-

su Christ which dyed both for them &
thee, as thou hast bowed and promi-
sed to him in thy Baptisme.

It is giuen vnto Saint whites
chapleyne. Saint whites chapleyne
hath a stipend already sufficient for a
Christen man, and ought to receaue no
more, but therewith to be content and
to be an example of despising couetous-
nes. Moreover that Priest that would
folow the lyuyng of Iesu Christ as
Saint white did, and teach his Disci-
ples to do so, were a right chaplayne
of Christ. And they haue a promise to
be lead & clothed as well as euer was
their master in the name of Christ. And
so be they and euer were, so that they
nede not to begge in the name of saint
white.

What shall Saint white do for thee
again for that great cheese? (for I wot
well it is not giuen for thought) But
aboundaunce of milke to make butter
and cheese? All we that beleue in Christ,
are the sonnes of God, and God hath
promised to care for vs, as much as we
care for the keepyng of his commaunde-
ments, and hath promised that we shal
receaue what soeuer we aske to his ho-
nour and our nede, of his hād. If then
we be the natural sonnes of God, why
runne we from our father; a beggyng
to Saint white? Saint white sendeth
no rayne vppon the earth nor maketh
the sunne shyne thereon nor maketh
the grass grow. Neither is there any
Gods worde that he will now do so
much for vs at her request. But God
hath promised if we will keepe hys
lawes to doe so much for vs at our
own request, for the bloud of his sonne
Iesu. What other thing then is thy ser-
uing of Saint white, the lacke of fayth
& trust to Godward in Christs name,
and a false sayth of thine owne sayning
to Saint whiteward for thine image-
seruice or seruyng her with cheese, as
though she were a bodely thyng? And
like disputatiō is it of all other saintes.

And as we worship the Saintes
with imageseruice to obtaine tempo-
ral thinges: euen so worship we God.
And as the Jewes turned their sacri-
fices vnto imageseruice whiche were
giuen the of God to be signes to moue
them to serue God in the spirite: Euen
so haue we our Sacramentes. And for
an exāple let vs take the Masse, which
after the popes abuse of it, is the most
damnable imageseruice that euer was
sence it began. Christ accordyng to the
testimonie of the Scripture, made us

The
Jewes
could be-
leue no-
thyng with-
out tokes.

Sacra-
ments and
ceremonies
were ordet
ned onely
for remem-
braunces.

Idolatory.

We ought
to be frāse
and to di-
tribute to
our poore
brethren,
such as
God hath
sent vs.

Supersti-
tious Do-
perry are
Idolatory.

I am not
I was
I was
I was
I was

In all our
neces we
must call
vpon God
in the name
of Iesu
Christ & he
will heare
vs.

The masse
as the pope
viseh it is
damnable
Idolatory.

the dayes of his flesh, satisfaction for al the sinne of them that had or should be leue in his name, & obtained that they should be the sonnes of God, and taken from vnder the damnation of the law and put vnder grace and mercy, & that God should henceforth deale with them as a merciful father dealeth with his childzen that runne not away from him, no though ought be at a tyme chaunced amisse: but tary euer still by their father and by his doctrine, & confesse their trespass, and promise henceforth to inforce them selues vnto the vttermost of their power that they doe no more so negligently. And this purchase made he with the thinges whiche he suffered in his flesh, & with the strōg prayers which he prayed. And to kepe his Testamēt, euer fresh in minde, that it were not forgot, he left with vs the Sacrament of signe of his body and blood, to strength our faith and to certifie our conscience, that our sinnes were forgiven alldone as we repented and had reconciled our selues vnto our brethren: and to arme our soules, through the continuall remembraunce of Christes death, vnto the despising of the world, mortifying of the flesh, & quenching of the lustes and thyrt of worldly thinges. As they which haue dayly conuersation with the sicke and miserable and are present at the deatthes of men, are moued to desie the world, and the lustes therof.

We must euer cleave vnto God and submit our selues to his mercie.

The masse at the first was a declaration of Christes passion.

And as Christ had institute the Sacrament of his body and blood, so the Bishoppes in processe of time, set signes of all the rest of Christes passion, in the ornaments and gestures of the Masse: so that the whole passion was dayly described before our eyes, as though we had presently looked vpon it.

And that thou mayst see for what cause they came vnto the Sacrament, they reconciled them selues ech one to other, if any man had offended his brother, ere they were admitted into the congregation or body of Christ to be members of ech other knit together in one fayth and loue to eat the Lordes Supper (as Saule calleth it) for the congregation thus gathered is called Christes body and Christ their head. And likewise if a man had ben taken in open sinne, agaynst the professio of his Baptisme, he was rebuked openly. And he confessed his sinne openly, and asked forgiveness of God and of the congregation whom he had offended with the

example of his euill dedde: and took penance as they call it, of the congregation, that is, certaine discret iudicetibz how he should liue and order himselfe in tyme to come & tame his flesh, for the auoyding of the sayd vice: because his confession and repentance which he seemed to haue, should be none hypocrisie, but an earnest thing. For if an open sinner be founde among vs, we must immediately amende him or cast him out of the congregation with defiance and detestation of his sinne, as thou seest how quickly Saule cast out the Corinthian, that kept his fathers wife, and when he was warned would not amend. Or els if we suffer such to be among vs vntrebuked, we can not but at once fall from the constancie of our professio, and laughe and haue delectation and consent vnto their sinne, as it is come to passe throughout all Christendome. Which is ten thousand tymes more abhominable then if we sinned our selues. For the best man in the world that hateth sinne, might at a tyme through the scaplicie of the flesh be drawne to sinne. But it is altogether deuillish and a sure token that the spirit of Christ is not in vs, nor the profession of our Baptisme written in the hart, if we laughe at an other mans sinnes, though we our selues abstaine for shame or feare of hell or for what so euer imagination it be, or that we be so blind that we see no other sinne in vs, then our outward deddes. And the penance enioyned frayle persons that could not rule them selues was vnder the authoritie of the Curate, and the sad and discrete mē of the Parish, to relese part or all at a tyme if necessitie required, or when they sawe the person so growne in perfectnes that he needed it not. But see wherto it is now come, & after what maner our holy father that is at Rome dispenseth withall together? And see what our Bishops officers do, and where the authoritie of the Curate and of the Parish is become. If in ten Parishes round there be not one learned and discret to helpe the other, the devil hath a great swynge among vs: that the Bishops officers that dwell so farre of, must abuse vs as they do. And if within a Diocese or a whole land, we can finde no shift, but that the Pope that dwelleth at the deuill in hell, must thus mocke vs, what a stroke thinke ye hath Sathan among vs? And all is because we be hypocrites and loue not the way of truth, for all our

What penance was.

Greuous sinne, not passed by.

Discipline used in the primitive Church.

1. Cor. 11.
1. Cor. 10.
and 12.
Eph. 4.

our pretending the contrarie.

And to begyn withall, they sayd Confiteor, and knowledged their selues to be sinners. And then the Priest prayed in generall for all estates and degrees and for encrease of grace, and in especially, if neede required; vnto whiche prayers the people harkened and sayd Amen. And then the Gospell and glad tydings of forgiveness of sinnes was preached, to styrre our fayth. And then the Sacrament was ministred for the confirmation of the fayth of the Gospell, and of the Testament made betwene God and vs of forgiveness of sinnes in Christes blood, for our repentance and faith: as ye see how after all bargaynes there is a signe therof made, either clapping of handes, or bowyng a peny or a groate, or a peece of gold, or giuing some earnest, and as I shewed you, how after a truse made they slewe beastes, for a confirmation. And then men departed, every man to his busines, full certified that their sinnes were forgiven, and armed with the remembrance of Christes passion and death for the mortifying of the fleshy all the day after. And in all these was neither the Sacrament, neither other ceremonies of the Masse, image service to God, and holy dedes to make satisfaction for our sinnes, or to purchase such worldly thinges as the Gospell teacheth vs to dispise. And now compare this vse of the Masse to oures, and see whether the Masse be not become the most damnable Idolatrie & image service that ever was in the world.

We neuer reconcile our selues vnto our bretheren which we haue offended: we receaue vnto our Masse open sinners, the concubous, the extortioners, the adulter, the backbiter, the common whore, and the whore keeper, whiche haue no part in Christ by Scripture, ye such are suffered to say the Masse, as the vse is now to speake, ye such are we compelled with the sword to take for our pastors and Curates of our soules and not so hardy to rebuke them. Neither do they repent and confesse their sinnes, and promise amendement, or submit their selues to wholesome iniunctions for the aduoying of such sinnes, and tanyng of their fleshy. We say Confiteor and knowledge our selues to be sinners in Latin, but neuer repent in English. The Priest prayeth in Latin and saith euermore a full Masse, as we say. For though he sing and streine his throte to cry loude vnto them that he

by hint, yet as long as no man woteth what he prayeth, or whether he blisse or curse, he is done and speechles. And so in that part we abide sentelesse and vntaught how to pray vnto God. And the Gospell is song or sayd in Latine onely and no preachyng of repentaunce toward the law & sayth toward Christ had. And therefore abide we ever saythles and without studying to amende our sinnynges. And of the ceremonies of the Masse we haue no other imagination, then that they be an holy seruaunce vnto God which he receauech of our handes and hath great delectation in them and that we purchase great fauour of God with them, as we do of great men here in the world with giftes and presentes. In so much that if the Priest sayd Masse without those vestimentes or left the other ceremonies vndone, we should all quake for feare, & thinke that there were a sinne committed though to sinke vs all and that the priest for his labour were worthy to be put in the popes purgatory & there to be bent to ashes.

And of the very Sacrament it selfe we know no other thyng then that we come thether to see an vnseable miracle, whiche they affirme; the angels in heauen haue no power to do: Sed solis Presbyteris, quibus sic congruit, vt sumat nec dent ceteris: how that bread is turned into the body, and wine into the blood of Christ, to mocke our seying, sincllyng, seelyng and tastyng, which is a vory stonyng sayth, and more a great deale (I thinke) then the text compelleth a man to. Nevertheless it were somewhat yet, if they had bene as loyng, kinde, carefull and diligent to teach the people to repent, and to beleeue in the blood of Christ for the forgiveness of their sinnes vnto the glory of the mercy of God & of his exceeding loue to vs; and vnto the profite of our soules, & vpon that preachyng to haue ministred the Sacrament as a memoriall, remembrance, signe, token, earnest, the seale of an obligatiō and clapping of handes together for the assurance of the promise of God, to quiet, stablish and certifie our consciences, and to put vs out of all waiering & doubt that our sinnes were forgiven vs and God become our father & at one with vs, for which cause onely Christ ordeined it: as they were zelous and feruent to mainteine the opinion of so turning bread and wine into the body & blood of Christ, that it ceasech to be bread and wine in nature, vnto their owne glory

A.A.ij. and

The description of the partes of the masse

The abominable vse of the masse

The abuse of the Sacrament.

Halfe of
the Sacra-
ment kept
from the
lay people.

and profite, without helpe of Scrip-
ture, but with subtle Argumentes of so-
phistrie and with crafty wiles. First
with taking away halfe the sacramēt,
lest if the people should haue dronke
the bloud of Christ, they should haue
smelled the fauour and felte the tast of
wine, and so haue bene to weake to be-
leue that there had bene no wine. And
secondarily when they durst not robbe
the people of all the Sacrament, they
yet tooke away cominon bread, and i-
maged maunchetes which may not
be handled, and in sight haue no simi-
litude of bread, and in eating very litle
tast, if there be any at all. And thydly
whom they could not catch with those
craftes, against him they disputed with
the sword. For when they had taken a-
way the signification and very intent
of the Sacrament, to stablisy the eare
confession, their merites, deseruynges,
iustifying of workes and like inuētion
vnto their own gloiy and profit: what
had the Sacramēt bene, if they had not
made of that opinion an article of the
fayth? But now when they haue de-
stroyed for the nonce that fayth which
profited, and haue set vp with wiles,
suttillie, falsehead, guile and with vio-
lence, that fayth which profiteth not, we
haue good cause to iudge and examine
the doctrine of the spiritus, whether it
be grounded vpon Gods word or no.

But I aske, wherefore we beleue that
Christes body and his bloud is there
presēt? verely as many heads as ma-
ny wittes, euery man hath his mea-
ning, we take paynes to come thether
to see straunge holy gestures, wherof,
say they to their shame, who knoweth
the meanyng ye or of the other disgui-
sing; and to heare straunge holy voyces,
wherof, say I also that no man know-
eth the vnderstanding; and to looke vp
pon the Sacrament: and all to obtaine
worldly thinges, for that seruite. why
may not a man desire worldly thinges
of God? Yes, we ought to aske of God
onely sufficiency of all worldly thinges,
as we do spirituall thinges, yet not for
bodily seruite, when God is a spirite:
but for the goodnesse and mercy of our
father and for the truth of his promise
and deseruynges of his sonne. And so
when we do men bodily seruite, we
ought to looke for our wages of God:
lest if hee moue not the hartes of our
masters, we be slyewdly payed: & like
wile when we lende or bargin, we
ought to desire God for payment, lest
through our negligence he forget vs, &

the appointementes be not truly kept.
Some there be yet, that aske heauen:
but for bodily seruite, whiche is lyke
abomination.

But who commeth thether with re-
pentance and faith, for to obtaine for-
geuenesse of his sinnes, and with pur-
pose to walke in the life of penitēce for
the taming of the fleshy that he sinne no
more: and to stablisy his hart in that
purpose, and to arme his soule agaynst
all that moue to the contrary, and whē
he goeth home is certified in hys consci-
ence, through that signe and token, that
his sinnes are forgeuen him: as Aarōn
was certified by the signe of the rayne
how that the world should no more be
ouerrunne with water: and as Abra-
ham was certified by the signe of Cir-
cumcisio that God would fulfill to him
and his offspring all the mercies that he
had promised: and as Abraham Gene-
sis. xv. when he asked a signe to be sure
that he should possesse that land of Ca-
naan, was certified through the signe
that God gaue him therof, and of the
four hundred yeares that his posteri-
tie should be in thraldome in Egypt &
of their deliuerance: and as Gedeon
was certified by the signe of his Fleete,
of the victoie that God had promised
him: and as many other that beleued
in God, were certified by the signes
that God gaue them, of the promises
which God made them: Verely no mā.
For our Prelates which lay for their
selues, compelle increase, compell not vs
to enter into any such feast nor will suf-
fer any such meate to be set before vs:
for feare of ouerthrowing the founda-
tion of their false buildyng wherof
springeth so great gloiy and profite vnto
them, which foundation to bulde
their eyes vpon, they could neuer haue
layd, except they had first thrust this
doctrine of our soules health cleane
out of knowledge. And as soone as
they had blinded y light, they became
leaders in darkenesse: and made of the
 Masse imageteruite: so that the straunge
holy gestures, and the straunge holy
voyces, and straunge holy vestures,
with all other straunge holy ceremo-
nies, must be meritorious workes to
deserue lōg life, health, riches, honour,
fauour, dignitie and aboundaunce of all
that we haue, for laking our baptilme,
& to arme vs from bearing of the crosse
with Christ. And they haue made of it
a pill of two contrary operations: so
that the same medicine that preseruet
our soules from purgatory, doth purge

The frutes
full and pro-
fitable doc-
trine of the
Sacra-
mentes are
kept from
vs.

the body of honle, lādes, rences, goods and moncy, that it is made as bare as Job and as baulde as a Couit. And the light that rebuketh them, they call sedition, that it maketh the subiectes to rise against their Princes. which thing the hypocrites layed sometyms vnto the Prophetes, as ye may see in the old Testamēt. And at last they layed it vnto Chrystes charge, as ye may see in the Gospell, and to the charge of the Apostles, as ye may see in the Actes. But at all such tymes, the hypocrites them selues styred by such a sword to mainteine their falsehead, that euermore a great part of the world perished through their owne mischeuous incensing and prouokynge Princes to battayle.

These hypocrites layd to Wicklesse charge (and do yet) that his doctrine caused insurrection: but they, to quench the truth of hys preaching, slew the right kynge, and set vp iij. false kynges a row: by which mischeuous sedition, they caused halfe England to be slayne

vp, and brought the Realme into such ruine and desolatio that M. More could say in his Vtopia, that as Englishmen were wont to eate shepe, euen so their shepe now eate vp them by whole isariches at once, besides other inconueniencies that he then saw. And so the hypocrites say now likewise: that gods word causeth insurrection: but ye shall see shortly that these hypocrites them selues affect their old wont and exam-ples in quēchyng y^e truth that vttereth their iugglyng, shall cause all realmes Chyristen to rise one agaynst an other, and some agaynst them selues. Ye shall see thē runne out before the yeare come about, that whiche they haue bene in buyyng (as I haue marked) about this dosen yeares. &c.

¶ This much I haue sayd because of them that deceaue you, to geue you an occasion to iudge the spirites.

☞ The Testament of master William Tracie Esquier; expounded by William Tyndall. Wherein thou shalt perceiue with what charitie the Chaunceler of Worcester burned, when he tooke vp the dead carkasse and made ashes of it after it was buried. 1535.

¶ To the Reader.



Thou shalt vnderstād most deare Reader that after William Tyndall was so Iudasly betrayed by an Englishman, a Scholer of Louayne, whose name is Philippes, there were certaine thinges of his doynge found: which he had entended to haue put forth to the furtheraunce of Gods word amōg which was this Testament of M. Tracie expounded by him self, wh̄reunto was annexed the expositiō of the same of Iohn Frithes doynge and owne hand writyng, whiche I haue caused to bee put in Printe, to the intent that all the world should see how earnestly the Cannonistes and spirituall lawyers (whiche be the chief rulers vnder Bishops in euery Dioeces, in so much that in euery Cathedrall Church the Deane Chaūcelor and Archdeacon are cōmonly doctours or Bachelors of law) do endeuour them selues iustly to iudge and spirituallly to geue sentēce according to cha-

ritie vpon all the actes and dedes done of their Dioecessanes, after the exāple of the Chaunceler of Worcester, which after M. Tracie was buried (of pure zeale & loue hardly) tooke vp the dead carkasse and burnt it, wherefore he did it, it shall evidently appeare to the Reader in this little treatise, read it therefore, I beseech thee & iudge the spirites of our spiritualitie, and pray that the spirite of him that raised vp Christ, may once inhabite them, and mollifie their hartes, and so illumine rhē, that they may both see and shew true light, & no lōger to resist God nor his truth. Amē.

The Testament it selfe.

In the name of God. Amē.

William Tracie of Todyngton in the Countie of Gloucester Esquier, make my Testamēt and
A. A. iij. last

laste will, as hereafter foloweth.

First, and befoze all other thyng, I comit me vnto God, & to his mercy, trustyng without any doubt or mistrust, that by his grace and the merites of Iesus Christ, and by the vertue of his passio, and of his resurrection, I haue & shall haue remission of my sinnes, and resurrection of body and soule, accordyng as it is wrytten Job. xix. I beleue that my redemer lyueth, and that in the last day I shal rise out of the earth, and in my flesh shall see my Saviour, this my hope is layd vp in my bosome.

And as touchyng the wealth of my soule, the fayth & I haue taken & rehearsed, is sufficient (as I suppose) about any other mans woork, or workes. My grounde and my belefe is, that there is but one God and one mediatour betwene God and man, whiche is Iesus Christ. So that I doe except none in heauen nor in earth to be my mediatour betwene me & God, but onely Iesus Christ, all other be but petitioners in receiuyng of grace, but none able to geue influence of grace. And therefore will I bestow no part of my goodes for that intent that any man should say, or do, to helpe my soule: for therein I trust onely to the promise of God, he that beleueth & is baptised shalbe saved, and he that beleueth not shalbe damned, Marke, the last Chapter.

And touchyng the burying of my body, it auayleth me not what be done thereto, wherein

S. Augustine *De cura agenda pro mortuis* sayth, that they are rather the solace of them that liue the wealth or confort of the that are departed, and therefore I remit it onely to the discretion of myne executours.

And touchyng the distribution of my temporall goodes, my purpose is by the grace of God, to bestow them to be accepted as frutes of fayth, So that I do not suppose that my merite be, by good bestowyng of them, but my merite is the fayth of Iesus Christ onely, by whiche fayth such workes are good accordyng to the wordes of our Lord, Mat. xxv. I was hongry, and thou gauest me to eate, and it foloweth, that ye haue done to the least of my brethren ye haue done to me, &c. and euer we should consider the true sentēce, that a good worke maketh not a good man, but a good man maketh a good woork, for fayth maketh the man both good and righteous, for a righteous man lyueth by fayth. Rom. i. and what soeuer spryngeth not out of fayth, is sinne. Rom. xiiij.

And all my temporall goodes that I haue not geuen, or deliuered, or not geuen by writing of mine own hand bearing the date of this present wrytyng I do leaue and geue to Margarete my wife, and to Richard my sonne which I make mine executours, witnes this myne owne hand, the x. day of October, in the xxij. yeare of the raigne of kyng Henry the eight. -1531.

Tyndall.

Tyndall.

A descryp-
tion of God.



Now let vs examine the partes of this Testamēt sentence by sentence. First to commit our selues to God about all, is the first of all p̄ceptes, & the first

stone in the foundatiō of our faith, that we beleue & put our trust in one God, one all tene, one almighty, all good, & all mercifull, cleaving fast to his truth, might, mercy, and goodnes, surely certified & fully persuaded, that he is our God, yea ours, & to vs all tene, without all fallshedd & guile & can not fayle in his promises. And to vs almighty, that his will can not be let to fulfill all y^e truth that he hath promised vs. And to vs all good, and all mercifull, what soeuer we haue done, and how soeuer greuously we haue trespassed, so that we come to hym the way that he hath appointed, which way is Iesus Christ onely, as we shal see followingly. This first clause then, is the first commaūdemēt, or at the least, the first sentence in the first commaūdemēt, and the first Article of our Crede.

Iesus
Christ the
onely way
to his fa-
ther.

And that this trust and confidēce in the mercy of God is thorough Iesus Christ, is the second article of our Crede confirmed and testified throughout all scripture. That Christ bringeth vs into this grace, Paule proueth. Rom. v. saying. Justified by faith we are at peace with God, through Iesus Christ our Lord: by whom we haue an entreyng in vnto this grace in which we stand. And Ephel. iij. By whom sayth Paule we haue a bold entreyng in, thorough the faith that is in him: and in the second of the sayd Epistle. By him we haue an entreyng in vnto the father, and a litle before in the same Chapter, he is our peace. And John in the first Chapter. Behold the Lambe of God whiche taketh away the sinne of the world, which sinne was the bush that stopped the entreyng in, and kept vs out, & the sword wherewith was kept the entreyng vnto the tree of lyfe from Adam and all his offspring.

And in the second of the first of Peter, which bare our sinnes in his body, and by whose stripes we are made whole. By whom we haue redeemed through his bloud euen the forgiveness of our sinnes, Collos. i. & Ephel. i. And Rom. iij. He was deliuered for our sinnes and rose agayne for our iustifying.

And concerning the resurrection, it is an article of our faith, and proued there sufficiently, and that it shalbe by the power of Christ, is also the open Scripture.

The belefe
of the resur-
rection is
an article
of our faith

John vj. This is the will of my father which sent me, that I lose nothing of all that he hath geuen me, but that I rayse it vp agayne in the last day, and agayne, I am the resurrection. John. xi.

That this lively faith is sufficient to iustificatiō without aduyng to of any more helpe, is this wise proued: The promiser is God of whom Paul sayth, Rom. viij. If God be on our side what matter maketh it who be agaynst vs, he is thereto all good, all mercifull, all true, and all mighty, wherfore sufficient to be beleued by his orche, more ouer Christ in whom the promise is made hath receaued all power in heauen and in earth. Math. the last.

Faith is
sufficient to
iustifie vs.

He hath also a perpetuall Priesthode, and therefore able perpetually to saue. Heb. vij.

And that there is but one mediator Christ, as Paul. i. Tim. ij. And by that word vnderstand an attonemaker, a peace maker and bynger into grace and fauour, hauyng full power so to do. And that Christ is so, is proued at the full. It is written John. iij. The father loueth the sonne, and hath geue all into his hand.

Christ the
onely me-
diatour be-
twene God
and man.

And he that beleueth the sonne hath euerlastyng lyfe and he that beleueth not the sonne shall not see lyfe, but the wrath of God bydeth vpon hym. All things are geue me of my father. Luke x. And all who soeuer call the name of the Lord shalbe saued. Actes. ij. Of his fulnes haue we al receaued, Joh. i. There is no other name geuen so mā in which we must be saued. Actes. iij. And agayne, vnto his name beare all the prophets record, that by his name shall all that beleue in him receaue remission. Actes. x. In hym dwelleth all the fulnes of God bodely. Collos. ij. All what soeuer my father hath are myne. John. xvi. What soeuer ye aske in my name that will I do for you John. xiiij. One Lord, one faith, one Baptisme, one God and father of all, which is aboue all, through all and in you all. Ephel. iij. There is but one whose seruauit I am, to do his will. But one that shall pay me my wages, there is but one to whom I am bounde, Ergo, but one that hath power ouer me to dāne or saue me, I will adde to this Pauls Argument Galat. ij. G O D A. iij. swarc

Argumēt
prouyng
our salua-
tion in
Christ.

swaue vnto Abraham. cccc. yeare before the law was geuen, that we should be saued by Christ. Ergo, the law geuen cccc. yeares after can not disannull that coneuant. So dispute I: Christ whē he had suffered his passiō, and was risen agayne and entred into his gloiy, was sufficient for his Apostles, without any other meane or helpe, Ergo, the holynes of no Saint since hath diminished ought of that his power, but that he is as full sufficient now: for the promise is as deeply made to vs as to them. Moreover the treasure of his mercy was layde vp in Christ for all that should beleue, yet the world was made, Ergo, nothyng that hath happened sence hath chaunged the purpose of the inuariatiable God.

The false
sayth of the
downe fall-
ing sinner.

Moreover to exclude the blynd imagination falsely called sayth, of them that geue them selues to vice without resistance, as they sayng, that they haue no power to do otherwise, but that God hath so made them, and therefore must saue them, they not entending or purposing to mende their luyng, but sinning with whole consent and full lust, he declarerth what sayth he meaneth in manner of wayes. First by that he saith, who soeuer beleueth and is Baptised, shall be saued. By which wordes he declarerth evidently, that he meaneth that sayth, that is in the promise made vpon the appointmēt betwene God and vs, that we should kepe his law to the vttermost of our power, that is, he that beleueth in Christ for the remission of sinne, and is Baptised to do the will of Christ, and to kepe his law, of loue, & to mortify the flesh, that man shall be saued: and so is the imagination of these swyne that will not leane wallowynge the selues in euery myze and puddell, cleane excluded: for God neuer made promise but vpon an appointment or coneuant vnder whiche who soeuer will not come can be no partaker of the promise. True sayth in Christ, geueth power to loue the law of God: for it is writtē Iohn the first, He gaue them power to be the sonnes of God in that they beleue in his name. Now to be the sonne of God, is to loue righteousnes, and hate vnrightheousnes, and so to be like thy father. Hast thou then no power to loue the law? so hast thou no sayth in Christes blood. And Rom. ij. we set vp or mainteine the law though sayth, why so? for the preachynge of sayth ministrerth the spirit. Gala. ij. And ij. Cor. ij. And the spirite lowseth

Gods pro-
mises haue
conuanted
annexed vnto
them, the
breakers:
wherof are
excluded
from the
promises.

the bandes of Sathan, & geueth power to loue the law, and also to do it.

For sayth I Paul Rom. viij. if the spirite of him that rayled vpon Iesus dwell in you, then will he that rayled vpon Iesus quicken your mortall bodyes by the meanes of his spirite dwelling in you.

A well (wilt thou say) if I must professe the law and worke, Ergo, sayth a lone sauerth me not. Be not deceaued with sophistrie: but withdraw thyne eares from wordes and consider the thyng in thyne hart. Sayth iustifieth thee: that is bringeth remission of all sinnes, and setteth thee in the state of grace before all woorkes, and geueth thee power to worke yet thou couldest worke, but if thou wilt not go backe agayne, but continue in grace, and come to that saluation and glorious resurrection of Christ, thou must worke and ioyne woorkes to thy sayth in will, and dede to, if thou haue tyme and leasure, and as oft as thou fallest let thee on thy sayth agayn without helpe of woorkes. And although when thou art reconciled & restored to grace, woorkes be required: yet is not that reconciling and grace the benefite of the woorkes that follow: but cleane contrary, that forgiveness of thy sinnes and restoring to fauour deserue the woorkes that follow. Though whē the kyng (after that sentence of death is geuen vpon a murterer) hath pardoned hym, at the request of some of his frendes, woorkes be required of him that he henceforth kepe the kynges lawes, if he will continue in his graces fauour, in which he now standeth, yet the benefite of his lyfe procedeth not of the deseruyng of the woorkes that follow, but of the kynges goodnes, and fauour of his frendes, yea and that benefite and gift of his life deserue the woorkes that follow. Though the father chastise the child, yet is the child no lesse bounde to obey, and to do the will of the father. If when the father pardoneth it, the woorkes that follow deserue that fauour, then must the woorkes that followed the correction haue deserued fauour also: and then was the father vnrightheous to chastise it. All what soeuer thou art able to do, to please God with all, is thy duty to do, though thou haddest neuer sinned, if it be thy dutie how can it then be the deseruyng of the mercy and grace that wēt before? Now that mercy, was the benefite of God thy father through the deseruyng of I Lord Christ, which hath bought thee with the price of his blood.

An obiect-
tion of our
aduersa-
ries against
iustificatio
by sayth.

A compen-
dious decla-
ration of
our iustifi-
cation by
sayth.

A similitude
of an
earthly
kyng par-
donyng a
condemned
person.

And

And agayne when he sayth that he purposeth to bestow his good, to be accepted as fruites of faith, it is euident that hee meaneth that Iyuyng sayth which professeth the law of God, and is the mother of all good workes, yea and nurse thereto.

An other cauillation whiche they might make in the second part, where he admitteth no other mediatour but Christe onely, nor will geue of hys goodes, to bynde any man to any sayned obseruance for the helpe of hys soule, whē he were whole in the kingdom of Christ cleane deliuered both body and soule from the dominion of Sathan (as the Scripture testifieth all that dye in Christ to be) is this, they will say, that he held that none should pray for him save Christ, and that we be not bound to pray one for an other, nor ought to desire the prayers of an other man: that he excludeth, in that he sayth all other be but petitioners. By which wordes he plainly cōfesseth that other may and ought for to pray, and that we may and ought to desire other to pray for vs: but meaneth that we may not put our trust and confidence in their prayer, as though they gaue of them selues that which they desire for vs in their petitions, and so geue them the thankes, & ascribe to their merites that which is geuen vs in the name of our master Christ, at the deseruynges of his blood. Christ is my Lord, & hath deserued and also obtained power, to geue me all that can be desired for me. And al that other desire for me: this is desired in Christes name & geue at the merites of his blood. All the honour then, trust, confidēce, and thankes, petyne to him also. Some will haply say, how should I desire an other to pray for me, and not trust to his prayer. Verely euen as I desire my neighbour to helpe me at my neede, and yet trust not to him. Christ hath commaunded vs to loue ech other. Now when I go or desire helpe, I put my trust in God, and complaine to God first, and say, Doe father, I go to my brother, to aske helpe in thy name, prepare the hart of him agaynst I come: that hee may pite me and helpe me for thy sake &c. Now if my brother remember his duty & helpe me, I receaued it of God, and geue God the thankes which moued the hart of my brother & gaue my brother a courage to helpe me & wherewith to do it, and so hath holpe me by my brother. And I loue my brother a-

gayne and say: Doe father I went to my brother in thy name, and he hath holpe me for thy sake: wherefore Doe father be thou as merciful to him at his neede, as he hath ben to me for thy sake, at my neede. Doe now as my brother dyd his dntie when he holpe me, so do I my dntie when I praye for hym agayne: and as I might not haue put my trust and confidence in my brothers helpe, so may he not in my prayers. I am sure that God will helpe me by his promise, but am not sure that my brother wil helpe me, though it be his dntie, so am I sure that God will heare me what soeuer I aske in Christes name by his promise, but am not sure that my brother will pray for me, or that he hath a good hart to God.

No. But the Saintes in heauen can not but pray and be hard, no more can the Saintes in earth, but pray and be heard neither. Moses, Samuell, Dauid, Noe, Elias, Elizeus, Elayas, Daniell, and all the Prophetes prayed and were heard: yet was none of those wicked that would not put their trust in God, accordyng to their doctrine and preachyng partaker of their prayers in the end. And as damnable as it is for the poore to trust in the riches of the richest vpon earth, so damnable is it also to leaue the coneuant made in Christes blood, and to trust in the sauit of heauē. They that be in heauē know the elect that trust in Christes blood & professe the law of God and for them onely pray: and these wicked Idolaters whiche haue no trust in the coneuant of God, nor serue God in the spirite nor in the Gospell of Christes blood, but after their blind Imagination, chosing them eueryman a sondry Saint to be their Mediatour, to trust to and to be saued by their merites, do the Saintes abhorre and desie. And their prayers and offeringes, are to the Saintes as acceptable and pleasaunt, as was the prayer and the offering of Symon Magus to Peter. Act. viij.

Moreouer the Saintes in their most combrance are most comforted & most able to comfort other, as Paule testifieth. i. Cor. i. In so much that S. Stephen and S. James prayed for them that slue them, S. Martine preached & comforted his desperate brethren euen vnto the last breath, & likewise (as stories make mention) dyd innumerable mo. Yea and I haue knowen of simple vnlarned persons & that of some that were great sinners which at the house

Praying to Saintes is damnable.

Saintes abhorre they that pray vnto them.

The prayer of the faithful by his brother taking effect, thanks therefore must wholly be attributed to the gener.

All our helpe is frō above, for man can not helpe but when God prepareth hys hart.

of death haue fallen fast on the blood of Christ, and geuen no rowme to other mens either prayers or preachynges: but haue as strongly trusted in Christs blood, as euer dyd Peter or Paul, and haue cherto preached it to other, & exhorted other so mightly that an angel of heauen could not mende them. who then should resiste God that he might not geue the same grace to M. Tracie, which was a learned man, and better sene in the workes of S. Austen. xx. yere before hee dyed, then euer I knew Doctour in England, but that hee must then faint and shyinke, whē most neede is to be strong, & feare the Popes Purgatory & trust to the prayer of Priestes dearely payd for? I dare say that he prayed for the Priestes whē he dyed, that God would conuert a great many of them, and if hee had knowen of any good man amōg them that had not, he would haue geuen, and if hee had knowen of any lacke of priestes, he would haue geue to mainteine moe: But now sence there be mo then inough, & haue moze then euery man a sufficient liuyng, how should he haue geue them but to hye their prayers of pure mistrust in Christs blood? A robbing of widowes houses vnder pretence of long prayers be damnable. Math. xxij. Then is it damnable also for widowes to suffer them selues to be robbed by the long pattering of hypocrites, through mistrust in Christs blood: yea and is it not damnable to mainteine such abhominatiō? Now when this dānatiō is spread ouer all, how can we geue thē that haue inough already, or how can they that haue inough already take moze vnder the name of praying, & not harden the people moze in this dānable damnation.

And concerning the burieng of his body he allegeth S. Austen, neither is there any man (thinke I) so mad to as firme that the outward pompe of the body should helpe the soule. Mozeouer what greater signe of infidelitie is there, then to care at the tyme of death, with what poynge the carkasse shalbe caried to the graue? He denieth not but that a Christen man should be honorablie buried namely for the honour and hope of the resurrection, and therefore committed that care to his deare executioners his sonne and his wife, which he wist would in that part do sufficiēt, & leaue nothyng of the vse of the countrey vndone, but the abuse.

And that bestowyng of a great part

of his goodes (while he yet lyued) vpon the poore, to be thankfull for the mercy receiued, without bying and selling with God, that is, without bying those poore vnto any other appointed prayers then God hath bound vs already, one to pray for an other, one to helpe an other, as he hath helped vs, but patiently abiding for the blessinges that God hath appointed vnto all maner good workes, trusting saythfully to his promise, thanking (as ye may see by his wordes) the blood of Christ for the reward promised to hys workes and not the goodnes of the workes as though he had done more then his dutie, or all that: And assigned by writyng vnto whom an other part should be distributed, also geuyng the rest to hys executours, that no strife should be, whiche executours were by right the heyres of all that was left to thē: These things I say are signes evident not onely of a good Christen mā, but also of a perfect Christen man, and of such a one as needed not to be agast and desperate for feare of the paynfull paynes of Purgatory, whiche who so feareth as they sayne it can not but vtterly abhorre death: sayng that Christ is there no longer thy Lord, after he hath brought thee thereto, but art exiled from his satisfaction, and must satisfie for thy selfe alone, and that with suffering payne onely, or els taryng the satisfieng of them that shall liue after satisfie inough for them selues, or gapping for the Popes pardons, whiche haue so great doubtles and dangers, what in the mynde and licēt of the graunter, and what in the purchaser, yet they can be truly obteyned with all due circumstances, and much lesse certitude that they haue any authoritie at all. Paule thurst to be dissolved & to be with Christ: Stephen desired Christ to take his spirit, the Prophetes also desired God to take their soules from them, and all the Saintes went with a lusty courage to death, neither fearyng or teachyng vs to leaue any such crudelitie. where hath the Church then gotten authoritie to binde vs from beuyng so perfite, from hauyng any such sayth in the goodnes of God our Father, and Lorde Christ, and to make such perfities and sayth of all herelics the greatest?

Salomō saith in the xxx. of his Proverbes, thre things are insaciabie and the fourth sayth neuer, It is inough. But there is a fift called dāne auarice, with

M. Tracie
Audious in
S. Austen.

One must
pray for an
other, and
one helpe
an other.

A true
Christen
feareth not
the Popes
Purgatory.

Burials
must be ce-
lebrated ho-
nourably for
the hope of
our resur-
rection.

Countout
new pretely
described.

with as greedy a gutte, as melting a
mato, as wyde a thioate, as gapping a
mouth, and with as rauenynge teeth as
the best, which the more she eateth the
honger she is. An vnquiet euill ne-
uer at rest, a blynd monster and a sur-
mising beast, fearyng at the fall of cuc-
ry lease. *Quid non mortalia pectora cogis,
auri sacra famas!* what doth not that ho-
ly hunger compell them that loue this
world inordinarly, to committe: might
that devils belye be once full, truth
should haue audience, and wordes be
constitued a right, and take in the same
sence as they be ment.

Though it seme not impossible hap-
ly that there might be a place, where
the soules might be kept for a space, to
be taught and instructed: yet that there
should be such a place as they flangle,
and such fashions as they sayne, is
playne impossible and repugnaunt to
the Scripture: for when a man is tras-
lated vnto out of the kyngdome of
Sathan, and so confirmed in grace that
he can not sinne, so burnyng in loue
that his lust can not be plucked from
Gods will, and beynge partaker with
vs of all the promises of God and vn-
der the commaundemētes: what could
be denyed hym in that deepe innocen-
cie of hys most kynde father, that hath
left no mercy vnpromised, and askyng
it thereto in the name of his soune Je-
sus, the child of his hartes lust, whiche
is our Lord & hath left no mercy vn-
deserued for vs: namely when G D D
hath swoyne that he will put of righte-
ousnes, and be to vs a father, and that
of all mercy, and hath slayne his most
deare soune Iesus, to confinne hys
othe.

Finally seyng that Christes loue ta-
keth all to the best, and nothing is here
that may not be wel vnderstanded (the
circumstances declaryng in what sence
all was ment) they ought to haue in-
terpreted it charitably, if ought had
bene founde doubtfull or seemyng to
sound anywise. For ouer if any thyng
had ben therein that could not haue ben
taken well, yet their part had bene to

haue interprete it as spoken of idleness
of the head, by the reason of sickenesse,
for as much as the man was vertu-
ous, wise, and well learned, and of
good fame, and report, and founde in
the saych whyle he was a lyue. But if
they say he was suspect when he was
a lyue, then is their doynge so much the
worlde, and to bee thought that they
feared hys doctrine when hee was a
lyue, and mistrusted their owne part,
their consciēces testifyng to them that
he held no other doctrine the that was
true, seyng they then neither spake nor
wrote agaynst him, nor brought hym
to any examinatio. Besides that, some
mery felowes will thinke, that they
ought first to haue sent to him to wye
whether he would haue reuoked, yet
they had so despitefully burnt the dead
body, that could not aunswere for it
selfe, nor interprete his wordes, how
he ment them, namely the man beynge
of so worlshypfull and auiciēt a bloud.
But here will I make at end desirynge
y reader to loke on this thing with in-
different eyes, and iudge whether I
haue expounded the wordes of this Te-
stamēt as they should seme to signifie,
or not, iudge also whether the maker
therof seme not by his worke both ver-
tuous and godly: whiche if it so bee,
thinke that he was the worlde bycause
the dead body was burnt to ashes, but
rather learne to know the great desyre
that hypocrites haue to finde one craft
or other to dase the truth with, & cause
it to be counted for heresie of the simple
and vblearned people whiche are so i-
gnorant they can not spee theyr sut-
telte, it must nedes be heresie that cou-
cheth any thyng their rotten byle they
wil haue it so who soeuer say nay: one-
ly the eternall God must be prayed to
night & day to amende them in whose
power it onely lyeth. who also graunt
the once earnestly to thirst his true doc-
trine contained in the swete and
pure fountaines of hys Scrip-
tures and in his pathes to
direct their wayes.

AMEN.

Dapites
burne both
quicke and
dead if they
touch their
rotten soyes.

Here endeth the Exposition of Master
Tracies will, by William Tyndall.



A frutefull and godly treatise expressing
the right institution and vsage of the Sacra-
mentes of Baptisme, and the Sacrament of the
body and bloud of our Sauour Iesu Christ.

Compiled by William Tyndall.



Understand the
pith of þe Sacramentes,
how they came vp, &
the very meanyng of
them, we must consi-
der diligently the ma-
ners & fashions of the Hebrues, which
were a people of great grauitle & sad-
nesse, and earnest in all their doynges,
if any notable thyng chaunced among
them, so that they not onely wrote, but
also set vp pillers, and markes, & di-
uers signes to testifie the same vnto
their posteritic, and named the places
where the thynges were done, with
such names, as could not but keepe the
dedes in memozie. As Iacob called the
place where he saw God face to face,
Pheniell, that is, Gods face. And the
place where the Egyptians mourned
for Iacob seue dapes, the people of the
countray called Abell Miram, (that is)
the lamentation of the Egyptians, to
the intent that such names should kepe
the gestes and stozies in minde.

Writtinges
and monu-
ments pre-
serue the
memozy of
notable do-
ynges.
Gene. 32.

Gene. 50.

And likewise in all their couenaunts
they not onely promised one to ano-
ther and sware thereon, but also set vp
signes and tokens thereof, and gaue the
places names to keepe the thyng in
minde. And they vsed herto such cir-
cumstaunces, protestations, solemne
fashions and ceremonies, to confirme
the couenautes, and to testifie that they
were made with great earnest aduise
and deliberation, to the intent that it
should be to much shame, and to much
abomination both befoze God and
man, to breake them euer after.

A sure
bande of all
couenautes
amongst the
Iewes.

Gene. 21.

As Abraham Genes. 21. when he
made a couenaunt of peace with Abi-
meleck kyng of the Philistines, after
they had eaten and dronke together,
and sworne, hee put seuen Lambes by
them selues, and Abimelecke recei-
ued them of his hand, to testifie that he
there had digged a certaine well, and
that the right thereof pertained to hym.
And he called the well Beer Seba: the
well of Swearynge, or the well of seue,
because of the oth, & of the seue lambes,
and by that title did Abraham his chil-
dren chalenge it many hundred yeares
after. And when Iacob & Laban made
a couenaunt together Genes. 31. they

The well
of swearing
or the well
of seuen.

Gene. 31.

cast vp an heape of stones in witness,
and called it Giliad, the heape of wit-
nesse, and they bound ech other for the
and their posteritic, that neither part
should passe the heape to the others
countrayward, to hurt or conquer their
land: and Laban bound Iacob also, that
he should take no other wyues besides
his daughters, to bere them. And of all
that couenaunt, they made that heape
a witness, calling it the witnessheape,
that their chyldren should enquire the
cause of the name, & their father should
declare vnto them the history. And such
fashions, as they vse among them sel-
ues, did God also vse to themward in
all his notable dedes, whether of mer-
cy in deliueying them, or of wrath in
punishing their disobedience and tras-
gression, in all his promises to them,
and couenautes made betwene them
and hym.

A heape of
stones was
a sufficient
bande for
all coue-
nautes.

As when after the generall floude
God made a couenaunt with Noe and
all mankind & also with all liuing crea-
tures, that he would no moze drowne
the world he gaue them the rayne how
to be a signe of the promises, and for to
make it the better beleued, and to kepe
it in mynde for euer, he sayd, when I
byng cloudes vpon the earth, I will
put my bow in the cloudes, and will
looke on it, and remember the euerla-
stynge couenaunt made betwene God
and all liuing creatures.

Gene. 9.

The raine
how a
pledge of
Gods pro-
mise.

And Abram, (whiche signifieth an
excellent father) he named Abrahā,
the father of a great multitude of peo-
ple, because he had promised to make
hym euen so, and that his seede should
be as the Starres, & as the sand of the
Sea innumerable, and that name gaue
he hym as a seale of the promise to con-
firme it, and to strengthen the fayth of
Abrahā and his posteritic, and to kepe
the promise in minde, that they might
haue wherewith to binde God and to
coniure him, as Moyses and the holy
prophetes euer do, holdynge hym fast
to his owne promise, and binding him
with his owne wordes, and bringynge
forth the obligation and seale thereof, in
all tymes of necessitie and temptation.

Gene. 17.

The bless-
ing of God
to Abrahā

After that he made a couenaunt with
Abrahā to be his God, and the God

Gene. 17

of

of his posteritie, and their shield & defender, and Abraham promised for him and his seede to be his people, and to beleue and trust in him, & to kepe hys commaundementes, which couenaunt God cauled to be written in the flesh of Abraham, and in the males of all hys posteritie, commaundynge the males to be Circumcised the eight day, or to be slayne: whiche Circumcision was the scale and obligation of the sayd couenaunt, to kepe it in minde, and to testifye that it was an earnest thyng, wherby God chalenged them to be his people and required the keepynge of his lawes of them, and sayth to trust in him onely and in no other thyng for helpe and succour, and all that can be needefull and necessarie for man, And wherby he condemned the disobediēt and rebellious, and punished them, and wherby also the godly chalenged hym to be theyr God and father, and to helpe and succour them at neede, and to minister all thyngs vnto them accordyng to all his promyses.

And though the scale of this couenaunt were not written in the flesh of the females, yet it serued the woman-kynd, bound them to God, to trust in him, and to kepe his lawes, as well as it dyd the men childzen, & the woman-kynd not Circumcised in the flesh, yet throughe the helpe of the signe written in the males loyng Gods law, & trustyng wholly in hym, were truly Circumcised in the hart and soule before God. And as the mayde children belouyng and louyng God, wherunto the outward Circumcision bounde them, were truly Circumcised before God: Euen so the males hauyng the fleshe Circumcised, yet not beleuyng, nor loyng God (wherunto the outward Circumcision bounde them) were vncircumcised before God, and God not bounde to them, but had good right therby to punish them: so that neither Circumcision, or to be vncircumcised, is ought worth (as S. Paule sayth Rom. 2.) saue for the keepynge of the law for if Circumcision helpe not to keepe the law, so serueth it for nought, but for to condemne. And as the womankind vncircumcised were in as good case, as the males that were Circumcised: euen so the infantes of maydes, which dyed vncircumcised, were in as good case, as the infantes of males whiche dyed Circumcised. And in as good case by the same rule were the men children that dyed before the eight day: or els let

them tell, why the couenaunt made betwene God and Abraham saued the manchild as soone as it was borne, yea as soone as it had lyfe in the mothers wombe for the couenaunt, that God would be God of Abrahams seede, went ouer the frute, as soone as it had life and the there is no reason, but that the couenaunt must nedes pertaine to the males, as soone as to the females. wherfore the couenaunt must nedes saue the males vnto the eight day and then the couenaunt was, that the ruler shoulde slay the males onely, if their freedes did not Circumcise them, not that the Circumcision saued them, but to testifye the couenaunt onely. And then it foloweth, that the infantes that dye vnbaptised of vs Christen, that would baptise them at due tyme, and teach them to beleue in Christ, are in as good case as these that dye Baptised, for as the couenaunt made to the faith of Abraham, went ouer his seede, as sone as it had life, & before the signe was put on them: euen so must nedes the couenaunt made to all that beleue in Christes bloud, go ouer that seede as soone as it hath lyfe in the mothers wombe, before the signe be put on it. For it is the couenaunt onely, and not the signe that saueth vs, though the signe be commaunded to be put on at due tyme, to styre by sayth of the couenaunt that saueth vs: and in stede of Circumcision came our Baptisme: wherby we be receaued into the Religion of Christ and made partaker of his passion, and members of his Church, and wherby we are bounde to beleue in Christ, and in the father through hym, for the remission of synnes, and to kepe the law of Christ, & to loue eche other, as he loued vs, & wherby (if we thus beleue and loue) we callynge God to be our father, and to do his will, shall receaue remission of our synnes through the merites of Iesu Christ hys sonne, as he hath promised. So now by baptisme we be bounde to God, and God to vs, and the bond and scale of the couenaunt is writtē in our flesh, by which scale or writting God chalengeyth faith and loue, vnder payne of iust damnation. And we (if we beleue and loue) chalenge (as it is aboue rehearsed) all mercy, and what socer we neede, or els God must be an vntreue God. And God hath bound vs Christen men to receaue this signe for our infirmities sake, to be a witnes betwene hym and vs, and also to put this signe vpon our

Gods promise re-
cheth to all
Abrahams
posteritie.

Baptisme
to vs is as
Circumci-
sion was to
the Jewes

Circumci-
sion the
scale of
Gods cou-
enaunt
with vs.

Rom. 2.

childre not bindyng vs to any appointed tyme, but as it shal seme to vs most conuenient, to bring them to the knowledge of God the father, and of Christ, and of their dutie to God and his law. And as the Circumcised in the flesh and not in the hart, hath no part in Gods good promises: euen so they that bee baptised in the flesh, and not in hart hath no part in Christes blood. And as the Circumcised in the hart and not in the flesh, had part in Gods good promises: Euen so a Turke unbaptised (because he either knoweth not, that he ought to haue it, or cannot for tyrannie, if he beleue in Christ, and loue as Christ did and taught, then hath he his part in Christes blood.

And though the outward Circumcision, by the whiche God chalengech them to do him seruite, yea whether they would or not, and by the whiche they were taught to beleue in God, & in the seede of Abraham, that should come, and blesse all the world, and to loue the law, and certified them also on the other side, of the good will of God, if they so did, thought (I say) it was the chief and most principall signe, (for so are such ceremonies called in the Hebrew, because they yet signifie other things, then appeareth to the outward sense,) yet God gaue the diuers other signes, both to styrre vp fayth in the promise made the, and also to kepe the benefite of the mercy of God in minde.

Exod. 17.

As in Exodus. 17. all the first boync both of mā and beast are sanctified and dedicated vnto the Lord for a remembrance, that the Lord slue all the first boync of Egypt. This did God commaund to be obserued, that their children should aske why: and he commaunded their fathers to teach their childre, whē they should aske what was ment thereby.

Exod. 20.

Also Exodus. 20. the Saboth is commaunded to be obserued, to be a signe, and to testifie that God had sanctified, and dedicated or chosen them, that they shuld be his people to kepe his lawes, & that he would be their God to kepe them, and to testifie also, that God hath created all thynges of nought in sixe dayes, and rested the seuenth.

Nume. 10.

Also Nume. 10. where almighty God commaunded the children of Israell to blow a trompet, when they entered in to battell agaynst their enemies, and promised that they should be thought vppon before the Lord their God, and saved from their enemyes.

And likewise in their solēne feastes God commaunded them to blow trompettes ouer the sacrifice, to be a signe vnto them, that God would thinke on them accor dyng to the couenaunt, made in the blood of the sacrifice. Loc the trompettes were commaunded to be blown, not that God delighted in the noyse of the trompettes, but in the faith of hys people.

Also Nume. 15. the Israelites are commaunded to make yelow gardes vpon their garmentes, to put them in remembrance to kepe his commaundements, that they should do nothing after their own imagination, nor obserue any fashion, that pleased their owne eyes. wherby ye see that ceremonies are not a seruice to God, but a seruice to man, to put him in minde of the couenaunt, and to styrre vp fayth and loue, which are Gods spirituall sacrifices in mans hart &c.

Nume. 15.

And Jehosua 4. when the water of Iordane had geuen place, to go ouer by dry ground, God commaunded Jehosua, to take xij. stones out of the bottom of Iordan, and to pitch them on the land, to kepe the deede in memoire, & commaunded when the childre should aske what the stones meant, that their father should teach them.

Iosua. 4.

In the 3. of kyniges. 11. Ahiah the prophet tare the clocke of Jeroboam in xij. peeces, and bad him take k. in signe, that he should raigne ouer x. of the tribes.

3. Reg. 11.

In 4. Reg. 13. Elifens made Iohab kyng of Israell open a window Eastward toward the Syrians, and made him to shoote out an arrow, and sayd it is the arrow of victoꝝ thorough the Lord agaynst the Syrians: and that did he to stablishe the kyniges fayth in God, that he should with Gods helpe overcome the Syrians, and then he bad the kyng smite the ground with an arrow, and the kyng smote it thise wher by hee prophced and certified the kyng that hee should thise overcome the Syrians.

4. Reg. 13.

And Elayas in his xij. chapter was commaunded to goe naked and barefoote, to be a signe that Egypt, in whō the childre of Israell trusted, should be so caried away of Nabuchadnezzar.

Esay. 12.

And Jeremias 27. commeth among the people with bondes and chaynes put about his necke, and sheweth them vnto all the kynges of those countreys, in token that they must be vnder the yoke of Nabuchadnezzar kyng of Babilon,

Ierem. 27.

God to beleeve to giue them signes, that they would not beleeue without signes, as ye may see not onely in the old Testament, but also in the new. How the Jewes asked Christ saying, what signe doest thou shew vs? &c.

And Paule. 1. Cor. 1. the Jewes asked signes.

Luke. 1. Also Zacharias John Baptistes father asked a signe, and the aungel gaue it him.

Luke. 1. Christes mother also asked a signe, and the aungel gaue her Elizabeth to a signe.

Luke. 2. And vnto the shepherdes gaue the aungel a signe, as ye read, Luke. 2.

Exod. 12. And Exod. 12. God gaue the children of Israel the signe of Paschall, which we call the Easter Laybe, for a signe that the time was come, that the children of Israel should be deliuered out of Egypt.

And therfore God sent Moyses and Aaron to them, whiche wrought many miracles among them, to styrre vp their faith to the promise of that deliuerance, agaynst the manifold and soze temptations to the contrarie, though the most straight and greuous bondage & mercyleffe oppressio. And in that most specially, that Pharao was wayed ten tymes worse to them, after the comming of Moyses and Aaron the before, yet in the last night in which he had promised to smite the first borne of Egypt, both of man and of beast, and to deliuer them, he commaunded them to take for euery house a Lambe, or a kidde, and to slay them, and to strike the doore postes with the bloud, to bee a signe to them, and a seale of the promise that God would deliuer the that night, both out of the handes of Pharao, and also from the smiting of the aungel, that went about all Egypt and slue the first borne in euery house.

The institution of Paschall lambe.

And this signe Paschall, beside that it was a seale of the promise to be deliuered the same night, to stablish y faith, and commaunded to be obserued euer after yearely, to keepe the benefite in memorie, it was also a verie prophetic of the passion of Christ, describyng the verie maner and fashion of his death, and the effect & vertue thereof also. In whose stede is the Sacrament of the body & bloud of Christ come, as Baptisme in the roomie or stede of Circumcision.

To see how Christ was propheticed and described therein, consider & marke, how that the kidde or Lambe must be without spot or blemish, and so was

Christ onely of all mankind, in the sight of God and of his law. It must be taken vp the tenth day of the first moneth, which is y. day of y first new moneth in March, for so count they their monethes fro the new Moone, & there begin in y tyme of March with vs. And the same day came Christ to Jerusalem, there to be offered, and to suffer his passion.

It must be offered the xiiij. day of the same moneth at night, and the same houre bega Christ his passion, he was the same houre betrayed, and persecuted all night, and taken in the morning early. The feare of death was the same houre vpon him, neither slept he any more after, but went immediately, as soone as he had comforted his Disciples, into the place where he was taken, to abide his persecuters, where also he sweete water and blond, of very agonie conceiued of his passio so nighe at hand.

The bloud stricken on the postes sau'd the, that they were not plagued with the Egyptians, & deliuered them out of the captiuitie of Pharao. And the bloud of Christ stricke on the postes of our consciences, deliuereth vs from the captiuitie of Pharao the deuil, and smitting of his aungels &c. There might not a bone thereof be broken, no more were there of Christes, though the ij. that were hanged with him, had either of them his legges & his armes broke.

Christes death signified by the Paschall lambe.

Moreover that it was a very prophetic of y death of Christ, & of the vertue of his passion, it is made the more manifest by the woordes of Christ himselfe. Luke. 22. for the night before hys passion, when he had eaten Paschall with his Disciples, he sayd, I will no more eate of it henceforth, till it be fulfilled in the kyngdome of God. As who should say. This memorie, which we yearely haue hether to obserued, was once fulfilled in the kyngdome of this world, when your fathers were deliuered out of bondage and seruitude of the Egyptians. But it hath yet another signification hether to unknown vnto you, which must be fulfilled spirituallie in the kyngdome of God, by my passion that is at hand, and bloud that now shall shortly be shed, by the which ye shalbe deliuered out of the power of Satan, sinne, and hell, & made heyres of the kyngdome of heauen. Neither was it the lambes bloud, that deliuered you then. For what regarde hath God in the bloud of shepe and calves but the bloud of Christ, (whom that

Luke. 22.

Christes representation of Paschall lambe.

lambe figured, and described his innocencie, purenes, and obedience to hys father, and compassion to mankynde ward, whose feble nature he had put on with all the infirmitics of the same, (saue sinne) did then deliuer you, to bypnyng you to the fayth of this deliuerance, and to make you throug faith partakers therof.

The scriptures of God are full of hidden misteries.

Numc. 21. Iohn. 3.

Many things there be in the Scripture whiche haue a carnall fulfilling, euen there where they be spoken, or done, and yet haue an other spirituall signification, to be fulfilled long after in Christ and his kyngdome, and yet neuer known till the thyng be done. As the Serpent of Brasie, which Moses haged by in the wildernes, though it tooke effect carnally in the wildernes, yet it so describeth the lifyng by of Christ vpon the crosse, & the vertue of his passion, that no toug could better declare it & make the hart feele it.

If ye aske, why they may not be known, till they be done, and what prophetic may helpe: I aunswere. If men byd vnderstand them before they were done, they would endeouour to let the fulfilling of them, and when the significatiō is fulfilled, then to see how playnly it was described in the Scripture, doth excedyngly cōfirme the fayth thereof, and make it better to be vnderstand.

How the Paschall lambe was spirituallly fulfilled in the kyngdome of heauen.

The institution of the Sacramēt of the body & blood of our Saviour Christ.

The Paschall lambe & the death and sacrifice of Christes body & blood compared together.

1. Cor. 11.

And when this Pesah was fulfilled spirituallie in the kyngdome of heaue, by the death and blood hēdyng of Christ, it ended there. And in y rooine therof (cōcernyng that spirituall signification) came the signe of the Sacramēt of the body and blood of our Saviour Christ, as Baptisme came in stede of Circūcision, thyngs moze easie, & lesse paynefull and tedious to be obserued, and moze gentle to prouoke and entice the Heathen. For as the lambe describeth the death of Christ to come, and the maner of his passion, by which we should be deliueered: euen so doth the ceremonie of the body and blood of Christ testifie vnto vs, that he hath giuen him selfe to death for vs, and redeemed vs already, if we beleue, and cleue fast to the profession of our Baptisme, to walke therein, or will (if any tempest had dryen vs out of the right coule) returne to the right way agayne.

This to be so, the wordes of the Institutio declare, which are these. 1. Cor. 11. The Lord Iesus the night that he was betrayed, tooke bread and gaue thanks and brake it and sayd: Take,

eat, this is my body that shalbe giuen for you: this doe in remembraunce of me. And likewise he tooke the cup whē Supper was done, sayng. This cup is the new Testamēt in my blood, this do as often as ye shall drinke it, in the remembraunce of me. Here ye see by these woordes that it was ordined to kepe the death of Christ in minde, and to testifie, that his body was giue and his blood shed for vs. And Luke. 22. This is my body that is giue for you: do this in remembraunce of me. And this cup is the new Testament in my blood, whiche shalbe shed for you. Note here ye see agayne that it was instituted to kepe y death of Christ in minde, and to testifie wherfore he dyed, eue to saue vs from sinne, pearch, and hell, that we should seeke none other meanes to be deliueered with: for there is none other name for vs to be saued by, but onely by the name of Iesus. Actes. 4. And as the children of Israel stong of the fire Serpents, could haue none other remedy to saue them from present death, then to go and behold the braser Serpent hanged by by Moses in the wildernes, whiche lookyng on onely healed them: Euen so if the fryng of death whiche is sinne haue wounded their soule, with the workyng of the law in the consciences, there is none other remedy, then to runne to Christ, which shed his blood hangyng vpon the Crosse, and to his euerlastyng Testament, and mercyfull promise, that it was shed for vs, for the remissio of our sinnes. If thou be stong with consciēce of sinne, & the Lockatrice of thy paysoned nature, hath beheld her selfe in the glasse of the righteous law of G O D, there is none other salue for remedie, the to runne to Christ immediatly, and to the father throug him, And to say: father I haue sinned agaynst thee and thy godly, holy, and righteous law, & agaynst my brother, whom I ought of all right to loue for thy sake, as well as my selfe, forgeue me O father for thy sonne Iesus Christes sake, accordyng to thy most mercyfull promises & Testament, & I will aske my brother forgiveness (if the peace I meane be not made already) and will make to my power such satisfaction to hym as shall seme right in his eyes, if he be reasonable or as the congregatio shall assigne, or faythfull men thereunto appointed by the congregacion, or such as I and he will agree vpon, and will endeouour my self to do so no more with the helpe

The chief and onely cause of the institution of the Sacrament.

Actes. 4.

1. Cor. 11.

In all afflictions we must rejoyce to Christ.

We must be ordered by the congregation.

Daely by the name of Iesus Christ cometh our saluation. Actes. 4.

The nature of the Sacrament of the Supper of our Lord.

Sacraments and ceremonies were first ordeined by God to keepe hys couenants and promyses in remembrance.

Sacraments are as stozies to keepe Christes couenants in memory.

Circumcisio without sayth auayled nothing

Baptisme without sayth auayleth nothing.

of thy grace. And will submit my selfe to the wholesome ordinaunce of the congregation, accordyng the doctrine of thy sonne Iesus and of his faithful Apostles. For there is none other name giuen vnder heauen, wherby we shal be saued, but onely the name of Iesus.

Hereof ye see, that the Sacrament is an absolucio of our synnes, as often as we receiue it, where it is truly taught and vnderstand, and receiued a right.

Hereof ye see also, that as the Hebrewes wrote their stozies, in couenants and signes, giuyng their signes such names as could not but keepe them in mynde: so God the father dyd follow the example of the people (or they following hym) and commaunded hys promyses, couenants, and prophecies to be wytten in Gestures, signes, and ceremonies, geuyng them names, that could not but keepe his couenants in mynde. Euen so Christ wrote the couenants of his body & bloud, in bread and wine, geuyng the that name, that ought to keepe couenants in remembrance.

And hereof ye see, that our Sacraments are bodyes of stozies onely, and that there is none other vertue in the, the to testifie and exhibite to the senses and vnderstanding the couenants & promyses made in Christes bloud. And here ye see that where the Sacraments or ceremonies, are not rightly vnderstand, there they be cleane vprofitable.

And as the Circumcisio in the flesh, their hartes still vncircumcised, hating the law of God and beleuyng in their owne imaginations, were Circumcised to their damnation.

And as the Baptised in the fleshe onely, the hart still vncleane, neither beleuyng in Christ for the forgeuenes of their synnes, neither louyng their neighbour for Christes sake, are Baptised also vnto their greater damnation. (For though God haue right to al me, because he hath created and made man: yet to all such persons by reason of the signe and badge, and of their owne consent, graunt, and promise, he hath more right to the calling of them to the keeping of his law, if they trust in hym onely, or to damne them, because when they know their duety, or might if they would, (the signe mouyng them and giuyng them an occasio to aske the rather) and yet do it not.) Euen so all that come to the Sacrament for any other purpose, then it was ordeined and instituted for, (that is to say) to seeke absolucio

tion of their synnes, with a set purpose to sinne no more, as nigh as they can, & to cal to memorie & benefite of the passio of Christ, with y meditatiō to weaken the flesh, & to strength the spirite against her, & to giue thankes agayne, (that is to say) to call to mynde, how much hee is bounde to loue his neighbour, to helpe his neede, and to beare his infirmitie and to forgeue him, if he haue offended, and desire forgeuenes, promising to amēde, wherunto Christ bindech all that wilbe partakers of his bloud. All such as are not thus prepared, come to their greater damnation. I passe ouer with silence the wicked & damnable doctrine of these seruantes of Bammōn, whiche for lucre peruert the true vse of the Sacrament, and hide it from the people for theyr gayne, teachyng it to be a sacrifice, instituted of God to helpe the soules of the dead in Purgatorie, and that it wil make men rich, and bring them to such promotion, as Christ neuer promised his Disciples, but forbad it them.

Some will say: This Sacrament needed not, Baptisme is inough, Baptisme is a receiuyng into Religion, and there is the couenants made, what we shall do, and what we shall haue. And baptisme is a signe, wherby God hath right to vs, and we to God, and to Christ, and wherby euery man hath right to call other to do their duties, and to rebuke them that will not. Neither our saluation so greatly standeth in that or any other Sacrament, that we could not be saued without them, by preachyng the word onely. Neuertheless God hath wytten his will, to haue his benefites kept in memory, to his glorie and our benefite, and namely this benefite of all benefites, wherin onely the pith of our saluation resteth: therfore though the effect of it be signified by Baptisme, and though we be baptised to beleue in y death of Christ, and to dye with him, by the mortifying of the flesh: yet doth this Sacrament throug y rehearsing of the couenants, and breakyng of the bread, and poweryng out of wine, much more lyuely expresse the whole stozie, & kept it better in memory, by dayly repearyng therof, and hath more might and vehemencie to heale the conscience stong with fresh sinne. For the nature of man is so weake, so feble, and so frayle, that he can not but sinne, as there is no man that liueth and sinneth not.

And when he is so fallen then the

Baptisme and the Sacrament of Christes body and bloud are both needful.

The Sacrament of Baptisme what it worketh in vs.

The Sacrament of the body & bloud of Christ, what it worketh in vs.

Marks. 16.

The law
driveth a
sinner to
desperatio.

law looketh vpon him with so terrible
a countenance, & so thundereth in hys
eares, that he dare not abide, but tur-
neth his backe and to go, but the ene-
mie still assaileth him on the other side,
to perswade him that **S D D** hath cast
him away, saying: they that be **Gods**
haue power to kepe his law, thou hast
not, but breakest them: Ergo, thou art
a cast away & a damned creature, and
hell gapeth, and setteth open her mouth
to deuoure him, & the flesh also wrest-
leth with the spirit to kepe him down,
and to take prisoner, and to stoppe his
mouth that he crië no more vpon her,
that she might sinne at pleasure with-
out all feare.

The deuil
enmy to
man.

The flesh
enmy to
man.

The impen-
itent and
wifull sin-
ner feeleth
not the
force of
God in his
law.

The careless swyne that consent vnto
sinne, feele not these thinges neither
the hypocrites that haue put a visage
on their face of the law, and make her
looke with such a countenance as plea-
seth the, but the poore folkes that haue
the eyes open, and consent, and sayne
would do the law, they feele that can
not be expressed with tounge. Neither
is there luyng any man, that feeleth
the vertue and power of the blood of
Christ, whiche hath not first fele the
strong paynes of hell.

The law,
the flesh &
the deuil
are three
great ene-
mies vnto
man.

Seyng then that this mā is so sicke,
so prone and ready to fall, and so cruel-
ly inuaded, whē he hath sinned, of the
feinde, the flesh, and the law, that he is
oft put to flight, and feared and made
to runne away from his father. There-
fore hath the God of all mercy and of
his infinite pitie and bottomlesse com-
passion let vp this Sacrament, as a
signe on a high hill, whence it may be
sene on euery side a farre and neare, to
call againe them that be fled and runne
away. And with this Sacramēt he (as
it were) closeth to them, as an henne
doth for her chickens, together them
vnder the wynges of his mercy. And
hath commaunded his Sacrament to
be had in continuall vse to put them in
mynde of mercy, layd vp for them in
Christes blood, and to witnesse and tes-
tific it vnto them, and to be the scale
therof. For the Sacrament doth much
more vehemētly print iuely the sayth,
and make it sinke down into the hart,
then do bare wordes onely. As a man
is more sure of that he heareth, seeth,
feeleth, smelleth, and tasteth then that
he heareth onely.

Why the
Sakra-
mentes
were chief-
ly ordeined
by God.

God hath
commaunded
his Sacra-
mentes to
be had in
dayly vse &
the cause
why.

The Sa-
crament of
Christes bo-
dy, & blood
is a sure to

Now when the wordes of the Te-
stament and promises are spoken ouer
the bread. This is my body that shalbe
broken for you, This is my blood that

shalbe shed, for you, they confirme the
faith, but much more when the Sacra-
ment is sene with the eyes, & the bread
broken, the wine poured out or looked
on: and yet more when I tast it and
smell it. As ye see when a man maketh
promise to an other with light wordes
betwene them selues, and as they de-
parted, hee to whom the promise is
made, beginneth to doubt, whether the
other spake earnestly or mocked, and
doubteth whether he will remember
his promise to bide by it or not. But
when any man speaketh with aduise-
ment and deliberation, the wordes are
the more credible: but yet if he sweare,
it confirmeth the thyng more, and yet
the more, if he strake handes, if he geue
earnest, if he call record, if he geue his
hād writing, and seale it: so is the pro-
mise more, and more beleued, for the
hart gathereth: Lo be spake with ad-
uiseiment, deliberation, and good sad-
nes, he clapped handes, called recordes,
and put to his hand and seale, the man
cannot be so saynt without the feare of
God, as to deny all this: Shame shall
make him bide by his promise, though
he were such a man, that I could not
compell him, if he would deny it. If a
young mā breake a ring betwene him
and a mayde, both not the fact testifie,
& make a presumption to all men, that
his hart meant, as his wordes spake.

he of Chri-
stes pro-
mise of our
saluation in
his death.

Manoah Sampsones father when
he had sene an aungell, **Jud. 13.** he sayd
to his wife, we shal surely dye, because
we haue sene the Lord. But his wife
gathered other comfort of the circum-
staunces, and sayd, if the Lord would
kill vs, he would not haue receaued
such offerings of our hands, nor shew-
ed vs such thynges as he hath, nor told
vs of thynges to come. Euen so our
harts gather of the circumstances, pro-
testations, and other miracles of God,
good argumentes and reasons, to sta-
bilish our weake sayth with all, such as
we could not gather at bare wordes
onely.

Iudi. 13.

And this we dispute, God sent his
sonne in our nature, & made him feele
all our infirmities, that moue vs to
sinne, and named him Iesus (that is to
say) Sauour because he should saue
his people from their sinnes. **Math. 1.**
And after his death he sent his Apost-
les to preach the thynges or tydynges,
and to thrust it in at the eares of vs, &
set vp a Sacrament of it, to testifie it to
be a seale of it, to thrust it in, not at the
eares onely, by the rehearsing of the

A byle of con-
fection of
the pre-
misses.

Math. 1.

promises and Testament ouer it, neither at our eyes onely in beholdinge it, but beate it in throught our feeling, tasyng and smelling also, and to be repeated dayly, & to be ministred to vs. He would not (thinke we) make halfe so much a do with vs, if he loued vs not, or if he would not haue vs sayne come, and be as mercifull to vs, as he was to his feedes in the old tyme, that fell and rose agayne. God so then bled the Jewes, (to whom all ceremonies were first giuen, and from whom they came to vs) euen such fashions as they bled among them selues in all his promises and couenantes, not for his necessitie, but for ours, that such thynges should be a witnes and testimonie betwene him and vs, to confirm the sayth of his promise, that we should not waue nor doubt in them, when we looke on the seales of his obligations, wherewith he hath bound him selfe. And to keepe the promises and couenantes better in mynde, and to make them the more deepe sinke in our hartes, and to be more earnestly regarded, and that we should aske what such thynges ment, and why God commaunded them to be obserued, that ignorance should not excuse, if we know not what we ought to do & beleue, for naturall reason ought to teach vs, that y outward, corporall & bodily thyng can not helpe the spirituall soule, and that G O D hath not delectation in such fantasie. Now if we were diligent to search for the good will of God, and would aske what such ceremonies meant, It were impossible, but then God, (which hath promised, Math. 7. If we seeke we shall finde,) would send vs true interpreters of his signes or Sacramentes.

And he that beyng of a lawfull age obserueth a ceremonie, and knoweth not the entent, to him is the ceremonie not onely vnpromisable, but also hurtfull, and cause of sinne. In that he is not carefull, and diligent to search for it, and he there obserueth them with a false sayth of his owne imagination, thinking as all Idolaters do, and euer haue done, that the outward woork is a sacrifice and seruice to God. The same therefore sinne they yet more deepe and more damnable: Neither is Idolatry any other thyng then to beleue that a visibill ceremonie is a seruice to the inuisibill God whose seruice is spirituall as he is a spirit, and is none other thyng then to know that all is of hym and to trust in hym onely for all

thynges and to loue him for his great goodnes and mercy aboute all, and our neighbours as our selues for his sake: vnto which spirituall seruyng of God, and to leade vs to the same, the old ceremonies were ordeined.

These be now sufficient concerning the entent and vse of the ceremonies & how they came by. Now let vs consider the wordes of this Testament and promises as they be rehearsed of the thre Euangelistes Mathew, Marke, and Luke & of the Apostle Paule. For John whiche wrote last touched no thyng that was sufficiently declared of other Math in the 26. thus sayth, when they were earyng Iesus tooke bread & gaue thankes and brake and gaue hys Disciples, and sayd, take; eate this is my body: And he took the cup and thanked and gaue it them, saying; Drinke ye all of this, for this is my blood, whiche is of the new Testament y that is shed for many for the remission of sinnes. First ye see by these wordes that the body was giuen to death, and the blood shed for the remission of sinnes and that for many. But who are these many? Merely they that turne to G O D to beleue in hym onely and to endeour them selues to keepe his law from hence forth. Which many, yet in respect of the that loue not the law, are but very few, and euen that little flocke that gaue them selues wholly to followe Christ, wherfore if any man thinke hee beleue in Christ y and haue not the law writtten in his hart to consent, that his dutie is to loue hys brother for Christ sake as Christ loued him and to endeour him selfe so to do, The sayth of that same man is vayne and built vpon sand of of his own imagination and not vpon the rocke of Gods word: for his worde vnto which he hath bound himselfe is, that they onely which turne to God to keepe his lawes shall haue mercy for Christs sake. Drinke of it all for it is my blood of the new Testament, for it is (that is to say) the drinke that is in the cup, or if ye list the cup is my blood of the new Testament tasyng the cup for drinke, by a maner of speaking bled in all tounge as when we say, I haue dronke a cup of wine, we take there the cuppe for the wyne. My blood of this new Testament, that is to say my blood for whose shedding sake this new Testament and couenant is made to you, for the forgiveness of sinne.

The old Testament made betwene God and your fathers in mount Synai,

Math. 26.
Marke. 14.
Luke. 22.
1. Cor. 11.

The institution of the Sacramentes of Christs body and blood.

Who they are that receaue the benefite of Christs death.

The cup of the blood of Christ what it is.

Math. 7.

To an ignorant and unfaithfull person the Sacramentes and ceremonies are sinne.

Idolatry what it is.

The spirituell and right seruice of God what it is.

na in whiche, life was promised to the onely that kept it, and to the breakers, death, wrath and vengeance, and to be accursed, and no mention made of mercy whiche was confirmed with blood.

Exod. 24.

Exodus. 24. Moyses offered halfe the blood to God and sprinkled the people with the other halfe to confirme the couenaunt and to hynde boch parties: neither was there any couenaunt made that was not confirmed with blood as it is rehearsed Hebrues the 9. And as we see in the bookes of Moyses, whose custome of bloushedding was not onely to confirme those old couenauntes, but also to be a prophetic of the blood that should be shed to confirme this Testament. That old cruell & fearefull testamēt, which drew y^e people away, so that they durst not abyde the voyce of thunder, nor the terrible sight of the fire, but went and stode a farre of, was confirmed with the blood of calves. But this new and gentle Testament which calleth agayne and promiset h mercy to all that will amend: And as it is a better Testament, so is it confirmed with a better blood to make men see loue, to loue agayne, and to be a greater confirmation of the loue promised. For if he gaue vs his sonne what will he deny vs? If God so loued vs whē we were sinners and knew him not, that hee gaue his sonne for vs, how much more loueth he vs now whē we loue agayne and would sayne kepe his cōmaundementes? In the old couenauntes the people were sprinkled with blood of calves without in their bodies to bynd the to keepe the law, els we were bound to iust damnatiō for the breaking of it.

The great & mercifull difference betwene the old Testament & the new.

The great mercy of God to mā bynd.

Here it is sayd, drinke of it euery one, that your soules within may be sprinkled and washed thorough sayth with the blood of the sonne of God for the forgiveness of sinne and to be partakers of a more easie and hynde Testament, vnder which if you sinne thorough fragilitie you shalbe warned lovingly & receiued to mercy if you will turne agayne and amend.

Marke. 14.

Marke in the. 14. And as they byd eat, Iesus tooke bread, and when hee had geuen thākes, he brake it, & gaue it to them & sayd, Take, eat, this is my body: and he tooke the cup and when he had geue thākes, he tooke it to the, & they al drinke of it: And he said to the, this is my blood of y^e new Testament, whiche is shed for many. This is all one with Mathew as is aforesayd.

Luke. 22.

Luke in the 22. And he took bread &

when he had geuen thākes, he brake it and gaue to them, saying. This is my body which is giuen for you, this do in remembrance of me, Likewise also, when he had supped he tooke the cup, saying: This cuppe is the new Testament in my blood which is shed for you.

Here is also to be noted that y^e cause of the institution was to be a memori- all to testifie that Christes body was giue and his blood shed for vs. And agayne where Mathew & Marke sayd, this is my blood in the new Testament. Luke sayth, This cup is the new testamēt in my blood whiche shalbe shed for you. This is a straunge speaking & far fro the vse of our toung, to call the signe & confirmation by the name of the thing that is signified & confirmed. The Testament is that Christes blood is shed for our sinnes. And Christ sayth. This cup is that testament, signifieng thereby that y^e thing that is meant by this ceremony is that we beleue that his blood shedding is the remissō of our sinnes, which is the very Testament.

The cause of the institution of y^e Sacramēt of Christes body.

The signe of the body of Christ is called by the name of Christes body, whiche is there signified.

Paul. 1. Cor. 11. saith on this maner. That which I deliuered vnto you I receiued of the Lord. For the Lorde Iesus the same night in the whiche he was betrayed, tooke bread, and when he had geuen thākes he brake it and said. Take ye and eat, this is my body which is broken for you: this do in remembrance of me: After the same maner also he tooke the cup when he had supped saying. This cup is the new Testament in my blood: this do as oft as ye drinke it in the remembrance of me. For as often as ye shall eat this bread and drinke this cup ye shall shewe the Lordes death vntill he come.

1. Cor. 11.

As Mathew and Marke agree in these wordes. So do Lucas and Paul. And as it is aboue declared bypon the wordes of Luke, and so here by oft repeating one thyng. This do in remembrance of me. This cup is the new Testament in my blood. This do as oft as ye drinke it in the remembrance of me. As agayne, as oft as ye shall eat of this bread and drinke of this cup, so oft ye must declare the Lordes death. By this oft repeating (I say) ye may evidently perceave, the cause, enter, and whole purpose of the institution of this Sacrament was to testifie and confirme the sayth of the Testament made in the death of Christ, how that for his sake our sinnes shalbe forgiven.

So, do this in the remembrance of me, that is to say, Take bread & wyne and rehearse the couenaunt, and testa-
ment

ment ouer them, How that my body was broken and my blood shed for many and the geue them to the people to eate and drinke to be a signe and earnest, and the seal of the Testament, & erie vpon them without ceassing to beleue in me onely for the remission of sinnes and not to displaye how weak soeuer they be, onely if they hang on me and desire power to keepe the law after my doctrine and example of my lyfe and do morne and be sozr because they cannot do that good thyng which they would.

1. Cor. II. For sayth Paul who soeuer shall eate of this bread or drinke of the cup of the Lord vnworthely shall be giltye of the body and blood of the Lord, that is to say, whoso receaueth the Sacrament of the body and blood of Christ with an vn-cleane hart not forsaking the old lustes of the fleshy. Nor purposing to folow Christ, and to loue his neighbour as onely Christ was to hym mercyfull. The same sinneth agaynst the body & blood of Christ. In that hee maketh a mocke of the earnest death of Christ, & as it is wrytten Hebrewes the .10. treaseth Christ vnder foote and counteth the blood of the Testament wherewith he was sacrificed as an unholy thyng, & both dishonour to the spirite of grace.

Hebr. 10. Of this ye may perceaue agayne what the Sacrament meaneth & what the intent of the ordinance was, and how such ceremonies came vp, and whence they had their begynnynge and what the frute thereof is, and what is therein to be sought: And though this were enough so that I might here welle cease, yet because the vniquiet scrupulous and superstitious nature of man wholly giuen to Idolatrye hath styred vp such traditions about this one Sacrament most specially: I cannot but speake therof somewhat more and declare what my conscience thinketh in this matter.

There are th. opinions about the Sacrament of the body and blood of Christ. The first opinion. Ye shall vnderstand therefore that there is great diversitye and thre opinions about the woordes of Christ where he sayth in pronouncing the testament ouer the bread This is my body: And in pronouncing it ouer the wyne This is my blood. One part say, that these woordes This is my body: This is my blood compell vs to beleue vnder payne of damnation that the bread and wyne are chaunged into the very body and blood of Christ really. As the water at Cana Galilee was turned into very wyne,

The second part sayth, we be not bound to beleue that bread and wyne are chaunged but onely that his body and blood are there presently.

The second opinion.

The thyrd say, we be bound by these woordes onely to beleue that Christes body was broken and hys blood shed for the remission of our sinnes and that there is no other satisfaction for sinne then the death and passion of Christ.

The thyrd opinion.

The first say these woordes This is my body: This is my blood compell vs to beleue, that thynges there shewed, are the very body and blood of Christ really: But bread and wyne say they cannot be Christes naturall body: therfore the bread and wyne, are chaunged turned, altered and transubstantiated, into the very body & blood of Christ, And they of this opinion haue busied them selues in seeking subtilties and similitudes to proue how the very body and blood might be there vnder the similitude of bread and wine onely, the very bread and wyne beynge thus transubstantiated. And these men haue been so occupied in slaying, all that wil not captiue their wits to beleue them: that they neuer taught nor vnderstode that the Sacrament is an absolution to all that therby beleue in the body & blood of Christ.

A declaration made by them of the first opinion about mentioned.

The second part graunte, with the first, that the woordes compel vs to beleue that the thynges shewed in the Sacrament are the very body and blood of Christ. But where the first say bread and wine cannot be the very body and blood of Christ: There they vary and dissent from them, affirming that bread and wine may and also is Christes body really and very blood of Christ: and say that it is as true to say that bread is Christes body and that wyne is hys blood as it is true to say Christ beynge a very mā is also very God. And they say, as the Godhead and manhode in Christ are in such maner coupled together that mā is very God and God very man: Euen so the very body and the bread are so coupled that it is as true to say that bread is the body of Christ and the blood so annexed there with the wyne, that it is euen as true to say that the wyne is Christes blood.

A declaration of them of the second opinion about mentioned.

The first though they haue slayne so many, in and for the defence of their opinion, yet they are ready to receiue the second sort to fellowshipp, not greatly stryng with them or abhorryng the presence of bread and wyne with the very body and blood so that they yet

by that meanes may keepe hym there still, and hope to sell hym as deare as before, and also some to bye hym and not to minish the price.

Declaracion of the of the third opinion aboue mentioned.

The chyld fort affirme, that the wordes meane no more but onely that we beleue by the thyngs that are there shewed that Chykses body was broke and his blood shed for our synnes, if we will forsake our synnes & turne to God to kepe his law. And they say that these sayinges, This is my body: and This is my blood, shewing bread & wyne are true as Chyist meant them, and as the people of that countrey (to whō Chyist spake) were accustomed to understand such wordes, and as the Scripture vseth in a thousand places to speake. As when one of vs sayth, I haue dronke a cup of good wyne, that sayng is true as the mā meant: that he dranke wyne onely and not the cup: whiche wordes happely, in some other nations eares, would sound that he dranke the cyppe. And as when we say of a child. This is such a mans very face: the wordes are true as the manner of our land is to understand them, that the face of the one is very like the other, And as whē we say he gaue me his sayth and bys scuth in my hand, the wordes are true as we understand them that he strooke handes with me, or gaue earnest in signe or token that he would hyde by his promise. For the sayth of a mā doth alway rest in his soule, and cannot be giuen out though we giues signes and tokens of them. Euen so (say they) we haue a thousand examples in the Scripture, where signes are named with names of thynges signified by them. As Jacob called the place where hee saw the Lord face to face. Phenyell that is Gods face, when he saw the Lord face to face. Now it is true to say of that field that it is Gods face, though it be not his very face. The same field was so called to signifie that Jacob there saw Gods face to face.

Gene. 32.

The chief hold and principall ancre that the two first haue, is these wordes, This is my body: This is my blood. Unto these the third answereth as is aboue sayd, other textes they alledge for them selues, whiche not onely do not strength their cause, but rather make it worse. As in y first of John which they draw and wrest to the carnall and fleshy eating of Chykses body in y mouth, when it onely meaneth of this eating by sayth. For when Chyist sayd except ye eate the fleshy of the sonne of mā and

John. 6.
Baptistes are the worst of Scriptures.

drinke hys blood ye haue no lyfe in you. This cannot be understood of the Sacrament. For Abraham had life and all the old holy fathers, Chykses mother, Elizabeth, Zacharias, John Baptiste, Symeon, Anna, and all the Apostles, had lyfe already by sayth in Chyist: Of which not one had eate hys fleshy and dronke his blood with theyr bodily mouthes, But truth it is, that the righteous liueth by his sayth: Ergo, to beleue and trust in Chykses blood is the eating that there was meant, as the texte well proueth, if they say we graunt that life cometh by faith: but we all that beleue must be Baptised to keepe the law and to keepe the countaunt in mynde: Euen so all that liueth by sayth must receiue the Sacrament. I answer. The Sacrament is a confirmation to wake consciences, and in no wise to be despised, howbeit many haue lyued by sayth in the wilderness, whiche in. 20. 30. or 40. yeares haue not receiued the Sacramēt. Notwithstanding this Dilation is nothing to the purpose. For Chyist spake to the blinde and unbeleuyng Jewes, testifieng to them that they could haue no lyfe, excepte they should first eate his fleshy and drinke his blood: Ergo, this eating and drinking is meant onely of that thyng, that first bringeth lyfe into the soule and that is faith by your owne confession. And therefore must it be understood of sayth onely, and not of the Sacrament.

The Sacramentes are confirmations to wake consciences.

Faith encreaseth by the worthy receiving of the Sacramentes.

And Mathew the last, I am with you alwayes euen vnto the end of the world, which may well be understood, and so was it of old Doctours that by his spirital beyn with vs by sayth, and in his spirite and so may that text of Mathew 18. be understood where two or thre are gathered together in my name there am I in the middle of them. There is many tymes ij. or thre good men that mete together in Chykses name where the Sacramēt is not. And Saule, Ephes. 3. boweth his knees for the Ephesians to God, that he would geue the his riches to be strengthened with his spirite that Chyist may dwell in their hartes thorough sayth. Where the hart then belueth in Chyist, there dwelleth Chyist in the hart: though there be no bread in the hart, neither yet in the maw.

Math. 28.

Math. 18.

Ephes. 3.

The two first partes taking the old Doctours to be on their side. I answered many of the old doctours spake so mystically that they seeme sometimes

The olde Doctours vary in their opinion of the Sacramēt.

to affirme playnly that it is but bread and wyne onely concernyng the substance. And that it is a figure of the body and bloud of Christ onely & some tyme that it is his very body & bloud, therfore it were nedelesse to wade any further herein.

And vnto them of the second opiniõ that the bread is his very body, I answer we must remember that the old Doctours, as earnestly call it a sacrifice as they do Christes body. But that ye denye: And say with the Epistle to the Hebrewes that he was but once sacrificed for altogether whẽ he offered & sacrificed him selfe to the father for our sinnes, and can now no moze be sacrificed. Christ doth no moze now and therfore is no moze sacrificed. Neither do we properly offer him to God. But he in his mortall flesh offered himselfe for vs to God the father and purchased therewith a generall pardon for euer.

And now doth God the father profer him and giueth him to vs. And the Priestes in Gods steede proferre hym and giue hym vnto the people for a remission and absolution of their sinnes dayly, if they by the mouyng and styryng of the Sacrament beleue in the body and bloud of Christ.

Wherfore ye ought of no right to be angry with them of the thyrd opinion though they denie the Doctours, where they seme to say that the Sacrament is the very body of Christ. As they be not angrie with you, when ye deny them, where they as earnestly affirme that it is a sacrifice. Neuertheless they answer that Doctours call it a sacrifice onely because it is the memoriall, the earnest and seale of that euerlasting sacrifice offered once for all. And euen so say they that the Doctours called the Sacrament the body & bloud of Christ after the same maner onely, because it is the memoriall, the earnest and seale of body and bloud, as the vse of Scriptures is to call signes by the names of thynges signified thereby.

And vnto them of the first opinion I answer with the same reason that it is impossible that the Sacrament should be a very sacrifice. For neither the sacrifices of the old law which prophesied the sacrificiing of Christ, neither yet our redemption was fulfilled at night. For if the Scriptures and prophesies were then fulfilled and we the redeemed, Christ dyed on the morow in wayne and false are the Apostles and Euangelistes that preache hys body

breakyng and bloud sheddyng' vnder Pontius Pilate by the persecution of Cayphas and Annas, to bee our redemption.

Wherouer for all the breakyng and deuidyng of the Sacrament of his body among his Apostles. His body abode still alyue and for all the pouryng out of the Sacrament of his bloud of the pot into the cup, and out of the cup into the mouthes and belyes of his Disciples: hee blede as fresh on the morow, as though he had blede then nothyng at all.

He was verely much more easely sacrificed that night in the breakyng & diuidyng of the bread and pouring out of wyne, then he was on the morow. The Sacrament was that night no doubt but a description of his passio to come. And it is now a memoriall of his passio past. He instituted the maner of the Sacrament then, and taught hys Disciples also, that they after vnderstode when he was risen agayne, and not then, as they neuer had capacitie to vnderstand hym when he spake of his death. For they then imagined carnally of Christ (as the Jewes yet do, that Christ should neuer dye as he dyd, nor concernyng his Godhead but should lyue euer bodily as he now doth concernyng his resurrection.

Wherfore seyng that all the Doctours with one accorde call the Sacrament so earnestly a sacrifice they cannot otherwise vnderstand them that they so say after the vse of the Scripture onely, but because it is the memoriall of the sacrifice of his death & bloudsheddyng. Why should they then of right be offended if we vnderstand the Doctours after the same maner whẽ they call it his body and bloud? And that they so call it after the vse of the Scripture because that it is onely a memoriall of his body and bloud.

As concernyng the transubstantiation: I thinke that such a speech was among the old Doctours though they that came after vnderstode the anuise. Their hartes were grosse, though busying the selues to much with worldly busines, for the bread and wyne are but onely bread & wine till the wordes of the Testament bee rehearsed ouer them, & then they cease to be any moze bread & wyne in the hartes of the true beleuers, for the hart after these wordes once spoken thinketh onely vppon the couenaunt made in the body and bloud of Christ and through sayth eateth hys body

Note this worthy & true argument following.

All the doctours with one accorde call the Sacrament a sacrifice.

Dapistles should be indifferent in iudgement as Doctours are.

Transubstantiatio was a worde vsed among the olde Doctours.

In answere to them of the second opinion.

Christ once sacrificed is a sacrifice for euer.

The doctrine of the Apostles.

Dapistles be agreued with such consent not to their grosse opinion.

Dignes commonly called by the name of thynges signified thereby.

body and drinke his blood, though the eyes and other senses perceave nothing but bread and wyne. As when a man sometyme seeketh for a text in the Bible he seeth paper and inke and the figure of letters: yet his hart not once thinkech of any other thyng the on the wordes and sence of his text. And thereof no doubt came by this transubstantiation through false vnderstandyng.

Another thyng is this, none of those wicked heretickes which denied Christ to be very God, or any of them that denyed Christ to bee man or to haue a very body saue a phatassicall body dyd cast the true beleuers in the teth at any time, of the sayth of Christes body present in their Sacrament euery where, which thing is not like but they would haue done, if that opinion had the bene a generall article of the sayth.

Neither was there any heresie or diuersitie of opinion or disputyng about the matter till the Pope had gathered a Councell to confirme this transubstantiation: wherfore it is most likely that this opinion came by by the of latter dayes.

Furthermore all the law and Prophetes, all that Christ dyd, or can yet do, is to bring vs to beleue in him, and in God the father through him, for the remission of sinnes, & to byng vs vnto that (whiche immediatly foloweth out of that belefe) to loue our neighbours for hys sake as he loued vs, wherfore if Christ did put his bodily presence in the Sacrament and would we should beleue it: It is done onely to bring vs to this sayth. Now is this sayth no where lesse had, then where that opinion is most strong neither so cruelly persecuted of Jew or Turke, as of the that most feruently defend that opinion. True sayth maketh a man to loue hys brother, but that opinion maketh them to hate and slay their brethren that better beleue in Christ, then they of that opinion do, and that murder do they for feare of losyng that they haue gotten through that opinion.

Item, they of this opinion in stede of teachyng vs to beleue in Christ, teach vs to serue Christe with bodily seruice, which thing is nought els but Idolatry. For they preach that all the ceremonies of the Masse are a seruice to God, by reason of the bodily workes to obayne forgiveness of sinnes thereby, and to deserue & merite therewith. And yet Christ is now a spiritual substance with his father hauyng also a

spirituall body and with the father to be worshypped, in spirite onely. And his seruice in the spirite is onely to beleue in hym for the remission of sinne, to call vpon hym, & giue hym thanks & to loue our neighbours for his sake.

Now all workes done to serue man and to byng him to this point to put his trust in Christ, are good & acceptable to God: but done for any other purpose they be Idolatry and Image seruice and make God an Idole or bodily Image.

Agayne sayng the sayth of the Sacrament in Christes blood is the lyfe of the righteous from the begynnyng of the world to the end: and for as much as the Sacrament was instituted onely to byng to this lyfe: Now when they which thinke not the body to be present in the Sacrament haue by the preaching and confirmation of the Sacrament obtayned this lyfe or steadfast sayth in Christes blood, and by the wyly vse of the Sacrament are more & more hardened therein and in the loue that springeth thereof: what reasonable cause haue the contrary part (whiche beleue the body present and bread turned into the very body as fleshy bones, here, sinewes, nayles & all other, as he was put on the crosse of length and quantitie, I cannot tell what) to rayle on vs as heretickes, hate persecute and slay vs most cruelly, as enemyes: Christ sayth *Qui contra me non est, mecum est*, He Marke. 9. that is not agaynst me is with me.

Now they that beleue in Christ for the remission of their sinnes and for his sake loue their foes are not Christes enemyes Ergo, they be on Christes side. Why then should they that boast them selues to be Christes frendes: slay the sayth in Christes blood and in the father thorough him is Gods seruice in spirite. And so haue they whiche beleue not the bodily presence serued God a long time, and there to bene holpen by the Sacrament. The other part fallen there from thorough beleyng the body present, seruyng God, with bodily seruice (whiche is Idolatry) and to make God an Idole or Image, in that they trust in the goodnes of their workes (as they which serue tyrantes) & not in the goodnes of God thorough trust in the blood of Christ: Ergo, they that beleue not the bodily presence, (not a litle therto compelled through the wicked Idolatry of the contrary belefe) are not to be thought so euill as the others would haue them seme to be.

Marke. 9.

Whistlers are cruell persecutors

The fath: full are in good state though the wicked iudge the contrary.

Paul

An effectual and good Argument.

The Pope confirmyng transubstantiation, did purchase hys own gayne to the overthrow of the right vse of Christes Sacrament.

The common persuasion of Papistes.

1. Cor. 13. **S**haule teacheth. 1. Cor. 13. that if a man had all other giftes that God can giue man and had not charitie to loue his neighbour, it helpeth not. For all other giftes and the remission in Christes blood also are giuen hym of God to byng hym to loue hys neighbour (which thing had a mā hath all, which nor had, a man hath nothyng.

Phil. 2. **A**nd Phil. 2. how sweetely and how vehemently conuinceth he them to draw all one way to be of one accorde & one mynde or sentence, And to do nothyng of strife or of vayne glozy, that is to say of hate or disdayne one of another, or of affectio to him selfe for to seme gloriuous, but ech to preferre other through mekenes and to haue his opinion suspect, and to care least he hath not obtained the vnderstandyng, rather the of presumption to his owne witte to despise & hate the contrary party & persecute as a tyrant. And in the thyrd of the same Paul sayth, let as many as be perfect (that is to say be truly taught) and know the law truly and her office and the office and effect of sayth, and know whiche be good workes befoze God, and what the intent of them is, let (sayth he) so serue as we be come, proceede in one rule, that we may be of one accorde.

Sayth our-
ly iustifieth
what it is
to say.
Now hether to we be all come, and this generall rule hane we gotten that sayth oraly iustifieth that is to say that the same is forgiuen onely for Christes sake: & againe that our duety is to loue our neighbours no lesse then Christ loued vs, wherfoze let vs proceede forth in this rule & exhort ech other to trust to Christ & to loue ech other as Christ dyd, and in this where in we all agree let vs bewise onely & seruet and serue who shalbe greatest and go formost.

And in this which is not opened to all parties, let vs be mecke sober and cold and keepe our wisdom secret to our selues and abyde paciētly till God open it to other also.

The cause why the third part say that this worde (is) compelleth vs not to beleue the bodily presence of Christ to be there is this. The Jewes (say they) are wont euer to name the immortal and signes of thinges with the very name of the thyng signified that the very name might the better keepe the thyng in mynde. As when Jacob Gene. 32. turned home agayne out of Mesopotamia saw the aungels of God come agaynst hym he called the place where he saw the Mahanaim: An host,

because his posteritie in tyme to come, when they hard the field whiche was none host yet so called should aske why it was so named, & their elders might thereby haue an occasion to teach that Jacob saw there an host of aungels.

And agayne in the same chapter whē the aungell that wrestled with hym had blessed hym & was departed, Jacob called the name of the place Pheniell Gods face, that the people in tyme to come should aske why it was called Gods face & their Elders should answer because Jacob saw there GOD face to face that the name should keepe the thyng in mynde.

And agayne in the 33. where he had made boughtes, or houses of boughtes for his beastes hee named the place Succoth, that is Soothes.

Item Gene. 33. He bought a parcell of land and built there an alter and called it, the mighty God of Israell.

Item Gene. 35. the God of Bethell, and Genesis the last chapter Joseph held a lamentation for his father seven dayes and the people of the countrey called the name of the place Abell Marayn the lamentation of the Egyptians: Now the place was not the lamentation, but so called to keepe the lamentation in memorie.

Item Exodus xij. the lambe is called Pelah, a passing by, because the aungell did passe by the houses and hurted not where it was slayne, and the blond striken on the postes: that the name should keepe the thyng in memorie.

Item Exodus. 29. and Leuit. 8. almost euery where the beast offered for sinne is called sinne, whiche vs of speaking sayle veth Rom. 9. and 2. Cor. 5. and calleth Christ sinne, whē Christ is neither sinne nor sinnetull, but an acceptable offering for sinne, & yet he is called our sinne, because he bare our sinnes on his backe, and because our sinnes are consumed and made no sinne in him if we will forsake our sinnes and beleue in Christ for the remission thereof. Christ is also called our righteousnes to certifie vs that when we haue no righteousnes of our owne, yet that his righteousnes is giuen vs to make satisfaction for our vnrighthousnes, if we will beleue it.

Item Exodus the 30. The sinne or sinne offering is called Atonement, and it was yet but a signe certifying the conscience, that the atonement was made and that God had forgiuen the sinne.

Item Iudicum 10. They called the name

G. J. name

name of a certaine Horn, as it were an
utter destructiō. Because that they had
utterly destroyed man woman & child
and all that bare life.

Iudi. 15. Item Iudicum 15. the place where
Sampon killed mē with an Ass iawe
was called Lehy that is Jaw bone, to
kepe the acte in mynde.

Iudic. 19. Item Iudic. 19. There went a com-
paigne out of the tribe of Dan and pitched
besides Kyriath Iearym, in Juda,
and the place was called euer after, the
host of Dan, onely to kepe the thynge
in mynde.

1. Reg. 6. Item 1. Reg. 6. A great stone where
God stowe fifty thousand was called
the great lamentation. In so much that
the text sayth they put the Arke on the
great lamentation.

1. Reg. 7. Item 1. Reg. 7. Samuell pitched a
stone on an end, and called it the helpe
stone, because God had there holpen
them and giuen them a great victorie
of the Philistines.

3. Reg. 22. Item the last of the 3. of kinges He-
dechias came to Achab with a couple
of hornes on his head, saying, with
these hornes shalt thou slay the Assy-
rians hec meant not that Achab should
take those hornes and gore at the Assy-
rians: But would that he should belue
onely that as a beast scattereth a cocke
of hay with his hornes so should Achab
scatter the host of the Assyrians, with
his host.

Name. 6. Item Numeri the. 6. he that bow-
eth abstinence must let his heare grow
to kepe his abstinence in mynde, and
when his abstinence is out, he is com-
manded to shave the head of his ab-
stinence, and to offer such offerings as
are there appoynted after that he hath
shauen of his abstinence. Loe here, the
heare is called his abstinēce, and is yet
but a memorie of his abstinence.

Ierem. 7. Item Ierem. 7. The Prophet was co-
madded to shere of his abstinence and
to cast it away, which abstinence is but
his heare.

Ezech. 12. Also Ezechiel 12. God commaun-
ded the Prophet to remoue withall his
goodes after such maner as conque-
rers carie away the people captiue fro
country to country, and when he had
done. The Lord sayd vnto him, this
prophetic is the Captiue or Prince of
Ierusalem, when it was but an crāple
to him how he should be secued.

Finally where Mathew and Marke
say. This cup is my blood of the new Te-
stament. Paule and Luke say This cup
is the new Testament in my blood. Now

must the sence of the woordes of the
two first Mathew and Marke be all
one with the senses of the woordes of
the ij. last Luke & Paule. The woordes
of Luke and Paule etc. This cup is the
new Testament made in my blood, or for
my blood sake.

Now the Testament is that hys
blond was shed for our sinnes, but it
is impossible that the cup of his blond
should be that promise. Wherefore the
sence must be needes that it is the me-
moriall and seal of the Testamēt on-
ly. And therefore where Mathew and
Marke say. This cuppe is my blood of
the new Testamēt, the sence must needes
be also. That it is the memoriall & scale
therof, onely calling after the vse of the
Hebriues the signe with y name of that
which is signified that is to say, calling
the wine which onely signifieth the
blond with the name of the blond. And
then it followeth that the bread is cal-
led his body after the same maner be-
cause it is the signe of his body.

These & like crāples moue the third
part to affirme that we be not bound
to beleue that the bread is the very bo-
dy of Christ. Though it be so called,
nor that the bread is transubstantiated
into the body. No more the things
here rehearsed are that they be called or
transubstantiated into the very things
which they be called.

The other will aunswere, though
this memoriall were not the thynge
whose names they beare yet it wil not
follow that it should bee so here in the
Sacrament: for they that gae such o-
ther names had no power to make the
thynge so to be: But Christ is very
God and hath power to make his bo-
dy to be euery thynge and euery where.

I aunswere, that God cannot make
euery of his creatures God, neither can
it bee proued lesse repugnance that a
creature should bee euery where then
that he should be God.

Moreouer, though God where he
appeared to Iacob had pitched a stone
on an end and called it Gods face, yet
had he not bene any moze bound to be-
leue that it had bene the very face of
God then if Iacob had done it. The
almightyenes of God standeth not in
that hee is able to do all that our foo-
lish leude thoughtes may imagine.
But because all power is his & of him
and that hee doth all he will and hath
made all of naught, and can byng all
to naught agayne. And can do all that
includeth not contrarie to the truth and
Veris

In obiectis
made by
Papistes.

In aum-
swere to
former ob-
jection.

Thost and
effectual
collection
of the for-
mer argu-
mentes.

veritie that God hath put in his crea-
tures: and because he can do thynges
impossible for man or any other crea-
ture to do or to thinke how they shuld
be done, therefore he is called the Lord
almighty, but because to braule about
such possibilitie, or impossibilitie is the
lust of Sophisters, and also the desire
of the deuil to quench the profession of
our Baptisme and to wipe out the Im-
mage of Christ out of our hartes; and a
thyng endelesse: Therefore I compte it
wickednes to wade forth in it, and to
give them that seeke an occasion perpe-
tually to scold. The negative may a
man hold till they can proue the affir-
mative.

Moreover, if bread be the very bo-
dy of Christ, whether abiding the ve-
ry body still or transubstantiated, and
enjoy the gloire of the soule of Christ
and also of the Godhead.

It seemeth impossible to be avoyded
but that whilst was made man & dyed:
Also bread, whiche seemeth to some a
great inconuenience. Howbeit that
great proclamation of bread and also
that high power of Priestes aboue all
aungels I admit also to auoide all brau-
lyng but one reaso I haue vnto which
I cleane somewhat and it is this.

All that is betwene God and man
in the Scripture is for mans necessitie
and not for any neede that God hath
therof: And other spiritual profite can
none haue by that sayth in the Sacra-
ment, then to be taught thereby to be-
leue in Christ our Saviour and to do
good to his neighbour now is that be-
lefe & loue had as well & rather better
as is aboue proued without such sayth
with it, Ergo, where the Scripture com-
pelleth to no such beleue it is wicked-
nes to make it a necessary article of our
sayth, & to slay them that ca not thinke
that it ought to be beleued.

Notwithstanding all these reasons
and the damnable Idolatrie which the
Priestles haue comitted with the Sa-
crament: yet whether they affirme the
body and blood to be present with the
bread and wyne, or the bread and wyne
to be turned and transubstantiated in-
to the body and blood, I am therewith
content (for vnicies sake) if they will
there cease, and let him be there onely
to testifie and confirme the Testament
or couenaunt made in Christes blood
and body, for which cause onely Christ
instituted the Sacrament. But and if
they will rage further with their blind
reasons of their subrell sophistrie & de-

uillish Idolatrie, & say, where Christes
blood is, there is his body and where
his body is, there is his soule, & where
his soule is, there is his godhead & the
trinity, the father, the sonne, & the holy
ghost and there men ought to pray and
say. O father whiche art present with
thy sonne Christ vnder bread & wyne,
or in forme of bread & wyne. If I say
they so saue, the as the old Prophet for
like Idolatrie demeth God to dwell in
the temple or to haue pleasure in sacri-
fice of blood of goates, shepe & calues:
Ene so deny I the body of Christ to be
any more in the Sacrament then God
was in the golde calues, which Hero-
boham set vp to be prayed to, the one
in Bechell and the other in Dan for
though God bee present euery where,
yet if heauen of heauens can not com-
passe hym to make hym a dwelling
place (as the Scripture testifieth, and
much lesse the temple that was at Je-
rusalem, how should he haue a dwell-
lyng place in a litle waser or crone of
bread. God dwelleth not in the temple
neither did our fathers, which were of
the true faith in the old Testamēt pray
to God as present in the temple, but
the name of God onely was in the te-
ple, of the Kinges 8. and his law and
couenautes and wonderfull deedes
were therein writtē in signes and were
there preached and testified continual-
ly of the true Priestes and Prophetes
vnto the people the fathers of the true
sayth came thether.

Furthermore of the feruent loue
which they had towardes the lawes &
couenautes of God. For the whiche
Prophets. Salomō prayed so earnest-
ly vnto the Lord God saying. Here
thou O God in heauen thy dwelling
place and do all that the straunger cal-
leth to thee for: that all nations of the
earth may know the & feare thy name,
as do this people Israell &c.

Read the third booke of kynges the
8. chapter when God delighted onely
in the sayth of the offerer, whiche bele-
ued in God onely for all mercy, taking
the sacrifice for a sure token and earnest
of the mercy of God, certified by that
sigure, that God loued them, and was
at one with them for Christes sake to
come. As we should be certified by the
Sacrament of God with vs for Chri-
stes death that is past. And Christe
taught vs in our prayers to looke vp
to heauen and say, Our father which art
in heaue, & he him selfe in all his pray-
ers did lift vp his eyes to heaue to his
father

An excellent
argument.

3. Reg. 8.

3. Reg. 8.

L. 9. father

father, and so did hee when he instituted the Sacrament and rehearsed the wordes of the couenaunt ouer bread & wyne as it is written Mathew .26. Marke. 14. Luke. 22. 1. Cor. 11. in these

Math. 26.

Marke. 14.

Luke. 22.

1. Cor. 11.

Christ though he affirme him selfe to be the sonne of God & his father to be in him, yet he taught not his Disciples to direct the prayer to the father in him but vp to the father in heauen neither lift he vp his eyes or prayer to his father in the Sacramēt but to his father in heauen. I know diuers, & diuers men know me which loue me as I do the, yet if I should pray them whē I mete the in the strete openly they would shoyre me, but if I pray the where they be appointed to mete me secretly they will here me & accept my request. Euen so though gods presēce be enery where yet will he be prayed so, vp to the place onely where he shall see him, & where he would haue vs for to lōg for to be.

Moreouer if I graunt you that the blood of Christ is in the cup, it will follow that his body is there also, neither when I graunt that his body is in the bread, or vnder the forme of bread, will it follow that his soule is ther to. Christ made y bread the Sacrament of his body onely wherefore as the bread is no similitude of his blood. So am I not bound or ought to affirme y blood is there presēt. And he did institute the wyne to be the Sacramēt of his blood onely. And happely it was red wyne, y more louely to repesēt it. Now as the wine in no similitude doth repesēt the body, so am I not bound or ought to affirme that his body is there present.

Ye say that Christ is so mighty, that though he stode moztall befoze his Disciples eyes, yet he was able to make y same body y same time to be in the Sacrament immoztall, & to be vnder euery litle peece of bread or of the Sacramēt though it be no greater the a mote in the sonne and that as lōg as great & thicke as he stode befoze them. If hee were so mighty, why is he not as mighty to make his blood to bee alone and his body alone: hys blood, body, and soule were ech alone at his death, and while the body lay in the sepulchre.

Finally Christ said this is my blood that shalbe shed: Ergo, it is true now, this is my blood that was shed. Now the blood of Hayles and the blood that is in many other places men say is the blood that was shed, Ergo, that blood is in the Sacrament if any be, but I am not bound to beleue or ought to as-

sume, that the blood that is at Hayles is anymate with the soule of Christ, or that his body is there present.

wherefore to auoid this enbles brau-lyng whiche the devils no doubt hath stirred vp to rurne y eyes of our soules fro the euerlastyng couenaūt made vs in Christs blood & body & to nossell vs in Idolatry, which is trust & confidence in false worshippynge of God & to quēch first the faith to Christward and the loue due to our neighbour therfore me thinketh that the party y hath professed y faith of Christ, & the loue of his neighbour ought of duty to beare ech other as lōg as the other opinio is not plaine wicked throug false Idolatrye nor cōtrary to the saluation that is in Christ, nor agaynst the open & manifest doctrine of Christ and his Apostles nor contrary to the generall articles of the sayth of the generall Church of Christ, which are confirmed with open Scripture. In whiche articles neuer a true Church in any land dissenteth.

There be many textes of the Scripture & therefore diuersly expounded of holy doctours & take in cōtrary senses, whē no text hath cōtrary senses in dede or more the one single sence & yet that hurteth not, neither are y holy doctours therfore heretikes, as the expositio desstroyeth not the faith in Christs blood nor is cōtrary to the open scripture or general articles. No more doth it hurt to say that the body & blood are not in the Sacramēt. Neither doth it helpe to say they be there, but hurt exceedingly, if ye inferre y the soule is there to, and that God must be there prayed to when as our kyngdome is not on the earth, euen so we ought not to direct our prayers to any God in earth but vp where our kyngdome is. And whether our redeemer & saviour is gone & there sitteth on the right hand of his father to pray for vs, & to offer our prayers vnto his father & to make the for his sake acceptable: neither ought he y is bound vnder paine of eternatio to loue his brother as Christ loued him, to hate to persecute & to slay his brother for blind zeale to any opinio that neither letteth nor hindereth to saluatio that is in Christ: As they which pray to God in the Sacramēt not onely do: but also throug that opinion, as they haue lost loue to their neighbours: euen so haue they lost the true sayth in y couenaūt made in Christs blood and body, which couenaunt onely is y which saucth. And to testifie this was the sacramēt institute onely,

G F I N I S.

129. d

72 + 888

A Letter sent from William Tyndall, vnto Iohn 435.
 Frith, being prisoner in the Tower of London.



The grace and peace of God our father and of Ie-
 sus Christ our Lord, be with you Amen. Dearly beloued
 brother Iohn. I haue heard say, how that hypocrites nolue
 that they haue ouercome that great busines which letted the
 at the least way, haue brought it at a stay, they returne to
 their old nature agayne. The will of God be fulfilled, and
 that which he hath ordeyned to be ere the world was made,
 that come, and his glozy reigne ouer all.

A letter of
 Walter
 Tyndall to
 W. Frith.

Dearly beloued, hold euer the matter be, commit your
 selfe wholly and onely vnto your most louing father, & most
 kinde Lorde, and feare not men that threath, nor trust men that speake fayre: but trust
 him that is true of promise, and able to make his worde good. Your cause is Christes
 Gospell, a light that must be fedde with the bloud of fayth. The lampe must be dressed
 and stuffed dayly, and that oyle poured in euery evening and morning, that the light
 goe not out. Though we be sinners, yet is the cause right. If when we be buffeted
 for well doing, we suffer patiently and endure, that is acceptable to God: for to
 that ende we are called. For Christ also suffered for vs, leauing vs an example
 that we should follow his steps, who did no sinne. Hereby haue we perceaued
 loue, that he layed downe his lyfe for vs: Therefore we ought also to laye downe
 our liues for the brethern. Reioice and be glad, for great is your reward in hea-
 uen. For we suffer with him, that we may also be glorified with him: Who shall
 change our vile body, that it may be fashioned like vnto his glorious body, ac-
 cording to the working wherby he is able euen to subiect all thinges vnto hym.

1. Pet. 2.
 1. Ioh. 3.
 Math. 5.
 Rom. 8.
 Phil. 3.

Dearly beloued, be of god courage, and comfort your soule with the hope of this
 high reward, and beare the Image of Christ in your mortall body, that it may at his
 comming be made like to his, immortall: and folow the example of all your other dear
 brethren, which chose to suffer in hope of a better resurrection. Keepe your conscience
 pure and vndefiled, and say against that nothing. Sticke at necessarie thinges, and re-
 member the blasphemies of the enemies of Christ, saying: they finde none but that will
 abiure rather then suffer the extremitie. Moreover, the death of the that come againe
 after they haue once denyed, though it be accepted with God, and all that beleue, yet is
 it not glorious, for the hypocrites say, he must needs dye, denying helpeth not: But
 might it haue holpen, they would haue denyed fyue hundred tymes: but seing it would
 not helpe them, therefore of pure pride, and mere malice together, they speake with
 their mouthes, that their conscience knoweth false. If you geue your selfe, cast your
 selfe, yelde your selfe, commit your selfe wholly and onely to your louyng father: then
 shall his power be in you and make you strong, and that so strong, that you shall feele
 no payne: which should be to an other present death: and his spirite shall speake in you,
 and teach you what to aunswere, according to his promise. He shall set out his trueth
 by you wonderfully, and worke for you aboue all that your hart can imagine: Yea, &
 you are not yet dead, though the hypocrites all, with all they can make, haue sworne
 your death. *Vna salus victis nullam sperare salutem.* To looke for no mans helpe, bring-
 eth the helpe of God to them that seeme to be ouercome in the eyes of the hypocrites:
 Yea it shall make God to carry you through thicke and thinne for his truethes sake, in
 spite of all the enemies of his trueth. There falleth not an heare till his houre be come:
 and when his houre is come, necessitie carryeth vs hence though we be not willing. But
 if we be willing, then haue we a reward and thanke.

Boldnes of
 spirite.
 wounde
 not consci-
 ence.
 Standing
 by thinges
 necessary.
 Death af-
 ter deny-
 ing, euill
 spoken of
 by the ad-
 uerlaries.
 Obedience
 of God.

To looke
 for no mans
 helpe, bring-
 geth Gods
 helpe.
 Constancie
 in standing.
 Patience in
 suffering.

Feare not threathning therefore, neither be ouercome with sweete wordes: with which
 twayne, the hypocrites shall assaile you. Neither let the perswasions of worldly wise-
 dome beare rule in your hart: No, though they be your frendes that counsaile you. Let
 Bilney be a warning to you. Let not their visage beguile your eyes. Let not your body

Bilney.

Handwritten notes at the bottom of the page, including "45" and "Dec" written in a cursive hand.

A Letter of M.W. Tyndall, to Iohn Frith.

Persecutione
raunce to
the end.
Math. 21.

saint. He that endureth to the ende shall be saued. If the payne be aboute your strength, remember: Whatsoever, you shall aske in my name, I will geue it you. And pray to your father in that name, and he will ease your payne, or shorten it. The Lord of peace, of hope, and of fayth, be with you. Amen. William Tyndall.

Two Mart
tyrs at Ant
werpe.
Foure mar
tyrs in
Flaunders,
and one at
Luke.
Persecutio
at Roane.
fiue Doc
tors at
Paris take
for y^e Gos
pell.

To haue suffered in Antwarpe, In die sancte Crucis, vnto the great glory of the Gospel: foure at Rifelles in Flaunders, and at Luke bath there one at the least suffered, and all in y^e same day. At Roan in Fraunce they persecute. And at Paris are fiue doctors taken for the Gospel. See, you are not alone: Be cherefull and remember that among the hard harted in England, there is a number reserved by grace: for whose sakes if neede be, you must be ready to suffer. Syr if you may write, how short so ener it be, forget it not, that we may knowe how it goeth with you, for our hartes ease. The Lord be yet agayne with you, with all his plenteousnes, and fill you y^e you slow ouer. Amen.

If when you haue read this, you may send it to Adrian, doe I pray you, that he may know how that our hart is with you.

George Ioye at Candelmasse being at Barrow, Printed two leanes of Genesis in a greate forme, and sent one Copsy to the King, and an other to the newe Quene, with a letter to N. for to deliuer them: and to purchase licēce, y^e he might so goe through all the Bible. Out of that is sprong the noyse of the newe Bible: and out of that is the greate seeking for Englishe booke at all Printers & Booke bynders in Antwarpe, and for an Englishe Priest y^e shoulde Printe. This chaunced the ix. day of May.

Syr your wife is well content with the will of God, and would not for her sake, haue y^e glory of God hindred.

William Tyndall.



[Faint handwritten notes and bleed-through from the reverse side of the page, including phrases like 'The law is spiritual', 'Abraham', 'Moses', 'Repentance', and 'Faith']

An other notable and worthy Letter of
maister William Tyndall sent to the sayd Iohn
Frith, vnder the name of Iacob.

The grace of our Sauour Iesus, his patience, mekenes, humblenes, circumspection, and wisdome be with your hart. Amen.

Dearely beloued brother Iacob, in yne hartes desire in our Sauour Iesus is, that you arme your selfe with paciece, and be cold, sober, wise and circumspect, & that you keepe you alow by the ground, auoydyng hygh questions that passe the common capacite. But expounde she law truly, and open the bayle of Moses to condemne all fleshy, and proue all me sinners, and all decedes vnder the law, before mercy haue taken away the condensation thereof, to be sinne and damnable. And then as a saythfull minister, set abroch the mercy of our Lord Iesus, and let the wounded consciences drinke of the water of him. And then shall your preaching be with power, and not as the doctrine of the hypocrites: and the spirite of God shall worke with you, and all consciences shall beare recorde vnto you, & feele y it is so. And all doctrine that casteth a miste on those two, to shadow and hyde them, I meane the law of God and mercy of Christ, that resist you with all your power. Sacraments without significatiō refuse. If they put significations to them, receiue them, if you see it may helpe though it bee not necessarī.

Of the presence of Christes body in the Sacrament, medle as litle as you can, that there appeare no diuision among vs. Barnes will be whote agaynst you. The Saxons be sore on the affirmatiue, whether constant or obstinate, I omit it to God. Philippe Melancton is sayd to be with the French king. There be in Antwerpe that say, they saw him come into Paris with ane and l. horses, and that they spake with hym. If the Frenchmen receiue the worde of God, hee will plant the affirmatiue in them. George Ioye would haue put foorth a treatise of the matter, but I haue stopt hym as yet, what he will doe if he get money, I worce not. I beleue he wold make many reals litle scripyng to the purpose. My mynde is, that nochyng be put forth till we heare how you shall haue spede. I would haue the right vie

preached, and the presence to be an indifferēt thyng, till the matter might be reasoned in peace at saylure, of both parties. If you be required, shew the phraises of the Scripture, and let them talke what they will. For as to beleue y God is euery where, hurtech no mā that worshipp him no where but within, in the hart, in spirite and verity: eue so to beleue that the body of Christ is euery where (though it can not be proued) hurtech no man that worshippeth hym no where saue in the sayth of hys Gospell. You perceiue my minde: howbeit if God shew you othertwise, it is free for you to do as he moueth you.

I gesse long ago that God would send a daling into the heart of the spiritalie, to be catched the selues in their owne subtiltie, and I trust it is come to passe. And now me thinketh I smell a counsaile to be take, litle for their profites in time to come. But you must vnderstand, that it is not of a pure hart & for loue of the truth, but to aduenge the selues, and to eate the whores flesh, & to suck the marrow of her bones. Wherfore cleaue fast to the rocke of the helpe of God, & commit the end of all things to hym: and if God shall call you, that you may then vie the wisdome of the worldly, as farre as you perceiue the glory of God may come therof, refuse it not: and euer among, thrust in, that the Scripture may bee in the mother toung, and learning set vp in the vniuersities. But and if ought be required contrary to the glory of God and hys Christ, the stand fast, and commit your selfe to God, and bee not ouertome of mens persuations, which happily shall say: we see no other way to byring in the truth.

Brother Iacob, beloued in my hart, there lyueth not in whom I haue so good hope and trust, and in whō myne hart reioyseth and my soule comforteth her selfe, as in you: not the thousand part so much for your learning, and what other gites els you haue, as that you wil crepe alow by the ground, and walke in those thinges that the conscience may feele, and not in the imaginacions of the brayne: in feare and not in boldnes: in open necessary thinges, and not to pronounce or define of hypd secretes, or thynges that neither helpe or hinder whether they be so or no: in vni

W. Tyndall agayne beareth by tyme.

Vbi quæritur can non be proued.

Calling the whores flesh, is to spoyle the Dopes Church, onely for praye and spoyle therof.

Worldly wisdome so farre as it may serue to Gods glorie, may be used.

Low water byng.

In other Letter of W. Tyndall.

Bygh questions to be answered.

All decedes before they be iustified by sayth are sinne.

Preaching the law of God, and mercy of Christ.

Sacraments without significations to be refused.

W. Tyndall here reareth with tyme.

By the affirmative meaneth he opinion which W. rather & the Saxons bold of the Sacrament.

29. Jan. 1534. 12. 1534. 18.

tie and not in seditions opinions: in so much that if you be sure you know, yet in thinges that may abyde laysure, you wil deferre, or lay (till other agree with you) me thinke the text requireth this sense or vnderstandyng: yea and that if you be sure that your part be good, and in other hold the contrary, yet if it be a thyng that maketh no matter, you will laugh and let it passe, and referre the thyng to other men, and sticke you stiffly and stubburnely in earnest and necessary thynges. And I trust ye be persuaded euē so of me. For I call God to recorde against y day we shall appeare before our Lord Iesus, to geue a recknyng of our doings, that I neuer altered one sillable of Gods word agaynst my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might be geuen me. Moreover I take God to recorde to my conscience, that I desire of God to my selfe in this world no more, then that without whiche I can not keepe hys lawes.

Finally, if there were in me any gife that could helpe at hand, & ayde you if nedde required: I promise you I would not be farre of, and commit the end to God: my soule is not saynt, though my body be wery. But God hath made me euill fauoured in this world, and without grace in the sight of me, spechles and rude, dull & slow witted: your paxte shall be to supply that lacketh in me, remembryng, that as lowlynes of hart shall make you hygh with God, euen so mekenes of wordes shall make you sinke into the hartes of men. Nature geueth age authoritie, but mekenes is the glory of youth, and geueth the honour. Aboundaunce of loue maketh me excede in babyng.

So, as concernyng Purgatory, and many other thinges, if you be demaunded, you may say, if you erre, the spiri- tualtie hath so led you, & that they haue taught you to beleue as you do. For they preached you all such thynges out of Gods word, and alledged a thousand scrites, by reason of which textes you

beleued as they taught you. But now you finde the lycres, and that the textes meane no such thynges, and therefore you can beleue no longer, but are as you were before they taught you, and beleue no such thing. Howbeit you are ready to belcne, if they haue any other way to proue it. For without profe you can not beleue the, when you haue founde them with so many lycres, &c. If you perceiue wherin we may helpe, or ther in being still, or doying somewhat, let vs haue word, and I will do myne vttermost.

Purgatory hath no profe by Scripture.

My Lord of London hath a seruatic called Iohn Tisen with a red beard, and a blacke reddish head, and was once my scholler, he was sene in Antwerpe, but came not amongg the Englishmen: whether hee is gone an Embassadour secret, I wote not.

The mighty God of Iacob be with you to supplant his enemies, and geue you the fauour of Ioseph: and the wisdom, & the spirite of Stephen, be with your hart and with your mouch, and teach your lippes what they shall say, and how to answer to all thynges. He is our God if we despayre in our selues, and trust in him: and his is the glory. Amen. William Tyndall.

I hope our redemption is nigh.

This letter was written, an. 1533. in the month of January, whiche letter although it do pretende the name of Iacob, yet vnderstand (good reader) that it was written in very deede to Iohn Frith, as is aboue told thee. For more profe and euident wherof read Frithes booke of the Sacrament, and there thou shalt finde a certeine place of this Epistle repeted word for word, beginning this: I call God to recorde, agaynst the day, we shall appeare before our Lord Iesus to geue a recknyng of our doings, that I neuer altered one sillable of Gods word agaynst my conscience &c. whiche Epistle Iohn Frith him selfe witnesseth that he receaued from Tyndall as in hys testimonie aboue appeareth.

The right hand byng in the translation of W. Tyndall.

A low hart maketh a man hygh with God. Turbolyte is the glory of age. Meekenes is the glory of youth.

The end of all M. William Tindals workes, newly Imprinted, accordyng to his first copies, which he him selfe set forth. Gods name be blessed for euer. Amen.

Here foloweth a short and pithy treatise touching the Lordes Supper, compiled, as some do gather, by W. William Tyndall, because the methode and phrase agree with his, and the tyme of writyng are concurrent, which for thy further instruction & learnyng (gentle Reader) I haue annexed to his workes, lest the Church of God should want any of the painefull trauels of godly men, whose onely care & endeour was to aduance the glory of God, & to further the saluation of Christes flocke committed to their charge.

W. Tyndall's Works
15107460

120.

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**The Supper of the Lord. After the true
meanynge of the vi. of Iohn and the xi. of the first
Epistle to the Cor. And incidently in the exposition of
the Supper is confuted the Letter of Master More
agaynst Iohn Frich.**

Anno. 1533. the v. day of April.

When Christ sawe those
gluttons seeking theyr
bellies flockyng, so fast
vnto him, after his wo-
rded maner (the occasion
taken to teach & preach
vnto them of the thing now moued) he
sayd. Verely verely I say vnto you: ye
seeke me not, because ye haue sene my
miracles, but because ye haue eaten of
the loaves and were well filled. But
as for me, I am not comen into this
world onely to fill mens bellies: but
to fede and satisfie their soules. Ye take
great paines to solow me for the meate
of your bellies: but oh sloughardes,
worke, take paynes & labour rather to
get that meate that shall neuer perishe.
For this meate that ye haue sought of
me hether to, perisheth with your bel-
lies: but the meate that I shall giue
you, is spirituall, and may not perishe,
but abiderth for euer, giuyng lyfe euer-
lastyng. For my father hath consigned
and consigned me with his assured tes-
tifyinge, to bee that assured sayyng
health and earnest peny of euerlastyng
life. when the Jewes understode not
what Christ meant, bidding them to
worke and labour for that meate that
should neuer perishe, they asked hym,
what shall we do, that we might worke
the workes of God? supposing that he
had spoken of some outward worke
required of them. wherfore Jesus an-
swered, saying. Eue this is the worke
of God, to beleue and trust in him whō
the father hath sent. Lo, here may ye see
that worke of God which he requireth
of vs, euen to beleue in Christ. Also cō-
sider agayn what this meate is, which
he had them here prepare and seeke for,
saying: worke, take paynes and seeke
for that meate &c. and thou shalt see it
none other meate then the beliefe in
Christ: wherfore he cōcludeth, that this
meate so oft mencioned, is sayth of the
whiche meate (sayth the Prophet) the
iust liueth. sayth in him is therfore the
meate whiche Christ preparerth & deli-
uereth so purely: poulderyng and spicing
it with spirituall Allegories in all this
Chapter folowyng, to giue vs euerla-

sting life through it.
Then sayd the Jewes vnto hym.
What token doest thou wherby we
might know that we should beleue in
thee? Do somewhat that we might be-
leue in thee? what thyng workest thou
that we might know thee to be God?
Thou knowest well inough that our
fathers did eate bread of Māna in the
deserte, as it is written, hee gaue them
bread from aboue. Jesus answered.
Verely verely I say vnto you: Moses
gaue ye not that bread from heauē: for
though it fell downe from the ayle: yet
was it not heauēly foode for it dyd but
feede the belly: but this bread of God
that is descended from heauen (whom
my father giueth) refresheth the soule
so aboundantly, that it geueth life vnto
the world. when the Jewes under-
stode not this saying, whiche was
nought elles then the declaryng of
the Gospell (for by the eatyng of this
bread hee meant that belefe of this his
Gospell) they sayd. Sy, giue vs this
bread euermore. Jesus sayd vnto the.
I am the bread of life, and who so com-
meth to me, shall not hunger: & who so
beleueth in me shall neuer thirst. when
the Jewes heard Christ say, the bread
that descended from heauē should giue
lyfe to the world: they desired to haue
this bread giuen them for euer. And
Jesus perceiuing that they understode
not the sence of this Gospell: he expo-
und vnto them who was this so liuely
bread that giueth life to all the world,
saying. I am the bread of life, and who
so cometh to me, that is to say, who
so is graffed and ioyned to me by faith,
shall neuer hunger, that is, who so be-
leueth in me is satisfied. It is sayth
therefore that slancheth this hunger
and thirst of the soule. sayth it is ther-
fore in Christ that filleth our hungry
hartes, so that we cā desire none other,
if we, once eate & drinke him by sayth,
that is to say, if we beleue his flesh and
body to haue bene broken & his blond
shed for our finnes. For then are our
soules satisfied and we be iustified.
Quer this, it soloweth: But I haue
told you this, because ye looke vpon
me,

*The Jewes de-
sire a signe
or token
wherby
they might
beleue that
he was
Christ.*

Psal. 7.

*Christ re-
quired of
the Jewes
to haue
sayth and
trust in
hym.*

*Christ ex-
planeth &
sheweth
him selfe to
the Jewes.*

*Sayth ones-
ly apperches
deth Christ
and all hys
benefites.*

Iohn. 6.

*The Jewes wer
blynd and
ignozant, &
understode
not the
wordes of
Christ.*

*The true
worke that
is accepta-
ble before
God.*

Abacuk. 2.

L. v. me,

me, and beleue me not, that is, ye be offended that I sayd, he that cometh to me shall neither hunger nor thyrst, saying that your selues beyng present, be yet both hungry and thyrstie. But this cometh because ye haue sene me with your bodily eyes, and yet see me & beleue not in me: but I speake not of such sight nor comynge, but of the sight of sayth, which who so hath, he shall haue none other desire, he shall not seeke by night to loue an other before whom he would lay his grief. He shall not trauel wandering here and there to seeke dead stockes and stones: for he is certified by his sayth to whom hee shall cleaue, he is coupled by sayth vnto me his very sponse & liuely foode, the onely treasure of his soule. neuer more to thyrst for any other. This light of sayth ye haue not, for ye beleue not nor trust in me: wherfore ye vnderstand not how I am the very bread and meate of your soules, that is to say, your faith & hope. And the cause of this your blyndnes is (I will not say ouer hardly to you) that the father hath not drawne you in to the knowledge of me, or els ye had receiued me. For all that the father giueth me, must come vnto me. And as for me, I cast out no mā that cometh to me: For I am not come downe frō heauen to do my will, whiche ye attribute vnto me as vnto eche any other man, for I am verely a very man: & according to that nature I haue a speciall proper will: but much more obediēt to my father, then one of you. For your will oft resisteth and repugneth Gods wil, but so doth mine neuer. I am therfore come downe to doe his will that hath sent me. And to do you to witte what his will is. This (I say) is my fathers will y^e hath sent me. That of all that he hath giue me, I leese none: but must rayse hym vp agayne in the last day: and to be playne. This is the will of him that sent me. That who so seeth (that is to know) the sonne and beleueth in him, he shall haue lyfe euerlasting: and I shall styre hym vp in y^e last day. Here may ye see what meate he speaketh of. God sent his sonne into this world, that we might liue through him, who liueth by him: They that eate his flesh & drinke his bloud: who eate his flesh & drinke his bloud: they that beleue his body crucified & his blood shed for their sinnes: these cleaue vnto his gracious fauour. But how could they cleaue thus vnto him except they knew him: And therfore he

added saying. Every man that seeth the sonne, that is to say, vnderstandeth wherfore the sonne was sent into this world and beleueth in him shall haue euerlastyng lyfe.

Here it appeared to the carnall Jewes that Christ had taken to much vpon him selfe, to say: I am the bread of lyfe, which am come downe frō heauen to giue life to the world wherfore the flesh, that is to say the Jewes now murmured, and not maruelled (as M. More sheweth his owne dreame to an other text folowynge whiche I shall touch anon) they murmured at this saying of Christ. I am the bread which am come from heauen, saying, Is not this Iesus Iosephes sonne whose father & mother we know well inough? How then sayth he, I am come from heauen: Iesus answered saying, Durmour not among your selues: Heard ye not what I told you euen now? All that my father giueth me, & me to me: your vnbelefe (wherof foloweth this false vnderstanding of my wordes spiritually spoken) compelleth me to tell you one thyng more: the once or twise. This therfore it is: No mā may come to me the onely earnest peny & pledge of your saluatiō, vnlesse my father that sent me draw him: and who he draweth vnto me, that is, iopneth vnto me by sayth, him shall I styre vp in the last day. I wonder that ye take my wordes so straungely, beleuyng them to be some hard ridels, or darke parabes, when I say nothyng els, the that is written in your owne Prophetes, both in Esay, and Jeremy, saying, that all shall be taught of the Lord. Such eue your Prophetes testifie this knowledge to be giue you of my father: what can be spokē more playnly then to say: what my father giueth me, that cometh to me: or this, no man may come to me, except my father draw him. And yet haue it more manifestly. who so hath heard my father, and is learned of him, he cometh to me as vnto the very onely anker of his saluation. Not that any man hath sene the father, lest peradventure ye mistake these wordes to heare, and to learne, as though they pertained to the outward senses, and not rather to the mynde and inward illumynyng of the soule. For no man euer saw the father, although he worke secretly vpon his hart, so that what so ener hee willeth, we must heare and learne. No man (I say) seeth him, but he that is sent of God, as I sayd before

Christ rebuketh the incredulities and lacke of sayth in the Jewes

All that the father draw come vnto Christ

Christe came from heauen into earth to fulfill the will of his father.

He who beleueth Christes death to be for the remission of his sinnes the same can

reth & drinke the blood of Christ. The cause of y^e Jewes murmur.

Christ reprooueth the murmuring of the Jewes.

Esay. 54. Jerem. 31.

Iohn. 6.

Liberty
is Power

of my selfe, he it is that seeth the father. Now therefore say I vnto you, verely, verely, as playnly, y^e who so belcueth & trusteth in me, he hath life euclasting. Now haue ye y^e summe of this my doctrine, eueⁿ my very gospel y^e whole tale of all my legacy and message wherfore I am sent into the world. Had M. More vnderstode this short sentence, (who so belcueth in me hath life euclasting) & knowne what I saule with the other Apostles preached: especially I saule being a yea^re & a halfe among the Corinthians, determining not, neither presu- myng to haue knowe any other thyng to be preached them (as him selfe saith) then Iesus Christ, & that he was crucified. Had M. More vnderstand this point, he should neuer haue thus blas- phemed Christ & his sufficient Scriptures, neither haue so belyed his Euange- listes & holy Apostles, as to say, they wrote not all thinges necessary for our saluation, by left out thinges of necessi- tie to be belened, making Gods holy testamēt insufficient & vnperfite. First reueled vnto our fathers, written oft sence by Moyses, and then by his Pro- phetes, and at last written both by his holy Euangelistes and Apostles to.

But turne we to Iohn agayne & let More mocke still & lye to. I am y^e bread of life saith Christ. And no mā denyeth y^e our fathers & elders did eate Manna in the desert, & yet are they dead. But he that eateth of this bread: that is to say, belcueth in me, he hath life euclast- yng. For it is I that am this liuely bread, which am come from heauen, of whom who so eate by faith, shal neuer dye. Here therefore it is to be noted dili- gently y^e Christ meaueth, as euery mā may see, by y^e eating of this bread none other thyng then the belefe in him self, offered vp for our sinnes: whiche faith onely iustificieth vs, whiche sentence to declare more playnly, & that he would haue it noted more diligently, he repe- teth it yet agayn, saying: It is I y^e am the liuely bread which am come down fro heaue: who so eateth of this bread, shall liue euclastingly. And to put you cleare out of doubt, I shall shew you in few wordes, what this matter is, & by what wayes I must be the Saviour & redemer of the world, to giue it this life to oft rehearsed: & therefore now take good heed. This bread which I speake of so much & shall giue it you: it is myne owne flesh: which I must lay forth & pay for the life of y^e world. Here it is now manifest, that he should suffer

death in his own flesh for our redēptiō to geue vs this life euclasting. Thus now may ye see how Christs flesh, which he called bread, is the spirituall foode & meate of our soules: whē our soules by fayth see God the father not to haue spared his onely so deare be- lo- ued sonne, but to haue deliuered him to suffer that ignominious & so paynefull death, to restore vs to lyfe: the haue we eaten his flesh, and dronken his blood; assured firimely of the fauour of God; satisfied & certified of our saluation.

After this communication, that he sayd. The bread whiche I shall geue you is my flesh, whiche I shall pay for the lyfe of the world: yet were the car- nall Jewes neuer the wiser. For their vnbelief and sturdy hatred, would not suffer the very spirituall sence & mynde of Christs wordes to enter into they^r hartes. They could not see that Chri- stes flesh broken and crucified, and not bodely eaten, should be our saluation; and this spirituall meate: as our soules to bee fed and certified of the mercy of God, and forgiveness of our sinnes thro- rough his passion: and not for any ea- ting of his flesh with our teeth. The more ignorant therefore & fleshy they were, the more fierce were they full of indignatiō, stryng one agaynst an o- ther, saying. How may this fellow geue vs his flesh to eate it? They stoke fast yet in his flesh before their eyes: those fleshy Jewes. wherfore no mar- uell though they abhorred the bodely eating thereof: although our fleshy Papistes (beyng of the Jewes carnall opinion) yet abhorre it not, neither cease they dayly to crucifie and offer him vp agayne, which was once for e- uer and all offered as I saule testifieth. And euen here, sith Christ came to reache, to take away all doubt, and to breake strife, he might (his wordes o- therwise declared, then he hath & will here after expounde them) haue solu- ted their question: saying, if he had so ment as More meaneth, that he would haue bene conuayed and conuerted (as our iugglers sleighly can conuaye him with a few wordes) into a singyng loafe: or els (as the Thomistick Pa- pistes say) bent inuisible with all his dimensioned body vnder the forme of bread transubstantiated into it. And after a like Thomistick mystery, the wyne transubstantiated to, into hys blood so that they should eate his flesh and drinke his blood after their owne carnall vnderstanding, but yet in an o- ther

Christs flesh is the spirituall foode of our soules.

The obstinate & wilfull blindness of the Jewes.

The malice of the Jewes, toward our Saviour Christ.

The carnal Papistes cease not still to offer hym. Hebr. 10.

Christes be y^e schole Doctours.

All that be true & hope in Christ haue euers- lastyng life.

M. More had not the vnderstan- dyng of the scriptures. 1. Cor. 11.

More is a mocker.

The eating of the bread of Christ is onely to be- lieue in Christs death.

How the bread signi- fiesh and sheweth Christs flesh.

ther forme, to put away all grudge of stomacke. Or sith S. Iohn (if he had understode his maisters minde, and tooke vpon hym to writc his wordes) would leaue this Sermon vnto the world to be read: he might now haue deliuered vs and them fro this doubt. But Christ would not so satisfie theyr question: but answered. Merely hereby I say vnto you: except ye eate the fleshe of the sonne of man and drinke his blood, ye shall not haue that life in your selues. He that eateth my flesh and drinketh my blood, hath lyfe euerlasting: and I shall styre him vp in the last day: for my flesh is very meate and my blood the very drinke. He saith not here that bread shalbe transubstantiated or conuerted into his body, nor yet the wyne into his blood. But now conferre this saying to his purpose at the begynnyng: where he had them worke for that meate that should neuer perish tellyng them, that to belcve in hym whom God hath sent, was the worke of God. And who so belcureth in hym should neuer thurst nor hunger, but haue lyfe euerlastyng. Conterre also this that foloweth and thou shalt see it playne, that his wordes be vnderstand spicituallly of the belcfe in his flesh crucified, and his blood shed, for which belcfe we bee promised euerlastyng lyfe: hym selfe, saying, Who so beleueth in me hath life euerlastyng. Here therefore their questio (how may this man giue vs his flesh to eate it) is soluted: euen when he gaue his body to be broken, & his blood to be shed. And we eate and drinke it in dede, whē we belcve stedfastly that hee dyed for the remission of our sinnes: Austen and Tertullian to witnesse.

But here maketh More his argument agaynst the young man. Because the Jewes maruelled at this saying: My flesh is very meate, and my blood drinke. And not at this: I am the doze, and the very vyne: therefore this text (sayth he) My flesh is &c. must be vnderstand after the litterall sence, that is to witte: eue as the carnall Jewes vnderstode it, murmuring at it, beying offended, goyng their wayes fro Christ, for their so carnall vnderstandyng ther of. And the other textes. I am the doze. &c. must be vnderstand in an Allegory and spituall sence, because his hearers maruelled nothyng at the maner of the speach. Doe Christen Reader, here hast thou not a task: but a great tunne full of Mores mischief and pernicious per-

uertryng of Gods holy worde: and as thou seist him here falsely & pestilently destroy the pure sence of Gods worde, so doth hee in all other places of hys bookes. First where he sayth they maruelled at this Christs saying. My flesh is very meate. &c. that is not so, neither is there any such worde in the text, except More will expounde *Murmurabant*, *id est, mirabantur*, they murmured, that is to say, they maruelled, as he expounderth. *Oportet, id est, expedit & conuenit*. He must dye, or it behoueth him to dye, that is to say, it was expedient and of good cogruence that he should dye. &c. Thus this docte may make a man to signifie an Asse, & blacke white to bleere the simple eyes. But yet for his Lordly pleasure, let vs graunt him that, they murmured, is as much to say, as they meruayled: because perchauce the one may folow at the other. And then do I aske him: whether Christs Disciples and his Apostles heard hyy not, & vnderstode him not when he sayd. I am the doore and the vyne: and when hee sayd. My flesh. &c. If he say no, or nay: the Scripture is playne agaynst him. If he say yea, or yes: then yet doe I aske hym whether his Disciples and Apostles thus hearyng and vnderstandyng hys woordes in all these three Chapters wondered and meruayled (as More sayth) or murmured (as hath the text) at their maisters speech: what thinke ye, More must aunswere here? Here may ye see whether this old holy vpholder of the Romes Church is brought: euen to be taken in his owne trappe. For the Disciples and his Apostles neither murmured, nor meruayled, nor yet were offended w this their maister Christs wordes and maner of speech: for they were well acquainted with such phrases: and answered their maister Christ when he asked the, will ye also go hence fro me: Lord sayd they to whom shall we goe? thou hast the wordes of euerlastyng lyfe: and we belcve that thou art Christ the sonne of the liuyng God. Lo M. More, they neither meruayled, nor murmured. And why? For because as ye say they vnderstode it in an Allegory sence, and perceiued well that hee meant not of hys materiall body to bee eaten with their teeth, but he meant it of him selfe to be belcued, to be very God and very man hauing flesh and blood as they had, and yet was he the sonne of the liuyng God. This belcfe gathered they of all hys spituall sayinges as hym selfe

More receiuethe the Scriptores vniuersaliter.

More first reason is colated.

Iohn. 6. 15.

Christs Disciples murmured not at hys sayings.

Christs wordes were in althynges to be spicituallly vnderstand.

Christ in sayyng hys flesh is very meate doth not say that bread shalbe transubstantiated into hys flesh.

Christs wordes are spituall & not carnall.

More desireth hys ignorance and wilfull blindness.

selve expounded his own wordes, say-
ing. My flesh profiteth nothyng, mea-
nyng, to be eaten: but it is the spirite
that giueth this life. And the wordes
that I speake vnto you are spirite and
lyfe: so that who so belcuc my flesh to
be crucified and broken, and my blood
to be shed for his sinnes, he eateth my
flesh and drinketh my blood, and hath
lyfe euerlastyng. And this is the lyfe
wherewith the righteous lyue, cuen by
sayth.

Abacuk. 2.

The second argument of More.

After this text thus wisely proued
to be vnderstand in the litterall
sence, with carnall Jewes, and not in
the Allego-like or spirituall sence with
Christ & his Apostles: the whole sume
of Mores confutation of the young mā
standeth vpon this Argument. *A Possi-
ad Esse.* That is to witte, God may do
it, Ergo, it is done. Christ may make his
body in many, or in all places at once,
Ergo, it is in many or in all places at
once. which maner of argumentation,
how false and naught it is euery sopher,
and euery man that hardy witte per-
ceineth. A like argument. God may
shew More the truth and call him to re-
pentance, as he did Paul for persecut-
yng his Church: Ergo, More is conuer-
ted to God. Or, God may let him run
of an iducate hart with Pharao, and
at last take an open and soden venge-
aunce vpon him for persecutyng hys
worde, and burnyng his poore men-
bers: Ergo, it is done already. M. More
must firste proue it vs by expresse
wordes of holy Scripture, and not by
hys owne vntwitten dreames, that
Christes body is in many places, or in
all places at once: and then though our
reason can not reach it, yet our sayth
measured and directed with the worde
of sayth will both reach it, receiue it,
and hold it fast to: not because it is pos-
sible to God, and impossible to reason:
but because the written woorde of our
sayth sayth it. But whē we read Gods
wordes in mo then xx. places contra-
ry, that his body should be here. More
must giue vs leue to belcuc his vntwit-
ten vanities (verities I should say) at
layntre. Here mayst thou see Christen
reader wherfore More would so sayne
make thee belcuc, that the Apostles left
out certeine thynges vntwitten, of ne-
cessitie to be belcued, cūe to stablish the
Hopes kyngdome, which standeth of
Mores vntwitten vanities. As of the
presence of Christes body and making

The confu-
sation of
his 9. argu-
ment.

Christ in
that he is
God may
doe all
things that
he will, but
yet he will
not falselye
hys holy
Scriptu-
res.

therof in the bread. Of Burgatory, of
inudication of Saintes, worshypping
of stones and stockes, pilgrimages, ha-
lowyng of bowes and belles, and cre-
pyng to the crosse &c. If ye will belcuc
what so euer More can sayne without
the Scripture: then cā this Poete saie
you an other Church thē Christes, and
that ye must belcuc it what so euer it
teacheth you, for he hath fained to that,
it cā not erre, though ye see it erre and
fight agaynst it selve a thousand tymes.
Yea if it tell you blacke is white, good
is bad, and the deuill is God: yet must
ye belcuc it, or els he burned as here-
tikes. But let vs retorne to our pur-
pose.

More is a
great lertee
fozen of vn-
written va-
nities.

To dispute of Gods almighty abso-
lute power, what God may do with
his body, it is great folie and no lesse
presumption to More, sith the Hope
whiche is no whole God but halfe a
God by their owne decrees haue de-
ceced, no man to dispute of his power.
But Christen Reader be thou content
to know that Gods wil, his word, and
his power be all one and repugne not.
And neither willet he, nor may nor
do any thing includyng repugnance,
imperfection, or that should derogate,
minish or hurt his glory & his name.
The glory of his Godhead is to bee
presents and to fill all places at once es-
sentially presently with his almightie
power, which glory is denyed to any
other creature, him selve saying by his
Prophet: I will not giue my glory to
any other creature: now therefore sith
his māhead is a creature, it cā not haue
this glory onely whiche is appropied
to the Godhead. To attribute to his
manhode that propertie whiche onely
is appropied to hys Godhead is to
confounde both the natures of Christ.
what thing so euer, is euery where af-
ter the sayd maner, that must nedes be
infinite, without begynyng and end,
it must be one alone, and almightie:
whiche properties onely are appro-
pyed vnto the glorious maiestie of the
Godhead. wherfore Christes body
may not be in all or in many places at
once. Christ him selve saying as concer-
nyng his manhode. He is lesse then the
father, but as touchyng his Godhead,
the father & I be both one thyng. And
Pauls recytyng the psalme affirmeth:
Christ as concernyng his manhode to
be lesse then God: or lesse then auugels
as some text hath it: Here it is playne
that all thinges that More imagineth &
sayneth are not possible to God, for it

Although
Hope were
not take
vpon hym
to be God,
yet he is cō-
tented to
be named &
taken, for
halfe a God

Esay. 42.

Christ as
touchyng
his man-
hode or en-
pich at one
tyme but
one place,
but hys
Godhead
is in all
places at
once.
John. 14.
John. 10.
Hebr. 11.

is not possible for God to make a creature equall vnto him selfe, for it includeth repugnance & derogate his glory. God promised & swore that all nations should be blessed in the death of that promised seed which was Christ. God had determined and decreed it before the world was made: Ergo, Christ must needs haue dyed, and not to expose this word *Oportet*, as More impleth it. For it was so necessary that the contrary was impossible, except More would make God a lyer, which is impossible. Paule concludeth that Christ must needs haue dyed, vying this Latine terme *Necessse*. Saying: where so euer is a Testament, there must the death of the Testament maker go betwene: or els the Testament is not ratified & sure, but righteousness and remission of sinnes in Christs blood is his new Testament, whereof he is mediator: Ergo, the Testament maker must needs haue died. *Wicet* not therfore (M. More) this word *Oportet* (though ye finde *Pestis* for *Oportet* in some corrupt copy) vnto your vnsauctry sence. But let *Oportet* signifie, he must or it behoueth hym to dye. For he tooke our very mortall nature for y^e same decreed couci: himselfe saying, *Oportet exaltari filium hominis. Ec.* It behoueth, that the sonne of man must dye, that euery one that belueth in him perish not &c. Here may ye see also y^e it is impossible for God to breake his promise. It is impossible to God which is that veritie, to be found contrary in his deedes and wordes: as to saue them whom he hath damned, or to damne them whom hee hath saued, wherefore all thynges imagined of M. Mores hyayne are not possible to God.

And when More sayth, that Christ had power to let his lyfe and to take it agayne, & therfore not to haue dyed of necessitie: I woder me, that his scholemaster here sayled him, so cunningly as he maketh him selfe therein: which grauetyeth and affirmeth (as true it is) that with the necessary decreed woordes of Gods foresight and prouidence standeth right wel his free libertie. But M. More sayth at last, if God would tell me that hee would make eche of both their bodies two (meaning the young mans body and his) to be in fifteen places at once, I would belue him, that he were able to make his wordes true in the bodies of both wayne, and neuer would I so much as aske hym whether hee would glorifie them both first or not: but I am sure glorified or vnglorified,

if he sayd it, he is able to do it. Lo here may ye see what a seruēt sayth this old man hath, and what an earnest mynde to beleue Christs woordes if hee had told him: but I pray you M. More, what and if Christ neuer told it you, nor said it, nor neuer would: would ye not be as hasty not to beleue it? If he told it you: I praye you tell vs where you spake with hym, and who was by to heare ye recorde: and if you bring as false a shrew as your selfe to testify this thyng: yet by your own doctrine, must ye make vs a miracle to confirme your tale, ere we be bound to beleue you: or yet to admit this your argument, God may make his body in many places at once, Ergo, it is so. Sye ye be to busie with Gods almightye power, and haue taken to great a burden vpon your weak shoulders, ye haue overladed your selfe with your own harness and weapons: and young David is likely to preuaile agaynst you with his sling and stone. God hath infatuated your high subtill wisdom. Your crafty conueyaunce is spied. God hath sent your Church a mere couer for such a cup, eue such a defender as ye take vpon your selfe to be, that shall let all they whole cause fall flatter in the myer vnto both your shames and bitter confusion. God therfore be prayled euer. Amen.

Then sayth M. More, though it seemeth repugnant both to him & to me, one body to be in two places at once: yet God seeth how to make them stand together well enough. This man with his old open & spectacles seeth farre in Gods sight, and is of his pryncy Council: that knoweth belike by some secret reuelation how God seeth one body to be in many places at once, including no repugnance. For worde hath beene now for him in all Scripture no more the one body to be in al places at once. It impliyeth first repugnance to my sight and reason, that all this world should be made of nothyng: and that a virgin should bring forth a child. But yet, when I see it written with the wordes of my faith, which God spake: and brought it so to passe: the impliyeth it no repugnance to me at all. For my sayth reacheth it and receiveth it steadfastly. For I know y^e voyce of my herdman: whiche if he sayd in any place of Scripture that his body should haue been obtained vnder the forme of bread & so many places at once here, in earth, and also abiding yet still in heauen: where I would haue belueed him, as

Gods almightye power is not to be to busie deale withall.

More doth but scowle out the matter.

Matters of sayth are repugnante to reason.

Hebr. 9.

Christs must needs dye, for God had so promised before.

Iohn. 3. and 12.

God may not be found a lyer.

More would haue belueed Christ if he had talked with hym, what sooner hee had said to him.

loone

X/105

X/106

Gods blef- sed will is declared in his Scrip- tures.

sooke and as fitly as M. More . And therfoze euen yet, if he can shew vs but one sentence truly taken for his part, as we ca do many for the contrary, we must giue place. For, as for his unwrit- te verities, & the authority of his Anti- christes sinagoge, vnto which (y scrup- ture forsaken) hee is now at last with shame inough compelled to flee : they be proued starke lyes and very deuely.

Mores tra- aciteth in his Doe- ctie.

Then sayth hee, that ye wor well that many good folke haue bled in this matter many good fruitefull exam- ples of Gods other workes : not onely mi- racles, writte in Scripture. *Vnde versus?* (where one I pray ye?) but also done by the comunõ course of nature here in earth. If they be done by the common course of nature, so be they no mira- cles: And some thynges made also by mans hand. As one face beholde in diuers glasses: and eury peeces of one glasse broken into twenty. &c. Lorde how this pontificall doctee playeth his part. Bicause (as he saith) we see many faces in many glasses: therfoze may one body be in many places, as though eury shadow and similitude repre- senting the body, were a bodely substance. But I aske More, when hee seeth hys owne face in so many glasses, whether all those faces that appeare in the glas- ses be his owne very faces hauing bo- dely substance, skynne, fleshe & bone, as hath that face, which hath his very mouth nose euen &c. wherewith he sa- ceeth vs out the truth thus falsely with lyes? And if they be all his very faces, then in very deede there is one body in many places, and he him selfe beareth as many faces in one hode. But accor- dyng to his purpose, enẽ as they be no very faces, nor those so many voyces, so voyces and similitudes, multiplied in the ayre, betwene the glasses or other object & the body (as the Philosopher proueth by naturall reason) be no very bodyes: no more is it Christes very body: as they would make thee beleue in the bread, in so many places at once. But the bread broken and eaten in the Supper monisheth and putteth vs in remembraunce of his deathe, and so ex- citeth vs to thankes giuyng to laude and prayse: for the benefite of our re- demption, and thus wee there haue Christ present in the inward eye and sight of our sayth. We eate his body and drinke hys blood, that is, we be- leue surely that hys bodye was cruci- fied for our sinnes and hys blood shed for our saluation.

Mores si- militude of faces in the glasse pro- ueth no fa- ces in sub- stance.

Sp sayth for must eate and drinke Christes body and blood spiri- tually.

At last note (Christen reader) that M. More in the third booke of his con- futation of Tyndall the . CCxlii side, to proue S. Iohus Gospell vyperfite and insufficient (for leaning out of so necces- sary a point of our faith, as he calleth the last Supper of Christ his Maundy) sayth, that Iohn speake nothyng at all of this Sacramet. And now see againe in these his letters agaynst Frich, how him selfe bringeth in Iohn the vi. chap. to impugne Friches writyng, and to make all for the Sacrament, eue thus. My flesch is verely meate, & my blood drinke. Welike the man had there ouer- shotte hym selfe foule: the young man here causyng him to put on his specta- cles and poore better and more wisely with his old euen vpo S. Iohus Gos- pel to finde that thing there now writ- ten, which before he would haue made one of his unwritten verities. As yet if he looke narrowly hee shall espy that him selfe hath proued vs by Scripture, in the xxxvii. lease of his Dialogue of quoth he and quoth I, our Ladies per- petuall virginitie expounding *non co- gnosco, id est, non cognoscam*, whiche now written vnto written veritic hee numbe- reth a litle before among his vnto writte vanities. Thus may ye see how this old holy byholder of the popes church, hys woordes fight agaynst him selfe into his own confusion, in findyng vs forth his vnto written witten vanities, verities I should say. But retorne we vnto the exposition of S. Iohn.

Mores tra- aciteth againts hym selfe.

Mores an- spherder of vnto written verities.

When the Jewes would not vnder- stand the spiritual laying of the eating of Christes flesch and drinkyng of hys blood, so oft and so playnely declared: he gaue them a strong stripe and made them more blynd, for they so deserued it (such are the secreete iudgements of God) addyng vnto all hys sayynges thus, who so eatech my flesch and drin- keth my blood: abideth in me and I in him. These woordes were spoken vnto these vubelievers into their farther ob- stinatio, but vnto the faithfull for theyr better instruction. Now gather of this the contrary, & say, who so eatech not my fleshe and drinkech not my blood: abyderch not in me, nor I in him; and ioync this to the foirclyd sentence. Ex- cept ye eate the flesch of the sonne of ma, & drinke hys blood, ye haue no lyc in you, let it neuer fal frõ thy minde (Chri- sten reader) that faith is the lyfe of the righteous, and that Christ is this ly- uynge bread whom thou eatech, that is to say, in who thou beleuest. For if our

Abacuk. 2.

Fayth is the lyfe of the righteous.

Apistles take eatyng & drinkyng here bodely, as to eate the naturall body of Christ vnder the forme of bread, and to drinke hys blood vnder the foune of wyne: the must all young children that neuer came to Gods boorde departed, & all laye men that neuer drancke hys blood be damned. By loue we abyde in God and hee in vs, loue foloweth faith in the order of our vnderstanding and not in order of succession of tyme, if thou lookest vpon the selfe giftes and not on their frutes. So that principally by faith, wherby we cleane to Gods goodnes and mercy, we abide in God, and God in vs, as declare his wordes folowynge, sayng, as the liuyng father sent me, so liue I by my father. And euen so he that eateth me shall lyue by cause of me, or for my sake. My father sent me whole will in all thinges I obey, for I am his sonne. And euen so verely must they that eate me, that is beleue in me, forme and fashion them after my crāple mortifying their flesh chaunging their liuing: or els they eate me in vayne and dissemble theyr belief. For I am not come to redeme þ world onely, but also to chaunge theyr lyfe. They therefore that beleue in me shall traſſoyme their life after my example & doctrine, & not after any mans traditiōs. This is the bread þ came fro heauen, as the effect it selfe declareth, whō who so eateth shall lyue euer. But he y eateth bodely bread lyueth not euer, as ye may see of your fathers y eate Māna, & yet are they dead. It is not therefore any materiall bread nor bodely foode that may geue you life eternall.

These wordes did not onely offende them that hated Christ, but also some of hys Disciples. They were offended (sayd the text) and not merueyled as More trisseth out the truth) which said. This is an hard sayng: who may here this? These Disciples yet stoke no lesse in Christes visible fleshe, and in the barkke of his wordes, then did the other Jewes: and as doth now More, beleuing him to haue had spoken of his naturall body to be eaten with their teth. which offence Christ seyng, sayd: doth this offend you, what then will ye say, if ye see the sonne of mā ascend thether where he was before? If it offend you to eate my fleshe while I am here, it shall much more offend you to eate it when my body shall be gone out of your sight, ascended into heauen there sittynge on the right hand of my father vntill I come again, as I wet, that is to iudge-

ment. Here might Christ haue instructed his disciples in the truth of the eatyng of his fleshe in forme of bread, had this ben his meaning. For he left them neuer in any perplexitie or doubt: but sought all the wayes by similitudes & familiar crāples to teach them playnly. He neuer spake them so hard a parable, but where he perceiued their sensible ignorance, anon he helpe them and declared it them. Yea and sometymes he p̄uented their askyng with his owne declaration, & thinke ye that he did not so here? yes verely. For he came to teach vs, and not to leaue vs in any doubt and ignorance, especialy in the chief pointe of our saluation, which standeth in the belesg in his death for our sinnes. wherfore, to put them out of all doubt as concerning this eatyng of his fleshe, and drinkyng of hys blood, that should giue euercastyng lyfe: where they tooke it for his very body to be eaten with their teth: hee sayd. It is the spirite that giueth this lyfe, my fleshe profiteth nothyng at all, to be eaten as ye incane so carnally. It is spirituall meate that I heare speake of. It is my spirite that draweth the hartes of men to me by faith and so refresheth them ghostly. Ye be therefore carnall, to thinke that I speake of my fleshe to be eaten bodely, for so it profiteth you nothing at all. How long will ye be without vnderstādyng? It is my spirite I tell you that giueth lyfe. My fleshe profiteth you nothyng to eate it: but to beleue that it shall be crucified & suffer for the redemption of the world it profiteth. And when ye thus beleue, then eate ye my fleshe and drinke my blood, that is, ye beleue in me to suffer for your sinnes. The veritie hath spoken these wordes. My fleshe profiteth nothyng at all: it can not therefore be false. For both the Jewes and his Disciples murmured and disputed of hys fleshe how it should be eaten, and not of the offeryng thereof for our sinnes as Christ ment. This therefore is the sure anker to hold vs by agaynst all the obsecutions of the Iapistles for the eatyng of Christes body (as they say) in forme of bread. Christ sayd: My fleshe profiteth nothyng: meaning to eate it bodely. This is the key that solueth al their arguments and openeth the way to shewe vs all their false and abhominable blasphemous lyes vpon Christes wordes, and vtereth their sleigh iugling ouer the bread to mainteine Antichristes kyngdome therewith. And thus

1. Iohn. 4.

By sayth
we eate &
drinke
Christ, and
so he aby-
beth in vs
and we in
hym.

Christen
religion is
sayth, and
a lyfe cor-
respondet.

The
Jewes and
also the di-
sciples of
Christe
were offen-
ded at his
wordes.

Here
Christ doth
playnly
shew that
it is the spi-
rituall ea-
tyng, & not
the fleshy
eatyng of
his body
that profiteth.

The eatyng
of Christes
fleshe profiteth
nothyng.

thus when Christ had declared it and taught them that it was not the bodely eating of his materiall body : but the eating with the spirite of sayth : he added saying. The wordes which I here speake vnto you are spirite and lyfe. What is to say, this matter that I here haue spoken of with so many wordes must be spiritually vnderstand, to giue you this life euerlastyng. wherfoze the cause why ye vnderstand me not is, that ye beleue not. Here is lo the conclusion of all this Sermon. Christ very God and man, had set his flesh before them to be receiued with sayth that it should be broken & suffer for their sinnes, but they could not eate it spiritually, because they beleued not in him. wherfoze many of his Disciples fell fro him & walked no moe with him. And then he sayd to the twelue. will ye go away to ? And Symon Peter answered: Lord, to whom shal we go? Thou hast the wordes of euerlastyng life, and we beleue and are sure, that thou art Christ the sonne of the liuyng God. Here is it manifest what Peter and his felowes vnderstode by this eating and drin- kyng of Christ. For they were perfittely taught that ithode all in the belste in Christ as their aulwers here testifyeth. If this matter had stand vpon so deepe a miracle, as our Daynties sayne with- out any word of God, not comprehended vnder any of their common senses, that they should eate hys body beyng vnder the forme of bread as long, depe, thicke, and as brode as it hanged vpon the crosse, they beyng yet but feble of sayth, nes confirmed with the holy ghozt, must here nedes haue wounde- red, stoned and staggerde, & haue bene moze inquisitiue in and of so straunge a matter then they were. But they nei- ther doubted nor maruiled nor mur- mured, nor were any thyng offended with this maner of spech, as were y ether that slip away, but they aunsw- red firmely. Thou hast the wordes of euerlastyng lyfe : and we beleue . &c. Now to the exposition of the wordes of our Lordes Supper.

Among the holy Euangelistes, wri- tyng the story of Christes Supper : John because the other three had writ- ten it at large, did but make a mention thereof in his. iij. Chapter Mathew, Marke and Luke declaring it clerchly, orderly & with iust number of wordes. with whom Paule agreeth, thus wri- tyng vnto the Corinthians. Our Lord Iesus, y same night he was betrayed:

he tooke the bread, and after he had gi- uen thankes: he brake it, saying: Take ye it, eate it. This is my body, whiche is for you broke. Here is now to be no- ted the order of this action or act. First Christ tooke the bread in his handes, se- condarily he gaue thankes, thirde he brake it: fourthly he taught it them say- ing, take it, fifthly he had them eate it. At last after all this hee sayd. This is my body which is for you broken, this thyng do ye into the remembraunce of me. Here ye see, y this bread was first broken deliuered them, and they were commaunded to eate it to: ere Christ sayd. This is my body. And for because it is to suppose verely, y they tooke it at his had as he had them, and dyd eate it to, when they had it in their handes to: master (whose wordes they did euer o- bey) commaunding the. It must nedes folow (if these be the wordes of the co- secratio) that they were houseled with vnconsecrated bread, or els now eaten, or at lest wile part of it, ere Christ con- secrated it, yea it foloweth that it was out of Christes handes and in theyg mouthes when Christ consecrated it, & so to haue consecrated it whē it was now in his disciples handes or in their mouthes or rather in theyg bellies.

Here it is manifest that Christ con- secrated no bread, but deliuered it to his Disciples, and had them eate it. In somuch that S. Thomas their owne Doctour, that made their transubstan- tiation cōfesseth that some there were, that sayd that Christ did first consecrate with other woordes, ere he now tea- chyng the bread to his Disciples sayd. This is my body. &c. And yet calleth he it no herelic so to say. Now sith in all this acte and Supper, there bee no woordes of consecration, but of the deliueyng of the bread broken after thankes giuyng with a commaunde- ment to eate it: byng vs your wordes of cōsecration, and shewe vs by what woordes God promised you and gaue you power to make his body. There is neither commaundement, nor yet any woordes left in all the Scripture to make or to consecrate Christes body, to byng it into the bread. But there be the wordes of God left in the first chap- ter of Genesis, wherby he made all the world: with whiche wordes, all be it we yet haue them: yet is it denyed vs to make that thyng that he made with the. Now, sith we hauyng his wordes of the creation, can not yet make any new creature of nothyng: how then

The order of the actis

Christ con- secrated no bread, but deliuered it to his Disc- ples to eate.

There is left vnto vs no wo- des of con- secration, wherby we should al- ter and chaunge the nature of bread into his body.

The wordes of Christe were spirit and life.

Christes di- sciples vn- derstode Christ to speake spiri- tually and beleued.

Math. 26. Math. 24. Luke. 24.

1. Cor. 11.

shall we without any wordes of consecration and making, make the making of all thynges?

Unto this action or supper or deliuerance of the bread, he added a reason and signification of this signe or Sacrament, and what also is the vse thereof: as though any should aske the ther after: what Sacrament, Religion, or rite is this? They should answer euery in a like manner of spech as it was commaunded their fathers to make answer to their children at the eating of the old passouer, wherof this new passouer was the veritie, and that the figure, saying, when your children aske you what Religion is this? ye shall answer them. It is the sacrifice of the passing by of the Lord, &c. Lo here the lambe that signified, and did put them in remembrance of that passing by in Egypt (the Israelites spared, and the Egyptians smitten) was called in like phrase the selfe thyng that it represented, signified, and did put them in remembrance of: none otherwise then if Christes Disciples, or any man els, sayng in that Supper, the bread taken, thankes giuen, the bread broken, distributed and eaten: should haue asked hym, what Sacrament or religion is this? He had to answer them that Christ sayd, This is my body whiche is for you broken. This thyng do ye in remembrance of me, that is to say, so oft as ye celebrate this Supper, giue thankes to me for your redemptiō. In which answer he calleth the outward sensible signe or Sacramēt, that is the bread with all the other action, euery the same thyng that it signifieth, representeth, and putteth such eaters of the Lordes Supper in remembrance of. For when he sayd, which is broken for you, euery one of them saw that then it was not his body, that was there broken: but the bread for as yet he had not suffered, but the bread broken was deuided in peeces euery one of the twelue taking and eating a pecc before hee sayd, This is my body, &c.

Now litch M. More will sticke so fast in his litterall sense vpon these wordes. This is my body. &c. When do I aske hym, what thyng hee sheweth vs by this first worde and pronoun demonstratiue *Hoc*, in English (this.) If ye shew vs the bread: so is the bread Christes body, and Christes body the bread, which saying in the litterall sense is an hygh heretic after them. And for this saying they burned the Lord Cobham

Also I aske whether Christ speaking these wordes. This is my body. &c. had then the bread in his hands wherwith he houseled his Disciples or no? That he had it not, but had now deliuered it them: and had commaunded them to eat it to, the order and wordes of the text playnly proue it, as is declared before. And S. Marke telleth the story also in this order. The cuppe taken in his handes, after he had giuen thākes, he gaue it them, & they all dranke thereof. And he sayd to them, This is my blood of the new Testament: which is shed for many. Here it is manifest that they had all dronken therof first ere he said the wordes of consecration (if they be the wordes of any consecration.) Besides this: if ye be so sworne to the litterall sense in this matter, that ye will not in these wordes of Christ. This is my body. &c. admitte in so playne a speche any trope (for allegory there is none, if ye knew the proper difference of them both, whiche euery Grammarian can teach you) the do I lay before your old eyes and spectacles to, Christes wordes spoken of the cup both in Luke and Paul saying: this cup is the new Testament through my bloude which is shed for you. Here Christ calleth the wyne in the cup the selfe cuppe whiche euery man knoweth is not the wyne. Also hee calleth the cuppe the new Testament, and yet was not the cup nor yet the wyne contained therein the new Testament, and yet calleth it the new Testament established & confirmed with his bloude here ye see hee called not the cuppe his bloude but the Testament, where is now your litterall sense that ye would so fayne frame for your Papistes pleasure? If ye will so sore sticke to the letter: why do your faction leane here the plaine letter: saying that the letter sayth: going about the bush with this exposition and circumlocution, expounding. This is my body, that is to say, this is connected & turned into my body, & this bread is transubstantiated into my body? How farre lo, M. More is this your strange Thomistickall sense from the flat letter? If ye be so addicted to the letter, why fray ye the commōd people from the litterall sense with this bugge, telling the letter sayeth? but there is neither letter nor spirite that may bridle nor hold your stiffe necked heades.

Also ye shall vnderstand that Christ rebuked the Jewes for theyr litterall sense and carnall vnderstanding of his spi-

The vse of the Supper.

The paschal lambe.

The true meanynge & significatiō of the Sacrament of the body & bloude of Christ.

Howes litterall sense is lost.

Marke. 14.

The wordes of consecration were spokē after Christ had deliuered & the cup.

Luke. 22.

1. Cor. 11.

How the Papistes wrest the wordes of Scripture.

John. 6.

spirituall woordes, saying: My flesh profiteth you nothing at all to eate it. &c. And their litteral takyng of his spirituall woordes was the cause of their murmure. &c. For euen there (as also lyke in other places) to eate Chyistes flesh, &c. after the common phzase of the Scripture, is not els, the to belcve that Chyist suffered death, & shed his blood for vs. Read ye Paul. Our fathers did all eate the same spirituall meate and drinke the same spirituall drinke that we now eate & drinke: Here I thinke M. More must leaue his litterall sence & materiall meate, or els deny Paul, and deny to that our fathers did eate Chyist and drinke his blood, whiche all here Paul sayth, for to eate and to drinke this spirituall meate and drinke, was as him selfe declarcth to eate & drinke Chyist. They dranke of the stone (sayth Paul) that went with them, whiche stone was Chyiste. And we eate and drinke the very same stone, whiche is nothyng els, then to belcve in Chyist. They belened in Chyist to come, & we belcve in him come, and to haue sufficed, where is now thinke ye M. Mores litterall sence for the eatyng of Chyistes materiall body? Our fathers were one, and the same Church with vs, vnder the same Testament and promise, and euen of the same sayth in Chyist. And euen as they eate him and dranke his blood euen the same spirituall meate & drinke that we do eate and drinke: so do we now in the same faith. For what elles was signified by this manner of spech, our fathers did eate and drinke Chyist, then that they belened in Chyist to be incarnated and to suffer death? what els meant the poore woman of Canane by eating, then to belcve? whē she aunswered Chyist, saying. Ye say soth my Lorde. But yet doe the little whelpes eate of the crummes that fall from their maisters table. This byd she aunswere in an allegory accordyng to Chyistes first aunswere vnto her, she meanyng by her eatyng of the crummes, the helief of his woordes and Gospell to be scattered among the Gentils as Chyist aunsweryng, confirmed her meanyng, saying: O woman great is thy sayth. He sayd not, thou art a great eater and deuourer of bread. Here it is playne that to eate in the Scripture is taken to belcve: as Chyist him selfe expoundeth it, so oft, and so plentifully. And I am here compelled to inculke & iterate it with so many woordes, to satisfie (if it were possible) this carnall flesh

bowerer and fleshy Jew.

Now to examine and to discusse this matter moze depely & playnly. I shall compare the old passeouer, with the new and supper of the Lord. And to shew you how the figures correspond their verities: I will begyn my comparison at Baptisme comparpyng it with the Lordes Supper, whiche be the two Sacramentes left vs now vnder the grace of the Gospell. And afterward (to set fourth both these Sacramentes playnly) I wil compare Circumcision with Baptisme: & the passe lambe with Chyistes Supper.

we (by Baptisme) as we testified vnto the congregation our entryng into the body of Chyist (take here Chyistes body, as doth Paul, for his congregation) to dye, to be buried, and to rylse with him, to mortifie our flesh, and to be reuiued in spirite, to cast of the old man, and to do vpon vs. He new: euen so, by the thanks giuyng (for so did the old Breke doctours cal this Supper) at Gods bourde, or at the Lordes Supper (for so doth Paul call it) we testifie the vnitie and communion of our hartes, glued vnto the whole body of Chyist in loue: yea and that such loue as Chyist at this, his last Supper expressed: what tyme he sayd, his body should be broken, and his blood shed for the remission of our finnes. And to be hozt. As Baptisme is the badge of our sayth, so is the Lordes Supper the token of our loue to God & our neighbours: where vpon standeth the law and the Prophetes. For the end of the precept, is loue out of a pure hart, and good conscience and sayth vnfayned. So that by baptisme we be initiated & consigned vnto the worship of one God in one sayth: And by the same faith and loue at the Lordes Supper, we shew our selues to continue in our possession, to bee incorporated and to be the very members of Chyistes body.

Both these Sacramentes were figured in Moyses law. Baptisme was figured by Circumcision: & the Lordes Supper, by the eatyng of the passe lambe, where lyke as by Circumcision, the people of Israell were rekened to be Gods people, scueral from the Gentiles, so be we now by Baptisme rekened to bee consigned vnto Chyistes Church scuerall fro Jewes, paynyng &c. And as their passeouer, that is to say, their solene feast yearly in eatyng their passelambe, was an outward token of their perscuerance in their re-

The olde passeouer compared with the Supper of our Lord.

Baptisme compared with Circumcision.

1. Cor. 10. 11. and 12. Rom. 6. Ephes. 4.

Eucharistia thahed geuyng. 1. Cor. 10. and 11.

1. Tim. 1.

Baptisme was figured by Circumcision, and the Lordes Supper by the passelambe.

1. Cor. 10.

To eate Chyistes flesh is to belcve in hym.

The manner of Saint Pauls speakyng.

Math. 15.

An allegoricall spech wel allowed and vsed of Chyist.

John. 6.

Luke. 12.
1. Cor. 5.

ligion, and in remembraunce of their passage out of Egypt into the lande of Chanaan: so is now the eating of the Lordes Supper (whiche Christ and Paule called our passeouer) a token of our persequeraunce in our Christen profession at Baptisme: and also thankes giuing with that ioyfull remembraunce of our redemption fro sinne, death, and hell by Christs death. Of the figure of this Supper: our new passeouer: thus it is witten. After ye be entred into that land, whiche the Lord God shall giue you accordyng to his promise: ye shall kepe this ceremonie. And when your children aske you what Religion is this: ye shall aunswere them. It is the sacrifice of the passyng ouer of the Lord, when the Lord passed forth by the houses of the children of Israell in Egypt, smityng the Egyptians and deliuering our houses. This eating therfore of the pale lambe was the figure of the Lordes Supper, whiche figure when the houre was come he would it to ceasse and giue place vnto the veritie, as the shadow to banish away at the presence of the body: He sayd thus, with a feruent desire do I long to eate this passeouer with you ere I suffer.

Luke. 22.

Agayne, let vs compare the figure with the truth, the old passeouer with the new, and diligently consider the proprietie of speakyng, in and of either of the. Let vs expende the succession, imitation, and tyme, how the new succeeding the old mediatur Christ between both sitting at the Supper celebrating both with his presence: did put out the old and bying in the new. For there is in either of them such like composition of wordes, such affinitie and proportio of spech, such similitude and proprietie in them both, the new so correspondyng in all thynges to the old, that the old declareth the new, what is it, wherefore it was instituted, and what is the very vse therof. And to begyn at Circumcision the figure of Baptisme, ye shall vnderstand, that in such rites and Sacramentes there are two thynges to be considered, that is to wit. The thyng, and the signe and of thyng. The thyng is it wherefore the signe is instituted to signifye it: as in Circumcision, the thyng is the couenaunt to be of the people of God, and the signe is, the cutting of the foreskinne of the preuy member. In the passeouer, the thyng was, the remembraunce with thankes giuing for the deliuerance out of the hard seruitude of Egypt: but the signe was, the lambe

The Paschall lambe eaten and the Sacrament instituted.

Two thynges to be considered in the Sacrament.

rosted with such ceremonies as were there prescribed them. So in baptisme: The thyng is, the promise to be of the Church of Christ: the signe is, the dipping into the water with the holy wordes. In our Lordes Supper, the very thing is Christ promised and crucified, and of faith with thankes giuing vnto the father for his sonne giuen to suffer for vs. But the signe is, the dealing and distributing or reaching forth of the bread and wyne, with the holy wordes of our Lord spoken at his supper, after he had thus dealt the bread & wyne, vnto his Disciples.

The matter and substance of the Sacrament and the signes of the same

And here is it diligently to be noted: That in all such rites, ceremonies, or Sacramentes of God thus instituted: these two thynges (that is to witte the thyng signified, and the signe that significeth) be concurraunt and inseparable. It is the common vse and proprietie of spech in the Scripture, to call the signe, the thyng. As is Circumcision called the couenaunt. Such manchild

The signe is called the thyng.

Gene. 17.

must be circumcised that my couenaunt might be in your flesh for a perpetuall bande. And yet was it onely but the outward signe & scale of the couenaunt, that the seed of Abraham should be his especial chosen people, & that he would be their God. The lambe, that was but the signe, was called the passeouer: and yet was not the lambe the passyng ouer, but the signe onely certifying and monishing them to remember that deliuerance by the aungell passing by the Israelites in Egypt, smityng the Egyptians. And sith this trope or manner of spech the Scripture vnderstandeth so great grace in the old rites and ceremonies that figured our Sacramentes: why may it not with like grace, for that analogie and proper congruence of the figures with their verities, vse the same phrase and maner of spech in their verities? If the Scripture called the signe the thyng in Circumcision & the passeouer: why should we be offended with the same spech in our Baptisme & in the Lordes Supper? Sith such manner of spech haue no lesse grate and fulnes here then there to bying the thyng signified into our hartes by such outward sensible signes. For when that signe of Circumcision was giuen the child: the were they certified (as an outward token may certifie) that the child was of the people of Israell. And therfore did the signes the, as they do now beare the names of thyngs which they signified as the lambe eaten in the passeouer.

Exod. 12.

The scripture calleth the signe by the name of the thing that it signifieth.

ouer was called the sacrifice & the selfe
passeouer, none otherwise then in our
new passeouer, that is the Lordes sup-
per, the bread brokē &c. is called the bo-
dy of Christ, & the wyne poured forth
and distributed to ech mā, the blood of
Christ because the bread so broken and
dealt signifieth vnto the receiuers and
putteth them in remembraunce of the
sacrifice of his body on the aulter of the
crosse, and of his blood poured forth
for our redemption. So that this ma-
ner of spech in the administration and
vse of the Supper of our Lord: so say,
This is my body, & this is my blood:
is almuch to say as, this signifieth my
body, this signifieth my blood. which
Supper is here celebrated to put vs in
remembraunce of Christs death, and to
excite vs to thankes giuyng.

Neither let it offend thee (O Chri-
sten reader) that *est*, is taken for *signi-*
ficat: that is to say. This is that, is as
much to say, as this signifieth that. For
this is a comūn maner of spech in ma-
ny places of Scripture, and also in our
mother toung: as whē we see many pic-
tures or images, which ye know well
are but signes to represent the bodyes
whom they be made lykē, yet we say of
the Image of our Lady. This is our
Lord, and of S. Katherine, this is S.
Katherine, & yet do they but represent
and signify vs, our Lady or S. Kather-
ine. And as it is writtē. The iij. braū-
ches are thre dayes. The thre baskets
are thre dayes, which was not els but
they signified thre dayes. Also in the
xxvii. chapter. Jacob sayd. This stone
whiche I haue set vp an ende, shalbe
Gods house, which stone yet was ne-
uer Gods house nor neuer shalbe: but
onely did signifie gods house to be buil-
ded in that same place. Agayne Pharao
dreamed to haue sene vij. faire fat Oxē,
& eftsloones vij. pooze lene Oxē, which
Joseph expounding sayd: The vij. fat
Oxē are vij. plētuous yeares, in which
phrase or maner of spech euery mā sith
that the Oxē were no yeares: but they
signified such yeares. Baruell not ther
foze though *est*, like wise in this sentēce:
Hoc est corpus meum, be taken for *significat*,
as much to say, as this signifieth my
body. And yet for because the Scriptu-
res conferred together expounde them
selfe as sayth S. Austen: And Peter.
That we haue before a firme and sure
propheticall spech vnto which if we at-
tend as vnto a light set vp in a darke
place, we do well: I shall shew you a
lyke phrase in Ezechiel where the de-

struction of Jerusalem was thus figu-
red. God commaundyng Ezechiel to
take a sword as sharpe as a raser, and
shaue of his head and beard, and then
take a certain waight of the heares de-
uided into thre partes: The one, he
should burne in the middes of the Ci-
tie. An other he should cut round about,
and cast the thyrd vp into the wynde.
&c. which done he sayd: Thus sayth the
Lord God. This is Jerusalem, which
act and dede so done, was not Jerusa-
lem. But it signified and preached vnto
the beholders of it, Jerusalem to be
destroyed: none otherwise thē the brea-
kyng and distributing of the bread and
wyne called Christs body and blood
signifieth and preacheth vs the death
of Christ, the figure and signe bearyng
the name of the thyng signified, as in
the Prophetes spech, saying: This is
Jerusalem: which dyd but signifie Je-
rusalem, when Christ dyd breath into
his Disciples, saying: Take ye the ho-
ly ghost: the same breath was not the
holly ghost, but signified and represent-
ed them the holly ghost, with a thou-
sand lyke maner of spech in the Scrip-
ture.

In the old passeouer thankes were
giuen for the slaughter of the first be-
gotten, wherein the kynges posteritie
of Egypt fell away. (The Hebrewes
spared, passeouer, and deliuered.) But
in the new passeouer, thankes were gi-
uen that the onely begotten sonne of
the most highest was crucified, wher-
by all saythfull are spared, passed ouer,
and not smittē with the sword of dama-
nation, but deliuered and saued in the
lambes blood that hath takē away the
sinne of the world. In the old passē-
ouer. The lambe or feast is called the
Lordes passeouer, and yet was neither
the lambe nor the feast his passyng ou-
ner: but the signe and commemoration
of his passyng by. And eue so is it now
in the new Supper of our Lord. It is
there called the body of our Lord, not
that there is any thing, wherein his ve-
ry naturall body is containned so long
and brode as it haged on the crosse, for
so is it ascended into heaue and sitteth
on the right had of the father: but that
thyng that is there done in that Sup-
per, as the breakyng and dealyng and
eatyng of the bread, and the whole like
action of the wine, signifieth, represen-
teth, and putteth into our hartys by the
spirite of faith this comēmoration, ioy-
full remēbraunce, & so to geue thankes
for that inestimable benefite of our res-

Ezech. 5.

The ma-
ner of spea-
kyng in the
scripturs.

John. 20.

The natu-
rall body of
Christ is
not in the
Sacramēt

The bread
in the Sa-
cramēt cal-
led the bo-
dy of Christ
& the wyne
called the
blood of
Christ.

est, is take
for signifi-
cat.

Gene. 40.
The signi-
ficatīe
speches be-
sed in the
scripture.

1. Pet. 2.

demption, wherein we see with the eye of our sayth presently his body broken & his blond shed for our finnes. This is no small Sacrament, nor yet irreuerently to be entreated: but it is the most glorious and hyghest Sacramēt, with all reuerence and thankes geuyng to be ministred, vsed receiued, preached & solemnely in the face of the congregation to be celebrated: of whose holy administration and vse I shall peraduenture speake in the end of this Supper.

But in the meane season (Christen reader) let these sensible signes signifie and represent hys death, and print it in thy hart geuyng thankes incessantly vnto God the father for so incomparable a benefite, that hath giue thee his owne onely so dearely beloued sonne our Sauour Iesus Christ to dye for thy finnes yea and that when we were not his childre but his enemyes. Christes disciples sayd to the man where is this guest chamber where I might eate the passing by with my disciples: & they prepared the pascouer. And yet Christ eate not the pascouer, but the lambe with his disciples, where it is plain, & signe to do on the name of the thyng.

At last, consider vnto what ende all things tended in that last supper, how the figure reached the veritie, the shadowe the body, and how the veritie abolished the figure, and the shadowe gaue place to the body. Look also with what congruence, proportion, and similitude both in the action & the spech, all things were consummate and finished, and all to lead vs by such sensible signes from the figure vnto the veritie, fro the fleshy vnto the spirite. And take thou here this infallible & assured saying of Christ neuer to fall fro thy mynde in this last supper, do ye this into the remembrance of me. And also of Paul, saying, So oft as ye shal eate this bread (so this heretike calleth it bread eue after the wordes of the popes consecration) and drinke of this cup, praise, declare & geue thankes for the deatch of the Lord vntill he shall come agayne to iudgement. Remember thou also: what Christ sayd to the carnall Jewes takyng the eatyng of hys fleshy and drinkyng of his blond so carnally, aunsweryng them. My fleshy profiteth not, meanyng to eate it bodely but the spirite maketh lyfe. And to this set the prophet Abacukes sentēce. The iust lyneth of his sayth.

And now (Christen reader) to put thee cleane out of doubt, that Christes body is not here present vnder the fo-

me of bread (as the papistes haue mocked vs many a day) but in heauen, euen as he rose and ascended. Thou shalt know that he told hys Disciples almost twenty tymes betwene the xiiij. and xvij. chap. of Iohn that he should, and would goe hence, and leaue this world. where to comfort them agayne for that they were so heauy for his bodely absence, he promised to send them hys holy Ghost to be their comforter, defender, and teacher: in whom and by whom, he would be present with them and all faithfull vnto the worldes end. Hee sayd vnto hys Disciples. I goe hence, I goe the father, I leaue the world, and now shall I no more be in the world, but ye shall abyde still in the world. Father I come to thee. Doore men haue ye euer with you: but in shall ye not alwayes haue with you. And whē he ascended vnto heauen, they did behold hym & saw the cloude take hys body out of theyr syght: and they fastyng their eyes after hys, the two men clothed in white, sayd vnto them. Ye men of Galile, wherefore stand ye thus lookyng vp into heauen? This is Iesus that is taken vp from you into heauen, whiche shall so come agayne, euen as ye haue sene him going hence.

Here I would not more to sitte fro hys litterall playne sense. All these so playne wordes be sufficient, I trow, to a Christen man to certifie hys conscience that Christ went his way bodely ascendyng into heauen. For whē he had told his disciples so oft of his bodely departyng from them: they were maruelous heauy and sad. And whō Christ sayd, Because I told you that I go hence, your hartes are full of heauines. If they had not belened hym to haue spoke of his very bodely absence: they would neuer haue so mourned for his goyng away. And for because they so vnderstode him, and he so meant as his wordes sowned: He added (as he should haue sayd) be ye neuer so heauy or how heauily so euer ye take my goyng hence, yet do I tell you truth. For it is expedient for you that I goe hence. For if I should not go hence, that comforter should not come vnto you. But and if I go hence, I shall send him vnto you. And agayne in the same chap. I am come from the father, and am come into the world, and shall leaue the world agayne and go to my father. what misery, thinke ye, should be in these so manifest wordes? Did he speake them in any darke parables?

Christ declared to his disciples that he would leaue this world & go to his father in heauen.

Scriptures are many that shewe Christ as touchyng his naturall body is gone and is not here. Actes. 2.

Christ ascended into heauen.

Iohn. 14. and. 16.

Christ to playne wordes declareth his bodely departure out of this world

Dyd

The Sacrament is to be receiued with thankesgeuyng.

The vse of the supper.

Luke. 22.

Note here the whole circumstance of the manner and institution of the Sacramēt of Christes body.

Luke. 22.

1. Cor. 11.

Iohn. 6.

Abacuk. 3.

Dyd he meane otherwise the he spake? Dyd he vnderstand by goyng hence so ofte repeted, to tary here still: or dyd he meane by forsakynge and leauynge the world to be but inuisible beyng still in the world with his body? No surely. For he meant as faithfully & as playnly as his wordes souned, and euen so dyd hys Disciples without any moze maruelynge vnderstand him. For they answered him, saying: Lo, now speakest thou apertly: neither speakest thou any prouerbe. But what a darke prouerbe and subtille riddle had it bene: if he had meant by his goyng hence to haue taryed here still: and by forsakynge the world, to abyde still in the world: and by his going hence to his father by his very bodely Ascension, to be but inuisible: who would interpret this plaine sentence thus? I go hence, that is to saye: I tary here still. I forsake the world and goe to the father, that is to saye, I will be but inuisible and yet here abyde still in the world bodely? For as concerning his Godhead, which was euer with the father, and in all places at once, he neuer spake such wordes of it. When Christ sayd (his death now was at hand) vnto his Disciples: now agayne I forsake the world and goe to my father, but ye shall tary still in the world. If they will expound by his forsakynge the world, to tary here still bodely, and to be but inuisible: why do they not by lyke exposition interpret the taryng here still of the Disciples at that tyme, to be gone hence bodely and to be here visibill? For Christ dyd set these son taryes one agaynst another to declare ech other. As if to tary here still, dyd signifie to the Disciples that they should abyde in the world, as it doth in deede: then must needes his goyng hence and forsakynge the world signifie his bodely absence as both the wordes playnly souned, Christ meant, and they vnderstoode them. But in so plaine a matter what neede these wordes? Be thou therefore sure (Christen reader) that Christes glorified body is not in this world, but in heauen; as he thether ascended in which body he shall come euen as he went gloriously with power and great maiestie to iudge all the world in the last day. Be thou therefore assured, that he neuer thus iugled nor mocked hys so dearely beloved Disciples so full of heauynes now for his bodely departynge. For if he had so meant as our Papistes haue peruerced hys, saying, hys Disciples would

haue wondered at so straunge manner of spech, and he would haue expressed his mynde playnly, sith at this tyme hee was so full set to leaue them in no doute but to comforte them with hys playne and comfortable wordes. And if he would haue ben but inuisible and still bodely present: hee would neuer haue couered hym selfe with the cloude shewyng them and testifying also by those h. men his very bodely Ascension out of their sightes. We may not make of hys very bodely Ascension, such an inuisible iugglyng cast as our Papistes sayne. Fashionyng and saynyng Christ a body now inuisible, now in many places at once, & the so great, and yet in so litle a place, not deccerned of any of our senses now glorified, now vnglorified, now passible, and then impassible, and I wote neare what they imagine and make of their maker, and all without any wooyde, yea cleane agaynst all the wordes of Holy Scripture. For surely, in this their imagination and so sayng they byng in a flesh, the heretic of that great heretike Marcian, which said that Christ tooke but a phantasticall body. And so was neither verely borne nor suffered, nor rose, nor ascended verely, neither was he verely man, which heretic Tertulian confuteth: Christ toke verely one nature such a passible and mortall body as we beare about with vs, saue that he was without all manner of synng. In such a body he suffered verely, and rose agayne from death in such a glorified body now innumerable &c. as euerly one of vs shall ryle at the generall iudgement. It is appropried ouerly to hys Godhead to be euerly where and not to be circumscribed nor contained in no one place. And as for our Papistes prophane voyde voyces, his body to be in many places at once, indifinitive incircumscripitive, non per modum quati neq; localiter &c. which includeth in it selfe contradiction, of which I saule warned Timothee calling them the oppositions of a false named science (for that they Scholasticall Diuinitie must make objections agaynst euerly truth, be it neuer so playne with pro & contra: whiche science many that professe it (sayth I saul) haue erred from the sayth, as for this contention and battayle about wordes profitable for nothyng els, but to subuert the hearers, I care not for them. For I haue the almightie testimony of the euerlastyng word of God ready to soyle all theyr madde and vntreasurable

Christes Ascension was witnessed by many.

The heretic of Marcian what is was?

1. Timo. 6. 2. Timo. 2.

1. Timo. 6.

Christ laynly bewed vnto the disciples that he must depart from his world & his father in heauen.

Christes glorified body is in heauen.

ble

ble reasons , to wype them cleane away, and to turne them into their own confession.

I. Cor. II.

The Supper of the Lord is the commemoration and memoriall of Christes death.

Paul calls the Sacramēt bread after the consecration.

By one loafe of bread, we are signified to be one body in Christ.

The cup of the Lord, & the cup of

And for bycause they hold them so fast by Paule. I shall loose they hold, expounding the Lordes Supper after Paule, which addeth immediatly vnto the cup, this y Luke there left forth: Doe ye this into my remembraunce. This doth Paule repete so ofte to put vs in minde, that these thankes giuing and Supper is the comemozation and the memoriall of Christes death, wherfore after all hee repeteth it yet agayne the thyrde tyme saying. So ofte as ye shall eate this bread (hee calleth it still bread euen after the Popes consecration) and drinke the cuppe (he sayth not drinke this bloude) see that ye gyue thankes, be ioyous and preache the death of the Lord, for so much signifieth, *Annunciate*, in this place, vntill hee come that is to say, fro the tyme of his death and Ascention vntill hee come agayne to iudgement. Furthermore (sayeth Paule) who so eateth this bread (he calleth it still bread) or drinke of the cuppe of the Lord vnworthely: is giltye of the body and bloud of the Lord. The body and bloud of the Lord Paule calleth here the congregation assembled together to eate the Lordes Supper. For they are his body and bloud which are redeemed with his body and bloud, as he said in the x. chapter before, The cup of thankes giuing which we receiue with thankes: is it not the felowshyp of the blood of Christ? The bread which we breake, is it not the felowshyp of the body of Christ? For we being many together are one bread, and one body. Loc here Paule expounding hym selfe vseth the same forme of spech that is vsed in these woordes. This is my body, takyng is, for signifieth. we are one bread & one body, that is to say, we are signified by one loafe of bread to be one body, he sheweth the cause, addyng because we be all partakers of one loafe or peece of bread. And in the xij. chapter following, he sayth plainly, ye be the body of Christ and his particular members, and in the first to the Ephesians. God dyd set Christ to be the head ouer all vnto hys congregation which is his body, &c.

And because the comparison in the x. chapter betwene the Lordes borde and his cup, and the devils borde and his cup, do declare this matter. I shall recite Pauls woordes, saying: ye may not drinke the cup of the Lord, and the

cuppe of the deuill both together. Ye may not bee partakers of the Lordes borde & the devils borde both at once. The devils borde and hys cuppe was not his body and bloud, but the eating and drinkyng before their images and Idols as dyd the heathen in the woordes of theyr Gods. Of the which thyng thou mayst gather what Paule meant by the Lordes borde and his cuppe. Now let vs returne to Paule in the xi. chapter. They eate this bread, and drinke of this cup vnworthely, that come not vnto this borde with such faith and loue as they professed at their Baptisme. They eate vnworthely that thrust them selues in among this congregacion hauyng not the loue that this Sacramēt and signe of vnyty teacheth and signifieth. which maner of people Paule in y same chapter rebuketh, and bendeth all his Sermon agaynst them: for that they were contentious, and came together not for the better but for the worse. So that their commyng together which should haue bene a token of faith, and loue, was turned into the occasion and matter of dissention and strife: bycause every man dyd eate (as Paule sayth) hys owne supper and not the Lordes Supper: wherewith the bread and drinke is common as well to the poore as to the riche. But here the rich dyspayned the poore and would not carye for them. So that some (as the rich) went theyr way drunken and full: and the poore departed hungry and dy, which was a token of no equall distribution of the bread and drinke: and that the rich contemned the poore, and so became schismaticous and giltye of the body & bloud of Christ: that is to witte, of the poore congregation redeemed with Christes body and bloud. Thus they that came together appearng to haue had that loue which the Supper signified and had it not, vttered them selues by this contentious and vnlonyng dealing not to be members of Christes body, but rather giltye and hurtfull vnto them. As if a souldier of our aduersaries part should come in among vs with our Lordes badge, hauyng not that hart sayth and loue to our captaine that we haue, we would (if we espyed it by any token) take him for a spye and betraye rather then one of vs.

Let a man therefore (sayth Paule) proue him selfe well before, whether he hath this sayth to Christ & loue to God and his neighbour which all he professeth

the deuill, how they differ.

Who they are that eate of the bread and drinke of the cup vnworthely.

Every man did eate his own supper, and not the Supper of the Lord.

We must firste examine our selves, & then come to the table of the Lord.

fed at Baptisme, and this Supper signified: and so come in among the congregation to eate of this bread & drinke of this cup (he calleth it still bread and wyne: & neither his body nor bloud.) For he that eateth & drinketh vnworthely, eateth and drinketh hys owne damnation: because he discerneth not the Lordes body. He calleth still the Lordes body the congregation redeemed with Christs body as he dyd before, and also in the chapter folowynz fetchynge his analogie and similitude at the naturall body. In which although there be diuers members one excellynge an other, one inferiour, vnder and more cōtemptible then an other, yet may not the body want them: but must conuert them reuerently, and hold them in honour. Agayn, in the body, though there be diuers members of diuers offices: yet is there no discorde among them: but euery member bee it neuer so low and vyle: yet doth it minister and serue an other, and all together hold vp and helpe the whole body. This consideration with these cōparisons so eloquently, so plenteously, so luely doth Paule set forth in that xij. chap. that no mā cā desire any more. And all to byynge vs into the consideration and discretion of the body of Christ which is his congregation: without whiche consideration and discretion, if we thrust our selues in with his signe and recognisance saynedly: we be but hypocrites and eate and drinke our owne iudgement. For this cause many are sicke among you; and many are a slepe, that is, are dead. Here it seemeth some plague to haue ben cast vpon the Corinthians for this abuse in the eating of the Lordes Supper. For both the law & the Prophets threatened vs plagues, as pestilence, famine, and sword for our finnes. For if we had indged our soules, that is, if we had diligently examined our owne liuyng & repented: we should not haue ben iudged, that is to say, punished of y^e Lord. But while we be punished, we be corrected of the Lord lest we should be condemned with the world. wherefore my brethren, when ye come together to eate, tary one for an other. Here is the cause of all this dissention wherefore Paule rebuketh them. But here might some of them object & tell Paule. Say we come thither hungry and may not tary so long: wherunto Paule answereth as he dyd before: saying. Haue ye not houses to eate & drinke in? Do ye contemne the cōgregation of God,

and haue them that haue none? Here he calleth the poore the church of God, whom afterward he called the body of the Lord: and now at last he sayeth. If any mā be so hungry, let him eate somewhat at home, and so delay his hunger that he may the better tary for the poore, lest ye come together vnto your cōdomination. And as for other thynges I shall dispose and set in order when I come. These other thynges were concerning this Supper and such as were out of frame among them whiche if ye read the whole Epistle are easie to see: & that they were no necessary truthes for their saluation. For all such truthes Paule had preached them before and written them to. Neither were these other thynges, Lent, Fast, the Assumption of our Lady, halowynge of bowes, Belles, and Athes, halowynge of Cestimentes, and crepyng to the Crosse, with such other vnwritten vanities, as M. More lysteth to test and tryful out the truth.

Now haue ye the very pure sense of these Christs wordes, this is my body, that is to say. This signifieth or representeth my body takynge Est, for signification. As M. More hym self vttered it in his Dialogue put forth in William Barlowes name, recityng the opinions of Oecolampadius and Zwinglius: saying, this is my body, is as much to say as this signifieth my body, where he saith that Oecolampadius alledgeth for hym Tertulian, Chrysostome and Austen, but falsely sometyme addynge more to their wordes, sometyme takynge away from theyr sentēces. which sayynge is playne false and hee belpeth the man now departed, for first his incomparable lea-ryng and verie spiritual iudgement would not suffer hym to be ignorant in the vnderstandynge of these old holy Doctours (whom I dare say he vnderstode as well as More. And his conscience and saythfulness would not suffer hym falsely to peruert them as M. More belpeth and peruerteth Christ & Paule and all holy Scripture. And if this mā had thus dealt with these Doctours sayinges: Luther agaynst whom he did cōtende in this matter would not haue left it vtold hym.

But (Christe reader) to put thee out of doubt haue here these doctours own wordes both in Latine and English. And first heare Tertulian, where thou must first vnderstand that there was an hereticke called Marcion, saying that Christ tooke not to hym the very body

S. Paule calleth the poore the Church of God.

This place the Pa- pites alledge to proue vn- written ve- ritie.

More be- lyeth Dece- lamptious, and Iustus- tulus.

Take more of this in the Epistle to the cor- ner.

Take more of this in the Epistle to the res- der.

If we come not thankfully and charita- bly vnto y^e Lordes Supper, we eate and drinke our damnation.

of man, but an imagined and a phantasticall body, to put of, and on, when he lysted: and so not to haue ben borne verely of the virgine Mary nor yet to haue suffered verely death &c. agaynst whom, thus writeth Tertulian in hys fourth booke.

Tertulian.

Professus itaq; se concupiscentia concupisse edere pascha, vt suum acceptum panem & distributum Discipulis corpus suum illum fecit, hoc est corpus meum dicendo: id est figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus. Ceteru, vacua res, quod est phantasma, figuram capere non posset. whiche wordes are thus in English spoken of Christ. whiche acknowledgyng hym selfe with how fervent desire he longed to eate the pascouer, as his bread taken and distributyng to his Disciples: made it his body, saying: This is my body: that is to say, the figure of my body. For figure had it bene none, except it were a very body. For a voyde thyng which is a phantasticall can receaue no figure. Here it is playne, that this is my body after the old holy Doctour, is as much to say, as this is the figure or signe that representeth or signifieth my body.

The wordes of Tertulian.

Juste cap. vij. agaynst adiurans.

Gene. 6. Leui. 7. Deut. 22.

Also, thus sayeth Austen, Lex dicit non esse manducandu sanguinem, quod anima sit sanguis: Quod lex dicit, sanguis est anima: esse positum dicimus, sicut alia multa & penè omnia Scripturarum illarum Sacramenta signis & figuris plena sunt predicationis, quæ iam per Dominum nostrum Iesum Christum declarata est. &c. Possum etiam interpretari præceptum illud in signo esse positum. Non enim dubitauit Dominus dicere. Hoc est corpus meum, quum signum daret corporis sui. Sic est enim sanguis anima, quomodo petra erat Christus. Nec tamen quum hæc diceret, ait: petra significabat Christum, sed ait: petra erat Christus. Quæ rursus ne carnaliter acciperetur, spiritualem illam vocat, id est spiritualiter intelligi docet. The law sayeth that blood should not be eate, because the life is blood. which precepte of the lawe and because that blood is lyfe: we affirme it to be set like as many other almost innumerable sacramentes of those Scriptures, full of signes and figures of the preachyng to come: whiche now is declared by our Lord Iesu Christ &c. And I may interpretie that precept to be layed in a signe. For the Lord doubted not to say. This is my body: when hee gaue the signe of his body. And euen so is the

bloud lyfe, and the stone was Christ. And yet when he sayd these wordes: he sayd not the stone signified Christ: but he sayd, the stone was Christ, whiche lest they should be taken carnally, hee calleth it spirituall, that is to say, he teacheth it to be understood spirituallly. where is now Mores literal sense, and material meate?

Iusten calleth Sacrament the signe of his body.

Now shall ye heare Chrysostome. Nihil sensibile tradidit Christus: licet dederit panem & vinum: non quod panis & vinum non sint sensibilia, sed quod in illis mentem hærerè noluit. Nam in suum corpus, quod est panis vitæ, subiecit dicens. Hoc est corpus meum: perinde ac dicat. Hoc licet panis sit, significat tamen ubi corpus. Thus it is in English. Christ geuyng bread and wyne, gaue no sensible thyng: not that bread and wyne be not sensible: but that he would not our mynde to sticke still in them. For hee lifted vs vp into hys bodye, which is the bread of lyfe: saying. This is my body: as though he should say. Though this be but bread, yet it signifieth vnto thee, my body. Now iudge thou (Christe reader) whether M. More reporteth right, of this mā that alledgeth these holy Doctours, or no.

Rome. 83. operis imperfecta.

Christe calleth the sacrament the signe of Christes body.

Now haue ye the pure vnderstandyng of the wordes of the Lordes supper confirmed with the old holy Doctours. That, this is my body, is as much to say, as this signifieth my body. And this is my blood: is, this signifieth my blood. But yet was there neuer such maner of speaking in the scripture. This is that: that is to say. This is conuerted and transubstantiated into that. Or this is contained in that: the thyng conuerted and chaunged keepyng still her forme, qualities, quantities &c. As to say. This is my body, that is to say. This bread is conuerted into my body, the bread abydyng still in his fashion, tast, colour, waight, &c. For Christ when hee conuerted water into wyne, dyd not leaue the forme, colour, and tast still in the water. For so had it bene no chaungyng. But let our couctous conuerters choppe and chaunge bread and wyne till we there seele, see, a tast neither bread nor wyne, and then will we beleue them so they byyng for them the word of God. For as for their false iugglyng we seele it at our fingers ende: we see it, had we but halfe an eye: we tast it at our tounges end, and know it with all our wyttes and vnderstandyng to be manifestly, that we perceiued them openly long agoe.

The confutation of the Papistes gloles.

The Papistes are conuerters of the scriptures.

to be the very Antichristes, of whom Christ and his Apostles warned vs to come in this last tyme.

And if they say. What this conuersion is made by miracles. Then must every one of them as hee say a Masse, make vs many a miracle the very miracles of M. Mores Church. For it is one great miracle that Christs body should come so suddenly iustifiable and so oft out of heauen, and that such a miracle as the worde of God neuer knew. An other that so great a body should be conuerted in so litle a place, and that one body should be at once in so many places and two bodyes in one place. An other that it is eaten, neither the eater feeling it, nor the body eaten suffering nor feeling the teeth of the eater. With as many moe marvelous & like miracles or rather absurdities of the bread and wyne, that there must be the forme, colour, tast, wayght, broken &c. and yet neither to be bread nor wyne in our beleefe except we will be burned of the bycause we beleue not their iuglyng castes. O mischieuous miracle makers. O cruell conuercers: O bloody butchers.

But hearken (Christen reader) and I shall learne thee to knowe Christs playne and true miracles, from the sleighty iuggling of these crafty coueyers. Christ would neuer haue done miracle had men beleued by onely by his wordes, but when hee sayd first these wordes. This is my body, no man doubted at them, no man was in any unbeleue of them, wherfore these wordes my selfe needes bee playne single and pure without miracle, as these. The iiij. byanches are thre dayes: without any subtile transubstantiation, such insensible conuersion, or any false miracle. Christ wrought all his miracles for the glory of God to declare hym selfe both God and man, so that all Christs miracles were comprehended vnder mans senses or commō wyttes, which bying in such knowledg vnto the vnderstanding. As when he changed water into wyne, the miracle was first receiued with the sight, open at the eye, tasted with the mouth and so conuayed vnto the vnderstanding. And now though we neither see nor tast that miracle, yet we heare it, see it, read it, and so vnderstand that it was once a miracle done of Christ: when he restored the sight to the blind, healed the lame, cleansed the leprose, reared the dead: all was seen, heard, and so comprehended vnder our

most sweete senses: that his very eyes were compelled to confesse them for miracles. But our miracle makers, that make dayly so oft and so many, are so farre from this cleare poynt, that their miracles in this matter, be not, neither shalbe contained nor comprehended vnder any of our fine wittes, but they rather delude and deceiue both sight, tast, feeling, hearing, and smelling: ye our sayth and vnderstanding to. Beware therefore of these mischieuous miracle makers for theyr owne glory and profite and will kill thee to, if thou beleuest not their eyes. Beware I say of those Marchauntes that will sell the wares, which they will not suffer thee to see, nor to tast, nor to touch but when they shewe the white, thou must beleue it is blacke: If they geue thee the bread, thou must beleue it without any word of thy sayth, that it is Christs body, and that of their owne making. If thou tast, see and feele it bread yet thou must say it is none though the Scripture calleth it bread xx. tymes. Beware, beware I say of Antichrist: whose comynge sayth I saule (He is come already sayth Iohn, now are there many Antichristes) shall be after the working of Sathan with an almighty power, with false signes and wonders lying miracles, & with all deceite of vncleynnesse, &c.

To be to curious in so playne a Sacrament and signe, to caust Christs cleare wordes with sophisticall sophismes, and to tryfull out the truth with rauntes and mockes, as M. More doth, is no Christen maner. And if our Papistes, and Scholasticall Sophisters will obiect and make answer to this Supper of the Lorde, bringyng in for them, their vnwittē wordes, dedes, & dreames (for we haue compelled More with shame to flitte fro the Scripture) strewed with their vaine straunge termes which I saul damnet, and geuech I into the warning of: I shall by gods grace so set the almighty word of God against them, that all Christen shall see salthead and deceite in this Sacrament: and so disclose theyr deuility doctrine and sleighty iugglyng, that all that can read Englishe, shall see the trowth of Gods word openly beate downe their vnwriten lyes. For it is verely the thyng that I desire, euen to be written agaynst in this matter, for I haue the solutions of all theyr obiections ready. And know right well, that the more they styre this Sacrament, the broader

The Papistes say that the transubstantiation is done by miracles.

All Christs miracles were such as were comprehended vnto our senses.

The doctrine and tyrany of Papistes.

1. Thef. 2. 1. Iohn. 2.

All true miracles are done to set forth the glory of God.

Christ byd miracles to declare hym selfe to be both God and man.

More driven from the maine seat and playne scriptures.

The contem-
ptuous and
wicked do-
ctrine of
the Papistes
hath prou-
oked the
light of
gods truth
to be set
forth to the
vnderstan-
ding of the
people.

shall theyr eyes be spread, the more shall theyr falsehead appeare and the more gloriously shall the truth triumph: as it is to see this day by long contention in this same, and other lyke Articles: which the Papistes haue so long abused, and howe More hys eyes vnter the truth every day more and more. For had he not come beggynge for the Clergy from purgatory, with his supplication of soules, and Rassel and Rochester had they not so wysely played theyr partes: purgatory peradventure had serued them yet another yeare: neither had it so soone haue bene quenched, nor the poore soule and doctor there bene with his bloudy Byshop Christe catte, so farre coniuered into hys owne Vtopia with a sachell about hys necke to gather for the proude Priestes in Synagoga Papistica.

When Christ was ascended into heauen: and had sent his Apostles the spirite of truth to leade them into all truth pertainyng vnto our saluation, euen into hym that sayd: I am the truth of whiche truth hee instructed them after his resurrection. Luke. xxiiij. and they had preached the same truth nowe at Ierusalem Actes. ij. at which preachyng there were that receiued their wordes and were Baptised, about iij. M. hys Apostles remembryng how their maister Christ at his last Supper did institute and leaue them this holy Sacrament of his body and bloud to be celebrated and done in his remembraunce among such as had receiued his Gospell, were Baptised, had professed hys sayth, and would perseuer in his Religion: dyd now in this first congregation celebrate the Lordes Supper breakyng the bread and carryng it as Christ dyd teach them, which Supper, Luke and Paule called afterward the breakyng of the bread. As Actes. ij. saying. That they which gladly had now receiued Peters acte, & were baptised: were perseuering in the doctrine of the Apostles, and in the communiõ, and in the breakyng of the bread, and in prayer, whiche Sacrament was now a token of the perseuerance in theyr Christen Religion now professed. Of this breakyng of bread, Luke writyng of Paule commyng vnto Troades, sayth also, that their vpon a Sabbath day, when the Disciples were come together vnto the breakyng of the bread: Paule made a Sermon durynge to mydnight &c. And that this was no common nor prophane vse but an heauenly Sacra-

How the
Apostles
dyd in the
first congre-
gation cele-
brate the
Lordes
Supper.

Actes. 22.

ment and a reuerent rite and vsage, the circumstances of the action declare, both in Luke and Paule, shewyng it to be the very institutiõ that Christ ordeyned at his Supper. Paule thus recityng this breakyng of the bread: saying. The bread whiche we breake, is it not the felowshyp of the body of Christ: y is to say, doth it not signifie vs to be the body of Christ that is hys congregation and people, as doth the wordes solowynge declare: Paule addyng the cause saying. For we beyng many are all together signified by the one loafe to be one body: for that we be partakers of the same bread. Also before, he calleth in the same Supper, the cup of thankes genyng the felowshyp of the bloud of Christ: that is to say, the congregation redeemed with Christes bloud.

The holy Sacrament therefore, would God it were restored vnto the pure vse, as y Apostles vsed in it their tyme. would God, the secular princes which should be the very pastours and head rulers of their congregations committed vnto their cure, would first commaunde or suffer the true preachers of Gods woorde to preache the Gospell purely and playnly with discrete libertie: and constitute ouer eche particulare parish such Curates as can and would preach the word, and that once or twise in the weeke, appoyntyng vnto theyr flocke certeyne dayes after their discretion and zeale to Godward, to come together to celebrate the Lordes Supper. At the which assemblaunce the Curate would propone and declare this first this tyme of Paule. i. Corinthians. xi. So oft as ye shall eate this bread and drinke of this cuppe: see that ye be zealous, praye, and giue thankes preachyng the death of the Lord &c. whiche declared, and euery one exhorted to prayer, he would preach them purely Christ to haue dyed and bene offered vpon the altare of the Crosse for theyr redemption: whiche onely oblation to be sufficient sacrifice to peace the fathers wrath, and to purge all the sinnes of the world. Then to excite them with humble diligence, euery man vnto the knowledge of hym selfe & hys sinnes: and to beleue and trust to the forgiveness in Christes bloud: and for this so incomparable benefite of our redemption, (whiche were sold bondemen to sinne) to geue thankes vnto God the father for so mercifull a deliuerance through the death of Iesu Christ, eue-

The Sa-
crament is
not used in
these dayes
as it was
in the tyme
of the Apo-
stles.

A good do-
ctrine for al
such minist-
ers as
haue cure
of soules,
to vse to
his flocke.

Thanks
geuyng.

ry one, some singyng, and some sayyng
deuoutly, one or other psalme or pray-
er of thanks geuyng in the mother
tong. Then the bread and wyne set
before them in the face of the Church
vpon the table of the Lord purely and
honesty layed: let hym declare to the
people the significations of those sensi-
ble signes, what the action and dede
moueth, teacheth and exhorteth them
vnto: and that the bread and wyne be
no prophane common signes: but ho-
ly Sacramentes reuerently to be con-
sidered and receiued with a depe fayth,
and remembrance of Christes death
and of the sheddyng of his blood for our
sinnes, those sensible thynges to repre-
sente vs the very body and bloude of
Christ, so that whyle euery man behol-
deth with his corporall eye those sensi-
ble Sacramentes: the inward eye of his
fayth may see & beleue stedfastly Christ
offred and dyng vpon the Crosse for
his sinnes, how his body was broken
and his blood shed for vs, and hath gi-
uen hym selfe whole for vs, hym selfe
to be all ours, and what soeuer he dyd
so serue vs, as to bee made for vs of
hys father our rightousnes, our wise-
dome, holynesse, redemption, satisfac-
tion, &c.

The bread
and wyne
are not pro-
phane but
Sacr-
mentes to
holy vse.

1. Cor. 1.

A whole =
some and
good lesson
namely for
all mini-
sters.

Then let this preacher exhort them
louyngly to draw neare vnto this ta-
ble of the Lord, and that not onely bo-
dily, but also (their hartes purged by
fayth, garnished with loue and inno-
cency) euery man to forgyue eche other
unfaynedly, and to expresse or at least
wile to encheour them to folow that
loue whiche Christ dyd set before our
eyes at his last Supper when he offe-
red hym selfe willingly to dye for vs
hys enuyes: whiche incomparable
loue to commende, byng in Daules
Argumentes, so that this, hys flocke
may come together, and be ioyned in-
to one body, one spirite, and one pea-
ple. This done let hym come downe:
and accompanied honestly with other
Ministers come forth reuerently vnto
the Lordes table, the congregatio now
set round about it, and also in their o-
ther conuenient leates, the pastour ex-
horting them all to pray for grace, fayth
and loue, whiche all this Sacrament
signifieth and putteth them in mynde
of. Then let there be read apertely and
distinctly the vi. Chapter of Iohn in
their mother tong: whereby they may
clearly vnderstand, what it is to eate
Christes flesh and to drinke his blood.
This done, and some brief prayce and

Rom. 5.

At the mi-
nistration
of the Sa-
crament let
the mini-
ster exhor-
te all men to
haue fayth
and loue &
to pray for
grace.

prayse song or read, let one or other mi-
nister read the xi. chapter of the first to
the Corinthians, that the people might
perceiue clearly of those woordes the
mystery of this Christes Supper, and
wherfore he did institute it.

These with such lyke preparations
and exhortations had, I would euery
man present should professe the Arti-
cles of our fayth openly in our mother
tong, and confesse his sinnes secretly
vnto God, praying intierly that hee
would now vouchsafe to haue mercy
vpon hym, receiue his prayers, glewe
hys hart vnto hym by fayth and loue,
encrease his fayth, geue hym grace to
forgyue and to loue his neighbour as
hym selfe, to garnish hys lyfe with pu-
renes and innocency, and to confirme
hym in all goodnes and vertue. Then
againe it behoueth the curate to warne
and exhorde euery man steepely to con-
sider and expende with hym selfe, the
signification & substaunce of this Sacra-
ment, so that he sit not downe an hypo-
crite and a dissembler, sith God is scar-
cher of hart and raiues, thoughtes and
affectes: and see that he come not to the
holy table of the Lord without that
fayth whiche he professed at hys Bap-
tisme, and also that loue whiche the Sa-
crament preacheth and testifieth vnto
hys hart, lest hee now, founde guilty of
the body and bloude of the Lord (that is
to wytte a dissembler with Christes
death and kelaunders to the congre-
gation, the body & bloude of Christ)
receiue his own damnation. And here
let euery man fall downe vpon hys
knees sayyng secretly with all deuoti-
on their Pater noster in English, theyr
Curate as example kneeling downe
before them. which done, let hym take
the bread and est the wyne in the sight
of the people hearing him with a loude
voyce, with godly grauitie, and after a
Christen religious reuerence rehear-
syng distinctly the woordes of the Lordes
Supper in their mother tong. And
the distribute it to the ministers, which
taking the bread with great reuerence,
will deuide it to the congregation eu-
ery man breakyng and reaching it forth
to hys next neighbour and member of
the mistike body of Christ, other mini-
sters folowyng with the cuppes pow-
ring forth & dealing them the wyne, all
together thus beyng now partakers
of one bread and one cuppe, the thyng
thereby signified and preached printe
fast in their hartes. But in this meane
while must the minister or pastour be

A good and
necessary
exhortatio
to be made
to the people
at the tyme
they re-
ceiue the
communiõ.

Some may
come to the
communiõ
without the
weddyng
garment of
fayth.

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A diligent, and necessary Index, or Table of the most notable thynges, matters, and woordes contayned in these workes of Master William Tyndall. The letter A. signifieth the first colunne, and B. the second colunne of the same side.

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The end of the Table of M. Tyndals workes.
 Prayer.

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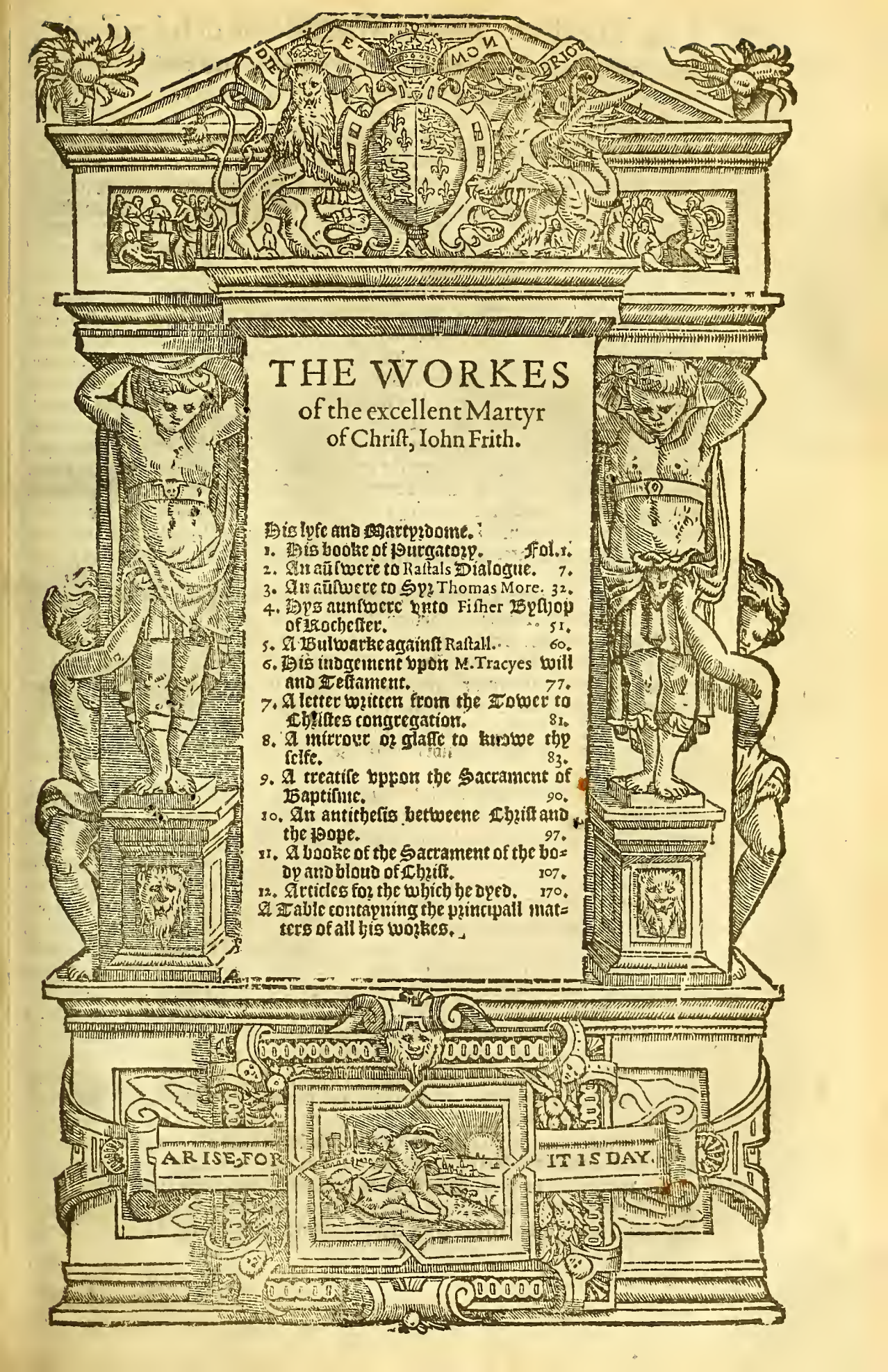
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DE ET IN MORA PRIOR

THE WORKES


of the excellent Martyr
of Christ, Iohn Frith.

His life and Martyrdome.

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- A Table containyng the principall matters of all his workes.

ARISE FOR

IT IS DAY.


The storie, life, and Martirdome of Iohn Frith
 with the Godly and learned workes and writings
 of the sayde Author, here after ensueing.



He sayd Iohn Frith was bozne in Kent and was the
 sonne of Richard Frith Inholder in Senenock in the
 Countye of Kent. This yong man so greatly profited
 in lerning, that scarcely in his time there might be
 anye found equall vnto him. And vnto his great know-
 ledge and learning, was adigyned such an honest
 conuersation and godlynes of life, that it was harde
 to iudge, in whether of them he was more commen-
 dable. Of the great godlines that was in him, this
 may serue for experiment sufficient, that not withstan-
 ding his other manifold and singular giftes and orna-
 ments of the mynde in him most pregnant, wherewith
 all he might haue opened an easye way vnto honour,
 and dignitie, yet he chose rather wholye to consecrate him selfe vnto the Church of
 Christ, excellently shewing forth and practising in him selfe the Precept so highly com-
 mended of the Philosophers touching the lyfe of man, which lyfe (they say) is geuen
 vnto vs in such sort, that how much better the man is, so much the lesse he should liue
 vnto hym selfe, but vnto other, seruing for the common vtilitie. And that we shoulde
 thinke a great part of our birth to be due vnto our parentes, A greater part vnto our
 countrey, And the greatest parte of all, to be bestowed vpon the Church, if we wil be
 counted good men.

First of all he began his studie at Cambridge where he had to his tutor Stephen
 Gardiner, who afterward was Bysshop of Winchester. And in the nature of this yong
 man being but a child, God had planted meruelous instinctions, and loue vnto lear-
 ning, where vnto he was addid. He had also a wonderfull promptnes of wit, and a re-
 dye capacitie to receaue and vnderstand any thing, in so much that he semed not to bee
 sent vnto learning, but also bozne for the same purpose. Neither was there any dili-
 gence wanting in him equall to that towardnes or worthy of his disposition. Where-
 by it came to passe, that he was not onely a louer of learning, but also became an exqui-
 site learned man.

And at that tyme it happened that Thomas Wolsey Cardinall of Worke prepared
 to buyld a Colledge in Orforde, whiche had the name and title of Freescolp, but now
 named Christes Church. And vnto this Colledge the sayd Cardinall gathered together
 such men as were founde to excell in any kinde of Learning, and knowlege. Amonge
 whom this Iohn Frith, the Author of these notable woorkes was one, who then being
 a student in Cambridge, and Bachelor of arte was called from thence, and placed in
 said Colledge. And when he had diligently Labored in most godly study certaine yeares,
 not without great profite both of Latyn and Greeke. Then being suspected to be a fau-
 rer of Martyn Luthers doctrine. He was apprehended and committed to prison, from
 whence afterward being deliuered he resorted to the Citie of London, and there came
 in acquayntaunce with William Tyndall. And not long after the sayd William & Iohn
 Frith had many meetings and great conferences, and by the sayd William he first re-
 ceaued into his hart the seede of the Gospell and sencere godlines, & after with great
 perill and Daunger they both being inquired & sought for, fled. William Tyndall first
 placed him selfe in Germany, and there did first translate the Gospell of S. Mathewe
 into Englishe, and after the whole new testament &c. And not long after the departure
 of Tyndall, Iohn Frith escaped and fled into Flaunders where he remayned almost the
 space of iij. yeares, and there he made his booke against purgatory, and dyuerse other
 Godly and learned woorkes, as in the perface of the sayd booke doth appeare. But at the
 last he being driue to necessitie and lacke of money, was forced secretly to returne ouer
 into this Realme to be releued of his frendes: namely of the Prior of Reading. And (as

The life of Iohn Frith.

it was thought he purposed to haue had the Prioz ouer with him. And he being at Reading, it happened that he was there taken for a bagabond, and brought to examination. Where the simple man loth to utter him selfe what he was, and vnacquainted with their manner of examinations, and they greatly offended with him, committed him to the stocks, where when he had sitten a long tyme, and was almost pined with hunger, & would not for all that declare what he was: At the last he desired that the Scholemaster of the towne might be brought vnto him, which at that tyme was one Leonard Coxe, a man very well learned. Assone as he came vnto him, Frith by and by in the Latyn tongue began to bewaile his Captiuitie. The schoole master being ouercome with his eloquence, did not onely take pitie and compassion vpon him, but also began to loue and embrace such an excellent witt, and disposition vnlooked for, especially in suche state of mysery. Afterward they conferring moze together vpon many thinges as touching the Uniuersities, Schooles, and tonges, fell frō the Latyn tongue, to the Grecke, wherein Frith did so inflame the lone of the sayd schoole master towardes him, that he brought him into a merueilous admiration, especially when as the scholemaster hard him so promptly by hart rehearse Homers verses out of his first booke of *Iliades*. Where vpon the scholemaster, went with all speede vnto the Magistrates, greuously cōplaining of the iniury which they did shewe vnto so excellent and innocent a yong man. And so through the helpe of the sayde scholemaster, the said Frith was freely set at libertie. All be it, his sauetie cōtynued not long, through the great hatred and deadly peiute of Sir Thomas More who at that tyme being Chaunceloz of England, persecuted him both by land and Sea: betsetting all the wayes, banens, and portes, yea and promising great rewardes if any man could bring hym any newes or tydings of hym. Thus Frith being on euery part beset with troubles, not knowing which way to turne hym, sought for some place to hide him in. And so flyeng from one place to another, & often chaunging both his garmentes and place, yet could he be in safetie in no place, no not long amongest his very frendes, so that at the last he comming to a Porte towne in Essex called Hilton Shore, and there purposing to haue taken shipping to haue passed ouer into Flaunders, was betrayed and brought bounde backe agayne, and layed in the Tower of London. And diuerse tymes after was called before Sir Thomas More, & also before the Bishops with whom he had many confidēces. And he continuing long prisoner in the Tower, at the last a false brother resorted vnto him whose name was William Holt a Taylour, who (scyning that he bare great friendship vnto him) so flattered him (and he himselfe being vtterly voyde of all suspicious nature) that he began to communicate vnto him his very secretes, and among other entred into a longe discourse of the sacrament, which Frith had penned in a booke in the tyme that he was prisoner in the Tower. And when the sayd Holt had seene the sayd booke, he required him most instantly to lend him the same onely to reade ouer, the which the sayd Iohn Frith did vnauidedly graunte, which after was the occasion of his greate trouble and finally of his death. So sone as this false brother had the booke, he departed, for now he had the praye that he had long watched for, And forth with he caried the sayde booke vnto Sir Thomas More, who reioyced not a litle at the hauing thereof, and forthwith whetted his wittes, and cauled his spirites together, meaning to refute his opinion by a contrary booke, but that was moze then he could doe. Yet he attempted to doe asmuch as he might, and at the last wrote a booke agaynst him, the Copie whereof when it came to Frithes handes, although he were then prisoner in the Tower and destitute both of bookes and conference, yet he answered it, omitting nothing that any man coulde desire to the perfect and absolute handeling of the matter. Beside all these cōmendations of the afore sayde Learned yong man, there was also in him a frendly and prudent moderation in uttering of the trueth, ioyned with learned godlines, which vertue hath alwayes so much preuayled in the Church of Christ, that without it all other good giftes of knowledge be they neuer so great can not greatly profite, but oftentimes doe very much hurt. And in all matters, where necessitie did not moue him to contend, he was ready to graunt all thinges for quietnes sake.

After he had sufficiently contended in his wrytynges with More, Rochester, and Rastall,

The life of Iohn Frith.

Rastall Mores sonne in lawe, whom he did so valiantly fight withall and confounde, that he converted Rastall to his part. Then he was carryed to Lambith before the Bishop of Caunterburie, and afterward to Croydon where was present Stephē Gardiner Bishop of Winchester who had bene his tutor in Cambridge as aforesayd, and seemed to obve vnto him greate loue and fauour, but in the stede thereof he found in the ende his great malice and tyranmye, and last of all he was called before the Bishoppes in a Common assemblye at London, where he so costantly defended him selfe that he had preuailed, if he might haue bene heard, as indeed he was not. The order of his iudgment with the maner of his examinatio and Articles which were objected agaynst him, are comprised and set forth by himselfe in a letter written to his frendes, which letter also is imprinted and set forth in this booke. After sentence geuen against him by the Bishop of London, he was deliuered to the Maior & Shirifes of the sayd Citie (Syr Stephen pecocke, a simple man being then Maior) and forth with he was committed to new gate, where he was put into y^e Dungeon vnder the sayd Gate, and laden with Boltes, and Irons as many as he could beare, and his necke with a Coler of Iron made fast to a post, so that he could neyther stand vpright nor boupe downe, yet was he there continually occupied in writing of diuerse thinges, namely with a candell both day, and night, for there came none other light into that place. And in this case he remayned iij. or iiij. dayes, and then was from thence carryed into Smithfelde y^e iiij. day of July. 1533. where with great pacience, and constancy he suffered that most helly, and cruell death of burning.

And when the fyer was set on the faggottes he embraced the same in his Armes, & and with all pacience commytted his spirite vnto almighty God. But this one thing is yet to bee remembred, that he being bounde to the stake with an other good Partye, which was a very simple young man named Andrew Hewet, there was present one Doctour Cooke that was person of the Church called Allhalowes in hony lane situate in the myddes of Chepelyde. And the sayd Cooke made an open exclamation and admonished the people that they should in no wise pray for them no more then they would doe for a dogg. At which wordes Frith smiling, desired the Lord to forgene him.

But the vngodly and vncharitable wordes of the sayd Doctour did not a litle offend the people. And thus for the testimony of the true doctrine of Christ, which the sayd Frith sealed with his blood the day, and yeare aforesayd, he dyed in the xxxij. yeare of his age (as some saye) but his parentes reported in the xxx. yeare of his age. 1533.



the Christen Reader.



Grace and peace bee with thee Christe reader. I am sure there are many that will much meruell & coul it a great presumptio that I beyng so young and of

Not who speaketh, but that whiche is spoken is to be weped most.

1. Tim. 4.

The holy ghost inspireth where, when, and on whom he pleaseth.

Actes. 2.

1. Cor. 12.

The talent of our learning is to be employed to the edifying of Christes congregation.

wilfully to resist Gods worde, is sinne agaynst the holy ghost.

Ezech. 33.

Obtention.

to small learning dare attempt to dispute this matter against these thre personages of the which nuber two, that is to say, my Lord of Rochester and Sir Thomas More, are auncient men both of great witte, and dignitie. Notwithstanding I will desire the patiently, to heare myne answer, not aduertising who speaketh the wordes, but rather what is sayd. And as concerning myne youth, let them remember what Paule monisheth. i. Timot. iij. willyng that Timotheus should instruct the congregation and that no ma should despise his youth: for as the spire of God is bound to no place, eue so is he not adidict to any age or person, but inspireth when hee will and where he will, makinge the young to see viciis and espye the truth, and, the elders to dreame dreames, and to wander in phantasies Actes. 2. Joct. 2.

And as touchyng my learning I must needs acknowledge (as the truth is very small, neuertheless that litle (as I am bound, haue I determined, by Gods grace) to bestow to the edifying of Christes congregation which I pray god to encrease in the knowledg of his word.

I would not that any man should admit my wordes or learning, except they will stande with the Scripture, and be approued therby. Lay them to the touchstone, and trye them with Gods word. If they be found false and counterfeit, then damne them, and I shall also reuoke them with all myne hart. But if the Scripture allow them, that you can not deny but it so is, then resist not y doctrine of God, but know ledge your ignorance and seduction, and retorne gladly into the right way. For if you ca not improue it by Gods word, and yet, of an hate and malicious mynde that you beare to the truth labour to resist it & condemne it that it should not spread: I ensure you your sinne is irreuocable and euen agaynst the holy ghost, and the blond of them that perish for fault of instruction shall be required on your hardes.

Peradventure some of you will say, your fathers & old progenitours, with

many holy men and Doctours haue so beleued & that therfore you will abyde by the old. I answer: The wayes & iudgements of God are meruelous, who knoweth whether God haue suffred his elect to erre and be seduced for a season, to the extent that the unfaithfull which would not beleue the truth, but had pleasure in iniquity might stoble at their error into their vtter confusion and ruine? Although a man be neuer so saychfull and holy, yet is there much imperfectio in him as long as he is included in this mortall body, how be it, it is not imputed vnto him, but through y sayth in Christes blood who lye pacified and forgeuen. And therfore it is not sure, that we folow their example our workes or other imaginatio, but let vs euer, conferre them vnto the pure word of God, and as the Scripture testifieth so let vs receaue them.

1. Theff.

Our imperfection foregenen thorough faith in Christes blood.

My Lord of Rochester doth testifie him selfe wityng vpon the xviij. Article, that there are many pointes both of the Gospels and other Scriptures which are now discusse moze diligently, and moze clearly vnderstand, then they haue bene in tymes past. And addeyth furthermoze that there are diuerse places in Scripture yet some deale darke, which he doubteth not, but that they shall be more open and light vnto our posteritie, for why shall we dispaire of that (saith he) sith that the Scripture is for that extent left with vs, that it may be vnderstand of vs exactly, and to the vttermost point? Of this may you evidently perceaue that the old fathers and holy Doctours haue not sene all the truth. But somewhat is alio left, through the high prouision of God, to be discusse of their successours. And therfore is it not meete, that we straight wayes cleane vnto their wordes, without any further ensearchyng the scriptures, but we must examine all thyngs by the Scriptures although, S. Paule or Peter should preach it vnto vs, as we see experience Actes. xvij. that whē Paule preached, the audience dayly searched the Scriptures, wherhet it were as he sayd.

The Bishop of Rochesters owne opinion concernyng the vnderstanding of the scriptures in his time, and long a fore that.

Actes. 17.

The cause of our blindness, and grosse errors.

But you haue bene of long continuance secluded from the scriptures, whiche is cause of such grosse errors as ye are now fallen in, so that ye could neither search them, nor yet once looke on them. Alas what blindnes doth oc-

cupp our eyes? Are ye so childishly to be-
lene that the same worde whiche hath
made the vnfaithfull and heretickes,
saythfull and Christen in tymes past,
is nowe so farre altered that it should
cause the saythfull and Christen to be-
come heretickes? I praye God open
your eyes. Howbeit wee may nowe
well tast at our fingers endes that we
haue long bene in that miserable case
that Hauke prophesied vppon vs. ij.

2. Theff. 2.

Theff. ij. that God hath sent vs strong
delusions because we would not re-
ceauē y^e knowledge of the truth: what
greater delusion can we haue, then to
thinke that the very woorde of God,
whiche was writen for our comforte,
which is the very fode and sustenance
of our soules, whiche is the sure met-
parde and perfect touchstone that iud-
geth and examyneth all thynges: to
thinke (I saye) that this wholesome
worde should be our popson and con-
demnation:

Rom. 15.

And all be it our forefathers haue
lyued without it and receaued all for
truth that our Prelates helpes haue i-
magined: yet is not theyr fault & ours
a like (although I can not excuse their
ignozaunce but that it is sinne before
the face of God) for they had not the
light of Gods word opened vnto the.
Nowe sith we haue the light declared
vnto vs, and yet will procede in blynd
ignozaunce and not conserre and exam-
yne these iugglyng mistes with the
light of Gods word, our ignozaunce is
wilfull and without excuse.

Voluntary
ignozaunce,
not to bee
excused.

Suffer therefore all thynges what
soeuer they be, to be tryed and exami-
ned by the Scripture. If they be true
then shall the Scripture doe them no
hurt, but stablish and strengthen them,
for the Scripture discloseth nothyng
but falsehead, and cōdemneth nothyng
but that is damnable.

The cause
of John
Frithes
wrytynge a-
gainst Pur-
gatory.

And now to descend vnto our mat-
ter and disputation whiche is of Pur-
gatory, I shall shew you what occasiō
I had to take it in hand. I wrote a let-
ter vnto a certayne frende in England,
desyryng hym instantly to send me cer-
taine bookes which I though necessary
for my vsc, and were not to be got-
ten in these parties, as the Chronicles,
Syr Thomas Mores booke agaynst the
Supplication of Beggers, and certein
other. These bookes I receaued vpon
S. Thomas day before Christmasse,
the yere of our Sauour a. M. cccc. &
xxx. with a letter writen in this forme:
Sir I haue sent you such bookes as you

wrote for, and one moe of Rastels ma-
kyng, wherein he goeth about to proue
Purgatory, by naturall Philosophie:
whiche thyng (quoth he) I thinke be
moze easie to do, the to proue it by any
good Scripture. &c. This stufte recea-
ued, I was meruclously desirous and
tickled to see what reasons he brought
for his probations. And in the begyn-
nyng and prologe of the booke, he set
seuen reasons which he sayd that soude
felowes alledged for the to proue that
there could be no Purgatory. And in
decde they are very soude that would
deny Purgatory, if there were no bet-
ter Argumentes to confute it then hee
assigneth. But by Gods grace I will
propoude vij. times seuen which shall
haue such pith, that their paineful pur-
gatory shall not bee able to abyde the
worst of them, for these seuen that Rastell
assigneth are not worth one Beane.

When I had read and well pondered
these reasons, I thought that hee
should sharply haue confuted the, as
he might full well haue done, specially
sith they were but of his owne imagi-
nation. Neuertheles when I came vnto
to his solutions I founde not one but
it had certayne poyntes repugnāt vnto
the Scripture (vnto which our rea-
son must euer be obedient) yea and also
they were extremely iniurious vnto
Christ and his precious blood.

Mans rea-
son must be
obedient to
the Scrip-
tures.

Then left I him, & read: Syr Tho-
mas Mores booke, to see what Scrip-
ture might bee brought for that pur-
pose, and after that made I diligēt en-
quire to come by my Lord of Roches-
ters booke which also writeth on the
same matter, and when I had well ex-
amined their reasons and had scene the
order and processe of the Scriptures
whiche they alledged: I founde that
clearly verified whiche Aulus Gellius
sayeth, that it were a great deale bet-
ter for a man to bee sharply rebuked
yea and openly to haue his faultes pu-
blished of his enemy, then to bee cold-
ly and slenderly prayled of his frende.

Aulus Ge-
lius.

For a mans enemy ensearcheth nar-
rowly and gathereth together all that
he can imagine, and so accuseth a man
moze of a sumous heate then of any ve-
ritie: and therfore the audience (if they
be wise) consider his woordes therat-
ter, and so gene very small credence or
els none vnto them. But if a mans
frende before prayer doe prayle hym
slenderly and coldly, it is an argument
that the person is very faultie, for a
frende beholdeth all qualities and cir-
cum-

The re-
buke of an
open enemy
better then
the slender
praysle of a
frend.

circumstances, his birth, bringing up, & what feates hee hath done all hys lyfe long: yea and applicth many thynges vnto his frendes prayse, whiche serue but finally for it, for he will leaue no thing behynd that may be imagined to employ his frendes fame and honour. Now if in all these pointes he can not colour out a glorious apparant laud, but is compelled for lacke of matter to prayse his frend slenderly, then (if the audience be wise) they may soone cōiecture that he is no prayse worthy, & also may well doubt whether that small prayse which he gaue him be true or not. Thus so, when I had read these bookes of Syr Thomas More and my Lord of Rochester, and saw the small probations & slender reasons that those two witty and learned men had brought to cōfirm the Purgatory: considering also that they are the chiefest frendes, proctours and patrones thereof, and that they had applied many reasons and Scriptures for their purpose (for lacke of matter) that rather made against them: yea and not that onely, but also that they differed betwene them selues in their probations: for M. More sayth that there is no water in Purgatory. And my Lord of Rochester sayth that there is water. Master More sayth that the ministers of the punishment are devils. And my Lord of Rochester sayth that the ministers of the punishment are aungels. Master More sayth, that both the grace and charitie of them that lye in the paynes of Purgatory, are increased. My Lord of Rochester sayth, that the soules in Purgatory obtain there neither more sayth nor grace nor charitie then they brought in with them. These thynges considered, it made mine hart yerie and fully to cōsent, that this their paynefull Purgatory was but a vayne imagination, and that it hath of long time but deceaued the people and milked them from their mooney.

Notwithstanding God hath left vs two Purgatories. One to purge the hart and cleuse it from the filth whiche we haue partly receaued of Adam (for we are by nature the children of wrath. Eph. ii.) and partly added thereto by consentyng vnto our natural infirmitie. This Purgatory is the word of God as Christ sayth. John. xv. Now are ye cleane for the worde whiche I haue spoken vnto you. This purgation obtrayneth no man but thorough sayth, for the vnfaithfull are not purged by the word of God, as the Scribers and Pharisees were nothyng the

the better for hearing his word but rather the worse for it was a testimony against them vnto their condemnatiō. And because we receaue this purgatiō onely through beleuyng the word, therefore is the vertue of this purgynge applied also vnto sayth, for Peter sayth. Act. xv. that the Gentiles hartes were purged thorough sayth, that is to say, through beleuing the word. And what word is that? verely the preaching that Christs death hath fully satisfied for our sinnes and pacified for euer the fathers wrath towardes vs. &c. This sayth purifieth the hart and geueth vs a will and gladnes to do what soeuer our most mercifull father commaundeth vs.

Nevertheless because our infirmitie is so great, and our members so weake and fraile that we can not eschew sinne, as our hart would, and as our wil desireth: therefore hath God left vs another Purgatorye whiche is Christs crosse. I meane not his materiall crosse that he him selfe dyed on, but a spirituall crosse whiche is aduersitie, tribulation, worldly depression. &c. And this is called the rodde or scourge of God wherewith he scourgeth euery soune that he receaueth, that we may remember his law and mortifie the old Adam and fleshy lust whiche els would waxe so rebellious that it would subdue vs, raigne in vs, and hold vs thraull vnder sinne when soeuer we haue committed a crime the is God present with this rod as he saith Psal. lxxxix. If they defile my ceremonies and not obserue my cōtraimementes, then with a rod shall I punish their sinnes and with bearyngs shall I reward their iniquities, but yet my mercy shall I not take from him neither will I decrease hym of my promise.

This crosse must we receaue with a glad hart and thanke our louing father for it, for it is but a medicine to heale our infirmitie and to subdue our rebellious members. But when our members are fully mortified, that is, when death hath subdued our corruptible body, and our flesh committed to rest in the earth, then cease the Purgatories that God hath ordeined, & then are we fully purged in his sight.

If our Clergy could haue found in their hartes to haue taken these Purgatories vpon them, they had neuer needed to imagine any other, but sith their lyfe begā to waxe so dissolute, specially sith they should be the salt of the

The Purgatory of the hart, is sayth.

The Purgatory of the members.

Heb. 12.

The Purgatory of the members is the crosse of Christ.

Psal. 89.

God nayleth vs to the crosse, to heale our infirmities.

So euen was the life of the Apostles that they imagined a Purgatory for them selues.

M. More & my Lord of Rochester cannot agree.

The Purgatories, that God hath ordeyned.

John. 17.

The Purgatory of the hart.

earth and lanternes of light : It was necessary for them to imagine Purgatory after this lyfe, for els they might be sure that the most part of them were neuer like to come in heauen.

Judge Christen reader whiche hast the spirite to discern and knowest the voyce of Christe what reasons Rastell hath brought and how he hath soluted them: for in my mynde both his reasones and solutions are so childisly and vnfaueyry, so vnclearned and baren, so full of faultes and phantasies, that I rather pitie the mans deepe ignozaunce and blindnesse (whiche hath so deceaued him selfe through Philosophie and naturall reason) the I feare that he by his vaine probations should allure any man to consent vnto hym.

Judge and conferre the Scriptures which Sir Thomas More and my Lord of Rochester asledge for theyr opinion,

and I doubt not but that God shall open thine eyes to espy that thing which hath blinded them.

Judge and compare the Scriptures together which I haue brought to confirme my purpose, ponder their reasones and my solutions vnto them; and I am sure thou shalt perceane that my small learning hath condemned theyr hygge eloquence, that my folly hath brought to nought their wisdom, and that my youth hath disclosed their old and festred ignozaunce.

And this is euen the old practise of God: to chose the foolish thynges of the world: to confound the wise: to chose the weake to confounde the mighty: And to chose the vyle thynges whiche are of no reputation to confound them of high degree: that no fleshy might boast it selfe in his sight to whom onely be prayse and thankes for euer. Amen.

The wisdom of the world foolishnes before God.

¶ A Prologe whereby a man may the better perceauie the occasion and whole cause of this Booke.

Simon
Fishe the
maker of
the booke
of the Sup-
plication of
Beggars.



Here was a brother of ours named Simon Fishe (whiche nowe I trust resteth in Gods handes) whose eyes God had opened, not

onely to espy the wily walkyng of hipocrites and ruyne of the realme whiche through their meanes was nye at hand: but also to marke and ponder the peril of mens soules, and how that the ignoraunt people by their seduction was fallen into that franticke imagination that they more feared the Pope and hys Decrees whiche are but vanitie, then God him selfe and his law whiche are most righteous and eternall. This man therefore of a feruent and burnyng zeale that hee bare to the wealth of the comminalltie brake out and touched these hypocrites in a litle treatise whiche hee called *The Supplication of Beggars*, willyng that wee shoulde geue the aboundaunce of our riches vnto the poore to whom it is due by the law of God: and that we should no longer suffer our selues to bee dispo-

Our riches
is to be be-
stowed on
the poore.

led and robbed of a sight of sturdy lubbars whiche vnder a false cloke of vertue and prayer deceiue the poore of their liuyng and both the soules health, if credence be geuen vnto them.

And where these wilye Foxes would haue pretended the cloke of Purgatory affirmyng that it were due vnto them because they praye for their frendes soules that they might come to rest, he answered vnto that poynt preuentyng their obiection, and proued that either there could be no such Purgatory, or els that the Pope were a mercylese tyraunt which (as he saith him selfe may deliuer them from thence and will not except hee haue money. At this point began M. More to fume and tooke vpon hym selfe to bee Proctour for Purgatory (I will not say that he was hyred thereto of our spiritualtie although many men dare sweare it) and to confirme his purpose hee wrested fore the Scriptures, and triumpheth also that the very miscreantes and I-
dola-

Either
there is no
Purgato-
ry, els the
Pope is
mercylese.

whereat
M. More
first began
to fume a-
gainst such
as denye
Purgatory

dolaters beleue that there is a Purgatory. He addeth thereto (to stablish his matter with all) that there is no man whiche beleueth that there is a God, and that the soule of man is immortall, but hee must nedes graunt that there is a Purgatory. There tooke Rastell his hold, whiche is a Printer dwelling at Pauls gate in London and of Master Mores alliaunce, which also coneteth to counterfayte his kinsmā, although the beames of his braines be nothyng so radiaunt nor his cōueyaunce so commendable in the eyes of the wise. Notwithstandyng this Rastell hath enterprised to dilate this matter, and hath diuided it into three Dialoges, imaginynge that two men dispute this matter by natural reason and Philosophie, secludyng Christ and all Scripture. The one of them (that should dispute this matter) he calleth Ginge men, & fayneth hym to be a Turke and of Mahometes law. The second he nameth Comingo an Almany & of Christes fayth. And he maketh the Turke to teach the Christen mā what he should beleue.

mortall. Agaynst these two Dialogues I will not dispute, partly because this treatise should not be ouer long and tedious, and partly because that those two poyntes which he there labourerth to proue are such as no Christen man will deny (although many of his probations are so slender, that they may well be improued) but as concerning his thyrd Dialogue wherin he would proue Purgatory, it is wholly iniurious vnto the bloude of Christe and the destruction of all Christen fayth, if men were so mad as to beleue his vayne persuasions. And therefore I thought expedient to cōpare this third Dialogue with all the deceitfull reasons vnto the true light and pure worde of God that at the least Rastell hym selfe might perceiue his owne blind ignorance and returne agayne into the right way. And if any man haue bene deceiued through his booke (as I trust there are but few except they bee very ignoraunt) that they may repent with hym and glorifie GOD for his inestimable mercy which hath sent his light into this world to disclose and expell theyr darke and blynd ignoraunce, that they may see his wayes and walke in them prayyng the Lord eternally. Amen.

Rastell followeth Mores.

The names of the disputers in the matter of Purgatory

The some and contentes of Rastels iij. Dialogues

The first Dialogue goeth about to proue by reason that there is a God, which is mercifull and righteous. The second entendeth to proue, that the soule of a man is im

The first Booke whiche is an aunswere vnto Rastelles Dialogue.



Here is no man as I thinke that hath a naturall wytte, but hee will graunt me that this booke of Rastels making is either true, or false, If it be false the how so euer it seeme to agree with naturall reason it is not to be allowed: if it be true, then must we approue it. Naturall reason must bee ruled by Scripture. If naturall reason conclude agaynst the Scripture, so is it false, but if it be agreyng to Scripture then is it to

be heard.

Of this may I conclude that if Rastels booke be agreyng to Scripture, then is it true and to be allowed, if it determine cōtrary to the Scripture, then is it false and to bee abhozred, how soeuer it seeme to agree with naturall reason.

If naturall reason conclude agaynst the Scripture then is naturall reason false.

Now is there no Christen mā but hee beleueth surely that if Christ had not dyed for our sinnes we should all haue bene damned perpetually & neuer haue entred into the loyes of heauen, whiche thyng is easie to be proued

An aunswere to Rastels Dialogue.

Rastels booke is either true or false.

Roma. 5.

ned, for Paule sayth Rom. 5. As thorough one más sinne, that is Adá, ensued death in all mē vnto condēnatiō: Euen so thorough one mans righteousness which is Christ, came righteousness, in al men vnto h̄ iustificatiō of lyfe. Also, John. xi. It is necessary that one man dye for the people, that all the people perithe not: so that we had ben condemned and had perished perpetually if Christ had not dyed for vs. But Rastel with his Turke Gingenin excludeth Christ and knoweth not of his death, wherfoze al h̄ reasons that they can make vnto domesday cā neuer proue Purgatozy (except they imagine h̄ we must first go to Purgatozy and then after to hell:) for this is a playne cōclusiō that without Christ (whom they exclude) we can neuer come to heauen: what fondnes were it then to inuent a Purgatozy. Now may you see that Rastels booke is fully answered, and lieth already in the dyte, and that his thyr̄ Dialogue is all false and iniurious vnto the blood of Christ. As for the first and second Dialogue, although there be some errors both agaynst Diuinitie and all good Philosophy, yet wil I passe them ouer, for they are not so blasphemous agaynst God and his Christe as the thyr̄ is.

Rastels booke cleared by & quickly confounded.

Notwithstanding I will not thus leave his booke, although I might full well, but I wil declare vnto you what solutions he maketh to these seuē weake reasons which he hath propounded hym selfe) for hee auoydeth them so slenderly, that if a man had any doubt of Purgatozy befoze, it would make hym sweare on a booke that there were none at all. Besides that it hath not one solatiō but there are in it certaine pointes repugnant vnto Scripture, so that it is greate shame that any Christen man should printe it, and much moze shame that it should be printed with the kynges priuilege.

Rastel beaten to the wall.

The first & chief reason made for Purgatozy

The first and chiefest reason that moueth this man (yea and all other) to affirme Purgatozy is this, whiche he putteth both in the first Chapter of

his thyr̄ Dialogue, and also in h̄ last. Man (sayth he) is made to serue and honour God, now if man be negligent about the commaundements of God and committe some veniall sinne, for which he ought to be punished by the iustice of God, & dye sodenly without repentaunce, and haue not made sufficiēt satisfactiō vnto God here in the worlde, hys soule ought neither immediatly to come into the glorious place of heauen, because it is somewhat defouled with sinne, neither ought it to go to hell vnto eternal dānatiō: but by al good order of iustice that soule must bee purged in an other place, to make satisfactiō for those offences, that it may afterward be receiued into the glorious place of heauē. And so by the iustice of God there must nedes be a Purgatory.

Rastell.

Forsoth this reason hath some apperaunce of truth and the similitude of wisdomē, howbeit in dēde it is nothyng but mans imagination and phantasie. For if we compare it vnto Gods word, then vanisheth it away. But we regarde not the word of the Lord, and therfoze chaunceth euē the same thynge vnto vs, that happend befoze vnto the children of Israell. Psal. 81. My people regarded not my boyce and Israell gaue no hede vnto me: therfoze let I them go after the appetites of their owne harts. They shall wander in their owne imaginations. Now what goe they about in this their inuention and imaginatiō of Purgatozy, but to ponder the iustice of God in the balance of más iustice, saying. It is no reason that we should enter into beauen which haue not here satisfied vnto God for our iniquitie except that we should be tormētēd and purified in an other place. We were surely in euill takyng if God were of mans cōplection which remitteth the fault and referueth the payne. Nay, nay, Christ is not greby to be aunged. He thirsketh not after our blood, but suffered all tormētes in his owne body to deliuer vs from the paines that we had deserued. But

Aunswere to the first argumēt.

Psal. 81.

seyng

seyng they thinke their reaso so strōg and inuincible, I will confute it with one question that they shal not know whyther to turne them. But first I will ground me vpon this Scripture.

1. Theff. 4. S. Paule writeth. 1. Theff. 4. on this maner: we that liue and are remainyng in the comming of the Lord (vnto iudgemēt) shall not come yere they that sleepe, for the Lord himselfe shall descende from heauen with a shoute and the voyce of the Archaungell and trōpe of God. And the dead in Christ shall arise first, then shall we whiche liue and remaine be caught vp with them also in the cloudes to mete the Lorde in the ayre, and so shall we euer be with the Lord. Now harken to my question. Those men that shal be found alpye at the last day (for as it was in the tyme of Noe, euē so shall the last day come vpon vs vnwares and as a thēse in the night. Math. 24. those men I speake of, shall any of the

be saued or not? There is no mā that liueth but hee māy well say his *Pater noster*, of the which one part is: Forgeue vs Lorde our trespasses as we forgeue them that trespasse against vs, therfore is no man pure and with out sinne. And this confirmeth S. John, saying: If we say we haue no sinne, we deceaue our selues and the

truth is not in vs. 1. John. 1. What remedie shall they all be damned? There is no doubt but some of them shall not be very euill, although they haue not made sufficient satisfaction vnto God in this world, & they ought not to go vnto hell to euerlastyng damnatiō (as your owne reason proueth) and then shall there be no Purgatozy to purge and punish them. Besides that if there were a Purgatozy at y tyme yet could they not be cast into it, for all shall be done in the twinklyng

of an eye. 1. Cor. xv. and they shall be caught vp to mete the Lord. 1. Theff. 4. Is God not as iust then as he was before? will he not haue punished as well then as before. Nowe see you no euasion for all your suttile imaginatiōs, for they are not pure and without spotte (as you say) except they make satisfaction them selues vnto

God. But they must be without spot or wrinckle that shall enter into heauē, as Rastell him selfe doth proue in the 11. Chapter of his thyrd Dialogue. Howbeit: I regarde not his testimony, but the Scripture affirmeth that to be true, as Paul sayth. Ephesians. 1. and. 5. Now sith they must be pure euē without spot or wrinckle that shall enter into heauen, and these persons are yet spotted with sinne, and haue neither place nor space to purge them in: you must nedes conclude whether you will or not that they must all bee damned and yet you thinke that vnreasonable to.

See whyther your Argumentes of naturall reason bying you. But what sayth the Scripture: herey Paule. 1. Theff. 4. espyed an other way: for he sayth: and so shall we euer be with the Lord: and not damned. Of this may we evidently conclude, that some shall be saued although they be sinners & neuer come in Purgatozy (there taketh Rastell a fall & all his faultours) and sith God is as iust and mercyfull now as he shall be then: why shall we go moze in Purgatozy thē they? But marke I pray you how properly that substauntiall reason wherewith they go about to stablish the Purgatozy concludeth: which condemneth into hell so many thousandes, yea and euen them whom Paule affirmeth to be saued. And yet at the begynnyng it seemed very reasonable.

Now haue I proued you sufficiētly that this their reason can proue no Purgatozy, for as I sayd there shall sinners enter into heauen and neuer come in Purgatozy. Here peraduenture you bee desirous to know how Gods iustice is pacified. For all sinne by the iustice of God must nedes be punished. Now can the world espye no punishment here, and therefore they thought it necessary to imagine a purgatozy to purge & punish sinne. Here aunswere I with S. Paule.

Christ the sonne of God beyng the brightnes of his glozy & very image of his substaūce bearing vp all things with the word of his power, hath in his owne person purged our sinnes

Ephes. 1. and. 5.

Rastell is uerthrowē in his owne turne.

Hebr. 1.

¶¶.b. and

Christ is
the onely
Purgatoꝝ
and purger
of our sinns.

and is set on the right hande of God. Behold the true Purgatoꝝ and consuming fire, whiche hath fully burnt by and consumed our sinnes, & hath for ever pacified the fathers wrath towards vs. Parke how he sayth, that Christ in his owne person hath purged our sinnes. If thou yet seeke another purgation, then are you iniurious vnto the blood of Christ. For if thou thought his blood sufficient, then wouldest thou seeke no other Purgatoꝝ, but geue him all the thakes and all the prayse, of thy whole health and saluation, and reioyse whole in the Lord.

4.
Ephes. 5.

Paul writeth. Ephes. 5. on this manner, Christ loued the congregation. And what dyd he for it, sent he it into Purgatoꝝ there to be censed. Nay herely, but gaue hym selfe for it that he might sanctifie it and cense it in the fountaine of water, thozough the word to make it vnto hym selfe a glorious congregation, without spot or wrinkle or any such thyng, but that it should bee holy and without blame.

A frutesfull
and excellent
argument.

Now if Christ by these meanes haue sanctified it and made it without spot, wrinkle and blame, then were it agaynst all right to call it into Purgatoꝝ, wherfore I must needs conclude that either Paul saith not true which affirmeth that Christ hath so purged his congregatiō, or els that Christ is vnrighteous if he call them into Purgatoꝝ whiche are without spot wrinkle and blame, in his sight.

5.
Ephes. 1.
Christ by
his election
doth purge
and cense
vs.

Christ chose vs in hym befoze the begynnynge of the worlde, that we might bee holy and without spotte in his sight. Ephes. 1. If thzough his choosing and election we be without spot in his sight, Alas what blind vnthakefolnes is that to suppose that he will yet haue vs tormented in Purgatoꝝ.

6.
3. Iohn. 1.

Peraduenture euery man perceaueth not what this meaneth, that we are righteous in hys sight seying that euery man is a sinner. 1. Iohn. 1. Wherfore I will briefly declare the meanyng of the Apostle. This is first a cleare case, that there lyueth no mā bypon the earth without sinne. Not withstanding all they that were cho-

sen in Christ befoze the foundatiō of the world were laid, are without spot of sinne in the sight of God. Ephes. 1. Ephes. 1. So that they are both sinners & righteous. If we consider the imperfectiō of our fayth and charitie, If we consider the conflict of the flesh and the spirite. Gala. 5. If we consider our rebellious members, which are sold vnder sinne. Roma. 7. then are we greuous sinners. And contrarywise, if we beleue that of mercycable fauour God gaue his most deare sonne to redeme vs from our sinne: If we beleue that he imputeth not our sinnes vnto vs, but y his wrath is pacied in Christ and his blood, If we beleue that he hath freely genen vs hys Christ and with him all thinges so that we be debtitute in no gift. Roma. viij. then are we righteous in his sight and our conscience at peace with God, not thozough our selues, but thozough our Lord Iesu Christ. Roma. v. So mayst thou perceauē that thou art a sinner in thy selfe, & yet art thou righteous in Christ, for thzough him is not thy sinne imputed nor reckened vnto thee. And so are they to whom God imputeth not their sinnes, blessed, righteous, without spot, wrinkle or blame. Roma. 4. Psal. 31. And therfore will he neuer thrust the into Purgatoꝝ.

Paule sayth there is no difference, for all haue sinned and lacke y. glory whiche befoze God is allowed, but they are iustified freely by his grace, thzough y redemption y is in Christ Iesu. Roma. iij. what saye you now, shall they yet go into Purgatoꝝ? Calye that iustificatiō freely by his grace, to lye in the paynes of Purgatoꝝ. Surely that were a newe kynde of speech, whiche I thinke Paule neuer vnderstode.

Peraduenture some man will thinke myne Argumentes to bee of small pyth, and to dissolue them by a dissination, saying: It is truth y God hath so purged and censed vs from all our iniquities, neuertheless hys mercy, purgyng & forgencesse, haue onely purified vs from the faulte and crime, but not from the payne which is due to the crime.

In an-
swere to
the first ob-
iection.

To this obiection I aunswere that if God of his mercy and thozough the blood of his soune Iesus haue not remitted hys payne due vnto that crime, then shall we ail be damned: soz the payne due vnto euery disobedience that is agaynst God, is eternall damnation. And therefore if this payne were not forgeuen vs, then are we still vnder cōdemnation, and so were Chyristes blood shed in hayne, & could saue no man.

Obiection.

If they will say that this euerlasting payne is not wholly forgeuen vs, but that it is altered into the temporall payne of Purgatory, out of which the Pope may deliuer them by his pardon, for els haue they no cūasion at all, then may we sone confute them and that by diuers reasons.

1.
In an-
swere to
the second
obiection.

First, y^e their wordes are nothyng but euen th^eir own imagination, for they cannot confirme their sayinges by the Scripture, neither ought we to accept any thyng as an article of our sayth whiche is not approued by Gods word: for we may neither decline vnto the right hand nor vnto the left: but onely do that the Lord commaundeth vs. Deut. 4. 5. 12. 13.

2.

And agayne if a man should aske them by what authoritie the pope geueth such pardon. They aunswere, that it is out of hys merites of Chyristes passyng. And so at the last they are compelled to graūt euen agaynst them selues, that Chyrist hath not onely deserued for vs the forgeuenes of hys crime but also of the payne. If Chyrist haue deserued all for vs, who geueth the Pope authoritie to reserue a part of his deseruynges from me, and to sell me Chyristes merites for money.

The Pope
sellecth
Chyristes
merites for
money.

3.

Besides that, euery Chyristen man ought to apply vnto God all thynges whiche should employ his honour as farre sozth as the Scripture will suffer. Now scyng it is moze vnto the honour of God that he should deliuer vs in his blood both from the crime and from the payne, and also not repugnant vnto the Scripture but that he hath releasd vs from the payne as well as from the sinne: for what entent should we bee so vnkynde as to

We may
not robbe
God of his
honour.

despoyle him of this great honour, & without any authoritie of Scripture imagine that he hath not deliuered vs from the payne as well as from the sinne.

Moreover if he should reserue the payne, then were it no full remission and forgeuenesse, but what blasphemie is that to thinke y^e Chyristes blood was not sufficient to geue full remission vnto his saythfull?

4.
Blasphemy to say
Chyristes
bleud is
not full re-
mission for
our sinnes.

Furthermore, for what entent should the payne be reserued: to satisfie towards God for their offences? Nay verely, for all mē liuyng are not able to satisfie towards God for one sinne. Neither are all the paynes of hell able to purge one sinne or satisfie for it: for then at the length the damned soules should bee deliuered out of hell.

5.
There is
no satisfac-
tion for
sinne, but
Chyristes
death.

Finally, I thinke that there was neuer any temporall punishment in stitute of God to be any satisfaciō for sinne, but the vse of all tēporal paines and chiefest cause why they were ordeyned is this.

6.

Temporall paynes are profitable for the commō wealth, that they may be examples to learne the vnfaithfull (whiche els feare not God) that they may at the last for feare of punishment absteine from committing like offences, for if they sinne were unpunished then should all vice raigne to the vtter subueriō of the cōmon wealth.

7.
Why tem-
porall pay-
nes are ordeyned.

They are also profitable for the saythfull, for they try and purifie the sayth of Gods elect, and subdne and mortifie their carnall members, that they may bee the moze able to serue their brythzen and to withstand the behemēt assaultes of tēptation whiche are euer at hand: and lest they should ware proude and boast them selues for those gistes whiche they haue receiued of God.

8.

Furthermore they set out and aduance the glozy of God. For after that we be put in remembzaunce and made to seele our fraile nature that so continually displeaseth God our father: then haue we occasion to ponder and compare this tūctōry payne whiche we here suffer with those eno-

mous

woorthly paynes can not suffice entirely punishe sinne.

mous trespasses that we haue comitted and so to espy the infinite mercy and fauour of God, and euen in our aduersities to be compelled to prayse God our mercifull and tender father whiche scourgeth vs so fauorably for those greuous offences that haue deserved a thousande tymes moze punishment.

Howbeit (to say truth) there is no man that can take any such profite of them that men sayne to be punished in Purgatory. For we neither see it nor heare it, neither haue we any mention made of it in Scripture, that we may be sure that it so is. Now sith we haue no infallible euidence, but onely phantasticall imaginatids, it is plaine enough that there was no such thyng ordeined neither to aduance Gods honour nor yet to the profit of the communitie or els of Gods elect, for then I am sure that Christ and al his Apostles would not haue forgottē to haue remembred vs of it.

Scripture maketh no mention of Purgatory

Now let vs see some of Rastels reasons which he sayth that fond felowes lay for them selues to proue that there should be no Purgatory.

Rastels first argument.

They say (sayth Rastell) that contrition which some call repentaunce is that whiche is the very payment and satisfaction for sinne, and they say that when a man comitteth a sinne and after is repentaunt therefore, that God of his goodnesse doth forgeue him, and that that repentaunce is the onely satisfaction that God woulde haue made and done for that sinne. And then sith a mā by such repētaunce hath made such payment and satisfaction for his sinne as God would haue to be made therefore, if then that man should go to Purgatory and haue a new punishment after his death, that repētaunce that he had before should be but voyde.

Frich.

A fond argument.

Forsooth I thinke that neither Rastell euer heard any such reason, neither yet that any man euer would be so fonde as to say y this argumēt cōsuted Purgatory, except it were one y were cleane purged of hys wytte be

fore. But whose reason so euer it be, whether Rastels, or any other mans, let vs lay it vnto y touchstone, that is the Scripture, to proue whether it be gold or copper, by right or counterfeit, truth or vntuth. And to bee short, the first proposition and Palo of his reason is this, that cōdition of repentaunce is the very payment and satisfaction for sinne. What is a Marke to begyn withall. For if we by all our contrition, repentaunce, sacrifices and woorthes (I adde moze to helpe hym) can fully pay and satisfie for our sinnes, then is Christ dead in vayne, and mought full well haue spared his blood. This can no man deny, but he that will set at nought both Christ & all the Scripture. Now marke how he proceedeth. And they say (saith Rastell) that when a man comitteth a sinne and after is repētaunt therefore, that God of hys goodnesse doth forgeue him, and that that repentaunce is the onely satisfaction that God would haue to be made and done for that sinne.

The Mark of Rastels argument is a lye.

Rastell.

That is the next part of his argument and containeth two lyes at once cheined together, for where he sayth that whē a man comitteth a sinne and after is repentaunt therefore that God of his goodnesse doth forgeue him: you must first cōsider that neither he nor his Turke Gingein know any thyng of Christ. Now if it were not for Christs sake, all the repentaunce that man can imagine could not moue the godnes of God to forgeue one sinne. But by his iustice (where Christs death hath no effect) he must nedes condemne. The second lye is this, that that repentaunce is the onely satisfactiō that God would haue made and done for that sinne: for if this be true, thē is our sayth false. For our sayth holdeth that if Christe had not dyed for vs, we had all perished: Then procede he as though all that he had sayd before were true, on this maner. And then (sayth he) sith a man by such repentaunce hath made such paymēt and satisfactiō for his sinne as God would haue to be made therefore, if

Frich.

Christs death onely is the cause of the forgiuenes of our sinnes.

Rastell.

Rastels fond argument, beate ten to the ground.

then

then that man should go to Purgatory and haue a new punishment after his death, that repentaunce that he had before should bee but voyde. Euen iust, if heauen fell we should catche larkes.

The third lye is this, that no other creature here in earth doth seruice and honour to God but onely mā. This is also a Clarke lye for all creatures honour God through their creation and being, for the whole glozy of their creation redowneeth into the honour of God and what seruice cā they do better thē so to glorifie God? Neither yet letteth he them bee idle but woorketh thorough them inuicelous thynges and all to his glozy. Fire at his commaūdemēt came downe frō heauen and burnt Sodome and Gomorra. Genesis xix. was that no honour and seruice: he made a stronge and burning wynde to dype by and deuide the red Sea. Exod. xiiij. At his voyce the winde and sea were obedient and wared calme. Psal. civ. was this no honour & seruice? But a man may see that his wytte was so purged in Purgatory, that hee hath not one droppe left to espye any truth at all.

God made vs not for his pleasure but that we should receaue pleasure by hym

Frith. Now let vs see how properly hee answereth vnto his olone question. And you shall finde moe blasphemies agaynst Christ in his answer then preceded in y argument. Thinke you this man hath not take great paynes.

Three lyes at once. To prepare him selfe vnto his matter hee byngeth in thre lyes in the first chapter. The first is he sayth that onely the soule suffereth and not the body, & maketh Comingo, whō he sayneth to bee a Christen man, to graunt it well and wisely. Forsooth this is new learning in dēde. For if this be true, then Christs body suffered no harme, neither when he was scourged, neither whē he was crowned with thorne neither whē he was naped on the crosse. But I report me vnto your owne selues if ye cutte but your finger, shall ye no payne: and yet I thinke ye will not say that ye cutte your soule. From hence forwarde if you see a poore man shivering for cold in the streets, you may by him walke a khaue and heare hym in hand that he feleth no harme, for as this man saith his body feleth no harme, and I promise you of honestie that his soule catcheth no cold. But what neede I to make moe woordes of this matter sith you may make experiece your selues.

what folsey is in natural reason, to reason agaynst the Scripture.

The second lye is this. That mā was created of God, to do him honour and seruice. For if a mā may say the truth man was not made for the entent to be a seruaūt & do seruice. For God hath no neede of our seruice, but was in as full honour and as well serued befoze the world begā as he now is. So that his honour, ioye and seruice is whole in hym selfe, and is by vs neither employed nor diminished.

Gene. 19. Exod. 14. Math. 8.

Rastell.

An other of Rastels foolish argumentes.

A good conclusion.

Gods honour consisteth not in our seruice.

why man was made.

But the cause why hee made man was this that man should haue y fruition of his ioy and honour. Such was his godnes, he made vs not that hee should haue any pleasure by vs, but that we should haue pleasure by hym.

I would be loth to moue the man and aske hym what repentaunce is: for surely as farre as I can gather by his woordes he wotteth nothing what it meaneth. But I pray you see how substantially he answereth the argument. It argueth that contrition or repentaunce is the very payment and satisfaction for sinne. And to that answereth he neither yea nor nay, for feare of trappynge (all be it the woordes are cleane agaynst Scripture.) But he answereth that when thou takest repentaunce and askest mercy of God for thy sinne: no man ought to be so foolish to thinke that God should be constrained or compelled to forgiue thee. But for all y this is sure inough that if repentaunce be the very payment.

Frith.

Repentance is no satisfaction for our sinne, but Christes death onely

ment and satisfaction for sinne (as the argument falsly supposeth) that God of his iustice must needs forgiue me when I repent. For the haue I wholly payed him his and may require my right euen by his iustice. If thou object that God were then restrayned & compelled, I aunswere nay. But it were rather a greate pleasure vnto him to forgiue all me if so they could make satisfaction vnto hys iustice by repentance, for he reioyleth not in punishyng vs. When addeth Rastell

Rastell,

that it is at his libertie alway to execute iustice or mercy at his pleasure. To that I aulswere, that he hath no pleasure to do agaynst his Scripture, but therein hath he fully opened his pleasure. His pleasure is to forgiue freely all them that beleue in his sonne Christ Iesu, and to condemne the that beleue not. If Rastell meane on this fashon then graunt we hym. But if he vnderstand that God taketh hys pleasure & libertie in ministring his mercy and iustice, so that hee may condemne him which hath geuen the very payment and full satisfaction of sinne (as it seemeth he should meane seing hee denyeth not the first part of the argument) and agayne saue hym that beleued not, then will I say that Rastell runneth ryotte and taketh hys own pleasure. For God hath no power agaynst hym selfe and hys Scripture, but loke what he hath promised and that he will performe. And therefore in this can Rastell proue no purgatozy for all that haue groundeth hym on so many lyes.

Rastell groundeth hym vpon lyes & magnifications.

But yet is it necessary that we declare vnto you what is the very satisfaction for sinne and then shall we see whether Purgatozy may stand with it or not.

8.
Heb. 10.

Pauls sayth Heb. x. that Christ with one oblation hath satisfied for our sinnes, for we are halowed (saith hee) by the offering of the body of Christ Iesu which was once done (vpon the crosse) and with that one oblation hath hee made them which are halowed perfite for euer. Now if this be true that we are made perfite by the oblation of hys owne body by

pon the crosse, then is Purgatozy in vayne. For if he haue so purged vs, what neede we an other purgation? If we be made perfite thorough hym what neede we after this lyfe to be purged? If hee haue satisfied for vs, why seeke we an other satisfaction? Why leaue we the fountaine of liuing water and seeke our refreshing out of polluted pooles and specially sith the headspring is so ready at hand?

If we must make satisfaction vnto God for our sinnes, then would I know why Christ died? thinke ye that his blood was shed in vayne? This is no doubt, if there were any other way vnto the father the through Christes blood, whether Purgatozy or sacrifices or what thou canst imagine, the was his death not necessary. But alas what unkindnesse is y so to deiect the precious blood of Christ and to let his gracious fauour at naught? If there be any meanes by the which I may satisfie for my sinnes, I neede no redeemer nor yet any fauour. And may call for my right and duety. And so were there no neede of Christes blood mercy & fauour. But what may he more blasphemous vnto Christes blood and his free redemption?

Christ is able fully and for euer to saue the that come vnto God by hym seing hee euer lyueth to make intercession for vs. Heb. vi. He be able fully & for euer to saue vs, why runne we from hym and seeke an other Purgatozy? If he make intercession for vs, then is it lyke that he is no cruell stepfather towardes vs, but rather y by all meanes hee seeke our health, why flye we from hym that offereth hym selfe so louyngly to vs? why dare we not put our trust in hym, which when we were his enemyes vouchsafed to dye for vs, and to reconcile vs vnto his father. Rom. 5.

Now maketh he Comyng his Almany, to bying in an example, and in consyding that he thinketh to wyne the felde. But we will shew you that his similitude is nothing lyke in dede. But if he will imagine that it be lyke, then doth he not cofute it but maketh it stronger. The example is this: If I

Christes merites vterly setteth aside Purgatozy.

9.
There is no meane to purge vs but onely the death of Christ.

10.

Christ is able fully to saue all that cometh to God by hym.

Roma. 5.

Rastell.

Owe thee an. C. li. of true debt, and humbly desire thee to forgeue, discharge & pardon me & thou make me a cleare release therof then am I not bounde to make thee any other payment or satisfacion. To proue that the similitude is nought, and nothyng lyke to the purpose, is very easie. For the purpose and first part of the argument was this: that contrition or repentaunce is the very paymēt and satisfaciō for sinne.

Rastels similitude is not good.

Wherfore if he will haue it like, then must he suppose that this humble request of forgeuenesse, discharge and pardon is the very payment and satisfacion for that. C. li. and therfore by that should they first haue agreed or els ca the example serue for nothyng. Now if he make them lyke and imagine that this humble desire or forgeuenesse is the very payment and satisfaciō for that. C. li. then hath he made a rod for his own arse, for he shall neuer be able to auoyde it. But let vs see his answer.

Rastell.

In the case that you haue put (sayth Rastell) if you desire me forgeuenesse of that. C. li. yet is it at my libertie and gentlenes whether I will forgeue thee the whole. C. li. or els part therof, well hitte Dauid John. If I should pay you that. C. li. in gods curraunt money were it yet in your libertie and gentlenesse whether you would forgeue me a part or the whole therof? Truly I would be loth to be one of your debtours, if you be so hard to your creditours. Be like you haue studied some cautell in the law. For I neuer heard but that if I owed you an. C. li. & gaue you the very payment & satisfacion therof, then should I bee cleare discharged whether ye would yea or nay, and neither neede to thanke your liberalitie nor gentlenes. But in your case the request and desire of forgeuenesse is and must be the very payment and satisfaciō of y. C. li. or els it is nothyng lyke the argument, so that you may put your similitude in your purse til an other place and tyme where it shal better agree, wherfore I must needes conclude, that if I desire forgeuenesse (this

Frich.

standing that the sayd desire of forgeuenesse is the very payment and satisfacion of that. C. li. (for els as I sayd it is nothyng lyke) I am cleare discharged and neede neither to thanke your liberalitie nor gentlenesse.

Maioir.

Now where you object the recompense for the losse of tyme and damages, hurt and hinderaunce: that you haue had for the none paymēt of that. C. li. and so forth, that can not be applyed vnto God and the remission of our sinnes. For there is no such losse of tyme, damage, hurt or hinderaunce towarde God. For we neither hurt nor hynder hym although we neuer aske forgeuenesse but he damned perpetually. So that it is our profite to aske it, and our hurt and hinderaunce if we aske it not. If I owe a man. x. li. the longer I keepe it the more is my profite & the more his losse: but God receaueth vs young, he receaueth vs at mans case, he receaueth vs old, and thinketh it no losse or hurt then to receaue vs, for he saith by his Prophet.

Minor.

The wickednes of the wicked shal not hurt hym in what day soeuer hee turne from his vngodlynesse Ezech. xxxij. But it should surely hurt hym if hee should vboyle in Purgatory for it. Wherfore either there is no such paynelfull Purgatory, or els can not I see how the Prophet, whiche speaketh these wordes, in the person of God, should be true.

Conclusio.

I shall poure vpon you cleare water (sayth God the father) & you shall bee clesned from all your iniquities. Ezech. xxxij. If we bee purged from all, what neede an other Purgatory? neede we more purgng when all are clesned?

I will surely conuerte Iuda and turne Israell vnto me, and I will purifie them from all theyr iniquities wherewith they haue offended me. Hieremie. xxxij. If hee purifie them from all, what should they do in Purgatory.

I will be mercifull vnto their wickednes, & their sinnes will I no more remember. Hieremy. xxxij. Heb. viij. If hee will not remember our sinnes any more, then may we be sure that

Rastell is mil. uoc. cleare. p. 66. founded.

Our ob- puges can make God neither bet- ter nor worse.

11.

Ezech. 33.

12.

Ezech. 36. If Christ haue purged vs cleare, what neede vnto an other Purgatory.

13.

Ierem. 33.

14.

Ierem. 33.

he will not frye vs in the fire of Purgatory for our sinnes.

The second argument.

Now let vs see his second argument which is in the .liij. chap. and is surely fond, howbeit his solution is yet moze foolish. The summe of his argument is this.

Rastell.

Man was made and ordeined to hane an infinite beyng, therefore after this mortalitie and death hee must hane infinite ioye or infinite payne.

Frich.

I will put you a like argument. A man is ordeined in this world to be a kyng or a subiect therefore after he is bozne he is euer a kyng or els euer a subiect.

Rastels second argument confuted.

How may this be false, for peradventure he may be bozne a subiect and after made kyng or els he may bee bozne a kyng and after deposed & made a subiect. Therefore this argument holdeth not formally. But it holdeth on this maner, as I should say to an Ape thou must nedes be an ape or an asse, whiche now is true. But if I should say the very same wordes to M. Iohn Rastell, I thinke he would be angry and say that it were false.

I appoynting conclusion.

And I suppose our scholemen will say that he lyeth, and put hym an example of the infantes that dye without Christsendome, whiche (as the scholemen say) shall neuer haue ioy nor payne. But I wil graunt him his argument to see how properly he will confute it.

How marke his answer which standeth in the v. chapter.

Rastell.

There are degrees in sinnes, some sinnes are great and some greater, and therefore must there be degrees in punishment, some punishment is great and some greater. Well for your pleasure I am content to graunt you this. But els were it a matter worthy disputation what now?

Frich.

Rastell.

When that a man (sayth Rastell) here in earth hath committed a great sinne and offence and taken repentaunce whereby the sinne is forgeue (marke that he beyng ignorant of Christ, sayth through repentaunce the sinne is forgeue,) and yet hath not taken such sufficient repentaunce therefore, nor had any sufficient punishment which should make

Rastels fond argument to proue a Purgatory

a full payment and satisfaction for that sinne, and dyeth before any condigne or full satisfaction made, God must then of his righteousness ordeine a place of Purgatory, wher his soule shall haue a further punishment to make a condigne and full satisfaction for that sinne, and so to bee purged and purified before it shall be able and woorthy to be admitted to receaue the eternall ioye in heauen.

First byethzen you must graunt, that we haue a Christ or no Christ: a redemer or no redemer; a iustifier or no iustifier. If there be none such (as Rastell with his Turke Gingemini suppose) then all the repentaunce in the worlde could not satisfie for one sinne, but who soeuer committed a sinne should be damned therefore. So that Rastell speaketh and sepeyth all in diminutives, for where he should of truth spee hell, there espyeth he but Purgatory. And where he should say that all sinners (if they sticke not to Christs blood) shall be damned eternally, there sayth he that they shall be punished in Purgatory. And to be short, if Rastell say truth the is Christ dead in bayne: If hee say not truth why sticke you to his reason? But peradventure thou that knowest Christ wilt say (as many doe) that Christs death and redemptio serueth the but for original sinne, or at most for those sinnes that thou committedest before Baptisme: To that I answer with S. Iohn.

Frich.

Rastels second argument cleared by confuted.

An answer to an obiection.

Children, this do I write vnto you that ye sinne not. And if any man sinne, yet we haue an aduocate with the father, Iesus Christe, whiche is righteous. And he it is that obtaineth grace for our sins, not for our sinnes onely, but also for the sinnes of all the world. To whos wrote. S. Iohn. this Epistle: Thinke you that he wrote not vnto the Christen and them that were all ready Baptised? And yet he sayd: if any man sinne, we haue an aduocate with the father, Iesus Christ which is righteous: and he it is that obtaineth grace for our sinnes. Doe he adnumbryeth him selfe also: for he sayth

1. Iohn. 2.

sayth we haue an aduocate: and faith agayn, for our sinnes. We may see that he meaneth not onely original sinne, neither yet the sinnes done before baptisme: for I doubt not but he was baptiz'd whē he wrote this Epistle, and yet sayd he: if we sinne (meaning after Baptisme or when soeuer it be) we haue an aduocate with the father Iesus Christ, this is S. Johns learning: he knew no other remedy if we fell into sinne, but onely Christ: Notwithstanding our Prelates haue praesidised further, for they say: if any man sinne he shall ye in the paynes of purgatory, vntill he be deliuered thence by Masse pence, the Popes pardon or certaine other Suffragies, but not without money you may be sure.

If we fall into sinne, we haue no remedy but Christ our aduocate.

16. Iohn. 13.

Christ sayth (no man cometh vnto the father but thorough me. Iohn. xij. for sayth hee) I am the way, yes Lord, our Prelates haue espyed another way, whiche although it be more paynfull vnto the poore, yet is it more profitable for Prelates.

17. Math. 11.

Come vnto me all ye that labour and are laden & I will ease you sayth our Saviour Christ Iesu. Math. xi. wilt thou send vs Lord into Purgatory? for sooth there is little ease, if the fire bee so hote as our Prelates haue sayned it.

Purgatory is like purle

18. Eley. 43.

It is euē I that put out thine iniquities for mine owne sake sayth God the father, and thy sinnes will I no more remember. Eley. xliij. Ergo, then hee putteth them not away for bwoylyng in Purgatory. We addeth also that hee will no more remember our sinnes: call ye that no remembrance to cast vs into Purgatory for them.

Bwoylyng in Purgatory putteth not away sinne.

19.

Whom God predestinated, them he called, and whom he called, them he iustified: and what dyd he with the then? Dyd he call them in Purgatory there to be clesed? for sooth the Apostle maketh no mentiō therof but addeth immediatly, whom he iustified them he glorified. Roma. viij. Wherfoze let not vs put such obstacles and be brynde vnto the gracious fauour of God.

Those whom God calleth he iustifieth & glorifieth.

Roma. 8.

20.

Besides that Paule forbidedth vs to be carefull for them that slepe (that

is to say for y dead) as they that haue no hope. But surely if he had knowne of any Purgatory, hee would haue bene carefull for them, Alth they sayne them in such miserable tormentes. Now sayng he had occasion to make mention of the dead, and spake not one word of Purgatory, it is playne inough that he knew nothyng of it or els was hee very negligent to ouerhypppe it. But yet had I leuer say that Purgatory were but a phantassie of mans imagination, then to ascribe such forgetfulness or negligence vnto that Apostle.

1. The 14.

Purgatory is but a phantassie of mans imagination.

The thyrde reason that Rastell allegeth is in the vij. chapter, the same is this. There are degrees of ioye in heauen, and degrees of payne in hell. And therefore may God passe euery mā and geue him accordyng to his deserte, either more or lesse and neuer neede Purgatory. Will let vs graūt these degrees for Rastels pleasure although the question be so disputable that I am sure he can not defend it. What soloweth on this: for sooth he byngeth in proper examples if they could serue for y purpose. But let vs passe ouer to his solutiō which is in the end of the vij. chapter.

The thyrde argument.

Whē a man (sayth Rastell) is infected with a great mortall sinne and so depart, then his soule ought not to doe seruice in heauen vnto God because it is putrified with that foule sinne. But if that man had taken the medicine of full repentance in hys lyfe, that medicine would haue restored him againe to his soule health and vertue. (But here you must remember that Christ is dead in vayne, for if repentance be the medicine that restozeth agayne the health & vertue of the soule, what needeth Christ.) Now sooth. But if he haue taken (sayth Rastell) some repentance for that sinne and not sufficient; and had not sufficient tyme to make sufficient satisfackion therfore, yet by the takyng of that medicine of repentance, that sinne is expelled and gone, and the soule of that sickenesse and sinne is clearely whole,

Rastell. The solution of Rastell's thyrde argument.

Frick.

Rastell.

whole, but yet the spottes and tokens of the sinne which is a deformitie to the soule doe still remayne till the soule have a time to be purged from those tokens and spottes to make it pure and cleane of that deformitie.

Frith,

This man is euer in one supposition which is both false and intirious vnto the pzeious blood of Christ. I wonder who taught him that conclusion, and why hee graunteth so sone vnto it, soz he would not haue graunted that there were a God, neither that y soule was immozfall (although they were both true) vntil he had pzo- ued it (as he thought him self) by good naturall reason. But as soz this that is Marke false (that is to say) that repentaunce while he excludeth Christ, doth satisfie soz our sinne, hee neuer putteth in question, but graunteth it by and by, belike the Turkes haue such an opinion. But let him go with his Turke and let vs Christen men graunt nothing contrary to the scripture, but eger captinate our reason vnto that, soz it is the infallible reaso and wisdom of God, & passeth our reason farre.

Rastels naturall reaso doth souly deceane both hym & his Turke Gyngemin.

The 11th. argument.

Ephes. 5.

Cant. 4. Rastell.

Rastelles aunswere to his 11th. argument.

Rastell.

The fourth reason is propounded in the viij. chapter whiche is this: that the soule vnpurged maye doe some meane & dwe seruice to God in heauen, though it bee not the highest & best, which thing is false & agaynst Scripture. Ephes. v. Cat. iij. But let vs see what aunswere he maketh vnto it. His aunswere begynneth in the ix. chap. & the summe is this.

Heauen is so pure and cleane of nature, that it must expell all manner of impuritie and vnclennes, neither can it suffer any thyng therein, that is of any maner vnclennesse or euill, or other thyng vnpleasaunt. So now it foloweth that when a mā hath comitted a mortall sinne and after taketh repentaunce by the whiche he is healed of the soule infirmitie. (See how he harpeth all of one string whiche is also so farre out of tune that I wonder how any man can abyde him. For if I can heale mine

infirmitie through repentaunce wherfore dyed Christ? But yet (sayth he) Frith, the spots and tokens remayne for lacke of ful satisfaction. I aunswere that it remaineth euery whitte, sinne, spottes, tokens, & all together except Christ haue takē it frō of vs, through his death and bitter passiō. Therfore sayth Rastell) God of his iustice may not condemne his soule to eternall Rastell. paine in hell for that offence which is purged and put away. Wherwith is it purged and put away?

There is no remission of sinne without blood. Heb. 9. If there be Frith. no remission without blood, what shall Hebr. 9. repentaunce doe, where the blood of Christ is excluded? yea or what shall the Purgatory doe, soz there is no bloodshed. So is there nothyng that taketh away sinne: but onely the blood of Christ Iesu, wherof soz our redemption.

And yet (sayth Rastell) God by his iustice and by hys discrete wysdome and goodnes ought not immediatly to receaue that soule into that cleane and most pure place in heauen to accompany the pure aungels. &c. No mary I waraunt Frith. the, be not afrayde of that, soz neither A mery conclusion of John Frith. Gyngemin thy companyon nor thou neither shall enter in there, either immediatly or mediately, vye exclude Christ as ye haue done hetherto, no not if ye had taken all the repentaunce in the world, and would thereto imagine as many Purgatories as will pesen into a Donkes coule.

But it is Christ the lambe of God that taketh away the sinne of the world. John. i. It is he that hath purged our sinne and now sitteth on the right hand of the father. Heb. i. It is he that hath purged our sinne & hath made vs in hys own sight & in y sight of his father, without spot or wrinkle Ephes. i. All beit in our own sight we finde our selues sinners: i. John. i. i. John. i. But he maketh vs blessed and righteous and imputeth not our sinnes vnto vs. Roma. iij. Then what needeth Purgatory?

The 5th. Argument that he byngeth agaynst Purgatory is touched in hys Rastell.

his x. chapter, the summe is this . It should seeme conuenient that this Purgatory (if there were one) should be in earth : partly because the body which offendeth with the soule might be purged with the soule: & partly to bee a good example to all men lyuing to put them in feare to doe any like offence, and so should cause many to abstayne from committing any such lyke offence and sinne, or elles where should Purgatory be?

in feare for committing such trespasses, it were sooner answered. For we ought not to abstaine from euill because of the punishment that followeth the crime but onely for the loue that we haue to God without any respect either of saluation or of damnation. If thou abstaine for feare, so art thou vnder the law and vnder damnation: The law of God and the law of man are farre vnlike: for the law of man is fulfilled by the exterior act althoughe the hart be farre from it. As if I owe a man xx. pound and be compelled by the law to pay hym at a certaine day: If I then pay albeit myne hart be neuer so grudging and euill willing, yet haue I fulfilled the law so that there shall no procelle or sentence passe agaynst me. But Gods law requireth a thyng to be done with a well willing hart, and eny for pure loue. For if thou do it for feare or vnwillingly it shall be imputed vnto thee for sinne. If thou do it for feare, then workest thou not of loue, but rather hatest both the thing that thou doest, and also the law that constraineth the vnto it. And if thou do it vnwillingly then willest thou to do the contrary, and so wouldest thou that there were no such lawe neither yet any God that should iudge thee in so doyng. And sith God iudgeth thee after thine hart and will, then must hee needes condemn thee, for thou willest contrary vnto his law and wil: yea & willest in thine hart contrary to that thou doest in thine outward dede.

We may not abstaine from sinne for feare, but for loue

The law of God, & the law of man both greatly vary.

The law of God requirith the hart and mynde.

The law of man requirith the body and outward dede.

Now let vs see his solution which is in the xi. chapter and so foolish, that if it were not for the great length of the chapter, for losse of tyme and for the more cost in printing, I would surely haue answered vnto it at length, euen that he should haue been ashamed of hym selfe. But to be short we will touch some of his wordes. The first part of the argument which he intendeth to aunswere to, is this: that it should seeme conuenient that Purgatory should be here on earth, because the body which offendeth with the soule should be purged with the soule. This reason is of no

Rastels foolish solution of his fifth argument.

Frich.

How Rastell proueth that Purgatory is vpon the earth.

This reason hath no great pyth. Notwithstanding if it were well prosecuted, it should be to hard for Rastell to auoyde it. For this is no forsmall argument, it is more of the body which offendeth with the soule should be purged with the soule, Ergo, Purgatory must be vpon the earth. For God may ioyne the body and soule together agayne after they be departed and so punishe them together although purgatory were not in earth, euen where soeuer it be. And therefore thus me thinketh it should be well folloved.

33.

The body was seled and parted with the soule in committing the crime and sinne, and shall also be partaker of the glory, which is prepared for them that loue God. Therefore it is reason if the soule should be purged and punished in Purgatory: that the body should also suffer with hym in Purgatory: sayne the place of Purgatory where you will, in heauen, in earth or in hell. But wote ye what Rastell would here say vnto me? for soth euen as he dyd in the first chapter of the thyrd Dialogue, that is to say: hee would stoutly affirme that the body suffereth neither well nor woe, ioy nor payne, good nor euill, and therefore it needeth not goe to Purgatory. And by that reason it is folle that the body should go either to heauen or hell, for it neither seeketh pleasure nor payne, this is new learning in dede. But I thinke there is no Christen man so foolish as to beleue hym.

Rastells fond conclusion of his v. argument.

And as for the second point that it should be a good example to put men

value as I haue shewed you befoze. But what sayth Rastell?

That reason (sayth Rastell) pro- ueth not onely that there is no Pur- gatory, but also that there should be neither heauen nor hell. For if a man haue lyued so vertuouslye in earth, that he ought to be saued & goe to the ioyes of heauen, (let vs pardon hym this lye, for the Prophet sayth that no man shall be iustificed in y sight of God, if he enter into iudge- ment with vs Psalme. C. liij. And yet did neuer meritorious acte but onely when the soule was ioyned with the body, then should he ne- uer be rewarded, but here in earth while his soule is ioyned with the body. Here may ye perceaue what Rastell thinketh of heauen and hell, enen thus that the body shall neuer come in heauen nor hell, whiche poynte I will touche moze largely a none. First where Comingo in hys argument sayth, that it should seme conuenient for Purgatory to be bypō earth, there sayth Rastell y he would take away the libertie, pperogative, and authozitie of God. As by exam- ple, if I would say, It should seme co- uenient that the Bysshop of Londons palace should be in Londō, partly be- cause it is y chiefest Citie of his Dio- cesse, and partly because it is nigh the Court whereto he may the better re- sort to get further promotion, there would Rastell say by and by that I toke the Bysshops libertie, pperoga- tive, and authozitie that he might not set it where he would: belike this mā hath dronke of a mery cuppe. He affir- meth also that this argument taketh away both heauen and hell: why for? Because he suppoeth it conuenient that Purgatory should be here bypon earth: Albeit he say it is conuenient, yet sayth hee not that it must needes be. Nay, but there is an other thyng that Rastels soze yes can not abyde. What is that? verelye for he added that it were most conuenient that the body whiche is partaker in commit- tyng the crime, should also be purged and punished with the soule. And that as ye knowe plucketh Rastell by the

heard, for he went about to proue the contrary in the first chapter, that y bo- dy hath neither payne nor pleasure. &c. But how should this take away heauen and hell? for soth on this ma- ner. Rastell thinketh not that God cā and will ioyne the body agayne with the soule after this transitory life that they may together receaue ioye or payne for y passeth his natural Philo- sophy. But thus he imagineth, when the body and soule are once depar- ted, thē say they adieu for euer and a day. Therefore (thinketh he) if God will punish them in hell together, or saue them together in heauen, thē he must take them whiles they are here liuyng in earth. And so this supposition that the body must suffer with y soule (after Rastels learning) must proue that heauen and hell be here in earth or els there cā be none. Soe this learned man y would proue Purgatory by god Philosophy.

The second cause, that Purgatory should be a good example to the liuyng to put them in feare to do any like of- fence, is not soluted of Rastell, but I haue soluted it befoze and will yet sa- tisfie you agayne because Rastell lea- ueth it out. We haue here in y world Moses & the Prophetes that is y old Testament, yea & also Christ & his A- postles, which we call the new Testa- ment, now if we beleue not these thē shall we not surely beleue although we had Purgatory & hel to amōg vs. And this may well bee gathered of Christs owne wordes. Luke. xvi. Luke. 16. Where he brought in y parable of y rich mā & Lazarus, for y rich mā be- ing in paynes desired Abrahā to send Lazarus vnto his b. b. rethē to warne them that they might not come into that fire. Abrahā answered agayne, y they had Moses & the Prophetes. And added, let them heare them. Thē sayd the rich mā: Nay father Abrahā, but if any of them that are departed appeare vnto them, then will they be- leue it. And Abrahā concludeth on this maner. If they beleue not Moses and the Prophetes, no more wil they beleue if any of the dead should rise a- gayne. And therfoze may I likewise

Rastell is y contrary to hym selfe.

Rastell's solution.

Psal. 143. Rastell's reason sayeth hym.

Frith.

Rastell hath here a soule ouer- thow.

Rastell both to much abuse hym selfe.

Rastell's so- lution con- futes.

Rastell. Frith.

A true and good conclusion.

conclude, that if they beleue not, neither yet feare the paynes which Moses and the Prophets, yea and Christ and his Apostles haue prophesied to fall on the vnfaithfull, then will they not beleue for feare of the paynes of Purgatory.

Rastell.

Now to the last pointe where Purgatory should be, he aunswereth as you shall heare. First y it is a foolish question (for hee can not aunswere vnto it by his Philosophy.) And then he sayth that no man can tell, neither the place neither yet the manner of the payne. Here maketh he. S. Thomas yea and all our Scholemen soles by craft: partly because they take vpon them to aunswere vnto this question whiche he calleth foolish, and partly because they fully determine that the place of Purgatory is the third place in hell, and all to assigne fire to be the maner of y payne.

Frith.

And agayne in this last part hee proueth the double soles. Once because they stoutly affirme that thyng which no man can tell (as Rastell sayth) And agayne because they restrayne God of his libertie that assigne any place & make him of lesse authoritie then an inferiour iudge: which hath no place assigned hym, but may doe execution and punish the gilty in what place he will. I wonder that our Scholemen may asyde this felow.

Rastell can not tell where purgatory is, whether on the earth or els where.

Rastell proueth all the scholemen to be double foolcs.

Rastell.

And then he sayth that Purgatory is in a place limitatiue. And where soeuer God doth limite the soule to be purged there is the limitatiue place of that soule and there is the Purgatory of that soule. So y a man may gather by Rastell that the soules bee not limited to one place to be purged and punished. And therto agreeth also his similitude of the iudge whiche assigneth one to be punished in one place, and an other in another place, euen at his pleasure. If such geare had come from beyond the Sea it should some haue bene condemned although it had not bene halfe so greuous agaynst our Scholemen. But let this passe as it is well worthy, and let vs see & examine moze of this newfangled Philosophy.

Purgatory is not in one place onely but in many & diuers places.

Now are we come vnto the first argument whiche beynneth in the .vij. chapter the effect is this.

Rastels vi. argument.

Repentaunce is the full payment and satisfaction of sinne and bryngeth remission, therefore as soone as repentaunce is taken, God of his iustice must geue remission, and so there ought to be no Purgatory.

This argument is nothing worthy for the first part as we haue oft proued is false. For if repentaunce were the full payment and very satisfaction for sinne, then dyed Christ in bayne. Notwithstanding if hee graunt this first part to be true, neither he nor all his felowes shal be able to solute this argument whyle they lyue. But because we will be short, let vs passe ouer to his aunswere whiche is in the .xij. chapter.

In solutyng this argument hee groundeth hym on two lyes at once, the firste is that God neuer geueth remission except he see in vs a conuenient cause counterpaysyng hys iustice.

What cause founde he in the man that was brought vnto hym sicke of the palsie, to whom he sayd: be of good comfort (sonne) thy sinnes are forgiven thee? Math. ix. Marke. ij. Luke. v. What cause found he in the thiefe that was crucified with him, but that hee had bene an vnthrift all his life long? And yet euen the same day that hee suffred with Christ was he partaker of ioye with him in Paradise. Luke. xxiij. Where was Purgatory then where was the punishment that hee should haue suffered for his enormities? If any man should suffer in Purgatory, it is like that this thiefe should haue done it. But he went from death to life, & neuer came in Purgatory, wherfore I may conclude that no man shall come there, if there were any.

What cause I pray you doth Paule assigne as touching our redemption & remission of our sinne: for sooth no other but y we were wretched sinners and the very enemyes of God. Roma. v. For sayth Paule, if whē we were his enemyes, we were reconciled vnto God through the death of his sonne,

Frith. There can bee no cause in vs that may deserue the forgiveness of sinne. Luke. 23.

There is no Purgatory.

Roma. 7. God of his mere mercy

reconciled
vs when
we were
hys ene-
mies.

much moze now we are reconciled,
shall we be lamed by his lyfe. So that
in vs is no maner cause of remission
but onely miserie and sinne.

25.

The shed-
dyng of
Christes
blood is
our salua-
tion.

But the whole cause of the remis-
sion of our sinnes & of our saluation,
is the blood of Christ which hath ful-
ly counterpayed the iustice of God
towards vs that beleue. He is the
very Purgatory for all faithful which
hath already purged our sinnes & sit-
teth on the right hand of the father.

Heb. 1.
Rastell.

Heb. i. The secōd lye is this, he sayth
that God of hys iustice must geue
to every thyng his own, which own
is the thyng that it deserueth to

Erich.

haue. If this were true then should
not one of vs enter the inheritaunce
of heauen, for we haue every one of
vs deserued death and damnation.

Roma. 3.

For as Paul saith Roma. iij. we haue
all sinned and want the glozy whiche
before God is allowed. But we are
freely iustificed through his grace by y

sayth that is in Christ Iesu. If it be
freely through his grace, then is it not
by our owne deseruyng, for the grace
were no grace. And contrarywise if it
be by our own deseruyng, the is it not

Roma. 11.

of grace, for then deseruyng were no
deseruyng. Roma. ij. But the truth is
this: that God of his mercy had pro-
mised vnto our forefathers his deare
sonne Christ that hee should deliver
them frō all their iniquities and that
all the nations of the world should be

Gene. 12.

blessed in him Gene. xij. This seede he
promised of his mercy & fauour, who
also he sent in the time that he had or-
deined Gala. iij. not for our owne de-
seruynges, but for his truthes sake &

Gallat. 4.

to fulfill that he had promised. This
Christ is become our righteousness. i.
Cor. i. so y the iustice of God is not to
geue vs y we our selues haue deser-
ued (as Rastell lyeth) but to clothe vs
with an other mans iustice (that is
Christes) & to geue vs y which Christ
hath deserued for vs. And this iustice
of God through the sayth of Iesu co-
meth vnto all and vpon all them that
beleue. Roma. iij. Now marke a my-
stery.

God for
his truthes
sake is incr-
epall vnto
vs.

1. Cor. 1.

Roma. 3.
and 26.

Christ humbled him selfe and was

made obedient vnto the death: euen
to the death of y crosse. Phil. g. This
obedience and death was not for him
selfe but for vs, for he alone suffered
and dyed for vs all. Coz. v. Now sith
hee was obedient vnto the death for
vs, that is euen as god as though we
our selues had bene obedient every
man for him selfe vnto the death. And
sith he dyed for vs, that is eue as god
as though we had dyed our selues for
our owne sinnes. What wilt thou
haue morco f a man then that hee be
obedient vnto God the father euen
vnto death, yea & dye for his sinnes,
wilt thou yet thrust hys into Pur-
gatory.

Phil. 2.

2. Cor. 5.

Christ ones
ly submit-
ted hys selfe
to death for
our sinnes.

On these two lyes bynygeth he in
an aunswere which is so confusid, in-
tricate and long that it were not one-
ly foolishnes to solute it, but also much
lost labour & cost to rehearse it, wher-
fore I let it passe, for every child shall
easily solute it sith his foundation and
first stone is taken from hym. But
yet one thyng is necessary to be tou-
ched. He goeth about to proue hys
purpose with an ensample on this
maner.

Rastels ig-
norance.

If I do beate thy seruaunt or ap-
prentisse and do mayme him, wher
by thou doest loose his seruice: and
also that this seruaunt duryng hys
life is not able to get his lyuyng. If
so be that thou do forgeue yse the
offēce done vnto thee in that thou
halt lost his seruice: yet am I bound
to make an other satisfackion vnto
thy seruaunt for the hurt I haue
done him, which is the cause of the
hynderaunce of his lyuyng. And in
lyke maner if I haue offended God
and my neighbour, Albeit God for
geue me his deale, yet can he not
of iustice forgeue nye my neygh-
bours deale to, but yet must I make
satisfackion vnto my neyghbour.
Now in case I would and be not a-
ble to satisfie my neyghbour, and
yet he forgeue me not, then must I
suffer in the paynes of Purgatory
for it: & those paynes shall stād my
neighbour in profite for part of his
Purgatory if he come there or els
to the increase of his ioy if he go to
hea-

Rastell.

A foolishse
example let
foorth by
Rastell.

There is
no way to
pacifie the
wrath of
God a-
gaynst our
sinnes, but
sayth sa
Christ.

heauē: this is y^e sūme but he speaketh it in many mo wozdes. Now because he hath touched the matter of satisfactiō I wil shew you my minde therein.

There are twoo maner of satisfactions. The one is to God: the other to my neighbour. To God can not all the worlde make satisfactiō for one crime. In so much that if euery grasse of the grounde were a man, euen as holy as euer was Paul or Peter and should pray vnto God all their lyes long for one crime, yet could they not make satisfactiō for it. But it is onely the blood of Christ that hath made full satisfactiō vnto God for all such crimes. Heb. viij. Els were there no remedy but we should all perish: as I haue proued before. And he that seeketh any other satisfactiō towardes God then Christ our Sauour, hee doth wrong vnto his precious blood.

There is an other satisfactiō which is vnto my neighbour whom I haue offended. As if I haue taken any mā's good from hym. For then am I bound to pacifie him either by restozing it agayne or els by other meanes as we two can agrē. If I haue diffamed hym, then am I bound to pacifie him, and to restoze him vnto his God same agayne, and so forth. But if I be not able to satisfie him, the must I know ledge my selfe gilty and desire him to forgiue me and then is he bounde to forgiue me, or els shal he neuer enter into heauē. For God hath taught vs to pray. Math. vi. that he should forgiue vs, as we forgiue them that trespass against vs, so if that we forgiue not one an other then will not God forgiue vs. To this well agrēth the parable. Math. xvij. The kyngdome of heauen is likened vnto a certaine kyng which would take accomptes of his seruantes. And when he had begon to recken, one was brought to hym, whiche ought him ten thousand talentes: but when he had nought to pay, the Lord commaunded him to be sold, and his wife and his children, & all that he had, & payment to be made. The seruant fell downe & besought him saying: Syr geue me respit, and I will paye it euery whit. Then had

the Lord pitie on the seruant and loosed him and forgave him y^e debt. The same seruant went out and founde one of his felowes, which ought hym an. C. pence. And layed handes on hym and toke him by the throat, saying: pay that thou owest. And his fellow fell downe and besought him saying: haue pacience with me & I will pay thee all: & he would not, but went and cast him into prison till he should pay the debt. Whē his other felowes saw what was done they were very sorry and came & told vnto their Lord all that happened. Then the Lord called hym & sayd vnto him. O euill seruant I forgane thee all the debt, because y^e praydest me: was it not mete also y^e thou shouldest haue had compassion on thy fellow, euen as I had pitie on thee: And his Lord was wroth and deliuered him to the gaylers, till he should paye all that was due to hym. So lykewise shall your heauenly father doe vnto you if you will not forgiue with your harts, ech one to his brother their trespasses. Here mayest thou see that if you forgiue hartly the small debt or offence y^e thy neighbour hath done agaynst thee, then will thy heauenly father forgiue thee, y^e whole and great debt that thou owest hym, for the which thou art well worthy to be damned. And so is it more profitable for thee to forgiue, it then that thy neighbour should bydle in Purgatory for it, as Rastell sayneth. And contrarywise if thou forgiue him not, the shall not God forgiue thee thy great debt, but thou shalt surely be dāned, and so shall not thy neighbours Purgatory profite thee (be it in case there were one and that he should goe the t^her) but it is rather the cause of thy dānation: but this can not Rastell see. Now be we come vnto the seuēth reason which is in the. iiiiij. chap. The argumēt is this. God is the very owner of all, and thy neighbour hath no propertie, but as a seruant to God, as but to make accompt to God. Therefore when thou doest an offence to God and to thy neighbour, whē God forgiueth it thou nedest no other satisfactiō vnto thy neighbour.

Except we be ready to forgiue the that offend vs. God will not forgiue vs.

Rastells seue argumēt.

Frith.

Hebr. 7.

lach. 6.

ach. 18.

There are two maner satisfactions one to God and the other to the neighbour.

neighbour. And to stablish his reason he bringeth in a similitude, which is nothing to his purpose. The similitude is this. I put case thou haue a seruaunt whom thou puttest in trust to occupy for thee, to make bargaynes change and sell to thy vse, to take bondes and agayn to make acquitaunces and releaseth in hys own name. If this seruaunt sell part of thy ware and take an obligation for the payment of xx. pounce, if thou afterward knowing of this, either for loue or some other cause wilt make vnto the sayd debtour a cleare release: I suppose no man will deny but that this debtour is fully discharged of this. xx. pounce, and is not bounde by any iustice to make any satisfaction either vnto thy seruaunt or to any other man. For thou art the very owner thereof, and thy seruaunt had but the occupation as to geue the accomptes therof.

This similitude is not proper betwene God and man, as it is betwene man and man.

Frich.

Agge. 3.

1. Cor. 13.

God forgeueth no man that offendeth hys neighbour, except he first reconcile him self to his neighbour.

This similitude can not well be applyed vnto God & man. For albeit it is true that all our substance pertaineth vnto God as it is writtē. Agge. ij. Gold is myne and siluer is myne: yet hath not God geuen it vs to occupy it for his profite and vse (as the seruaunt doth for his master) but onely that we should vse his giftes for his profite of our neighbour and to his vse of the congregation. i. Cor. xij. And where as he induceth that when God forgeueth vs whiche is the principall part, yet thou needest no other satisfaction to thy neighbour. I answer that God forgeueth no man which had offended his neighbour, vnlesse that he make satisfaction vnto his neighbour, if he be able but if he be not able, yet is he bound to knowledge his faulte vnto his neighbour and then is hys neighbour bound vnder the payne of damnation to forgive him, so that God neuer forgeueth vntill thy neighbour be pacified in case the crime extendeth vnto thy neighbour. This soluteth both the reason and also improueth the similitude. Now let vs declare his solution.

Rastell.

God of him selfe hath two pow-

ers: One is an absolute power, and an other is an ordinary power. The absolute power is the authoritie that God hath ouer all thing in the world, by that he may geue to euery creature what pleaseth him, and also forgeue euery offence done by any creature at his pleasure without any cause. And by this may he forgeue both the crime done towards him selfe, and also towards my neighbour. But by his ordinary power hee doth euery thyng by order of iustice and equitie. And by this can he not forgeue the offence done to him and my neighbour without satisfaction.

Rastell's solution to his second argument.

Frich.

Now would I sayne wete, whether Rastell imagine that God by his absolute power may saue his vnfaithful & dane the faithfull. If he say nay, then may I conclude that Rastell's diffinition is false where he saith: that god by his absolute power may geue to euery creature what pleaseth him, and also forgeue euery offence done by any creature at his pleasure without any cause. If he say yea, then must I conclude that God hath power to do contrary to hys Scripture, for the Scripture saith: that he that beleueth and is Baptized shall be saued, but he that beleueth not shall be condemned. Mark. xvi. Now if he graunt me that he hath power to do against his scripture, (sith his Scripture is the truth & his own word,) then must it needes followe that he hath power to doe agaynst his truth: & consequently he hath power to be false, and so to sinne. And sith hee hath power agaynst hys owne word, and that word is his sonne, then must we graunt hym power agaynst hys sonne, euen to make hym a lyer where he saith in the foresayd texte Mark. xvi. And sith hys sonne is God, then hath God power to doe agaynst God and so can not his kingdome endure. Math. xxij.

A perfect definition of Gods absolute power.

Mark. 16

God can be agaynst hym selfe.

Math. 13

Furthermore, if I might be bold to Rastell, I wold aske him this question, whether God haue not an absolute iustice as well as an absolute power? If God haue also an absolute iustice: then can not his absolute power pre-

whether God haue an absolute iustice?

uaile

uayle vntil his absolute iustice be fully counterpesed. And so is it false that Rastell begynneth withall, that God by his absolute power may forgeue euery offence at his pleasure without any cause. For (as I sayd) his absolute iustice must nedes be satisfiéd & fully counterpesed. If Rastell dare say that God hath an absolute power and no absolute iustice, then taketh he his pleasure in déede. For if he make one *Nocionall* in God greater then an other (by this word *Nocionall* which y^e Scholemen vse, I would you should vnderstand the godnes, wisédome, power, iustice and mercy of God &c.) then shall he make a dissentiô in God and imagine that one *Nocionall* subdueth an other: yea and besides that, sith eche one of these *Nocionals* is very God (for the power of God is nothyng but God hym selfe, and the iustice of God is nothyng but God hym selfe, & so forth of all the other) then if his power were greater then his iustice, it shuld folow y^e God were greater thê God, & consequently we should haue a great God and a litle God and moe Gods then one, such reuell maketh Rastell with his Turke. But the Chyristen beleue that one power of God is no greater then an other and that hys power is not aboue hys iustice, neither hys iustice aboue hys mercy, &c. And so may you see that Rastells imaginatiô of Gods absolute power is but very chylidish and vnsharper. For he hath no power agaynst his Scripture and hym selfe. Thus finish his seuen reasons with their solutions.

But yet that his woꝝke should lôg indure all tempestes and stormes, he addeth a batelment and weatherstone to auoyde and shute of the rayne, for feare it should soke it and make his building decay. And therewith concludeth his booke.

To beleue (sayth hee) that there were no Purgatory to purge and punish our sinnes after we be departed, should put away that drede of God from the most part of the people and geue them boldnes to commit offences and sinnes. And

agayne, if the people should beleue that they neuer neede to make any satisfiacion nor restitution to their neighbours for the wronges done vnto them, they should neuer force nor care what iniuries, extortions, theftes, robberies and murders they did. Finally if they beleued that such a light repétanace should be sufficient without any other satisfiacion to be made, it should be an occasion to destroy all vertue & increase vice and sinne to the vtter destruction of the common wealth and quyet lyuing of the people. And thus much he maketh an end.

As to the first where he sayth that it would put away the dreade of God and geue boldnes to sinne, if we thought there were no Purgatory, we see and may evidently perceave the contrary all day both in young & old of them that beleue there is a Purgatory. The young say I will take my pleasure whyle I may, and if I may haue but one houres respite to cry God mercy, I care not, for then shall I go but to Purgatory & so shall I be sure to be saued. The old say: I will keepe my goods as long as I may for I wote not what nede I shal haue. But when I dye I will cry God mercy, and then shall I go but to Purgatory, and myne executours that haue my goods shall redeme me thêce well inough. And so to beleue Purgatory, is rather an occasiô of rechelesse, boldnesse, then of the feare of God. Besides that if they knew y^e there were no Purgatory, then should many the moze feare God and do wel them selues and not trust to their executours for feare of damnation, howbeit as I haue sayd befoze they that feare not God but for payne whether it be of hell or Purgatory are yet vnder condemnation and not in Gods saueur. And this dare I boldly affirme, that they whiche feare not God but for Purgatoryes sake shall neuer come in it no no; yet in heauen. And therfore it is but folye to imagine Purgatory for that intent.

As concernyng the second point. If the people beleue that they neede

Frith.
The feare of Purgatory cannot kepe vs frô sinne but rather y^e feare of hell and everlasting damnation.

Such as feare not God but for Purgatory and helles sake shall neuer come in heauen.

There is no one power in God greater then an other.

Rastells imaginatiô of Gods absolute power is chylidish.

The conclusiô of Rastells booke.

ded not to make satisfactiō to their neighbours for their trespasses &c. I haue sufficiently answered before, that we must make satisfaction vnto our neighbours, if we be able or els will God neuer forgeue vs. And if we be not able, yet must we know ledge our offence & then is our neighbour bounde to forgeue vs vnder the payne of damnation. And so can this proue no Purgatoz.

Now as touchyng the thyrd, that if they beleued that such a light repentaunce were sufficient without any other satisfaction, it should be an occasion of vice and subuersion of the common wealthe: I answer, as I haue done before almost in euery argument: sith thou art ignorant of Christes death and his satisfaction vnto the father for vs, that all the repentaunce whiche we can take is not sufficient to counterpese one crime, but that if Christ were not we should all be damned. Here will I leaue Rastell and his Turke Gingenin with all their naturall Philosophy (whiche is now proued foolishnes) for hether to hath he proued no Purgatoz, neither hath hee one good reason nor yet to that baren reasons one good solution, as we haue sufficiently declared. But let vs heare somewhat more of Gods word: and see how Purgatoz standeth with that.

27.

Paul saith, we must all be brought before the iudgement seate of Christ, that euery man may receaue accordyng to the woorkes of his body, whether it be good or bad. 2. Cor. 5. If this be true, then can there be no Purgatoz whiche shall profite hym after he is dissolved from his body, for then should he not receaue accordyng to the woorkes of his body. But rather accordyng to the paynes that he suffered in Purgatoz. Now if this text be true then must it folow that all thynne excutours deaung, & offeryng of Pallepence. &c. helpe the not a myte. And by this text it is not possible that there should be a Purgatoz.

Upon this text would I sayne dispute a poynt of Sophistry, whiche I would gladly haue dissolved of them

that thinke the selues learned in Philosophy. My Sophisme is, y^t contradictories may stand together & be both true. Whiche I am sure no Sophister dare graunt, for it hath in tymes past ben condemned in Oxford for an heresie. The contradictories are these. Euery man shall receaue accordyng to the woorkes of his body. And some mā shall not receaue accordyng to the woorkes of his body, that these two contradictories be both true I will proue.

The first proposition is Paules. 2. Cor. 5. which no man will deny to be true. And the second may easily be proued true, which is, that some mā shall not receaue accordyng to the woorkes of his body. For be it in case y^t there depart a mā out of this world, whiche is not cleane purged by sayth and the word of God, neither are his rebellious members subdued through death (as they imagine) but that the spottes and remnauntes of sinne remaine in him, for the whiche he is worthy to lye in the paynes of Purgatoz for the space of fire yeare. This graunted, whiche I am sure they will not deny, then also put I the case that this man lyeng in Purgatoz by the space of a moneth, haue a friend whiche offereth for hym a peny vnto S. Dominikes bore (whiche hath such power that as soone as the tinging is hard in y^e bore, so soone the soule is free in heauen) or that a frende or his bye a Pardoun for hym whiche may absolue him *a pena & a culpa* for all commeth to one effect. This man deliuered on that maner doth not receaue accordyng to the woorkes of his body for by the woorkes of his body he should yet lye in Purgatoz more the five yeares: And that doth he not, but is by and by deliuered from Purgatoz. Ergo. I may conclude that some mā receauieth not accordyng to the woorkes of his body: & so are two contradictories true or els there can be no such deliuerance out of Purgatoz, whiche destroyeth all Pardons, Pallepence and Satisfractions for the dead. This would I haue soluted. Howbeit I will not adnumber it for an argument because the vnlearned people (to whom I write this booke)

Contradictories.

How two contradictories may be both true.

All the penance and repentance in y^e world without sayth in Christes blood can not saue vs.

1. Cor. 5.

booke) can not well perceave it . But this Sophisme haue I writtē to stop the chattering mouthes of the Sophisters and to cast them a bone to gnaw upon.

28. Paule sayth , you whiche were in tymes past straungers and enemyes because your myndes were set in euil woorkes hath he now recōciled in the body of hys fleshe thozough death to make you holy & such as no man can complayne on, and without faulte in his owne sight if ye continue grounded and stablished in the sayth, and be not moued away from the hope of the Gospell . Collos. i. Here Paule affirmeth that you are reconciled through his death, so that ye are made holy and without faulte in his sight (I haue expounded what it is to bee without fault in his first argument) looke ye yet for an other Purgatoz? are ye so childish and insensible no imagine that ye must yet go through Purgatoz, sith ye are already without faulte in his sight: This is a playne case, God of his righteoulines will not punish a man for nothyng: but all that are grounded and stablished in the sayth are in hys sight without faulte (for their sinnes are not imputed vnto them) but for geuen through Christes blood (whereof necessity I must conclude that no saythfull shall euer come there.

we are recōciled to god by the death of Christ, & therefore neede not to looke for any other Purgatoz

The saythfull shall neuer come into Purgatoz although there were one.

29. Every man that departeth this world is either saythfull or vnfaithfull if he be saythfull then commeth he not there, as y^e foresaid argumēt proueth. And if he be vnfaithfull thē commeth he neuer in Purgatoz, but is all ready damned. Iohn. iij. Marke the last. Now if neither saythfull nor vnfaithfull enter into it, then should it be in vayne: but there is nothyng made in vayne wherfoze I must conclude that there is no such Purgatoz.

Iohn. 3. In vayne imaginatio to say there is a Purgatoz.

30. Paule sayth he that spared not his owne sonne but deliuered him for vs all, how shal he not with him geue vs all thynges also? who shall lay any thyng to the charge of Gods chosen? Roma. viij. Forsooth Lord God our prelates lay so soze vnto their charge, that they would haue them boyle in Purgatoz. But Lord be our protet,

Roma. 8.

tour for it is thou that iustified vs, & hast freely geuen vs all thyng with him. Roma. viij.

who can so demne that God doth iustific.

Paule sayth the law of the spirite, wherein is lyfe through Christ Iesu hath deliuered me from the lawe of sinne and death. Roma. viij. Seyng we be so deliuered what neede vs seke an other deliuerance specially sith they make it so paynefull: Seyng, we are on y^e maner deliuered, how chaunceth it that we are taken prisoners agayne vnder sinne, that we must be purged a fresh by the fire of Purgatoz? I pray God geue vs grace that we may be purged frō this our blind ignozaunce thozough hys spirite of knowledge, that we may perceave how it is Iesus Christ that purgeth our sinnes, and hath deliuered vs thozough his bloodshedding. So should we geue hym the prayse whiche hath deserued it. And not be so vnkind vnto hym as we now be.

Roma 8.

Christ hath purged our sinnes.

Paule sayth y^e there is no condēnatio to them which are in Christ Iesu. Roma. 8. But if we continue firme & stable in Christ. vnto the end thē shall we be saued. Math. 24. what needeth thē purgatoz yea & what should purgatoz doe? Is not Christ sufficient? thē is our faith in bayne. And if he be sufficient, thē is Purgatoz in vayne.

32.

Roma. 8.

Math. 24.

There is no Purgatoz.

Paule sayth if you be iustified by the lawe then is Christ dead in vayne. Now if the lawe beynge god iust and holy. Roma. viij. And euen of Gods owne making cā not iustifie vs, thinkest thou to be iustified by frenges in Purgatoz?

33.

Roma. 7.

They that are the chief patrones and protours of Purgatoz, do sayne it for no other intent, but to purge euill woorkes, and to be as a penaunce to supply the good woorkes whiche we lacked beynge in this world. But all this can not bynng vs into heauē. For then were Christ dead in vayne. And of this haue we euident examples. Abraham, Isaac, Iacob, David and all holy Prophetes were excluded from heauen vntill Christe had suffered death, this all men testifie. But if god woorkes or penaunce could haue brought them to heauen they should

34.

Purgatoz is a vayne imaginatio.

not haue tarped out of it so lōg. Therfore I may conclude that it is but vanitie to imagine a Purgatozy for to purge enill workes and supply good. For as I haue shewed, that holpe not the Patriarches.

Obiections Peradventure thou wilt say vnto me, shall I then do no good workes?

Good workes. I aunswere yes. Thou wilt aske me wherfore? I aunswere, thou must do them because God hath commaunded them. Thou wilt say, for what intent hath he commaunded them? I aunswere, because thou art living in this world, and must nedes haue conuersation with men, therfore hath God appointed thee what thou shalt doe to the profite of thy neighbour and taming of thy flesh. As Paule testifieth.

We must do good workes because God hath commaunded vs. Ephe. 2. We are his workes made in Christ Iesu to good workes, whiche workes God hath prepared that we should walke in them. These workes God would haue vs doe that the vnfaythfull might see the godly and bertuous conuersation of his faythfull & thereby be compelled to glozifie our father whiche is in heauen. Math. 5. And so are they both profitable for thy neighbour and also a testimonie vnto thee by the which me may know that thou art the right sonne of thy heauēly father and a very Christ vnto thy neighbour: and euen as our heauenly father gaue his Christ vnto vs not for any profit that he should haue thereby, but onely for our profite, likewise shouldst do all thy good workes not hauing respect what comodities thou shalt haue of it, but euer attendyng through charitie, the wealth and profite of thy neighbour. Thou wilt yet object, then see I no great profite that I shall haue by them: I aunswere, what wouldst thou haue? First Christ is geuen thee fræly and with him hast thou all thinges. He is thy wisdom, righteousnes, halowpnyng and redemption. i. Cor. 1. by him art thou made inheritor of God, and selowhepye with Christ. Roma. viij. This is fræly geuen thee with Christ before thou wast bozne thozough the fauour and election of God whiche election was done before the foundations of the

world were cast. Ephe. i. Now were thou very sonde and unkynde if thou thoughtest to purchase by thy workes the thyng which is already geue thee. Therfore must thou do thy workes with a single eye, hauyng neither respect vnto the ioyes of heauē, neither yet to the paynes of hell, but onely do them for the profite of thy neighbour as God commaundeth thee, and let him a lone with the residue.

To this well agreeth Paule. Ephe. 2. sayng: by grace are ye made safe through fayth and that cometh not of your selues, but it is gift of God & cometh not of workes lest any man should boast him selfe. Doe here sayth Paule playnly that our saluatiō is the gift of God & cometh not of workes, if it come not of workes then are we worse then mad to sayue a Purgatozy. For the chiefest operation of that should be but to supply the workes which we haue not accomplished being in this body.

Paule sayth Roma. ij. The remnant which are left at this time, are through the election of grace. If it be through grace the is it not by workes, for then grace were no grace. Or if it be for the workes sake so is it not of fauour and grace, accordyng to that which he wrote before. Roma. iij. If Abzahā (sayth Paul) were iustified by his workes, then may he reioyse but not before God. But what sayth the Scripture: Abzahā beleued God & that was imputed vnto hym for righteousness, for he that worketh receaueth his reward not of fauour but of dutye. Now if it be dutye, then nedeth he not to thanke God, but rather him selfe for the God geueth him nothing but that which is his owne of dutye. Where is then the prayse and glozy that we owe to God? Therfore it followeth in the same terte: vnto hym that worketh not, but beleueth in him that iustifieth the wicked, is his faith imputed for righteousness. Now if our saluatiō come of fayth and not through our workes & desertes, then is Purgatozy shut out of dore & quite banisheth away.

we must worke with a single eye.

35. Ephe. 2. Our saluatiō is gift of God, and cometh not by workes.

36. Roma. 11. Faith in Christ is our righteousness.

Roma. 4. Faith is imputed to righteousness.

37. Christ sayth: So hath God loued the

An aunswere to another obiection.

i. Cor. 1.

Roma. 8.

we must worke with a single eye.

35. Ephe. 2.

Our saluatiō is gift of God, and cometh not by workes.

36. Roma. 11.

Roma. 4.

Faith in Christ is our righteousness.

Faith is imputed to righteousness.

37.

the world that hee would gene hys onely sonne that all whiche beleue in him should not perishe: but that they should haue euerlasting life. John. iij.

What needeth Purgatoz? Thou wilt peraduenture say, it is true they shall haue euerlasting life but they must first go through Purgatoz. I aunswere nay verely. But Christ affirmeth and that with an oth, that he which heareth his word and beleueth his father which sent him, hath euerlasting life. Yea and that he is gone already from death vnto life. John. v.

Wilt thou now say that hee shall into Purgatoz? forsooth if that were true, and the fire also so hote as our Prelates affirme, then went he not from death vnto life, but rather fro a small death vnto a greater death.

The Prophet sayth: precious is in the sight of the Lord the death of his Saintes. Psal. Cxvi. And S. John. sayth, blessed are the dead whiche dye in the Lord. Apocal. 14. but surely if they shoulde goe into the paynefull Purgatoz, there to be tormented of fendes, the were they not blessed, but rather wretched.

God sayth by Moses Exod. 33. I will shewe mercy to whom I shewe mercy and will haue compassion on whom I haue compassio. Now if our saluation be of mercy and compassio, then ca there be no such Purgatoz. For the nature of mercy is to forgene, but Purgatoz will haue all payde & satisfied so that they twayne bee desperate and can in no wise agre. And loke how many textes in Scripture commende Gods mercy, euen so many deny this paynefull Purgatoz.

The Prophet sayth, hee hath not dealt with vs after our sinnes neither hath rewarded vs accordyng to our iniquities, but loke how high heauen is aboue the earth, eno so high hath he made his mercy to preuaile ouer them that worshyppe him. And loke how farre the Calfe is from the West, euen so farre hath he set our sinnes from vs. Psal. Cij. And befoze in the same Psalme the Prophet exhorteth his soule to prayse the Lord, saying. Prayse the Lord (O my soule)

whiche forgeueth thee all thyne iniquities and healeth all thy diseases. Now if this be true that he ordereth vs not accordyng to our sinnes, but powzeth his mercy so plenteously vpon vs, if also he forgene vs all our iniquities, why should there be any such Purgatoz to purge and tormēt the sely soules, & specially sith all was forgeuen them befoze?

Wilt thou not call him a shrewed creditour whiche after he hath freely forgeue his debtour, will yet cast him in prison for the same debt? I thinke euery man would say on this maner, It was in his own pleasure whether hee would forgene it or not and then of fauour and compassion he forgaue it. But now he hath forgeuen it hee doth vnrighteously to pynish his debtour for it. And albeit man repente his forgeuyng and afterward sue for his debt, yet God can neuer repēt him selfe of his mercypable gifts. Roma. xi. And therefore will he neuer torment vs for our trespasses no noz yet once remember them Czech. xviij. Heb. x.

Sith God forgeueth the greater offences why shal he not also forgene the lesse? He forgaue freely much greater offences vnto the Publicane which knowleged him selfe to bee a sinner. Luke. xvij. then those be for whiche men sayne that we must be tormēted in Purgatoz. For there is no soule (as they graunt them selues) that suffereth in purgatoz for great crimes & mortal sinnes. But onely for litle pretie peccaduliās (if a mā may be hold to vse M. Mores word) and for venial sinnes. Dis. xxv. Cap. qualis. He forgaue much greater enormities vnto the theefe, to whom hee sayd this day shalt thou be with me, not in Purgatoz, but in Paradise. Luke. 23. He forgaue much greater to Marie Magdalene. Luke. viij. Is his hand now shortned? Is not his power as great as it was? Is he not as mercysfull as ever he was? why leane we the cisterne of liuyng water, and digge vs piftes of our owne which can hold no pure water? Here. ij. why forsake we Christ which hath wholly purged vs & seke an other Purgatoz of our own ima-

Iohn. 3.

Purgatoz is needlesse.

Iohn. 5.

A forged & fained Purgatoz.

38.

Psal. 116.

Apoca. 14.

39.

Exod. 33.

Mercy and Purgatoz cannot agree.

40.

God is mercysfull & forgeueth vs our sinnes.

Psal. 103.

41.

God hath forgeue vs our sinnes and therefore wil not pynish vs in Purgatoz.

Roma. xi.

Ezech. 18.

42.

Luke. 18.

Luke. 23.

Luke. 7.

The theefe went not to Purgatoz but to Paradise.

ginatio: If thou beleue that Christes blood is sufficient to purge thy sinne, why seekest thou an other purgatoz?

43.

Phil. 1.

S. Paule knewe of no Purgatoz.

S. Paul sayth: I desire to be loosed from this body and to be with Christ Phil. 1. Verely if hee had thought to haue gone thorough Purgatoz hee would not haue bene so hally. For there shoulde hee haue had an hote bzoth and an hartlesse, and so might he rather haue desired long to haue liued. And therefore I suppose that he knewe nothyng of Purgatoz but that he rather thought (as y truth is) that death shoulde finish all his euils and so rowes and geue hym rest in losing hym from his rebbellious members whiche were solde and captiue vnder sinne.

Howe a Christen man shoulde desire death

All Christe me should desire death as Paule doth. Phil. 1. not because of their crosse and trouble whiche they suffer in this present worlde for then they sought the selues and their owne profite and not the glozy of God. But if we will well desire death, we must first consider howe soze sinne displeaseth God our father, & then our olone nature and frailtie and our members so bounde vnder sinne that we ca not doe noz yet thinke a good thought of our selues. 2. Cor. 3. Then shall we finde occasion to lament our lyfe, not for the troubles that we suffer in it, but because we be so pzone vnto sinne and so continually displeate God our father. What desceyth he that would log lyue, but dayly to heape sinne vpon sinne? And therefore shoulde we haue a will to dye because y in death our sinne is finished, and the shall we no moze displeate God our father. Now if we shoulde sayne a Purgatoz, it were not possible to imagine a greater obstacle to make vs feare & flye from death. For sith euery man must knowlege him self a sinner. 1. John. 1. And not beleue that Christes death were sufficiet, but that he must also go to Purgatoz: who shoulde depart this world with a quiet mynde?

2. Cor. 3.

Because dayly we offend God, therefore we shoulde pray to be dissolved as Paul dyd.

1. John. 1.

45.

The wiseman sayth: The soules of the righteous are in the hande of God. They seemed to dye in the eyes of the folish & their end was thought

to be payne and afflictio, but they are in peace. Sapi. 3. There is no ma but he must needes graunt me that enery saythfull is righteous in the sight of God as it is wrytten Abac. 2. the righteous man lyueth by his sayth. And Roma. 5. because we are iustified by sayth we are at peace with God thorough our Lord Iesus Christ &c. whē these faithfull or righteous departe, the sayth this text that they are soules whiche thinke them to be in payne or affliction: for it affirmeth that they are in peace. Now sith their Purgatoz whiche they imagins is payne and affliction, and yet sayne that the righteous onely shall enter into it after their death, then are they soules that suppose there is a Purgatoz, or els this text can not be true.

Sapien. 3.

Abacuc. 2.

Roma. 5.

It is more foolishnes to thinke there is a Purgatoz

For what entent will God haue vs tormented in Purgatoz, to make satisfaction for our finnes? verely the is Christ dead in bayne as we haue often pzoued before. But thinke you not rather that our purgation shoulde be to encrease our sayth, or grace, or charitie (for these thre couer the multitude of finnes) no verely we can not sayne a purgatoz for any such cause.

46.

For sayth spzyngeth by hearing of the word. Roma. 10. But the Pope sendeth the no preachers thether, Ergo, they sayth can not there be encreased. And agayne, payne ingendzeth and kyndleth hate against God and not loue or charitie. Furthermoze My Lord of Rochester is copelled to graunt that the soules in Purgatoz obtayne there neither more sayth nor grace nor charitie then they brought in with them, and so can I see no reasonable cause why there shoulde be a purgatoz. Neuerthelesse M. More sayth that both their grace and charitie is encreased. And so may you perceaue that they can neuer agre howe iuyttie so euer they be that sayne and cloke them. For in some poyntes they shall be founde contrary so that at the length they may be disclosed.

Roma. 10.

The Pope sendeth no preachers into Purgatoz.

M. More & my Lord of Rochester cannot agree.

God is fully pacified with thy will when thou hast no power to accomplish the outward fact. For the wiseman sayth Prou. 23. sonne geue me thy

47.

Prou. 23.

thy hart. Now if thy will be upright and so that thou haue a desire to fulfill the law, then doth God reken that will vnto thee for the full fact. If then through the frailtie of thy members thou fall into sinne, thou mayest well say with the Apostle Roma. vij. The god that I would doe, that do I not: that is, I haue a will and desire to fulfill the law of God, & not to displease my heauenly father, yet that I do not. But the euill which I hate, that do I, that is I do committe sinne whiche in deede I hate. Now if I hate the sinne whiche I do, then loue I the law of God whiche forbiddeth sinne, and do consent vnto this law that it is good righteous and holy. And so the sinne whiche I hate and yet commit it through the frailtie of my members, is not imputed or reckened vnto me for sinne. Neither will S. Paule graunt that it is I which do that sinne: but he sayd: I haue a will to doe good: but I can not performe that will. For I do not that good which I would, but the euill whiche I would not, that do I. Now if I doe that thyng whiche I would not do, then is it not I that do it but the sinne that dwelleth with in me. I delight in the law of God with myng inward man (that is with my will and minde which is renewed with the spirite of God) but I see an other law in my members which rebelleth agaynst the law of my mynde and maketh me bonde vnto the law of sinne which is in my members. So that I my selfe in my will and mynde do obey the law of God (hatyng sinne as the law commaundeth me and not consentyng vnto it in my mynde & will) but in my flesh and members I serue the law of sinne, for the frailtie of my members compelleth me to sinne. Roma. 7.

Example. As by example of a poore man whiche is not of abilitie to do me any pleasure, and neuertheles doth all his diligence to seeke my fauour & would with hart and mynde geue me some acceptable present if he were of power beyng also soyy that hee can not performe his will and mynde towardes me. Now if there be any point of hu-

manitie or gentlenesse in me, I will count this man for my frende, and accept his good will as well, as though he had in dede performed his wil. For his habilltie extendeth no further. If his power were better, better should I haue. Euen so sith we are not of power and habilltie to performe the law of God, and yet beare a good hart towardes God and his law, lamentyng our imbecillitie that we can do him no further pleasure: then will God recount vs not as his enemyes, but as his deare children and beloued frendes. Neither will hee afterward thrust vs into Purgatory, but as a tender father pardon vs our trespasses, and accept our good will for the full deede.

S. Paule exhorteth vs Gal. vij. that we worke well while we haue tyme, for what soeuer a man doth so that shall hee reape, by this may we evidently perceauie that hee shall not receaue according to his doing or sufferieng in an other world, and therefore ca there be no Purgatory.

The wiseman sayth Eccle. iiii. worke righteousness befoze thy death for after this lyfe there is no mete, that is to say succour to bee founde. There are some which wil vnderstand this place also the text in the xlvij. argument on this maner that there should be no place of deseruyng, but yet there may well bee a place of punishment. But this solution besides that it is not grounded on Scripture, is very slender. For I pray you wherfore should their inuention of Purgatory serue but to bee a place of purgynge, punishment, and penance, by the which the soule should make satisfaction, that it might so deserue to enter into the rest of heauen?

Blessed are the dead which dye in the Lord from hence forward, yea truly sayth the spirite, that they may rest fro their labours. But they worke solow with them. This text they vse in theyr soule masses as though it made for Purgatory. But surely me thinketh that it maketh much against them. For let vs enquire of all the patrons and sauntours of Purgatory,

God accepteth our good will if we do that in vs is to obey his commaundmentes.

48. Gallat. 6.

Purgatory is needlesse.

49. Eccle. 14.

Some imagine Purgatory to be a place of satisfaction.

50.

Apoca. 14.

The dead that dye in the Lord are blessed, and therefore are not in Purgatory.

Whether y^e soules that must be prayed for, are departed in the Lord or not? And they must needs aunswere that they are departed in the Lord, for the vnfaithfull which dye not in the Lord must not be prayed for. And therefore must they be byright Christen soules which are tormeted, for the other are all damned. Now sayth the text that all such dead as dye in the Lord are blessed: but what blessednesse were that to boyle in Purgatory? And if they would here sayne a glose (as their maner is) when they are in a strait euer to seeke a startyng hole & say that they are blessed because they are in a god hope, although they haue not yet the rest, but must suffer before in Purgatory: that euasion will not this text suffer, for the text sayth that they rest and are in peace as Elapas also sayth in the .lvij. that the righteous (and euery saythfull man is righteous in the sight of God as we haue often proued before) when he departeth resteth in peace as in a bed. And Sapient. iij. it is sayd that the righteous soules are in peace: & so is it not possible that there should be such a paynefull Purgatory.

Thus haue we confuted Rastell: both his argumentes and also solutiones, for all that he writeth is false &

agaynst Scripture. Furthermore, we haue brought in, to proue that there can be no such Purgatory. Largumetes all grounded on Scripture. And if neede were a man might make a thousand of which our Clergy should not be able to auoyde one:

Here I thinke some man will wonder that I haue the Scripture so full on my side because that there are certayne men, as my Lord of Rochester & Syr Thomas More, which by Scripture go about to proue Purgatory: & this is sure that Scripture is not contrary vnto it selfe. Therefore it is necessary that we examine the textes which they bring in for their purpose, in marking the processe both what goeth before and what cometh after. And then shall we easely perceave the truth, & how these y^e. men haue bene piteously deceaued. First I will aunswere vnto M. More which hath in a maner nothyng but that he toke out of my Lord of Rochester, although he handle it more suttelly. And what seuer is not answered in this parte, shall be touched and fully conuincid in the third, which shall be a seuerall booke agaynst my Lord of Rochester.

The collocation of John Frith against Rasells booke.

Esay. 57.

Sapient. 3.

Thus endeth the first Booke.

The second booke which is an aunswere vnto Syr Thomas More.

M. More begynneth actually.



After More begynneth with the sely soules of Purgatory and maketh them to wayle and lament, that they heare the world waxe so faynte in the fayth of Christ that any man should neede now to proue Purgatory to Christe me, or that any man could be found which would in so great a thyng so fully and fastly beleued for an vndoubted article this .xv. hundred yeare, begyn now to staggard and stand in doubt. &c.

Frith.

Merely me thinketh it a soule saute so soze to stamble euen at the first. It were a great blot for him, if he should

be compelled by god authozitte to cut of .iiij. hundred of his sozelayd nuber.

Now if we can not onely proue that he must cut of that .iiij. hundred yeare, but also byng witness that it was neither at that time beleued for an article of y^e sayth nor yet for an vndoubted truth: the I thinke ye should suppose this man somewhat out of the way. And that will I proue by Gods grace. S. Austen was foure hundred yeare after Christ. And yet in his time was it not fully and fastly beleued for an article of the sayth, no nor yet fully and fastly beleued to bee true. For hee him selfe writeth in his Enchiridion on this maner speaking of Purgatory

Purgatory in 400. yeare after Christ was neither beleued as an article of y^e sayth nor yet for an vndoubted truth.

1. Cor. 3.

S. Austen doubted of Purgatoz

Roma, 4.

M. More much deceaued in the accompting of hys

M. More.

M. More's second reason.

gatoz. After he expounded the place of Paul. 1. Cor. 3. and had taken this word fire not for Purgatoz, but for temptation and tribulation, he added these wordes in the. 69. chapter. It is not incredible that such a thyng shuld also chaunce after this life, & whether it be so or not it may be questioned &c. Of these wordes may we well perceue that he counted it not for an article of hys sayth, neither yet for an vndoubted truth for if it had bene an article of hys faith, or an vndoubted truth then would hee not haue sayd, *Potesť etiā queri*, that is to say: it may be questioned, doubted or moued: for those holy fathers vsed not to make questions & doubtes in articles of the sayth among the selues, neither yet in such things as were vndoubted true: they vsed not to dispute whether Christ dyed for our sinnes & rose agayne for our iustificatio, but onely beleued it.

Beside: that the occasion why hee wrote the booke entituled Enchiridion was this. There was one Laurētius a Christe man, which instantly required of S. Austen that he would write him a forme of his belefe whiche hee might continually beare in hand and whersunto he should sticke. Vpō this wrote him S. Austen this little booke, where in he commaundeth hym not fully and fastly to beleue (these are M. Mores wordes) that there was a Purgatoz: but sayth that it may be questioned, doubted or moued whether there be such a place or not. Of this haue we playne euidence that it was none article of hys sayth in S. Austens tyme (which was foure hūdyed yeare after Christ) neither yet vndoubted truth. And so may all men see that M. More is soze deceaued and set on the sand euen at the first byunte and in the begyning of his biage.

His second reason that he hath to proue Purgatoz is this. The very miscreauntes & Idolaters, Turkes, Saracenes and Paynimes haue euer for the most part thought and beleued that after the bodyes are deceased: the soules of such as were neither deadly dampned wretches for euer, nor on the other side, so

good but that their offences done in this world haue deserued more punishment then they had suffered and sustained there, were purged and punished by payne after the death, ere euer they were admitted vnto their wealth and rest. And so must there nedes be a Purgatory.

I aunswere, if it were lawfull to require wisdom in a man so wise as M. More is counted, here would I wish him a litle more wit, for I thinke there is no wiseman that will graunt this to be a god argumēt, hys Turkes, Saracenes, Paynimes & Iewes beleue it to be true, Ergo. We must beleue that it is true: for I will shewe you a like argument. The Turkes, Saracenes, Paynimes & Iewes beleue that we haue not hys right Christ, but that we are all damned which beleue in Christ. Is it therfore true: shal we turne our sayth because they beleue that we be deceaued? I thinke there is no man so foolish as to graūt him this. But if M. More will haue his reaso hold, he must argue on this maner: The miscreauntes and infidels befoze named beleue that there is a Purgatoz & their belefe is true, therfore we must beleue that there is a Purgatoz. Now foloweth this argument somewhat more formally. Here might I put him to the pzoofe of his Minor: which is, that their belefe (in beleuyng Purgatoz) is true: which thyng he shall neuer be able to proue. But I haue such confidence of the truth on my side that I will take vpon me to proue the negative, Cuē that their belefe is not true as conceyning Purgatoz. For these miscreauntes which beleue Purgatoz, beleue that there is a Purgatoz for vs that be Christen: for they beleue that we are fallē from all truth and vtterly dāned. But they thinke that there is a Purgatoz for them selues wher in they shalbe purged & punished vntill they haue made full satisfactio for their sinnes committed: but that is false, for neither Turkes, Saracenes Paynimes nor Iewes whiche beleue not in Christ haue or euer shall enter into any Purgatoz, but they are all

Frith.

M. More maketh a false and fond argument.

John Frith answereth M. More's argument.

John Frith proueth the negative to be true.

John. 3.

dāned wretches because they beleue not in Iesu Christ. John. 3. Now sith they be deceaued, for they haue no Purgatoꝝ, but are all damned as many as beleue not. Alas what blindnes is that to argue that we must solow them which are both blynd and out of the right way?

Rastell had his argu-
mentes fro
M. More.

After this disputeth he by naturall reason that there must be a Purgatoꝝ, his disputation continueth a lease and an halfe, out of the which Rastell tooke all his booke. And so are all his appaſent reasons disclosed befoze agaynst Rastell. Then begynneth he with the Scripture, on this maner.

M. More.
Ezechias.

It semeth very probable and likely that the good kyng Ezechias for no other cause wept at the warning of his death geuen him by the Prophet, but onely for the feare of Purgatory.

Frith.
4. Kinges. 2
Esay. 38.

The story is wrytten. 4. Kinges. 2. And Esay. 38. Ezechias was sicke vnto the death. And Esay the Prophete and sonne of Amos came vnto him saying, this sayth the Lord, dispoſe thy house for thou shalt dye and not liue. He turned his face vnto the wall and prayed the Lord saying, I beseeche thee Lord, remember I pray thee, how I haue walked befoze thee in truth and in a perſite hart & haue done that thyng which is pleasaunt & acceptable befoze thee. Then Ezechias wept with great cryeng: these are the wordes of the text. We ca not perceaue by the text that he was a great sinner, but rather the contrary, for he sayth that hee had walked befoze the Lorde in truth and in a perſite hart, & hath done that thyng which is pleasaunt and acceptable befoze the Lord. And therfoze it is nothyng lyke that hee should feare Purgatoꝝ neither yet hell. Thou wilt peraduenture aske me, if he wept not for feare of Purgatoꝝ, why did he then wepe? I will also aske you a question, and then will I shew you my minde. Christ dyd not onely wepe, but feared so soze that he sweat like droppes of bloud runnyng downe vppon the earth, whiche was more then to wepe. Now if I should

A question
to M. More
M. More.

aske you why Christ feared & sweate so soze: what would you aunswere me that it was for feare of the paynes of Purgatoꝝ? forsooth he that would so aunswere should be laughed to scozne of all the world, as he were well woth thy. Therfoze was it then? Merely euen for feare of death, as it playnly appeareth after: for he prayed vnto his Father, saying: my father if it be possible let this death passe fro me. Math. 26. So fearefull a thyng is death euen vnto the most purest flesh. And euen the same cause will I asigne in Ezechias, that he wept for feare of death and not for Purgatoꝝ. Now procedeth he further & promifeth to pꝛoue it by playne euident textes, as it is very needefull for the text that hee alledged befoze is somewhat to farre wrested and yet will it not serue him.

A very apt
similitude.

Math. 26.

M. More.

Haue ye not (sayth he) the wordes of Scripture wrytten in the booke of the kynges, *Dominus deducit ad inferos & reducit*: Our Lord bryngeth folke down into hell, and bringeth them thence agayne? But they that bee in that where damned soules be, they be neuer deliuered thence agayne. Wherefore it appeareth well that they who God deliuereth and bryngeth thence agayne, be in that part of hell that is Purgatory.

This texte is wrytten in the first booke of the kynges and in the second chapter, and they are the wordes of Anna which sayth: The Lord doth kill & quicken agayne: he ledeth downe into hell & bryngeth agayne. Here he thinketh to haue good hold. But surely his hold will faile hym, for in this one text hee sheweth him selfe twise ignoraunt. First because he knoweth not that the Hebrue word, *Sheol*, doth not signifie hell, but a graue or a pitte that is digged. As it is wrytten Gene. 42. *Si quid aduersitatis acciderit ei in terra ad quam pergitis, deducetis canos meos cum dolore ad inferos*, that is if any euill chaunce vnto my sonne Benjamin in the land whether you go, you shall bryng down myne hooze heares with sozow vnto my graue, not vnto hell nor yet vnto Purgatoꝝ, for he thought

Frith.
1. Kinges, 2

M. More
here semeth
to be igno-
raunt in the
Hebrue
tongue.
Gene. 42.

thought neither to go to hell noz Pur-
gatoz for his sonne, but thought that
he should dye for sorrow if his sonne
had any mischaunce.

Besides that he is cleane ignoraunt
of the comon maner of all Propheces
which for y most part in all Psalmes,
Hymnes and other songes of prayse
(as this is) make the first ende of the
verse to expounde the last and the last
to expounde the first. He that obser-
ueth this rule shall vnderstand very
much in the Scripture although hee
be ignoraunt in the Hebyne. So doth
this place full well expounde it selfe
without any imagination of Purga-
toz. Conferre the first part of y verse
vnto the last and you shall easely per-
ceave it. The first part of the halfe
verse is this. The Lord doth kill, and
that expouideth the other halfe of this
verse where he sayth, hee leadeth
downe to hell, so that in this place to
kill and to leade downe to hell is all
one thing. And likewise in the second
part of the halfe verse, to quicken a-
gayne and byng agayne is all one
thyng. Now if any man be superstiti-
ous that he dare not vnderstand this
thyng as figurately spoken, then may
he berise it vpon them that God ray-
sed from naturall death as he did La-
zarus. John. ij. And all best no man
can deny but that this sence is good
and that the text may so be vnderstand,
yet in my minde we shal go moze nye
vnto the very and pure truth, if we
expounde it thus. The Lord doth kill
and quicke agayne, he leadeth downe
to hell and byngeth agayne: that is,
hee byngeth men into extreme affli-
tion and miserie (whiche is signified
by death and hell) and after turneth
them to solow hym. And to this well
agreeth the 78. Psalme that speaketh
of the childezen of Israel (which figure
his elect Church and congregation.)

They yeares passed ouer in perpe-
tuall trouble, whē he destroyed or kil-
led them, then they sought hym, they
turned and besought him busely. He
meaneth not here that he had first kil-
led them by tempozal death and after
their death made them to seeke hym:

but that he had wrapped them in ex-
treme afflictions and perpetuall trou-
bles, and that he soze scourged them
whē they brake his comauendements
& yet after turned his mercifull face
vnto hym.

Finally, if you will haue the pure
vnderstandyng of this place. Note the
wordes of the ij. childezen Daniell. 3. Daniell, 3.
whiche were cast into the fornace of
fire and yet preserved from death thro-
ugh the mighty hand of God, they
wordes & song was this: *Benedicite
Anania, Azaria, Misael Domino, lan-
date & superexaltate eum in secula: quia
eruit nos de inferno, & saluos fecit de ma-
nu mortis, & liberauit nos de medio ar-
dentis flammae, & de medio ignis eruit
nos.* That is: blysse ye anania, azaria,
and misael the Lord: prayse and ad-
uaunce him for ener. For he hath pluc-
ked vs out of hell, & hath saued vs from
the power of death. He hath deliue-
red vs from the middell of the bur-
nyng flāme and hath plucked vs out
from the middes of the fire. Here may
you see the same maner of speakyng &
how the last ende expoundeth the be-
gyunnyng. These childe say that God
hath plucked them out of hell, and yet
were they neither dāned noz in Pur-
gatoz noz dead. But the next part of
this verse expoundeth their meaning
which sayth: he hath saued vs from
the hand of power of death. So may
ye know that to be plucked out of
hell, and to be saued from the power
of death, are all one thyng. And again
where they say that God hath deliue-
red them from the burnyng flāme,
and that hee hath plucked them from
the middes of the fire, is all one sence
as every child may well perceiue: and
therfoze is M. More to blame to be so
busie seyng he vnderstandeth not the
phrase and maner of speache of the
Scripture.

Then byngeth hee in the Propheet
Zachary which sayth. *Tu quoq, in
sanguine Testamenti tui eduxisti vni-
tos tuos de lacu in quo non erat aqua.*
Thou hast in the blood of thy Te-
stament brought out thy bounden
prisoners out of the pitte or lake
in

Daniell, 3.

A true in-
terpretatio
of Scrip-
ture.

A soule
fault in
M. More.

M. More.
Zacharie.

M. More
ignoraunt
of the ma-
ner of the
speaking of
the 78. =
psaltes.

The Lord
doth kill &
rayse again.

John. 11.

Psal. 78.

when God
saith he kil-
leth & doth
quicken a-
gayne, what
the mea-
nyng ther-
of is.

in which there was no water. Now in hell is there no redemption, and in limbo patrum the soules were in rest? wherefore it appeareth clerly that those prisoners whiche hee brought out of their payne, hee brought onely out of Purgatory.

Frith.

Zacharie. 9.

Psal. 66.

More and
Rochester
can not a-
gree.

How the sa-
uyng of the
Prophete
Zachary is
to be vnder-
stand.

This text is spoken Zachary. 9. for a full aunswere of this text I needed no more but to bring the authoritie of my Lord of Rochester agaynst hym. For hee expoundeth the place of the Psalm. 66. for Purgatory, whiche sayth. *Transiimus per ignem & aquam & adduxisti nos in refrigeriū*, we haue gone thorough fire and water & thou hast brought vs into colenesse: If this text of the Psalm serue for Purgatory which sayth that there is both fire and water, as my Lord of Rochester doth affirme & bringeth also Origine to confirme it, then can not this place of Zacharie serue, whiche sayth that there is no water. And so must M. More needs bee ouersene, for Origine and Rochester bee able to wey vp him. Here might I say vnto the both that they should first agree with them an aũswere. Howbeit I know my part so sure that I will confute them both, and proue that neither othher place speaketh any thýng of this paynfull Purgatory that the describe. But my Lord of Rochesters authoritie shall be differred vntill the thýrd part whiche shall be a seuerall booke agaynst hym.

This place verely approueth not Purgatory but sheweth the vertue of Christs redemption which through his blood redeemed his captiues & prisoners that is to say them whom hee found bound with the strōg bondes of sinne to euerlastyng damnatiō which were subiectes vnto the deuill and the extreme enemyes of God, but why calleth hee them his? verely because they were chosen in Christ Iesu before the begynnynge of the worlde, that they with him and through hym should enioy the euerlastyng inheritance of heauen. Why are they called bounde and prisoners? Surely because they were captiues, bounde and

imprisoned vnder the deuill through the sinne that Adā committed. Roma. 5. b. why sayth he that he deliuered the out of the pitte where in is no water? Forsooth that is euen as much to say, as hee deliuered them out of hell and from eternall damnation. Thou wilt happely say, hee deliuered them not out of hell and from eternall damnation, for his prisoners that is to say, they þ shall be sauēd neuer came there. I aunswere, that they should without doubt haue gone thether & haue bene dāned perpetually, except that Christ by his death had deliuered and losed them. And therefore sayth the Scripture that Christ deindeth vs out of hell, because he saueth and deliuereth vs that we come not there, which els should surely enter into it for euer. It is also a common maner of speech among vs, if a man should go to prison for debt or any such matter, & one of his frendes come in þ meane season which pacified the aduersaries & payeth that debt, then may we well say, that he hath deliuered this man out of prison although hee came not there, but should haue gone thether. And likewise when we say that such a mā hath deliuered his frend from the galowes, we meane not that he was all ready hanged, for then were the deliuerance to late but we meane that he deliuered him that hee should not be hanged. Furthermoze if a mā might bee bold to aske M. More whether Christ haue redeemed, losed and deliuered him in the blood of his Testament? I thinke he would aunswere yea. Now if we should aske him further, from whence he hath deliuered him? I am sure he is not so ignozaunt as to say that Christe hath deliuered him from Purgatory, but euen that he hath deliuered him from eternall death and damnation. And so hath Christe deliuered vs from the pytte wherin is no water, that is to say, frō hell and euerlastyng damnation, not þ we were in hell all ready (although we were bound vnder sinne and ready to be cast therein, but because we should not enter into hell. This is the pure vnderstandyng of the terte.

Roma. 5.

An obiectiō
and aun-
swere there-
vnto.

A questiō
to master
More.

Here

A true and plaine exposition of the prophet Zachary.

M. More.

Macha = beus.

Some spo = ben of W. Hoze.

Frith. 2, Mach. 12

The booke of the Machabees are not in the Canon of Hebrews.

Here might I dispute wth him both of hell & of *Limbus patrum* but because I wilbe as short as possible is I will deferre y^e vntil an other occasiō y^e I may reason with hym somewhat at large.

AN other place is there also in the old Testament that putteth Purgatory quyte out of question. For (sayth he) what is playner then the places whiche in the booke of the Machabees make mention of the deuoute remembraunce, prayour, asmoſe & sacrifice to be done for ſoules, when the good and holy mā Iudas Machabeus gathered money among the people to buy sacrifice withall to be offered vp for the ſoules of them that were dead in the battaile. What shift finde they here? Surely a very shamelesse shift and are fayne to take them to that talkyng with their shote anker alway, when they finde the storme so great that they see their shyppe goeth all to wracke. For first they vse to ter some false glosse vnto the text, and if that helpe not, then fall they to a shameles boldnes, and let not to deny the Scripture and all.

The place whiche hee reciteth is w^{ritten}. 2. Mach. 1. 2. And to say the truth, y^e booke is not of sufficient authoritie to make an article of our sayth: neither is it admitted in the Canon of the Hebrews. Here he obiecteth that the Church hath allowed it, and the holy Doctours, as S. Hierome. S. Austine and such other I aunswere: S. Hieromes mynde is opened vnto vs by the Epistle which he wrote befoze y^e Proverbes of Salomō, his wordes are these. *Sicut Iudith & Tobie Machabeorum libros, legit quidem eos ecclesia, sed inter canonicas Scripturas non recipit, sic & haec duo volumina legat ad edificandam plebem, non ad auctoritatem ecclesiasticorum dogmatum confirmandum.* What is lyke as the Church doth read the bookes of Iudith, Tobias, & the Machabees, but receaueth them not among the canonically Scriptures, euen so let it read these two bookes (he meaneth the booke of Sapience and Ecclesiasticus) vnto the edifying of the people, and not to con-

firme the doctrine of the Church thereby. And it is nothyng lyke that S. Austen should dissent from S. Hierome, for they were both in one tyme, yea & S. Hierome out lyned S. Austen. And therfoze the Church could not admit any such bookes either befoze S. Austens tyme or in his tyme, but that S. Hierome should haue knowne of it. And so may you gather that if S. Austen allow these bookes, or els say that the Church hath allowed them, you may not vnderstand that they haue allowed and receaued them as canonically Scriptures, for then you make S. Hierome a liar. But thus you must vnderstand it, that they haue receaued them to be read for the edifying of y^e people, and not to confirme the doctrine of the Church or articles of the sayth thereby, according to S. Hieromes exposition. Now may you see that our shote anker (as he called it) is so strong that all his Cozmes and waues can not once moue it, for we deny not but that the booke is receaued of the church to be read, and we shew by S. Hierome for what entent it is receaued and read, not to proue any article of our faith thereby, but onely to order our maner of liuyng thereafter in such poyntes as are not repugnaunt vnto the canonically Scripture.

But yet for this once, to do the mā pleasure we will let slyppe our shote anker & take the s^{hips} with him. And for all their furious wyndes and frothy waues, we wil neuer strike sayle, so strong is our shyp and so well ballaunched. Be it in case that this booke of the Machabees were of as good authority as Clay: yet can he not proue this fury and paynefull Purgatory thereby. For it speaketh not one word neither of fire nor payne, but it speaketh of a sacrifice offered for the dead, y^e they might be losed frō their sinnes because there is a resurreatiō of y^e ded, which may wel be without any paine or fire. So that this conclusion is very bare and naked: It is good to offer sacrifice for the dead that they may be losed from their sinnes, Ergo, there is a sensible fire which doth punish the holy and chosen people of God. I am

The meaning & true exposition of the Machabees touching purgatory.

sure there is no child, but he may perceave that this argument is naught.

2. Besides that it is to bee doubted whether Judas did wel or not in offering this sacrifice. And therfore ought we not of a foolish presumption to follow his face vntill we knowe how it was accepted. Peraduenture thou wilt say that the dede is commended in the sayd text, where it sayth: But because he considered that they which with godlynes had entred their slepe (that is their death) had good sauour layd by in those for them, therfore is the remembraunce to pray for the dead holy & wholesome, that they may be loosed from their sinnes. I aunswere, that the persons whiche were slayne in the battayl for whom this prayer & sacrifice was made, were founde to haue vnder their clokes oblations of idols which were at Iamniam, & for that cause were they slayne as it is playne in the text, yea and all the host prayled the right iudgement of God.

The slaught
er of the
Iewes
was for i-
dolatry.

Deutro. 7.

Now these men that were so slayne were damned by the law. Deut. vij. whiche sayth. The images of their Gods thou shalt burne with fire, & see that thou couet not the silver or gold y is on them: nor take it vnto thee lest thou be snared therewith, for it is an abomination vnto the Lord thy God. Whyng not therfore the abomination vnto thine house lest thou be a dāned thing as it is: But utterly desie it and abhoire it for it is a thyng that must be destroyed. Of this may we euidently perceave, that albeit Judas dyd this thyng of a good mynde, yet was he deceaued, for his sacrifice could no thyng helpe them sith they were damned by the law, and entred not their slepe with godlynesse as he supposed.

Judas
Machabe-
us was de-
ceaued in
hys sacri-
fice.

3.

Furthermore it is euident that the Iewes had sacrifices for the sinnes of them that liued. Leuit. 4. 5. 6. &c. But how knew they that these sacrifices would extende them selues vnto the sinnes of the dead? And they were commaunded vnder the payne of cursing that they should adde nothyng vnto the word of God. Deut. 12. Merely it is lyke that the Priestes euen at that tyme sought their owne profite, abu-

Deut. 12.

sed the sacrifices, & deceaued the simple people.

M. More also sayth, that the money was set to buy sacrifices which shoulde be offered for the sinne of the slayne. Now knowesth euery Christen that all maner of sacrifices & offeryngs were nothyng but figures of Christ, which should be offered for the sinne of his people. So that when Christ came, all sacrifices & oblations ceased. If thou shouldest now offer a calfe to purge thy sinne, thou were no doubt iniurious vnto the blood of Christ, for if thou thought his blood sufficient, then wouldest thou not seeke an other sacrifice for thy sinne.

By Chy-
stes death
all sacrific-
ces ceased.

Yea I will go further with you there was not one sacrifice in the old Testamēt that purged or toke away sinne. For the blood of oxen or goates can not take away sinne. Heb. x. But all the sacrifices which were offered, did but signifie that Christ should come and be made a sacrifice for vs, which should purge our sinne for euer. Now were their sacrifices and oblations institute of God and yet could they not take away sinne: but onely signified that Christ through his blood should take it away. What mannes then is come into our braynes that we thinke that our oblations whiche are ordained but of our owne imagination should take away sinne.

Heb. 10.

No sacri-
fice ca take
away sinne
but onely
the sacrifice
made by
Christ.

What if Judas gathered such an offeryng in the old Testamēt, should it then solow that we must doe so to, which know that Christ is come and that all oblations are ceased in hym? Shall we become Iewes and go backe agayne to the shadow and ceremonie sith we haue the body and significatio whiche is Christ Iesu? We it that Judas were a holy man, might he not do yet amide? We it in case that he dyd well, shall we therfore straight wayes out of his worke ground an article of our sayth: David was an holy man & yet committed he both murder and aduoutry shall we without further ensearchyng the Scriptures streight wayes solow his example? Abraham was an holy man and was commaunded of God to offer his owne sonne:

The holiest
men haue
fallen.

Shall

shall we offer our children therfoze? Gedson and Iosua destroyed the vn- faythfull kyngs and Princes and did well and were prayled of God. **¶** Will we do so to? And wherfoze shall we moze felow the example of Judas the of the other? Shall I tell you why? Uerelye for this example of Judas bringeth money vnto our spiritualty. These ry. thousand drachmas shyne so bright in their eyes, y without other candle lanterne or spectacles they haue espyed an article of our fayth: you may not consider that they haue taken this text of ry. thousand drachmes for an Epistle in soule masses, for then peraduenture you might fall into some sprewed suspicion, that they should do it of couctonnes, which faulte can not be espyed in our spiritualtie, as you know well enough.

7. **¶** He that holdeth any cecremony of the law as necessary, is bound to keepe and fulfill the whole law. This is euident of Paul. Gal. 6. where he sayth, If ye be circumcised, then are ye debtours to fulfill the whole law. What is it ye put any confidence in circum- cision or recounte it as necessary (for els it is of it selfe, neither god nor euil) then make you your selues boide vnder the law which burthen neither we nor our fathers could beare, and tempt God. Act. xv. And this sacrifice of Judas was but a ceremony & signified y Christ should with his blood quench our sinnes. Ergo, he that keepeth or counteth this ceremony as necessary (as are all the articles of the fayth) doth captiue him self vnder the law and tempteth God to speake no moze sharply.

8. **¶** Yet will I go a litle nere vnto you. Judas hym selfe belued not y there was a Purgatozy. For in the tyme of the old Testament there was no purgatozy as the Scholemen graut them selues but onely a place of rest which they called *Limbus patrum*: wherfoze they are pitiously deceaned that will proue Purgatozy by the textes of the old Testament, sith, as they say them selues, there was no Purgatozy at that tyme.

9. **¶** Finally, I ca not finde a place that

of it selfe moze properly cofuteth this phantasticall Purgatozy, then doth this same terte whiche they sticke so foze to, imaginynge that it stablisheth Purgatozy. The terte saith on this maner, except hee had hoped that they which were slayne should rise agayn, It should seme voyde and in vayne to pray for the dead. If you sayne a Purgatozy, the must this terte needes be false: for be it in case that the dead should not rise agayne. Now sayth the terte that it were voyde & in vayne to pray for the dead if they should not rise agayne. But if there were a Purgatozy wherein they should be purged and punished in the meane season: then were it not in vayne to pray for them to deliuer them out of that payne, but rather hely, frutesfull and necessary although they should neuer rylse agayne. And therfoze if this terte be of authoritie, is it impossible that there should be any Purgatozy, nei- ther is there any terte that in my iudge- ment can better vndermine Purga- tozy and make it fall.

¶ Peraduenture you desire to knowe my mynde in this place, and that I should expound vnto you what Judas ment in his oblatio sith he thought of no Purgatozy as y foresayd terte doth well spectie. Verely I thinke that Judas beleued that there should be a resurrection, as this terte prayled hym, saying, thinkynge well and deuoutly of the resurrection. For among the Iewes there were many that beleued not the resurrection of our flesh, and they that beleued it were yet so rude and ignorant, that they thought they should rylse but to obtayne a carnall kyngdome & haue their enemyes sub- dued vnder them without rebellion. And thereto sticke the Iewes vnto this day. And it is most lyke that this should be his meanyng, we shall all rylse agayne, and possesse this land in peace, and these men which are slaine are out of the fauour of God because they haue contrary to the law. Deut. Deut. 7. vii. Take of the idols oblations, ther- foze is it best that we send a sacrifice vnto Jerusalem to pacifie the wrath of God towarde them, lest whē they

A declaracion of the meanyng of Judas Achabe = us in offerynge his sacrifice for the dead.

The exam- ple of Ju- das Achabe is profitable to y church, and ther- foze it must be folowed.

Gallat. 6.

Actes. 15.

Rastell.

The schole- me say that in the tyme of the olde Testament there was no Purga- tozy.

Deut. 7.

Judas
Machabe-
us thought
of no Pur-
gatory.

rise againe the Lord should send some plagne amongst vs for their trasgrefsiō which they committed while they were here luyng. If any mā can better gesse I am wel cōtent to admit it, but this is playne inough: he thought that this sacrifice could not helpe the before they should rise agayne, which doth fully destroy Purgatory. For where he sayth that it were voyde & in vayne to pray for the dead excepte they should ryle agayne: Is euen as much to say vnto hym that hath any witte as that this prayer & sacrifices can do them no good before they be risen agayne from death: for els were it not in vayne to praye for them although they should neuer ryle agayn. As by example, if I say to a man that he shall neuer obtayne his purpose except he should sue to the kings grace, it is euen as much to say to a mā that hath any wytte, as he shall neuer obtaine his purpose before he hath sued to the kynges hyghnes.

M. More
is like to be
proued an
insipient.

Master More goeth about to iell them out of countenance which say that the booke of Machabees is not autentike because it is not receaued in the Canon of the Hebrues and sayth that by this reason we may also denye the booke of Sapience & proue our selues insipientes: but verely, if he admitte the booke of Sapience to be true and autentike, I feare me it will go nye to proue hym an insipient for grauntynge that there is a Purgatory. Read the. 45. argument agaynst Rastell, & then iudge whether I say true or not.

10.

Hether to haue I let slyp our shote, anker and haue runne the Seas with hym, grauntynge him for his pleasure that this booke should be of as god authority as Clay. Not that the Church, or holy Doctours, or any wise man sapposeth it of so god authoritie, but onely to see what conclusion might be brought vpon it (that once graūted.) And if any man would require my iudgement as concerning this booke; I would shortly aunswere that either this booke is false and of no authoritie, or els that Christ & his Apostles all holy Doctours & Scholemen thereto are false and without authoritie.

John
Fritches
iudgement
of 5 bookes
of the Ma-
chabees.

For he that admitteth prayers and sacrifice to be done for the dead, yea & also affirmeth that they are holy and wholesome for such sinnes as are damned by the law of God (which are in dede very mortall) doth not be agaynst the word of God, yea and also agaynst the cōmon consent of all mē. But this booke doth so: which admitteth prayer and sacrifice to be done for the dead that were slayne in the battayle for theyr offence, yea and also damned by the law. Dent. 7. Now conclude your selues what ye thinke of this booke.

Thus much hath M. More brought (to proue his purpse) out of the old Testament and I thinke ye see it sufficiently aunswered. And now he extendeth to proue hys Purgatory by god and substantiall authoritie in the new Testament.

First let vs consider (sayth Master M. More. More) the wordes of the blessed Apostle and Euangelist. S. Iohn. 1. Iohn. 5. where he sayth. *Est peccatum ad mortem, non dico ut pro eo roget quis.* There is sayth hee some sinne that is vnto the death, I byd not that any man should pray for that, this sinne as the interpreters agree is vnderstād of desperation and impenitēce, as though Saint Iohn, would say: that who departe out of this world impenitent or in despayre, any prayer after made can neuer stand hym in stede. Then it appeareth clearly that S. Iohn meaneth that there are other whiche dye not in such case for whom hee would men should pray, because that prayer, to such soules may be profitable. But that profite can no man take beyng in heauen where it needeth not, nor beyng in hell, which is not, wherefore it appeareth that such prayer helpeth onely for Purgatory, which thou must therefore nedes graunt except thou deny S. Iohn.

Desperatio
and impeni-
tency are
damnable
sinners.

The text is written. 1. Iohn. 5. Fritch. which sayth: there is a sinne vnto the death, I byd not that any man shall pray for that. In this place doth M. More vnderstād by this word death,

tem:

tempozall death, and then he taketh his pleasure. But we will desire hym to loke two lynes aboue, and not to snatch one peece of the text on this fashion. I will rehearse you the whole text and then ye shall heare myne aunswere. The text is this, if any man perceauē that his brother doth sinne, a sinne not vnto y death, let him aske and he shall geue hym lyfe, to them that sinne not vnto death. For there is some sinne that is vnto death I bid not that any mā should pray for that. Now marke myne aunswere. Death and life be contrary and both wordes are in this text, therfore if you vnderstand this word death for tempozall death, then must you, also vnderstand by this word life, tempozall lyfe. And so should our prayer restore men agayne vnto tempozall lyfe. But I enquire you, M. More taketh this word death so continuedly that no mā can tel what he meaneth. For in one place he taketh it for tempozall death, saying: who so depart out of this world impenitent. &c. And in an other place he is compelled to take it for euerlasting death. Therfore will I shewe you the very vnderstandyng of y text. And better interpreters desire I none then Christ him selfe which sayd vnto the Phariseis, euery blasphemy shall be forgiuen, but y blasphemy against the holy ghoſt (which S. Iohn calleth a sinne vnto the death) shall neuer be forgiuen, but is gilty vnto euerlasting damnation. Marke. 13. what sinne or blasphemie is this? verely y declareth S. Marke, saying. They sayd that he had an vnclane spirite y was y sinne vnto death euerlastyng, that was the sinne, that should neuer be forgiuen. He proueth so evidently vnto the that his miracles were done with y spirite of God, that they could not deny it. And yet of an hard and obdinate hart, euen knowyng the contrary, they sayd that he had a deuill within hym. These Phariseis dyed not forth with, but lyued peraduenture many yeares after. Notwithstandyng if all the Apostles had prayed for these Phariseis whyles they were yet lyuyng, for all that their sinne should

neuer haue bene forgiuen them. And truth is that after they dyed in impenitencie and desperation, which was the frute of that sinne, but not the sinne it selfe.

Now see ye the meanyng of this text, and what the sinne vnto death or agaynst the holy ghoſt is. If any man perceauē his brother to sinne a sinne not vnto death, that is not agaynst the holy ghoſt: let him aske and he shall geue him life, that is, let him pray vnto God for his brother and his sinne shall be forgiuen him. But if he see his brother sinne a sinne vnto death, that is, agaynst the holy ghoſt, let him neuer pray for him for it boteth not. And so is not the text vnderstand of prayer after this lyfe (as M. More imagineth) but euen of prayer for our brother which is lyuyng with vs.

Notwithstanding this sinne is not lightly knowne, excepte the person knowledg it hym selfe, or els the spirite of God open it vnto vs. Therfore may we pray for all men, except we haue euident knowledg that they haue so offended as is befoze rehearsed. And this is his text taken from him wherewith he labourerth to proue Purgatory.

What say they to the wordes of S. Iohn Apoc. 5. I haue heard (sayth he) euery creature that is in heauen and vpon the earth and vnder the earth, and that be in the Sea and all thynges that be in them, all these haue I heard say, benediction, and honour, and glory and power for euer be to him, that is sitting in the throne and vnto the lambe. By the creatures in heauen hee meaneth aungels. By the creatures vpon the earth, hee meaneth men. By the creatures vnder the earth, hee meaneth the soules in Purgatory. And by the creatures in the Sea hee meaneth men that sayle on the Sea.

By this text I vnderstand not only aungels and men, but also heauen and earth and all that is in them, eue all beastes, fishes, wormes, and other creatures & thinke that all these creatures do prayse the Lord. And where he taketh the creatures vnder y earth

¶ L. ij. for

The pure vnderstandyng.

M. More. Apoca. 5.

Note.

Frich.

M. More is confuſe in the interpretation of the scriptures.

Marke. 3.

what blasphemy and sin against the holy ghoſt is.

Frith and
More doth
not agree.

for the soules in Purgatory: I take it for all manner of creatures vnder y^e earth, both wormes bermine and all other. And where he draweth the text and maketh the creatures in the sea, to signifie men that are sapling on the Sea: I say that the creatures in the Sea do signifie fishes, and such other thyngs, and that S. John by this text ment euen playnly that all manner of thynges geue prayse vnto God and the lambe, yea and I dare be bold to adde that euen the very deuils & damned soules are compelled to prayse hym. For their iust punishment commendeth his pursaunt power & righteousnes. Neither needest thou to wonder or thinke this any new thyng, for David in the 148. byddeth Serpentes beastes and byddes to prayse the Lord, as it is also wyrtten Dani. ij. And Paule sayth Roma. 8. All manner of creatures long for our redemption and prayse God for it, yea and mourne that the last day is not yet come that the elect childzen of God might enter into rest: for then shall also those creatures be deliuered from their corruptioⁿ and bondage into the libertie and glozy of the childzen of God. Now iudge Christen reader whiche sentence standeth most with the Scripture and glozy of God.

A true ex-
position of
the Scrip-
ture.

M. More.

Doth not the blessed Apostle. S. Peter as it appeareth. Actes. ij. say of our Sauour Christe in this wise. *Quem Deus suscitauit solutis doloribus inferni*. In these woordes he shewed that paynes of hell were loosed: but those paynes were not the paynes of damned soules. And in Jimbo patrum there was no payne, Ergo, it was the payne of Purgatory which he loosed.

Frith.

Alas what shall I say: I am in a maner compelled to say that this mā wandzeth in wilfull blindnesse. For els were it not possible that he should erre so far as to byng in this text for hys purpose. The wordes of Peter are these: Ye men of Israell heare these wordes, Iesus of Nazareth a man set forth of God for you wyth powers, wonders, and tokens which God hath done by hym among you,

as (you your selues know) after he was deliuered by the purposed counsell and foreknowledge of God, and you receyued hym of the handes of the wicked, ye crucified and kyllled him whom God hath rayled, dissoluing the paynes of death: for it was impossible that he should be subdued of it. Here in stead of these wordes The paynes of death, he setteth the paynes of hell (as it is most like) eue of a purposed deceit. For albeit the mā would not take the payne to read the græke, yet if he had but once looked vpon the translation of hys olde frende and companion Crasimus, it would haue taught him to haue sayd, *solutis doloribus mortis*, that is, dissoluing the paynes of death, according to the Græke, and very wordes of Luke which wyrote these actes in the græke tongue.

More pur-
posely cor-
rupteth the
sence of the
Scripture.

And albeit the old translation vseth thys worde *Infernus* which is diuersly taken in scripture, both for death, for a graue, & for hell, yet in this place is maister More wythout excuse which calleth it hell in our English tongue. For albeit the word of it self were indifferent in the Latine, yet it is not indifferent in the English: for there is no English man that taketh hys word hell, eyther for death, or for a graue, no not maister More himself.

For first he translateth the text falsely calling it hell, and then he descenteth on a false ground, and calleth hell, not death but purgatory: when S. Peter brought in these wordes for no other purpose but to proue y^e Christ was risen from death through the power of hys Father, meaning, that God the Father dyd rayle hys Sonne Christ notwithstanding the sorowfull paynes and panges which he suffered vnto y^e death, for it was impossible that Christ should be utterly subdued of death. So that thys text proueth no more purgatory, then it proueth that maister More was hyed of the spiritalty to defend purgatory. Besides that, if it should serue for Purgatory (which no wise man wil graunt whē he seeth the processe of the Text) it should proue nothing, but that Christ should

More falsely descēdeth vpon the Scriptures.

M. More a proctour for Purgatory.

should lye in the paynes of purgatoꝝ vntill God hys Father had help him out : for the paynes which he speaketh of were Christes paynes, which no man can deny if he read the Tert. But what a sond opinion were that, to sayne that Christ which was without sinne, should be tormented in the paynes of purgatoꝝ.

The blessed Apostle Paule in his first epistle to the Corinthians the third chapter, speaking of our saviour Christ the very and only foundation of all our fayth and saluation, sayth : If any man builde vpon this foundation gold, siluer, precious stones, wood, hay, or strawe, euery mans worke shall be made open, for the day of the Lord shall declare it, for in the fire it shalbe shewed, & the fire shall proue what maner of thyng euery mans worke is. If any mans worke that he hath builded thereon do abide, he shall haue a reward : if any mans worke burne, he shall suffer harme, but he shalbe safe, but yet as by fire. And finally he concludeth that thys word fyre, must needes signifie the fyre of Purgatoꝝ.

He that considereth the order of proces of the text shall easely perceiue that thys man erreth : for the Tert speaketh of the preachers, & blameth the Corinthians that they made such sectes and dissentions among them selues, for one sayd that he was Pauls man, and held on hys side : another sayd that he was Peters man: the thirde did sicke to Apollo, and so fourth, euen as our friers do now a dayes, one sect holdeth on S. Frances, another of S. Dominike, the thyrde of S. Austen. &c. S. Paule rebuketh these sectes, & called the persons carnall, commaunding them to take Christ for theyr head, & to cleaue onely to him : and as for Apollo, Peter, and Paule he sayth, that they are but ministers of the word, euery mā according to the gyfte geuen hym of God, the one more, the other lesse.

Paule planted Apollo watred, that is, Paule set the Corinthians in the ground of Christes fayth, and then

came Apollo and preached them further of Christ, and comforted them to abide in the way which they walked in : howbeit it was onely God that made them prosper in the word and gaue the encrease. Nevertheless euery man shall receaue according to his labour : if he preach much, the more shall be his reward: if he preach little, thereafter shall he be rewarded. For we are Gods workmē to preach hys word, and you are Gods husbandry whom we must till and dresse in declaring you the word and perpetuall will of God : you are become Gods building thorough the grace of God which he hath geuen me, whom we must frame and so couch by the word of God, that we may make of you a temple of liuing stones. Lyke a wise woorkemaister haue I layd the foundation, for I first beganne to preach you Christ. Now commeth there another and buildeth vpon this my foundation entending to instruct you further in the wayes of Christ. But let euery mā take hede how he buildeth or preach vnto you, for no man can lay any other foundation then is layed al ready, for all our building and preaching leneth onely on this pointe and principall stone, to declare vnto you what Christ hath done for you.

If any builde on this foundation gold, siluer, or precious stones, that is: if any man preach purely the word of God, which is likened to gold, siluer, and precious stones because that as these are not consumed with materiall fire, but rather made more pure; euen so the pure word of God suffreth neither hurt nor damage in spirituall fire, that is temptation and persecution.

Or els if any man build vpon this foundation woode, hay, or stubble, that is, if a man of god entent (but yet thorough ignorance) preach and teach you to sicke vnto ceremonies & mens traditions (although they seme neuer so glorious) and to such thynges as are not grounded on Scripture (as S. Cyprian taught and defended to rebaptise hym, that was once Baptised and after fallen into heresie, yea &

He that laboureth much in Gods byngard shall receaue much. &c.

What it is to builde on gold, siluer or precious stone.

What it is to builde on woode, haye or stubble.

Cyprian.

M. More.
1. Cor. 3.

Wh. More
would faine
prone a pur
gatoꝝ.

Fith.

many Bishops consented vnto hym, yet was it surely a great errour) this is woode, haye and stubble that ca not endure the fire of temptation & lyght of Gods word.

Euery mans woꝛke shalbe declared for the day shall open it. Albeit it prospere for a season in the darke and can not be perceiued, yet whē the day commeth, which is the light of Gods woꝛde, it shalbe espyed and iudged. The day shall open it that shalbe reuelated in fire, and the fire shall proue euery mans woꝛke what it is. Fire signifieth temptation, tribulation, persecution &c. whiche shall proue euery mans woꝛkes. If any mans woꝛke that hee hath builded doe abyde this fire, that is, if the woꝛd that a man hath preached do abyde all assautes & temptatiōs, it is a token that they are surely grounded on the Scripture of God, and then shall the preacher receiue his reward. If any mans woꝛke be burnt, that is if the preachers woꝛdes will not abyde the tryall and light but vanish away, then is it a token that they are not well grounded on Scripture, and so shall he suffer hurt, for it shalbe a great crosse and veneration to the preachers hart that he hath bene so deceiued hym selfe and hath also ledde other into his errour. Notwithstandyng he shalbe saued, because of his sayth in the foundation, which is Christ, and his ignoraunce shalbe pardoned iith he erreth not of a malicious purpose but of a good zeale. But yet shall it be as it were a fire to him, for it shall greue his hart to see that he had laboured in bayne, and that hee must destroy the same which he befoze through ignoraunce preached: this is the procelle & pure vnderstandyng of the text.

There is no man but he graunteth that these woꝛdes, foundation, layyng of foundation, buildyng, gold, siluer, precious stones, woꝛd, haye and stubble are figuratiuely spoken: and why ca they not suffer that this woꝛd fire be so taken to? But where they finde this woꝛd fire, what soener the procelle be, there plante they Purgatory by and by, without any further

consideratiō. And yet if they had any iudgement at all, they might well perceiue by Paules owne woꝛdes that he toke not this woꝛde fire for material fire, as they grossely imagine, but proceeded in his Allegory and spake it figuratiuely: for Paule saith, He shalbe saued, but so as it were thorough fire. Marke well his woꝛdes, he sayth not that he shalbe saued thorough fire. But as it were thorough fire, signifying that it shalbe a great grief & veneration vnto him. So that by these woꝛdes of Paule, a very child may perceiue what he ment.

Furthermoze, if they be so assured that they will not be to y truth, but still perseuer in their owne phantasies saynyng Purgatory out of this place: the will I boldly say vnto them that there shall no man enter into it but onely preachers. For in this place Paul onely speaketh of them, and affirmeth that it is their preaching and learning that shall be so proued thorough fire, and that such a preacher shall be saued, but yet as it were thorough fire. And therfoze may the temporality be of god comfort, for I promise them that by this texte they shall neuer haue hurt in this their painfull Purgatory.

Doth not our blessed Sauour him selfe say that there is a certaine sinne which a man may commit agaynst the holy ghost, that it shall neuer be remitted nor forgiven, neither in this world, nor in the world to come? Now when our Lorde sayth that the blasphemy agaynst the holy ghost shall not be forgiven, neither in this world, nor in the world to come, he geueth vs cleare knowledge, that of other sinnes, some shall be forgiven in this world, and some in the world to come.

Although this argument be a very Sophisme, yet is there neither one rule in Sophistry that can proue this argument, nor yet one Sophister so foolish as to graunt it.

For if I should say vnto mine enemy that I would neither forgive him

M. More.
Math. 12.

Frich.
A subtle
sophisme.

as lōg as I lyued noꝝ after my death, because hee had done me some hap-
pous trespasse, then would men couẽt
hym worse the made that would say,
Frith will not foꝝgeue his enemy as
long as he lyueth noꝝ after his death,
Ergo, some mē will foꝝgeue their ene-
myes after their death. Foꝝ when I
say that I will not foꝝgeue hym, nei-
ther in my life noꝝ after my death, I
meane that I wil neuer foꝝgeue him,
and make that addicion because hee
should not of foolishnes loke foꝝ any
such foꝝgeuenesse.

But thus soloweth the argument
well, It shall not be foꝝgeuen in thys
woꝝld noꝝ in the woꝝld to come, *ergo*,
it shall neuer be foꝝgeuen. And euen
so doth the holy euangelist S. Marke
expounde these woꝝdes of Christ in
the thyrd chapter. Foꝝ Mathew saith
chap. 12. He that speaketh agaynst
the holy Ghost shall neuer haue it foꝝ-
geuen in this woꝝld noꝝ in the woꝝld
to come: Marke expoundeth it thus,
he that speaketh a blaiphemy agaynst
the holy Ghost hath no remission foꝝ
euer, but is gilty vnto euerlastyng
damnation.

But of thys I haue spoken suffici-
ently befoꝝe (in soluting the Text 1,
Joh. 5.) both what the sinne and also
how the text is to be vnderstand. Nei-
ther affirmeth the Scripture in any
place that any sinne is foꝝgeuen after
thys lyfe, but sayth, be ready foꝝ ye
know not the time when the Lorde
shall come, as who should say, in this
lyfe is remission and full mercy to be
had: labour therfoꝝe to attayne it, foꝝ
after thys lyfe is no such foꝝgeuenes,
but euen as the Lorde findeth thee, so
shall he iudge thee. Hys next and last
argument of scripture is this:

Christ sayth, as it is rehearsed in
the xij. of Matthew, that men
shall yeld a rekenyng of euery idle
worde, and that shall be after thys
present lyfe. Then wotteth euery
man that by that reckoning is vn-
derstand a punishment therefore,
which shal not be in hell, and much
lesse in heauen, and therefore can it
be no where els but in Purgatory.

Verily I haue not heard of a pa-
trone that so vnprofitably defendeth
hys eluent, noꝝ yet of any man that
geneth himselte such proper trippes
to cast himselte, except he went about
to betray and vtterly destroy the part
which he would seime to fauour: foꝝ
thys text maketh moꝝe agaynst hym,
then any that he brought befoꝝe see-
meth to make with him. The woꝝdes
of Mathew are these: I tell you that
of euery idle woꝝd that men speake,
shall they yeld a reckoning in the day
of iudgement: but that leaueth be out
full craftely. Now let vs reason of
thys text. By the reckoning is vnder-
stood a punishment foꝝ the sinne (as
maister More sayth himself) and thys
reckoning shall be vppon the day of
dome, *ergo*, then this punishment foꝝ
sinne, can not be befoꝝe the day of
dome, but either vpon oꝝ els after the
day of dome: Foꝝ God will not first
punish them, and then after reckon
with them to punylye them a new:
And so is purgatory quite excluded:
Foꝝ all they that euer imagined any
purgatory do put it befoꝝe the iudge-
ment: foꝝ when Christ commeth to
iudgement then cealeth purgatory as
they all consent: neyther is there any
prayer oꝝ suffrage which at that time
can do any helpe at all. And so hath
maister More by thys text geuen him
selte a proper fall.

Here may you see how strong hys
reasons are: and what wil happen to
him that taketh in hand to defend the
falshode agaynst the truth of Goddes
woꝝd: foꝝ hys reasons make moꝝe a-
gaynst him then wyth him. You may
well know that if hys matter had been
any thing lykely, he would haue co-
loured it of an other fashyon. But sith
such a patrone so greatly commended
foꝝ his conueyance & wisdom hand,
leth this matter so slenderly, you may
well mistrust hys cause. Whys is the
last reason grounded of Scripture,
wherwith he hath laboured to proue
purgatory. And after thys reason he
rekeneth by the doctours, and sayth
foꝝ his pleasure that al make foꝝ him:
but as touching the doctoures I will
make a sufficient aunswere in the third

Frith.

M. More
doth quyte
ouerthrow
hym selfe.

Here by
M. Mozes
argument,
Purgatory
is quyte ex-
cluded.

There is
no remissio
of sinnes
after this
lyfe.

Marke. 3.

M. More.
Math. 12.

part, which is agaynst my Lozde of Rochester.

Thus he leaueh the Scripture, which he hath full vnmanerly handled, and now endeuoureth himselfe to proue his purpose by some probable reasons. And first he bzingeth in hys old argument that the church can not erre, to the which reason I neede not to answer, for William Tyndall hath declared abundantly in a treatise which by Goddes grace you shall shortly haue, what the church is, and also that it both may erre, & doth erre, if the pope and his adherents be the church, as M. More imagineth.

M. More.

After thys he confirmeth hys fantasie with phantastickall apparitions, saying: that there haue in euery country and in euery age apparitions bene had, and well knowne & testified, by which men haue had sufficient reuelation and prooffe of purgatorye. Howe many haue by Gods most gracious fauour appeared to theyr freendes after theyr death, and shewed themselues holpen and deliuered thence by pilgrimages, almesdeedes, prayer, &c. If they say that these be lyes, then they be much worse then their master Luther himselfe, for he consenteth in his sermons that many such apparitions bee true, and they be true: then must there needes be a purgatory.

M. More
is a subtil
Sophister.

Here playeth master More the subtle sophister, and would deceiue men with a fallace, which lyeth in thys worde, true, so that when he sayeth that such apparitions be true, thys sentence may be taken two maner of wayes. One, that it is true that such phantastickall apparitions do appeare to diuers, and that I thinke no man be so foolish but he will graunt him.

And yet in dede are they no soules but very deuils that so appeare to delude men, that they should fall from the fayth of Christ and make a God of their owne woordes trustyng to be saued thereby. But to suppose this true that they are the soules of Purgatory which so appeare, is very sonde false and agaynst all Scripture, for Clay

sayth, shall we go from the quicke vnto the dead? that is, shall we enquire of the dead and beleue them in such pointes as concerne our wealth? Nay sayth he, but vnto the law & witnes, that is vnto God and his word.

Esay . 8.

And so are we monished by Clay in the .8. that we beleue no such phantasies, we are commaunded by the law of God, that we enquire not of the dead, not for the truth, for God abhorreth it. Deut. xvij.

Truth is
not to bee
sought of
the dead.

Besides that the parable of the rich man and Lazarus doth bitterly condemne all such apparitions, that they are no soules which appeare but very deuils. For when the rich man desired that Lazarus might go & warne his brethren, that they should not come into that place of payne, Abrahā answered, that they had Moses and the Prophetes, aduising also, that if they beleued not them, then would they not beleue although one should rise againe and tell it them.

Luke . 16.

And so may I conclude that it were in vayne to send them any such apparitions of soules, & that in very dede there are no soules sent of God, but that they are verely deuils whiche come to delude the people, & to withdraw them from Christ. Further more all men graunt that the appearing of Samuell was but an illusion of the deuill, thou shalt finde the story. i. Reg. xvij.

It is not long sith such a question was moued in Oxford, the thing was this, there was a poore man of the countrey, whiche was sore troubled with such apparitions, for there came a thyng to him which desired him to go certaine pilgrimages and to do certaine other ceremonies whereby it sayd that it should be deliuered from innumerable tormentes which it now suffered. The poore man beleued that this thyng sayd truth, and byd as it commaunded. Notwithstandyng it came so often vnto him, that what with labour and what with feare, the mā was almost besides him selfe, and then was hee sent to Oxford to aske counsell what was best to be done. The question was moued to one Doctor

1. Kinge . 12

An apparition
of a spirit
moued
to certaine
of Oxford.

our

our Nicolas, and hee affirmed by & by that it was no soule but the very deuill, and that he should no more follow the fendes appetite. Then was it moued to D. Kyngton, and he affirmed the same. Finally, they enquired of D. Roper what his minde was therein, & he sayd that he would looke on his booke, and when he had looked his pleasure, he gaue this answer. Let him alone a while (quoth he) and I warraunt you, that this felow shall either hang him selfe, or doo some harme to himselfe, or come to some other mischief. Thus determined these men whiche are a great deale too superstitious to dissent from any of the old Doctours, yea or els from their owne Scholemen. And yet would M. More make vs beleue that they were very soules, & that by such ceremonies they might be deliuered.

Now commeth M. More to solute those two reasons that were brought agaynst Purgatory in the Supplication of Beggars, which was y^e whole occasion of his booke. And marke how slender his solutiōs are. The first reason is this. If there were any Purgatory out of which the Pope might deliuer one soule by his pardon, they may be by the same authoritie deliuer many: and if he may deliuer many, then may he deliuer them all. The second reason is this. If he can deliuer them for money: then may he also deliuer them wythout money. And then is he a very cruel tyrant which keepeth them in paynes so intollerable (as he imagineth him selfe) vntill they pay money.

The first hee soluteth on this manner: Sith our Lord sendeth them thither for satisfaction to be made in some maner for their sinne: the Pope should not agaynst Gods purpose deliuer them free then change the maner of their satisfaction fro payne into prayer, almes or other good workes to be done by their frendes for them in some pointe profitable and necessary for the whole corps of Christedome or some good member of the same.

As concernyng satisfaction, I haue

spoken sufficiently befoze agaynst Rastell. The Scripture knoweth no other satisfaction to be made for sinne towards God, but onely the blood of his sonne Iesu Christ, for if there were an other satisfaction then dyed Christ in payne: yea and he that seeketh any other satisfactiō for his sinne (towards God) then Christs blood (which must be receiued with a repentyng hart through fayth) doth despise Christs blood and treade it vnder his fete. And so is the first part of M. Mores solution false, that they should be shut in Purgatory to make satisfaction.

Besides that where hee sayth that if the Pope should so deliuer them, he should deliuer them free. I say nay. For the Pope can deliuer no mā from thence vntill satisfactiō be made, as both he & all his adherentes graūt. And therefore to finde away how he might seme to deliuer thē, he sayneth that he hath in his hands the merites of Christs passion, and the merites of all Saintes to distribute them at his pleasure. And therfoze might the Pope apply the merites of Christs passion & of other Saintes vnto these selfe soules and so deliuer them. For those merites are inough to satisfie for y^e soules in purgatory, if there were ten tymes so many. And so should the Pope deliuer them not free, but chaſging the maner of their satisfaction from payne, into merites of Christs passion and of all Saintes. And so is this reason not abated but rather stronger thē it was befoze. Howbeit to say the truth, the merites of Christs passion are onely distributed vnto the saythfull, and that by God and his spirite and not by the Pope. And as for the merites of Saintes can not helpe other, for they haue to litle for them selues if God should enter into iudgement with them. Psalme. 104. And Christ sayth: Luke. 17. when you haue done all that is commaunded you, say we are vnprofitable seruautes. To this well agreth the parable of the x. Virgins. Math. 25. whiche could not depart with any of theyr oyle, for feare that they should not

Erith.

M. More his argument is false.

Christ sayth.

M. More his solution of the two former reasons.

not haue had inough for them selues.

The second reason byteth him somewhat, and therefore he calleth it vnrasonable, and would auoyd it by an example on thys wise :

M. More
his aun-
swer to the
second rea-
son.

Presuppouse that the Pope may deliuer al soules out of purgatory, yet if he were therfore cruell as oft as he leueth any there. This vnrasonable reason layeth cruelty vnto the blame of God which may vndoubtedly deliuer al soules thence and yet he leueth the there. This blasphemye should also touch hys hye maicstie for keeping any soule in hell, from whence no man doubteth but that he might if he list deliuer them all for euer.

Frith.

I aunswere, that the crample is nothing like, for God can deliuer no man neither from hell, nor from purgatory (if such one were) vntill hys iustice be counterpaysed, as I haue sufficiently proued agaynst Kastell. And if you object his absolute power then aunswer I that he hath an absolute iustice as well as an absolute power, and so can hys absolute power do nothing vntill hys absolute iustice be satisfied. And agayne I say, that God hath no power nor lust to do agaynst hys scripture and himself: but his power & lust is to fulfill that he hath promised: vnto the saythfull, euerlasting glozy: and vnto the wicked eternall dampation. So that god by hys scripture can deliuer no man out of hell, for then had he power to make himselfe a lyer, & so were he no God: neither can he deliuer any man out of purgatory (supposed that there were one) vntill hys iustice be pacified. But the pope (as he sayth himselfe) hath the full satisfaction in hys own hand wherby Gods iustice must be pacified: wherfore it is onely the popes fault, which hath the satisfaction in his power, and will not geue it till he haue money, & not Gods fault which must nedes tary vntill satisfaction be made. And so is thys reason as strong as it was befoze, & the pope proued a cruell tyraunt.

God cannot
be against
himselfe.

M. More.

But yet to excuse the pope he sayth, It is not meete that the Pope

should be so quicke in deliuerance: for so should he geue a great occasion to me boldly to fall into sinne and litle to care or feare how slowly they ryse agayne, and that were not mete for his office.

For soth this is a gentle reason. He may not be quicke in deliuerance because he should geue men occasion of sinne. But for one peny he will quyte deliuer you and that with speede. For if ye offer a peny into S. Dominikes boxe, as sone as ye heare y peny ryng in the boxe, euen so sone is the soule in heaue. Call you not that quicke deliuerance? If you geue not that peny, then may he not deliuer the soule, for it should be an occasion of sinne. But if you geue that peny the is there no such occasio of sinne. Such great vertue hath that one peny in M. Mores sight, that it clearyng away the occasion of sinne.

Frith.

A penny
offred into
S. Dominikes
boxe
worketh
great mat-
ter.

Note what
vertue is in
a penny.

Furthermore, if this redemption may be done for money, it shall be still an occasion vnto the rich that they regard not sinne, and yet they had more need to be bypdeled then the poore: for where riches & aboundaunce is there raygneth sinne most of all. Wherbeit I haue shewed sufficiently before agaynst Kastell, that they which feare not to sinne but for feare of purgatory, shall neuer come into it, but be damned in hell. For we should not abstaine from sinne for any feare, but for the pure loue that we haue to god our most mercifull Father. &c.

Then commeth maister More to this imagination, that we should say, how no mans prayer or good deed can help an other. And (saith he) if that were true, the could not Christes bitter passion profite vs.

M. More.

Sir mine opinio of Christes death is this: ~~What he was in Adam~~ without our own consent and worke. And we are loosed from sinne through Christ without our workes or deseruinges.

Frith.

Joh. Frith
declareth
his opinion
of Christes
death.

1 Sinne is come into the world through Adam, and is punished with death. 2 The death through Christ is turned into a medicine, and cleane finisheth sinne.

- 3 One mans sinne whiche is Adam, hath condemned many men.
- 3 One mans grace which is Christ, hath banquished sinne and holpen many.
- 4 If one mans sinne be able to condemne vs without our woorkes.
- 4 Then much more is Gods grace of power to saue vs without our woorkes.
- 5 Sinne thorough Adam was planted in vs.
- 5 Grace thorough Christ is planted in vs.
- 6 Sinne hath had dominion ouer all men thorough Adam.
- 6 Grace preuaileth ouer vs through Christ.
- 7 Death thorough sinne is planted in vs.
- 7 Life thorough grace is plated in vs.
- 8 Death thorough sinne hath dominion ouer vs.
- 8 Lyfe thorough grace preuaileth ouer vs.
- 9 Synne and death haue cōdemned all men.
- 9 Grace and life haue saued all men.
- 10 Thorough Adam, Adams synne was counted our owne.
- 10 Thorough Christ, Christes righteuousnesse is reputed vnto vs for our owne.

¶ Of this may you perceauē that we thinke that Christes death profiteth vs, for we take hys death and resurrection for our whole redemption and saluation. Now as concerning mens god dedes and prayers, I say that they profite our neighbours: yea and god woorkes were ordeined for that entent that I should profite my neighbour thorough them: And prayer ought to bee made to God for every state. But if I should graūt that such woorkes & prayers should helpe them that are departed, the should I speake cleane without my booke, for the word of God knoweth no such thyng. Let them therefore that pray for the dead examine them selues well with what sayth they do it, for sayth leaneth onely on the word of God, so that where his worde is not there can be no god sayth: and if their prayer procede not

of sayth, surely it can not please God. Hebrues. xj.

Now suppose (sayth M. More) that Purgatorye could in no wise be proued by Scripture, and that some wold yet say plainly that there were one and some would say playnly nay, let vs now see whether sorte of these twayne myght take most harme if their parte were the wrong. First he that beleued there were Purgatory, & that his prayer and good woorkes wrought for his frendes soules might relieue them therein, and because of that vsed much prayer and almose for them, he could not lese the reward of his good wil although his opiniō were vntue and that there were no Purgatory at all. But on the other side, he that beleueth there is none, and therfore prayeth for none: if his opiniō be false and that there be Purgatory in deede, hee leseth much good, and getteth hym also much harme. For hee both feareth much lesse to sinne, and to lye lōg in Purgatory, sauing that his heresie shall keepe hym thence, and sende hym downe deepe into hell.

I aunswere, that he should take most harme that belueed there were a Purgatory, if his opiniō were wronge and could not be proued by the Scripture (as M. More supposed) for he should sinne and transgresse agaynst the law of God which sayth. Deut. xj. What I commaunde thee that onely do vnto the Lord, neither adde any thyng nor diminish. And befoze in the iij. chap. of the same booke, ye shall not adde vnto the worde that I speake vnto you neither shall ye take any thyng from it. And agayne in the v. chapter ye shall not decline neither to the left hād (do yng that which is god in your owne sight) neither yet vnto the right hand, do yng that which I manifestly forbyd you as though he should say, doe that onely whiche I commaunde thee. And where M. More sayth that hee can not lese the rewarde of hys good will, although his opinion be vntue. I aunswere yes for it is but chosen holynesse which Paule condēneth.

How mens prayers & good dedes do help one another.

meth. Collos. 2. which surely shall rather be imputed vnto hym for synne then for any good woꝝke. And because (as I sayd before) it can not be done through fayth. I say that it is vtterly reꝑroued of God. And on the other side he that beleueth it not, sith it can not be ꝑroued by Scripture, ca catch no harme at all, although his opinion were false, but rather much good and prayse both of God and all god men: because he feareth to swerue frō the woꝝd of God, and had leuer not to be leue that thyng which is true (be it in case that purgatoꝝ were) and not set foꝝth in Scripture, for so shall he be sure not to sinne: then to beleue for an article of y sayth that thyng which is false in dedde, for so should he surely sinne and transgresse agaynst God and his holy woꝝde. And so is there great perill to beleue a thyng for an article of the sayth whiche is not opened noꝝ spoken of in Scripture: But if I beleue it not (although it were true) yet is there no ryght noꝝ law that can condemne me. Now may you see, that to beleue for an article of the sayth that there is a Purgatoꝝ, sith it can not be ꝑroued by Scripture, may condemne a man and make hym lye for euer in the paynes of hell, where as the other shoulde but a litle lenger lye in the paynes of Purgatoꝝ (if there were one) and so shal he be sure to catch most harme that beleueth there is a Purgatoꝝ.

Sauyng (sayth Master More) that hys heresie shall keepe hym from thence, and sende him downe depe into hell.

Before he supposed y it could not be ꝑroued by scripture. And now (standing the same suppositiō) he calleth it an heresie, & anheresie is a stiffe holdē opinion repugnant vnto Scripture. If Purgatoꝝ can not bee ꝑroued by Scripture (as he maketh his suppositiō) then ca not the contrary opiniō be repugnaunt to Scripture, & thus of his own suppositiō he doth euill to cal it an heresie. And where he sayth, that his opiniō shall sende hym downe deꝑe into hell, verely he steppeth to farre in Gods iudgement to conclude

It is better not to beleue that which the scripture alloweth not, the to make a sayth where we should not.

and determine so cruelly, & specially in the same argument where he supposeth that it can not be ꝑroued, for if it can not bee ꝑroued by Scripture, whereby will ye condemne hym so deꝑe that holdeth the contrary: for soth you are a fierce iudge. God geue you eyes to see.

FInallye, if ye pitie any man in payne, neuer knewe ye payne comparable to ours, whose fire passeth as farre in heate all the fires that euer burned vpon earth, as the hottest of all those passeth a fayned fire paynted on a wall.

Verely among all his other Doctric it is reason that we graunt hym this. Yea and that our fire is but water in comparison to it. For I ensure you it hath alone melted moꝝe gold and siluer for our spirituall profite out of poꝝe mens purses, then all the gold smithes fires within England, neither yet therewith can the ragyng heate be aswaged. But it melteth castles, harde stones, landes and tenementes innumerable. For all your sectes of Religion, Monkes, Friers, Chanons and Pannes, with other Priestes regulare & secularē, by this fire, multiplication and alchymy haue obtayned their whole riches and pleasures: euen the swete of England. And so must we graunt hym that this fire is very hote.

Now may you wel perceaue what a slender foundation their hote purgatoꝝ hath. For by this confutatiō may you easely see that it hath no grounde noꝝ authozity of Scripture. Notwithstandyng it is the foundation of all religions and cloysters, yea and of all the godes that nowe are in these spiritualtie. Are not they witty woꝝke men whiche can hynde so much on so slender a foundation? Howbeit they haue made it so toppeheuyt, that it is surely lyke to haue a fall. Thus hath Master More a full aunswere, both to hys Scriptures whiche were to farre wꝛelsted out of theyꝝ places, and also to hys owne apparent reasons. Howbeit if hys mastershypp be not fully pacified, let hym moꝝe ground,

M. More. The fire of purgatoꝝ is a meruelous hot fire.

Frich. Beholde here the force of the fire of purgatoꝝ.

M. More.

Frich.

what is heresie.

M. More is a foꝝe, iudge.

M. More fully answered to all that he can say for purgatoꝝ.

ly open hys mynde, and bypnyng for his purpose all that he thinketh to make for it and I shall by Gods grace shortly

ly make hym an aunswere and quyet his mynde.

Thus endeth the second booke.

The third booke, which aunswereth vnto my Lord of Rochester and declareth the mynde of the old Doctours.



Do will I adreſſe me to the thirde part, which ſhallbe an aunſwere vnto my lord of Rocheſter.

And all his reaſons and argumentes both of the Scriptures, and doctours, which are not beſore diſſolued in the ſeconde part, wyll I clene confute (by Gods grace) in this thirde booke. Howbeit the cheſteſt of his ſcriptures hath M. More peruled and hath in a maner nothing but that was beſore writen by my lord of Rocheſter: ſaving that he maketh the ſelpe ſoules to pull, to helpe his matter withall. My lord of Rocheſter is the firſt patroue and defender of thys phantaſie. And euē as M. More toke his worke out of my lord of Rocheſters: euen ſo plucked Raſtell hys booke out of M. Mores.

My lord of Rocheſter to confirme hys ſentence, rekeneth by the doctours by heape, M. Iohan, M. William, M. Thomas, & omnes. But as concerning the doctours, that they are not ſo fully on hys ſide as he woulde make the ſame, is ſone proued. And where ſhould I better begin to confute him, then of hys owne wordes? for he writeth himſelfe vpon the xviij. article on this maner:

There is no man now a daies that doubteth of Purgatorye (ſayeth he) and yet among the olde auncient fathers was there eyther none, or els very ſeldome mention made of it. And alſo among the Grecians euen vnto this day is not purgatory beleued? Let him read that will the commentaries of the olde Grecians, and as I ſuppoſe he ſhal finde eyther no worde ſpoken of it, or els very few.

Theſe are my lordes wordes. I

wonder what obliuioſnes is come vpon hym, that he ſo cleaueth vnto the Doctours, whome he affirmed beſore eyther to make no mention of it, or els very ſeldome. Notwithſtanding I will declare you ſomewhat of the Doctours, that you may the better know theyr meaning.

To ſpeake of the Doctours, & what theyr minde was in thys matter, it were neceſſarye to declare in what time they were, and what condition the worlde was in theyr dayes. S. Auſtine, Ambroſe, & Hierome were in one time, euen about iij. hundred yeares after Chyiſt, and yet beſore theyr time were there ariſen infinite heretikes by whole ſectes, as the Arrians, Domitians, Eunomians, Vigilantians, Pelagians, with infinite other, which had ſo ſwerued from the truth, and wreſted the Scripture out of frame, that it was not poſſible for one man, no noꝝ for one mans age to reſtoꝝe it agayne vnto the true ſenſe. Among theſe there were ſome which not onely ſayned a purgatory, but alſo doted ſo far, that they affirmed that euery man were he neuer ſo vicious ſhould be ſaued through that fire, and alleaged for them the place of Paul 1. Cozinthians 3. Theſe holy doctours

perceauing theſe greate erroures, thought it not beſt by and by to condemne all thinges indifferētly: but to ſuffer and diſſemble wyth the leſſe, that they might wæde out the opinions which were moſt noyſom, as the Apoſtles graunted vnto the Jewes, that the Gentiles ſhould keepe ſome of Moyſes law, Actes xv. that they might the better com to their purpose to ſaue the Jewes with the Gentiles. For if they had at the firſt bitterly ſet of the law, then would the Jewes ne-

¶ ¶ ¶

Frith.

Sectes of heretickes.

1. Cor. 3.

Actes. 17.

M. More was the Byſhop of Rocheſters Diſciple.

Rocheſter the firſt patron of Purgatory

Rocheſter.

The Byſhop of Rocheſters owne wordes.

S. Austen.

uer haue geuen any audience vnto the Apostles. And euen so S. Austen went wisely to worke: First condemning by the Scripture that error which was most noysome, and wrote on thys maner. Albeit some might be purged through fire, yet not such as the Apostle condemneth when he sayeth, that the persons which so do, shall not possesse the kingdome of heauen. And where they woulde haue stucke vnto Paules text 1. Cor. 3. and as firme that they shoulde be saued thorough fire, S. Austen answered, that Paules texte was vnderstande of the spirituall fire, which is, temptation, affliction, tribulation &c. Thys wrose he in the 67. 68. of hys Enchiridion, to subuert that grosse error, that all shoulde be saued through y^e fire of purgatoz. Yet in the 69. he goeth a litle neare them and sayth, that it may be doubted whether there be any such purgatoz or not. He durst not yet openly cōdemne it, because he thought that men could not at that time beare it. But after in his booke which he entitled, *De vanitate huius sæculi*, there doth he fully shew his minde in these wordes: *Scitote quod cum anima a corpore auellitur, statim aut pro meritis bonis in Paradiso collocatur, aut pro meritis malis in inferni tartara precipitatur.* i. Note ye well that when the soule is departed from the body, eyther it is by and by put into paradise according to hys god desertes, or els it is thrust hedlong into hell for hys sinnes. Here he cleane condemneth purgatoz: for if thys be done by and by as sone as the soule is departed from the body, then can there be no purgatoz: and so maketh S. Austen wholly with vs. Thinke ye that S. Austen dissenteth from his companion S. Hierome, or from hys owne Master S. Ambrose? Pay verely: Howbeit I will alleage theyr owne wordes, and then iudge.

Saint Ambrose dissenteth not from S. Austine, but doth stablysh hys sentence as fully as is possible: for he writeth in the second chapter of hys booke which is called *De bono mortis*, on this maner bringing in the wordes of Dauid Psal. 39. *Aduena ego sum*

S. Austen
sheweth
what hee
thought of
Purgatoz

Saint Am-
brose.

in terra, & peregrinus sicut omnes patres mei. Et ideo tanquam peregrinus ad illa sanctorum communem omnium patriam festinabat. Petens pro huius commoratiōis inquinamento remitti sibi peccata, priusquam discederet de vita. Qui enim hic non acceperit remissionem peccatorum illic non erit. Non erit autem, quia ad vitam eternam non potuerit peruenire, quia vita eterna remissio peccatorum est. Ideoq; dicit, remitte mibi ut refrigerer priusquam abeam. &c. that is, I am a straunger and a pilgrime in the earth as all my fathers haue bene. And therfore as a pilgrime he halted vnto the common countrey of all saintes, requiring for the fullness that he had receaued in this badely mansiō, that his sinnes might be forgeuen him before he departed from thys lyfe. For he that here hath not receaued forgeuenesse of hys sinnes, shall not be there. He shall not surely be there, for he can not come vnto euerlasting life, for euerlasting lyfe is the forgeuenesse of sinnes. And therfore he sayth, forgeue me that I may be cooled before I depart. Here may you evidently perceauē, that S. Ambrose knew not of purgatoz, nor of any forgeuenesse that shoulde be after thys lyfe: But plainly affirmeth that he y^e receaueth not forgeuenesse of hys sinnes here (that is, in thys life) shall neuer come in heauen. And for a moze vehement affirmation he dubleth hys owne wordes saying: He that here hath not receued forgeuenesse of hys sinnes, he shall not be there, he shall not surely be there. He meaneth that he shall neuer come to Heauen, which here hath not his remission.

Saint Hieromes minde may sone be gathered by hys exposition of the ix. chapter of Ecclesiastes vpon thys text: *The dead haue no part in thys world, nor in any worke that is done vnder the Sunne.* There addeth Sainte Hierome, that the dead can adde nothing vnto that which they haue taken with them out of this life, for they can neither do good nor sinne, neyther can they encrease in vertue or vice. Albeit (sayth he) some will contrarie thys exposition, affirming also

S. Am-
brose shew-
eth his opi-
nion of Pur-
gatoz.

Saint Hie-
rome.
Eccle. 9.

All suffra-
ges pray-
ers & god-
dedes don
for the de-
ad are in
vayne.

also that we may encrease & decrease after death.

1. Here are three things to be noted: first, that the Text sayth, that the dead are not partakers of any work that is done vnder the sunne. And there may you see that all suffrages, offerings, and diriges for the dead are in vaine, and profite them not, for they are partakers of nothing vnder the sunne.

2. Secondly, you may see S. Hieromes own minde, that the dead can neyther do good nor euill, neyther encrease in vertue nor vice. And so is purgatory put out: for if they can do no good, what should they do in purgatory? And agayne, if they can not encrease in vertue, they be lyke to lye long in purgatorye. Peraduenture some man would thinke that they do no good, but onely that they suffer god. To that I aunswer that he that suffereth god, doth god: for if a man should suffer bys body to be burnt for the sayth of Christ, would you not say that he did a good deed: and yet doth he but suffer.

3. Thirdly ye may note, that S. Hierome was not ignorant that certeine (as they which did sayne purgatory) would denye bys exposition, and say that we might encrease and decrease in vertue and vyce after death, yet notwithstanding he held his sentence condemning they opinion, whych thing he wuld not haue done (specially sith he knew that he should haue aduerfaries for it) except he had bene sure that his sentence was right. See I pray you how that not onely scripture, but euen they owne doctoures cendemne this phantasticall purgatory: and yet my lordes are not ashamed to say that all make for them.

No querthelesse, I wyl go further wth bym. Be it in case that all the Doctours dyd affirme purgatory, as they do not: what were my Lord the nearer bys purpose? Verely not one iote: for the authoritie of doctours by my lordes owne confession extendeth no further, but is onely to be admitted whilist they confirms they wordes by Scripture, or eis by some

probable reason. For my Lorde writeth on this maner, Article xxxvij. The Pope hath not so allowed the whole doctrine of S. Thomas, that men should beleue euery poynte he wrote were true. Neither hath the church so approued eyther S. Austine or S. Hierome, nor any other authors doctrine, but that in some places we may dissent from them: for they in many places haue openly declared themselues to be men, and many times to haue erred.

Rochester.

The doctours haue erred in many thinges.

These are my lordes owne wordes. Now sith the doctours sometime erre, and in certayne places are not to be admitted (as he graunteth himselfe) how should we know whē to approue them, and when to deny them? If we should hang on the Doctoures authority, then should we as well allow the vntruth, as the truth, sith he affirmeth both. Therfore we must haue a iudge to discern betwēne truth and falsehood. And who shoulde that be? the pope? Nay verely: for he being a man (as well as the Doctours were) may erre as they did, and so shall we euer be vncertaine. Our Iudge therefore must not be parciall flexible, nor ignorant (and so are all naturall men excluded:) but he must be inalterable, euen searching the bottome & ground of all thing. Who must that be? Verely the scripture and woord of God, which was geuen by his Sonne, confirmed and sealed by the holy Ghost, and testified by miracles and blood of all martyres. This woord is the iudge that must examine the matter, the perfit touchstone that tryeth all thing, and day that discloseth all iuggeling mistes. If the doctours say any thing not dissonant from this woord, then it is to be admitted and holdē for truth. But if any of they doctrine discorde from it, it is to be abhorred, and holden accursed.

The worde of God is the touchstone & tryeth all of all doctrine.

To this full well agreth S. Austen whiche writeth vnto S. Hierome on this wise: Deare brother, I thinke that you wil not haue your bookes reputed lyke vnto the woorkes of the Prophetes and Apostles: for I (the Scripture refered) do read all other mens

S. Austins

The dead can neither do good or euil, nor increase in vertue.

The sayings of the Doctours are no farther to be credited then they agree with y scripture.

S. Austen read old au-
ctozs, and
would also
have all me
read his
wozkes.

mens woꝝkes on that maner, that I doe not beleue them because the au-
thoꝝ so sayth, be he neuer so well lear-
ned and holy, except that he can certi-
fie me by the Scripture oꝝ cleare rea-
son that he sayth true. And euen so
would I that other men should read
my boꝝkes, as I read theirs. These
are S. Austens woꝝdes. And thus haue
I pꝛoued both by S. Austen and also
by my Loꝝdes owne woꝝdes, that no
man is bound to beleue the Doctozs,
except they can be pꝛoued true either
by Scripture oꝝ good reason not repu-
gnaunt to Scripture. Therefoꝝe let
vs see what Scripture oꝝ good reason
my Loꝝd byngeth to approue his do-
ctozs withall. Foꝝ els they can not
helpe hym (as we haue declared both
by S. Austen & my Loꝝdes owne con-
fession,) althugh they all made with
hym, as they do not. First he byngeth
in the sinne agaynst the holy ghost.
Math. 12. And Paule. 1. Coꝝ. 3. And.
1. John. 5. And Apoca. 5. which textes
I passe ouer because I haue aunswere
red vnto them befoꝝe in the seconde
boꝝke, agaynst M. More.

The first reason that my Loꝝd hath
which is not befoꝝe soluted (foꝝ as
I sayd the reasons that are already
dissolued will I now ouerby) is this
which he groundeth on diuers Scrip-
tures. Of the soules that are depar-
ted, some are all ready damned in
hell, and some are all ready in hea-
uen. And to pꝛoue this true, he alled-
geth the parable of the rich mā. Luke
xv. I am sure my Loꝝd is not so igno-
raunt as to say that a parable pꝛoueth
any thyng. But the right vse of a para-
ble is this, to expound an harde terte
oꝝ poynte, that was befoꝝe touched &
could not entre into euery mans ca-
pacitie. Neither are all thynges lyke
which are spoken in a similitude, nei-
ther yet all thynges true that are tou-
ched in a parable: but we must consi-
der the thyng wherefoꝝe they be spo-
ke, and apply them onely to that they
are spoken foꝝ, and let the residue go:
as William Tyndall hath well decla-
red vnto you in the parable of wic-
ked Dammon. This parable is very

hard to be expounded. The cause is
this, no man can wel espye by the tert
foꝝ what purpose it was spoken. But
this should seeme to be the cause, that
there were many of the Phariseis &
other multitude which would not be-
leue the preaching of Christ although
he confirmed his woꝝdes with the au-
thozitie of Moses and the Prophetes,
but they were curious and some deale
phantasticall and therfoꝝe would they
not beleue his woꝝdes except some
apparitions had bene made vnto the
that they might haue bene assured by
them that were befoꝝe dead, that hys
woꝝdes were true.

Vnto such it is lyke that hee spea-
keth this parable, plainly concludyng
that they should haue no such appar-
tions of the dead, and also that it was
not necessary: but that they had Mo-
ses & the Prophetes, to whom if they
would geue no credence, then should
they not beleue although one of the
dead should ryls againe & tell it them.
Notwithstandyng let me graunt it
hym, that some are all ready in hell
and some in heauen (which thyng he
shall neuer bee able to pꝛoue by the
Scripture, yea and which playnly de-
troyeth the resurrection and taketh
away the Argumentes wherewith
Christ and Paule doe pꝛoue that we
shall ryls) yet I say let me graunt it
hym to see how he will conclude. What
soloweth on that?

Neither it is credible (sayth he)
that all whiche are cast into hell
should streight way goe to heauen,
therfoꝝe must we put a Purgatorye
where they may be purged.

I aunswere: All that liue are sayth,
full oꝝ vn saythfull. If he be vn sayth-
full then is he damned. John. 3. If he
beleue then is he not condemned, but
is gone from death to lyfe. John. 3. 5.
The righteous man when hee dyeth
shall rest in peace. Sapi. 3. And euery
faithful mā is righteous befoꝝe God,
as y whole Epistle, to the Romaines
pꝛoueth: Ergo, then euery saythfull
man shall rest in peace and be tormen-
ted in the paynes of Purgatory. And
as touchyng this poynte where they
rest, I dare be hold to say that they
are

By Mo-
ses and the
prophetes is
meant the
old Testa-
ment.

Rochester.

Fritch.

There is
but ii. pla-
ces after
this life,
that is,
heauen and
hell.

Rochester.
Luc. 16.

Parables
in y scrip-
ture pꝛoue
nothing,
but, only oꝝ-
pen and ex-
pound dark
and hard
thynges.

are in the hand of God and that God would that we should be ignorant where they be, and not to take upon us to determine the matter.

Peradventure you would enquire of me (sith the parable sayth that Lazarus rested in Abrahams bosome) what Abrahams bosome is? To that would I answer that Abrahams bosome were nothing els then Abrahams sayth. For all we are called the children of Abraham because of his perfite sayth whiche we ought to follow. In this sayth are many and in a maner infinite degrees: notwithstanding dyng if it be no greater then a mustard seede that is to say very small, yet shall it save us. He that departeth in this sayth resteth in peace, and waiteth for the last day when God shall geue unto his saythfull, that is, to his elect (for onely are the elect saythfull & the saythfull elect) the crowne of his glorie which he hath prepared for them that loue hym. This crowne doth Paule say that he shall receaue it in that day. 2. Timo. 4. that is in the day of iudgement. And in the meane season God hath so prouided for us, that they shall waite vntill the number of their brethren which daily suffer and shall suffer for Christ, be wholly fulfilled, and so shall they not be made perfitte without us. Heb. 11. If my Lord will vnderstand by Abrahams bosome heauen, I will not be contentious, let the Children iudge which sentence seemeth most true. But this is once a cleare case that of this he can proue no Purgatory. For the vnfaithfull are all ready dāned, and the saythfull rest in peace, let him call that what he wil. Whether to rest in heauen or to rest in their sayth vntill the last day. For I am sure there is no man so madde as to say, that to rest in peace should signifie to lye in the paynes of Purgatory.

Furthermore, this text shall rather make soze agaynst hym then any thyng with hym. For Lazarus whiles hee was lying was not without sinne, nor no man els. 1. John. 1. so that no man as long as he hath breath in his body can say that he is without sinne.

for then should hee make S. John a liar. And yet was not Lazarus carried into purgatory to be purged of his sinnes which were remainyng in his body the houre of his death: wherefore I may conclude that there is no such Purgatory. For God is as iust vnto hym as vnto vs, and therefore would he purge hym as well as vs, & agayne he is as mercifull vnto vs as vnto him, and will as wel forgiue vs as hym, without brynging on y coales in purgatory: for his iustice and mercy are euer one and not alterable. But our perfite purgation is the pure blood of Christ which walbeth alway the sinne of the world. And albeit we euer haue the remnauntes and degrees of sinne, and rebellion of our members as long as we haue lyfe, yet are they wholly finished in death: for of such efficacie is Christs death, that it hath turned the death of his saythfull (which was layed upon vs as the payne of sinne) into a medicine agaynst sinne which fully cureth it and maketh an end of it, as it was well figured in Goliath that was slaine with his owne sword.

And where as my Lord bryngeth for his purpose. Math. 23. that me shall geue accountes of every idle worde. I haue soluted that before agaynst M. More, that I thinke he shall say hym selfe that he is answered. For if men shall geue a rekenyng for them on the day of dome (as the text sayth) that should rather argue that there were no Purgatory wherein those sinnes should be purged, for if they had bene purged before of them, then should they not geue an accounte for them. And if it proued any thyng at all, it should proue that there were a Purgatory after domesday which no man was euer so foolish as to graunt.

But the true vnderstanding of this text is this. There are two kyndes of men one saythfull, the other vnfaithfull. The saythfull through their sayth in Christs blood are all ready fully purged in their hart, and their rebellious members through death are wholly

A good conclusion agaynst purgatory.

Christs death hath ouercome our death, & turned it into life.

Rochester Math. 12.

Frith.

If there be any purgatory it must be after domesday, for before there can be none.

Saythfull.

Abrahams bosome, what it signifyeth.

The elect are saythfull & the saythfull are elect

Abrahams bosome can proue no purgatory.

To rest in peace is not to lye in tormentes.

1. John. 1

ly subdued. These men shall geue no reckoning, neyther of idle woꝛde, noꝛ euill déed: for all theyꝛ finnes are couered of Christ, and hys blood shall geue the whole accomptes for them. The vnfaithfull to theyꝛ bitter confusion shall haue the booke of theyꝛ conscience opened, and there shall be presented befoze them all theyꝛ euill deedes, woꝛdes, and thoughtes. And these are they that Christ speaketh of which shall geue thys great accompt. Note also that in the text they are called men, which woꝛd in Scripture is euer for the most part taken in the woꝛste sense, and signifieth wicked men, fleshy men, and men that folow their own lustes and appetites.

Unfaithfull.

Men.

Rochester.
Psal, 66,

Frich.
Zacharie. 9

Rochester
& Hoꝛe agree not,

Then confirmeth he purgatoꝛy out of the 66. Psalm, which sayth: we haue gone through fire and water and thou hast brought vs into colenesse. I am sure you haue not forgotten that M. More alledgeth the Prophet Zachary in the ix. and affirmeth that there is no water in Purgatoꝛy. It were hard to make these two agree, for when mē ground them on a lye, then for the most part theyꝛ tales and probations are cōtrary and will not well stand together. Neuertheless in one poynte they agree full well, that is, both of them say vntroly: for neither nother text serueth any whit for Purgatoꝛy. And as concerning the place of Zachary: it is sufficiently declared what it meaneth. And now wil I also declare you the vnderstanding of this text, and first that it can not serue for purgatoꝛy. I beseech you that haue the psalter once to read the Psalm & I thinke you shal wonder at their dotyng dreames and ignorance which allege this text for Purgatoꝛy. The text of the Psalm is this: Thou hast brought vs into a strait & laden our backes with trouble oꝛ heynesse. Thou hast set men vpon our heades, we haue gone through fire & water and thou hast led vs out agayn into a place of refreshing. The textes befoze and after in the same Psalm will not suffer that this place should be vnderstand of Purgatoꝛy. For the

A true interpretation of the 66. Psalm.

text immediately befoze sayth, thou hast set men vpon our heades. But the chiefest defenders of Purgatoꝛy (and eue M. More hym selfe) say that they are not men, but deuils which torment the soules in Purgatoꝛy, notwithstanding my Lord of Rochester (god man) affirmeth that they are aungels whiche torment the soules there: but neuer man doted so farre as to say that men torment the soules in Purgatoꝛy, wherefoze I may conclude that this text is not ment of purgatoꝛy, but that the Prophet met that men ranne over the childꝛe of Israell & subdued them, and wrapped the in extreme troubles which in the Scripture are signified by fire and water. Besides that the textes folowyng wil not admit that this should be vnderstand of Purgatoꝛy for it foloweth immediately, I wil enter into thy house with burnt offerynges, I shall offer vnto thee fat sacrifices with the reke of wethers I shall burne to the Dren & Goates. Now is there no mā so mad as to thinke that the soules of Purgatoꝛy should offer vnto God any such sacrifices. So that the text is playnly vnderstand of the childꝛen of Israell, which through the Lord were deliuered from thyr afflictions and enemies & then offered theyꝛ loyall sacrifices of prayse and thankes to the Lord theyꝛ shield and protection.

Hoꝛe and Rochester cannot agree

Soules in purgatoꝛy cannot offer Dren noꝛ goates in sacrifice.

Nowe sayeth my Lorde vnto the Church & sayth, that because the Church hath affirmed it we must needes beleue it, for the Church can not erre. As touchyng this poynte I wil referre you vnto a woꝛke that William Tyndal hath writtē agaynst M. More wherein ye shal wel perceiue what the Church of Christ is, & that hys Church neuer determined any such thyng. But that it is the Sina-goge of Sathan that maketh articles of the sayth & bindeth mēns consciences further then the Scripture wil.

Rochester.

Frich.

The church sayth Rochester, meaning the popes church can not erre.

Then wareth his Lordshipp some what hote agaynst Martine Luther, because he would that no man should be compelled to beleue Purgatoꝛy.

foz . For my Lord sayth that it is profitable and wel done to compel men to beleue such thynges whether they will or will not. And to stablish his opinion he plucketh out a word of the parable of Luke. xiiij. that a certayne man made a great supper, and sayd vnto his seruautes, go forth quickly into the wayes and compell them to enter in.

Luke. 14.

Frith.

The parable of Luke 14. truly interpreted.

Merely there Christ ment no other thyng, but that his Apostles should go forth into all the world and preach his word vnto all nations, opening vnto them the miserable state and conditiō that they be in, and agayne what mercy God hath shewed the in his sonne Christ. This would Christ that his Apostles should expound and lay out so evidently, by reasons, Scriptures, and miracles vnto the Gentils, that they should be compelled by their manifest persuasions to graunt vnto them that he was Christ, and to take vpon them the sayth that is in Christ. In this maner did Christ compel the Saduces to graunt the resurrection. Math. xij. And by these meanes compelled hee the Phariseis to graunt in theyr consciences that he dyd his miracles with the power of God, & yet afterward of very hate knowing in theyr hartes the contrary, they sayd y he dyd them by the power of the deuil. Math. xij. But to say that Christ would haue his Disciples to compell men with prisonment, fetters, scourging, sword and fire is very false and farre from the mildenesse of a Christē spirite, although my Lord approue it neuer so much. For Christ dyd so: byd his Disciples such tyranie, yea and rebuked them because they would haue desired that fire should descende from heauen to consume the Samaritanes which would not receiue Christ. Luke ix. But he commaunded them that if me would not receiue their doctrine, they should departe from thence and sprynkle of the dust of their fete to be a testimony agaynst the vnsaythfull that they had bene there: & preached vnto them the word of life: But with violence will God haue no man compelled vnto his law. Paule also testi-

How men should be compelled to beleue.

Christ was meeke and gentle and no tyranous scholer.

Luke. 9.

fieth. 2. Cor. 1. that he had not rule ouer the Corinthiās as touchyng theyr sayth. By our sayth we stand in the Lord, & by our infidelitie we fall from hym. As no man can search the hart but onely God, so can no man iudge or order our sayth but onely God thorough his holy spirite.

Paul sayth he had no power ouer their sayth.

Furthermoze sayth is a gifte of God, which he distributeth at hys owne pleasure. 1. Cor. 12. If he geue it not this day, he may geue it to morow. And if thou perceauē by any exterior woꝝke that thy neighbour haue it not, instruct him with Gods word, and pray God to geue hym grace to beleue: that is rather a poynte of a christen man, then to compell a man by death or exterior violence.

1. Cor. 12.

Finally, what doth thy compulsion and violence? Merely nothing but make a starke hypocrite: for no man can compel the hart to beleue a thing except it see euidence and sufficiente proofe. I haue herd tell of a boy which was present at hys fathers burning for hys beleue, and asone as the officers had espyed the boy, they sayd ech to other, Let vs take hym and examine him also, peradventure we shall finde him as great an heretike as hys father. When the boy saw that hys father was dead, and that the catchpoles began to snatch at him, he was soze dismayed, and thought that he should dye to. And when one of them apposed him, asking him how he beleued, he aunsuered, Master I beleue euen as it pleaseth you. Euen so by tormentes and crafty handling a man may be compelled to say that he beleueth the thing which he neither thinketh, nor yet can beleue: for a mā sayth is not in his own power.

Faith is not procured by violence, but is the mere & onely gift of God

Faith is not in his own power.

But how doth God accepte thys thing, to say that I beleue that which indeede I beleue not? Merely he vtterly condemneth it, whether the opinion be true or false. For if the opinion be true (as by example, that the sayth in Christes blood iustifieth me before God) and I confesse it before all the byshops in England with my mouth, and beleue it not wth mine hart, then am I nothing the better,

M. B. (foz

(for I should haue no part of Christs blood) but I am much the worse. For first God condemneth me, which iudgeth me after myne hart, and also mine owne hart condemneth me, because I haue openly graunted that mine hart denyeth.

Fayth is first the gift of God and proceedeth from the hart, which may not be compelled.

And contrariwyle, if I should beleue thys fully in mine hart, and yet for feare of persecution should deny it when I were examined openly of my sayth, then shall I be condemned of God (except I repent,) and also myne owne hart shall be a witnes to condemne me. And so it is very notable & vngodly to be compelled vnto any thing: for God euer searcheth the hart which can not be compelled.

Rochester.

But my Lord obiecteth writing vpon the xviij. article saying: If a man take away Purgatorye, for what entent shall we need any pardons? As long (sayth he) as no man regarded purgatory, there was no man that sought any pardon: for all the estimation of pardons hangeth thereof, so that we shall haue no neede of them, if there be no purgatorye.

Pardons.

Rochester sayth here in very truly and yet was not ware of it.

Merely I care not though I graunt him that to. And I thinke that money was the mother of them both. For out of the scripture shall he be able to proue neyther mother.

Purgatory and pardons haue bene goodly marchandise for the clergy.

But Hammon is a great god, euē of power enough to inuent such knackes, yea and to make them articles of the sayth, and to burne those that can not beleue them. And it was a preaty practise to make such pointes articles of the sayth. For after that our holy fathers had geuen by preaching, and would take no moze paynes, neyther serue they brethren any moze, then sette they by such articles of the sayth, as shoulde bring in money to vpholds they estate with all. And he that would not beleue them, rid him out of the way for feare of disclosing they iugling: for he that doubteth of pardons and purgatory, he plucketh our holpe father by the bearde.

Rochester.

Notwithstanding my lord confirmeth both pardons and purgato

ry, by the text that Christ spake vnto Peter, Math. 16. To the will I geue the kayes of the kingdome of heauen: and whatsoeuer thou bindest vpon the earth, it shall be bound in heauen, and whatsoeuer thou lofest on the earth it shall be lofed in heauen. But these woordes (sayth my lord) had bene spoken in vayne if he could not geue pardons, and lose men out of purgatory. &c.

As touching the kayes, albeit they

Frich.

have oftentimes bene declared, and in maner in euery treatise that hath bene put forth in the english tongue, yet will I somewhat shew my minde in them. There is but one kaye of heauen, which Christ calleth the kaye of knowledge. Luc. 11. And this kaye

The kayes Luke. 11.

is the worde of God. Christ rebuked the law geuers for taking away thys kaye from the people: for they wyth they traditions, and false expositions had fully excludet the kaye of knowledge which is the word of God, and had cleane shut by the Scripture, as ours haue done nowe a dayes. It is also called the kaye of Dauid, which shutteth, and no man openeth: openeth, and no man shutteth. Apoc. 3.

The kaye of knowledge is the word of God.

Apoc. 3.

And because of these two effectes which it worketh (for it both shutteth and openeth) hath it the nomination of kayes, and yet (as I sayd) indeede it is but one, which is the worde of God. Thys kaye or kayes (now call it as you wyll sith you know what it meaneth) Christ deliuered vnto Peter, and vnto hys other Apostles a like, which you shall easely perceauē if you marke where and when they were geuen. For Mat. 16. they were onely promised, and not yet geuen: for Christ sayd, I will geue thee the kayes, and not, I geue thee. But after he was risen from death, then performed he hys promise, and gaue the kayes to all indifferentlye, as thou mayst see, Joh. 20. And Luke cap. 24

Math. 16.

expoundeth it, that he opened they wittes to vnderstand the Scripture, that repentance and forgiveness might be preached. &c. Therefore it is the word that bindeth and loseth thorough the preaching of it. For when

John. 20. Luke. 24.

thou

How christ gaue the kayes to Peter and the rest of the Apostles.

thou tellest them theye vices and ini-
quities condemning the, by the law
then bindest thou them by the worde
of God: And when thou preachest
mercy in Christ vnto all that repent,
then dost thou lose them by the word
of God. Therfoze he that preacheth
not the worde of God, can neyther
binde noz lose, no though he call him
selfe pope. And contrarywise, he that
preacheth his worde, he bindeth and
looseth as well as Peter and Paule,
although he be called but Sir John of
the countrey. And consequently, to
say that the pope ca deliuer any soule
out of purgatozy (if there were one)
is but a vaine lie except he can proue
that he goeth downe vnto them, and
preacheth vnto them the woorde of
God (which is the salt that must sea-
son them, and kay that must let them
out) for othe losing there is none.
And likewise, to say that the Pope
can geue any pardon to redeme sin-
nes, except he preach me that Chri-
stes bloud hath pardoned me, is euen
like vanitie.

We thinketh also that he wadeth
to deepe to descende to purgatozye by
thys text. For the text saith, that what
soeuer he bindeth on earth, shall be
bound in heauen, and whatsoever
he looseth on earth, &c. But now they
graunt themselves, that purgatozy is
not on earth, but the thirde place in
hell: And therfoze it passeth his bon-
des to stretch his hand to purgatozy:
and so this text can not serue him.

Notwithstanding my lorde is not
content to geue him thys power
onely, but he hath so farre inuaded in
the popes power, that he hath graun-
ted him full auctoritie to deliuer all
men from hell, if they be not damned
already: For (sayth he) whosoever
hath committed a capitall crime,
hath therby deserued damnation:
and yet may the Pope deliuer hym
both from the crime, and also fro
the payne due vnto it. And he affir-
meth that thre times in the xxij. article
for feare of forgetting.

Upon this poynte will I a litle rea-
son with my Lord, and so wil I make

an end. If the Pope may deliuer any
ma from the crime that he hath com-
mitted & also from the payne due vn-
to it, as you affirme, then may he by
the same auctoritie deliuer .xx. an hun-
dred, a thousand, yea & all the world:
for I am sure you can shewe me no
reason why he may deliuer some and
not all. If he can do it, then let him de-
liuer euery man that is in the poynte
of death both from the crime and fro
the payne, & so shall neuer man moze
neither enter into hell noz yet into
Purgatozy: which were the best dede
& most charitablest that euer hee dyd,
yea & this ought he to do (if he could)
although it should cost hym his owne
lyfe and soule thereto (as Moses and
Paule geue him exaple) but yet there
is no ieopardy of neither, other. Now
if he ca do it (as you say) and will not,
then is he the most wretched & cruell
tyraunt that euer lyued, euen the be-
ry sonne of perdition and woorthy to
be damned in an hundred thousand
helles. For if he haue receaued such
power of God that hee may saue all
men & yet wil not, but suffer so many
to be damned, I reposit me vnto your
selues what hee is woorthy to haue?

Now if any man would solute this
reason and say that he may do it, but
that it is not mete for hym to do it, be-
cause that by theye paynes Gods iu-
stice may be satisfied: I say that this
their euaslon is nohyng woorthy, ney-
ther yet ca I imagine any way wher-
by they may haue any apparce to es-
cape. For my Lord sayth hym selfe
that the Pope must pacifie Gods iu-
stice for euery soule that hee deliue-
reth from Purgatozy, and therfoze
hath he imagined that the Pope hath
in hys hand the merites of Christes
passio which he may apply at his plea-
sure where he will. And also he sayth
that the merites of Christes passion
are sufficient to redeme all the sinnes
in the world. Now sith these merites
on their part are sufficiet to satisfie
justice of God and redeme the whole
world, & also that the pope hath them
in his hand to distribute at his plea-
sure, then lacketh there no moze but
euen the Popes distribution vnto the
the

A playne
declaration
of the popes
tyranny.

Exod. 31.
Roma. 9.

The Pope
a proude
Chamelelle
& tyranous
Antichrist.

A blasphe-
mous pope
& the deuis
dicar.

To open, &
to shut, to
binde & to
lose, what
it is.

The pope
can deliuer
no soule out
of purgato-
ry, except
he first go
thether, &
preach vnto
them.

Math. 16.

Purgatozy
is not on
earth, but
as Roche-
ster sayth
is the thirde
place in hel.

Rochester.

Rochester
is in this
place far
beside him-
selfe.

Frieth.

the saluatiō of the world. For he may pacifie Gods wrath and satisfie hys iustice (sayth my Lord) by applying these merites to them that lacke good workes. And so if the pope wil, Gods iustice may be fully satisfied & the whole world saued. Now if he may so iustly & easely saue the whole world (charitie also mouyng him vnto it) and yet will not apply these merites so frutesfully, then is the fault onely his, and he the sonne of perdition and worthy moze payne then can be imagined, if he is not the reason improued but much moze stablished, and as I thinke inuitable.

The pope is the sonne of perdition worthy of moze payne then can be imagined, if he is not the reason improued, if he is not the reason stablished, and as I thinke inuitable.

Beholde I pray you whether my Lord of Rochester hath brought our holy father in auancing hys power

so high, euen into y^e deepest pit of hell, which (if my Lord sayd true) it is impossible for hym to auoyde. But it chaunceth vnto hym euen as it doth customably where such pryde raig- neth: for whē they are at the hyghest, then fall they downe headlong vnto their bitter confusion and ruine.

If any man feele himselfe greued, and not yet fully satisfied in this matter, let him wyte hys minde, and by Gods grace I shall make hym an aunswere, and that with speeche.

(.)

Pray christen Reader that the word of God may encrease.
Amen.

¶ An other booke agaynst Rastell, named the subsedye or bulwarke to his first booke, made by Iohn Frithe prysoner in the Tower.

Reade not Christe reader (I thinke) now that thou hast ouerread and diligently pondered in thine inward senses that the treatise of Iohn Frithe, wherein he confuteth all the reason which Rastell, More, and Rochester, made for the maintenance and vpholding of the bitter paynes of purgatory: to commend vnto thee this brieue worke following, named a subsedye, defence, or bulwarke to the same. And much les nedeth it to dehoite thee from the vayne & childisly feare, which our forefathers haue had of that place of purgatory, as they good woorkes which at this day remaine vpon the earth founded for theyr thence deliuerance, do testify. And forasmuch as thou art a Christen man, and reioycest in Christ, I dare boldly affirme for thee, that thou takest neyther pleasure nor ioy of that place, like as some persons do, which triumphed of late, and with much ioy and clapping of handes sent tidinges into all partes, that purgatorye was founde agayne: because they read in a booke named the Institution of a Christen man, this worde Purgatory. And yet haue I not heard hetherto, that the selfe same persons

A subsedye, defence, or bulwarke.

Much ioy made for y^e finding of purgatory although it were to small purpose.

haue shewed any tokens of gladnes, for Gods woorde translated into english: so that to me they seeme to reioyce moze, to haue the selvy soules purged with punishmentes when they be departed, then to haue them purged with the worde of God while they be here. who wil thinke but as they haue vttered theyr hartes concerning Purgatory with theyr tongues, I wold say they in theyr stomakes, that their holy father the Pope (whome we may as iustly call the Bishop of Rome, seeing he is there the head of S. Peters church: as we may call the head of S. Pauls church in London, Bishop of London) hath recouered agayne here in England his old authority, yea that he neuer yet lost, because they finde in theyr churches copes, ropes, bells and beades, with other lyke holinesse, and on themselves long-gownes, haucron crownes, and fingers annointed with the holy oyle of idleness. For who wil say but that these holy reliques declare the byshop of Rome as clarkly as this worde purgatory prooueth a place to be where soules after the departure from theyr bodie suffer paines and punishmentes. Doth not this pryate pageant of purgatory signifie and prognosticate what Tragedye they will play here.

Christ is demed into Peter & Paul.

hereafter, when the word of God shall blow and scatter from the face of the earth, the darke cloudes and mistes of mens inuentions, and shall scouce away þe rust of fleshly vnderstanding of the scriptures in other things likewise as it hath done in this, if ought may be found in that booke wherewith they may resist: that such thinges may be picked out of it, the fruite which commonly hath come of all councils, conuocations, and synodes since the Apostles time (very few excepted) causeth me somewhat to feare: for if a mā wey the good with the bad that hath sprong from them, he will perchance thinke that the lay people of all estates may well and iustly say, farewell the one wyth the other: and no maruayll, for they haue not bene all the children of one father that haue bene in counsels, as they haue not bene all sheepe that haue gone in theepes clothing: and oft times the greater part ouercometh the better. which thinges gathered by experience and by reading, causeth me oftentimes to wishe, that they which would be counted sincere and true ministers of the Gospell, eyther might and would cleane abstayne from such counsellors, that they haue no part in them, or els that they would geue no more place to the fruites of infidelitie (I meane mans inuentions and carnall interpretations which the sayth in Christ neuer begatte) then S. Paule gaue to Peter his colleague, when he left the table of the Gentiles and went to the Jewes, which facte of Peter in my iudgement Paule might more conueniently haue approued, seeing Peter did it to the entent he would not offend his weak brethren the Jewes wyth his eating: then the true and sincere ministers of Christ in the Gospell may wink at many thinges vied in these dayes among the disciples of the Gospell: much lesse may they approue the with the fashion of theyr own liuing, and confirme them with the auctoritie of a Counsell, and with preaching they say it is not tyme to speake against them: yet is it tyme to leaue them, and no longer to seeme to allow them, vntill they extend alwayes to walk in them. Had the author of this booke looked after a tyme, as some do, he had not written against Purgatorie when he did. I feare me some maintaine blindness more with theyr simulation, then they open the lyght with theyr preaching. But this haue I spoken (good

Reader) besides my purpose, which was none other then to admonish the that although Rochester, More, and Kastell, haue all thre (as thou perceivest by reading thys former treatise) stiffely defended one heresie, yet shouldst thou not haue of all thre, one iudgement or opinion.

More and Rochester were men of high dignitie in thys worlde, the one a Bishop, the other Chaunceloz of this noble realme of England, both ancient in yeares, of so great wit, and so singular erudition in all kinde of learning, esteemed as well of themselves, as of many other, that no twy lye might in all this land be found: it was thought that for theyr dignity no man durst, for theyr yeares witte and learning no man was habile to gaynaye them: wherfoze they were perswaded to be the most meete of all other to take in hand the defence of the terrible paynes of purgatory, eyther the very foundation, or els the chief building set vpon þe foundation of þe church of Rome. Kastell had nothinge common to them. But onely many yeares, and a witte sophisticated, which he called naturall reason. As appertayning to Gods worde, he acknowledged himselfe ignorant thereof: notwithstanding he had such opinion of his witte, that he thought he could as well proue purgatory by it, as the other two had done by the scriptures, wherin I thinke he was not deceived. And as these three persons were not like, so tooke they the answer made to them not a like: More and Rochester thought foule scozne (see what the glozy of this worlde, and high estimation of our selues doth) that a yong man of small reputation should take vpon him so cleane contrary to theyr opinion to write against them, and (to be short) tooke the matter so greuously, that they could neuer be at quiet in theyr stomackes vntill they had dronken his blood. Kastell though he perceived his naturall reason to be soze sayd to, yet was he not malicious, as the other were: and therfoze wrote he agayne, which worke of Kastell came to his handes, when he was prisoner in the Tower of London, wher he made the answer following to the same: which answer after Kastell had read, he was well content to count his naturall reason foolishnes, and wyth herry thankes geuen to God, became a childe againe, and sucked of the wisedome which cometh from aboue and

Rochester, More, and Kastell, are all thre defenders of one heresy.

More and Rochester were men of great auctoritie and learning.

Kastell was but an inferior to Rochester and More.

More and Rochester thoughte foule scozne of John Frithes answer.

Kastell was not malicious, but gladly recognized his ignorance.

saueith all that be nourished therewith: In the which he continued to his liues end with the honor and glozy of God. To whome be prayse for euer. Amen.

¶ Here foloweth the Preface of this booke.

Brother Rastell I thake you that it hath pleased you to be so favourable vnto me a poore prisoner, as to shew me a copie of your booke whiche you haue written to confute my reasons and Scripture that I haue alledged agaynst Purgatory, for that hath caused me to make a subsidie defence and bulwarke to my booke, whiche by Gods grace shalbe an occasion to open more light, although not to you, yet at the leswise vnto them whose hartes the prince of this world hath not blinded but that the light of the Gospell and glorie of Christ may shyne in them. And where as you write and protest that you will bring no Scripture agaynst me. But onely rehearse my Scripture agayne which I haue alledged vnperfectly and woude me with myne owne dartes, and will but euen do as one that playeth at tennes with another tossing the balle agayne, I doe verye well admitte your similitude.

3. Cor. 4.

Notwithstanding you know right well that it is not inough for a man playing at tennes to tesse the balle agayne, but he must so tesse it that the other take it not. For if the other smite it ouer agayne then is the game in as great ieoberdy as it was before, besides that hee must take heede that he neither smite to short of the line not yet vnder, for then it is a losse and he had bene better to let it goe. And finally sometye a man smiteth ouer and thynketh all won, and yet an vngacious poststandeth in the way and maketh the ball to rebounde backe agayne ouer the corde & so loseth the game. And that wil anger a man, and I assartayne you that ye haue tossed neuera ball but ye offende in one of these pointes, & yet besides that sometye ye playe a touche of legerdemayne and cast me a ball which whe it commeth I perceau to be none of mine, and all the court shall iudge the same. These poyntes shalbe declared when we come to them and now I will aunswere in order.

John Frith seemeth that he could play well at tennise.

Rastell.



In your Prologue you assigned two causes of the making of your first booke of purgatory without allegyng any textes of scripture for y^e p^{ro}pos

therof, which are the controuersie of two sortes of people. One sorte you say be those that beleue not in Christ, but deny Christ and his Scripture as be the Turkes Paynimes and such other miscreauntes. An other sorte be they that beleue in Christ & his scripture nor wil deny no text of holy scripture, but yet they will construe expounde and interprete these texts after theyr owne willes and obstinate mynde. &c.

Rastell allegeth two causes why he made his first booke in the defence of purgatorie.

Now let vs consider your foresayd causes & ponder whether your booke haue or may do any such good as you say pretended, & whether it haue conuerted those sortes of people, or els be any thyng lykely to do such a fact. And first let vs see what it profiteth y^e first sorte which are infidels not beleuyng in Christ nor his scripture. Our sauour Christ sayth, he that beleueth is not damned, & John Baptist confirmeth the same saying: he that beleueth in y^e sonne hath euerlastyng lyfe, but he that beleueth not in the sonne shal not see life, but the wrath of God abydeth vpon hym. Here it is euident not by my exposition, but by the consent of all Christen men, that those infidels are damned, for what entent then should Rastell teach them, that there is a Purgatory: without Christ ther is no way but damnation, as scripture & all saythfull men testifie. Then would I know by what way he wold persuade that there were a Purgatory (which should be away & a meane to saluation and not to damnation) for they which beleue not in Christ. This I am sure of (and I thinke Rastell beleueth it also) that the infidels shall neuer come in it though there were one: This you may see that his first cause is verye bayne, and that if they dyd beleue it they were in daunger decayed.

Iohn. 3. John Frith answereth to Rastels two causes.

Rastelles first cause proued to be in bayne.

Now let vs procede vnto the second sorte of people (which beleue in Christ and his scripture) and yet misconstrue it expounding it after theyr owne willes. And let vs see what frute they take of this booke & what it profiteth them & we shall finde that it lesse serueth these men then the first: for if this

this men beleue in Christ and in hys Scripture, then is it not possible that they should receaue or admitte that thynge which is agaynst the Scripture both by the exposition of them selues & of all the world. For this is both agaynst Scripture and all faithfull men that there should be any way to health if we exclude Christ and hys Scripture. And sith Purgatory is counted away to health, he that would go about to proue it (secludyng Christ and Scripture) is agaynst Scripture and all saythfull men.

Besides that if they be so obstinate that they will not receaue the verbe Scripture but expounde it after their own willes & wrest it after the same, then wil they much lesse receaue your booke which is so playne agaynst scripture, & therfore if you would thinke that they coud bee tamed by your booke which notwithstanding so wretheth Scripture, then may I very wel liken you to hym that hath a wilde horse to tame which when he perceiue that hee can not hold hym with a scottische snadle will yet labour to breake him with a rowle of wine threde: So that I can espye no maner of profite that ca come of your booke if you can alledge no better caues then you yet shew, but that it had bene a great deale better vnwritten.

And brother Rastell where you say that I auance & boast my selfe much more then becommeth me, and that I detract and slander my neighbours, & that I prouoke all men that read my booke rather to byce then to vertue with such other thynge as ye lay to my charge, I trust I shall declare my inconuenience and geue you a sufficient aunswere.

¶ An aunswere to Rastels first chapter which reprooueth me for boastyng my selfe.

I In the first chapter of this booke Rastell labourereth to proue that I am soze ouer seene in laudyng & boastyng my selfe & that I lyke my selfe so well that he is sure that other men do lyke me the lesse, and that he seareth that

God will therfore lyke me & fauour me rather the worse then the better.

Here he iuggeleth wyth me, and would make me beleue that he tossed me mine own ball agayne, but when I beholde it, I perceaue it to be none of mine: for he hath cut out all that shoulde make for me, so that he hath geuen it cleane an other shape then euer I entended that it should haue, as it appeareth by hys wryting which rehearseth my wordes in this maner.

I am sure, there are many that marnell that I being so yong dare attempt to dispute thys matter agaynst these thre persons. But my wordes are these: I am sure that there are many that will much maruell, that I being so yong and of so smal learning dare dispute this matter. &c.

Here Rastell leaueyth out the wordes. (and of so smal learning) for if he had put that in, he had bewrayed himselfe. For I thinke no man so mad as to say, that he which sayeth himselfe to be both yong and of smal learning, shoulde prayse and boaste hym selfe.

Also immediatly after the wordes of hys first allegation I say on thys maner: And as touching my learning I must needes acknowledge (as the truth is) that it is very small, which I thinke is but a base boastyng: and anon after I say, I would not that any man should adrait my wordes or learning except they will stand wyth the scripture, and be approued thereby. Lay them to the touchstone, and trye them with Gods word, if they be found false and contrary, then damne them, and I also shall reuoke them with all mine hart. &c.

Finally, I exhorted them to read my booke, not aduertising who speaketh the wordes, but rather what is spoken: by which wordes you might well see, that I entended not to boaste my selfe, and all this haue I wrytten, and he left it out euē in the first page (as he calleth it) wherin he reporteth that I boaste my selfe.

Notwithstanding one thing doth soze vere him, that I should recite the Epistle of S. Paule, wherby he saith

R. P. y. I

Frith.

Frith me-
teth here:
wyth a false
ball.

Rastell.

Frith.

Note here
the modesty
of John
Frith.

An apt and
good exam-
ple.

Frith aun-
swereth Ra-
stels bitter
countes.

Rastell.

I would haue men beleue that I had the spirite of God, and thinke that though I be young that I see visions and espye the truth, and that myne elders haue dreamed dreames and wandered in phantasies.

Frith.

No man ought to condemne that which he hath not sene.

Thys he recounteth to be a great boast, and that thys one place shoulde winne him the side: whereunto I aunswere that in dede my wordes do not proue that thing which you seme so surely to gather of them: but my wordes do argue on this maner, that no man ought to condemne a thing befoze he read it, and then to geue sentence, and because you seme ignorant in the matter, I shall declare it vnto you, and how it standeth, It is a coulour of Rhetorike, and is called *Anantopodosis*, that is to saye, An aunswere to an obiection that a man might haue here made, on thys maner: thou grauntest thy self young and of so small learning, dost thou then thinke that we shall once read or regard thy booke, specially sith it is written against auncient men both of great wit & dignity? To these two pointes I aunswere preuenting theyr obiection, that they shoulde not despise it because of my youth: for as the spirite of God is bound to no place, euen so is he not addit to any age or person, but enspyret where he will, & when he will, and bying in for an example that he enspyred young Timothy prouing thereby, that the youth of it selfe is not to be despised, but according to the learning which it byingeth, and that therefore they may not despise my youth, but first read what doctrine I bying, and thereafter to iudge it. So moze in this I proue not, that I am enspyred, and haue the spirite of God as Timothy had, but onely proue that God may enspyre youth, as he did Timothy, and that therefore ye ought first to read befoze you condemne: for you know not who is enspyred, and who not, vntill you haue read theyr woorkes, or sene theyr factes. Thus you may see that my wordes define not, that all youth is enspyred, although some may be: but I exhort that no man despise prophesies,

1. Theff. 1.

but proue all, and approue that is good. And to make the matter moze playne I shall bying you an example out of Paule to the Hebrewes; which exhorteth them to hospitalitie, for by that some men butwares haue receaued Angels to harbour, be not therefore vnmindfull of it. Here Paule exhorteth you to hospitalitie, and shewing you that by those meanes some men haue receaued angels into their house, he would not haue you thinke y all the gesses that you shall receave shall be angels, but some shall be lewd losels. And likewise I in exhorting you to read my booke, and not despising my youth, because that sometime God enspireth the young, would not haue you thinke that the bookes made of young men (which ye shall receave) shall be holefome doctrine, but some men be lewd and vnfruyfull, neuer thelesse euen as if they receaued not those gesses they shoulde also put away angels if any came. So if you despise to read such bookes as be written by young men, you may also fortune to despise them which are written by the inspiration of Christs spirit, and therefore ye ought to read.

Hebr. 13.

But be it in case I had in dede praised my selfe (as I haue not) and that I had sayd that I had the Spirite of God, what inconuenience shoulde follow thereof: would you thereof argue that my doctrine were false? If that were a good argument, then were Christs Doctrine false, then were Paule a false prophet, and our sayth nothing: for Christ said to the Iewes that he was the light of the worlde. And againe he sayd, It is my Father that glorified me, whome ye call your God. Now if it had bene a sufficient argument to condemne hys doctrine because the worlde calleth it boasting, the shoulde we haue beleued no truth at all. Besides that Paul seemeth not a little to boast him selfe, if men looke on it with a carnall eye, for he sayth, that he thincketh not him selfe inferior vnto y hyst Apostles: and sayth againe, that if they glozy to be the ministers of Christ (though he speake vnwisely) he is moze copious in labours,

Frith spea-
keth to ca-
uillers.

John 8.

A mā may
vse godly &
modest bo-
sting.

2. Cor. 11.

hours, in stripes above measure, in prison more often, often at the point of death, &c.

Should we for these words thinke that his doctrine were not right? Nay verely that doth not improue the doctrine, but that it may be good & holysome for a man may boast him selfe & doo well so he referre y prayse to God from whom all goodnes commeth: but be it in case that I should say that God of hys mere mercy and for the loue that he oweth me in Christ and hys bloud had geuen me hys spirite that I might be to his laude & prayse to whom by thanks for euer. Amen. Would you thinke that this were so greate a boasting that the doctrine should be impayred therby? Ah blinde guides I pray God geue you the light of vnderstandyng. I beseeche you brother Rastell be not discōtent with me if I aske you one question, be ye a Christen man or no? I am sure you will aunswere yes, then if I brought you the text of Paule which sayth, he that hath not y spirite of God is none of his, I pray you how will you auoyde it, notwithstandyng if you would auoyde y text, yet will I lay an other blocke in the way that yep shall not be able to remoue, and that is the saying of Paule. 2. Corin. 13. Know ye not your selues that Christ is in you? except ye be reprobate persons, now how soeuer you would iudge of your selues, I thinke verely that I am no such & therfore whereas befoze I dyd not so write. Now I certifie you that I am Christes, cōclude what ye wil, & the day shall come that you shall surely know that so it is, albeit in meane season I be reputed a laughyng stoke in this world for I know in whom I trust and he can not deceaue me.

Then byyngeth he against me that I say we haue bene long seclused frō the Scripture and also that our fore fathers haue not had y light of Gods word opened vnto them.

I maruell what Rastell meaneth by byyngyng this for his purpose, for I thinke it no boasting of my selfe, but if ye thinke that it be vnture, I thinke he is very blynde. For what

Scripture hath the poze commons bene admitted vnto euen til this day? It hath bene hid and locked by in a straunge tounge and from them that haue attayned the knowledg of that tounge hath it bene locked with a thousand false gloses of Antichristes making and innumerable lawes. And where I say our forefathers haue not had the light of Gods worde opened vnto them, I meane that they haue not the Scripture in their owne mother tounge, that they might haue conferred these iugglyng mistes with the light of Gods word as the procelle of my wordes can testifie which he hath holy left out, but I beseech the Christe reader once to read the place for my discharge and his confusion, ye shall finde it in the second leafe of my booke.

And now he alledgeth agaynst me that I should say this: iudge Christen reader what reasons Rastell hath brought and how he hath soluted the, for in my minde both his reasons and solutions are so childish and vnfaueyry, so vnlearned and baren so full of faultes and phantasies that I rather pitie the mans depe ignozaunce and blyndnes which hath so deceiued him selfe through Philosophie and natural reason, then I feare that he by his bayne probations should allure any man to consent vnto hym.

I thinke Rastell layeth not this agaynst me, because I boast my selfe in these wordes: And verely as touchyng the truth of those wordes I will adde thus much more vnto the, that I neuer wyll man y was ceited wise whiche hath brought so slender reasons except he entended to destroy a thing which ye seeme to haue build.

And finally where as I exhorte all men to iudge and conferre the Scriptures which Syr Thomas More and my Lorde of Rochester alleadge for theyr opinions and would haue them to ponder their reasons and my solutions vnto them anneryng these wordes I am sure y my smal learning hath condēned their hygh eloquence, that my solve hath brought to nought their wisdom & that my youth hath disclosed their festered ignozaunce.

Frith sheweth his meaning how y scripture was kept from our forefathers

Rastell.

Frith.

Rastell.

Rastell canileth.

This is a thankfull & godly boasting.

Roma. 8.

2. Cor. 13.

Frith the faithful servant and true martyr of Christ.

Rastell.

Frith.

Rastell sheweth himself to be very ignorant.

Frith.

There Rastell thinketh that I stand well in my owne conceite and boast my selfe aboue the Downe because I touch M. More his kynsman : but let Rastell take this for an answer, if M. More would keepe him within his owne bondes that is with meddling of worldly matters onely, I would neuer compare with him, yet he must remember that a dawber may correct hym in his owne craft, but it is euen as Socrates sayeth, when a man is wise in one thyng then will he take vpon him to define all thynges and be ignoraunt in nothyng and so disdayneth the gift that he hath and proueth hym selfe vnwise.

More would not be ignorant in any thing & therefore vnderstood nothing as he should haue vnderstand, neyther his duty to the prince, nor yet to God.

Furthermore I see no great praise that I here attribute vnto my selfe: but confesse my small learning, my folly, and my youth: neuertheless if he recount it a prayse, because I say it hath condemned theiſe eloquence and theiſe wisdomes, and disclosed theiſe ignoraunce, then let hym also annere the wordes that I wrote saying. And it is euen the olde practise of God, to chouse the foolish things of the worlde to confound the wise, to chouse the weak to confound the mighty, and to chouse the vile things which are of no reputation to confound the of hye degree, that no flesh might boast it selfe in his sight, to whom onely be prayse and thankes for ever. Amen.

A good conclusion made by John Frith against Rastels first chapter.

Where all men may see that I referre all prayse to him which onely is worthy: and so I may conclude, that you haue not looked indifferently on my booke.

An answer vnto Rastels second chapter, which improveth me for rayling & dispraising others.

Rastell.

In the second chapter he raungeth the field, and searcheth out with all diligence, what wordes I haue spoken that might be take in the worst sence, and calleth them rayling, gesting, and scolding wordes: And because he would haue me to be abhorred of the Reader, he alleageth not onely these wordes that are spoken against himselfe, but also that are spoken against

mylorde of Rochester, and saye Thomas More, not that he entendeth to answer for them, or to defend theiſe parties ye may be sure, but onely to leaue nothing behynde which should seeme to make for him, like a noble orator, the wordes that he reproveth are these:

There Rastell taketh hys foundation vpon a Clarke lye, and there he maketh two lyes: and there he maketh three lyes.

Here I would desire my brother Rastell to pardon me of a little ignorance, for surely I thought it had bene no more offence to call a lye, a lye, then to call a shepe a shepe: notwithstanding sith he recounteth it to be rayling, gesting, and scolding, I will hereafter temper my selfe, and chaunge my wordes, and will say that when he lyeth (that by hys leaue) he maketh a lissen.

It angreth him when I say, that Rastell hath lost his wit in pergatory, and therefore I will say so no more. But thys I will affirme (be Rastell never so furious) that whosoever maketh such reasons and solutions, and counteth them good in earnest, that he hath no wit in hys head, whereuer he lost it: but if you would read Rastels first argument which I haue set in my booke in the twelfth lease, then you shall perceyue whether I say the truth, or not.

Also he alleageth that I should say, that saying of Rastell is against scripture: but if ye count that rayling, and and would not haue me say so much vnto him, I will count the man somewhat stately: and this I ensue him, that if God suffer me to liue, I will say so agayne, take it as he will.

Also he reciteth as a great reproch that I should say, I marueyll how our scholemen may abide this scold. And surely the same I say agayne, for he proueth both sainte Thomas and them also soles & double soles, which if I should do, would be counted haynous heresie.

Then he rehearseth what I say of M. More, and my L. of Rochester, and

and all to helpe his matter, that when I say, the small probations and slender reasons that those two witted men, Syr Thomas More, and my Lozde of Rochester had brought to confirme Purgatozpe, made my hart to verne.

What rayling or iesting this is, let other men iudge, but thys I dare avow that I sayd the truth: for what should a man do or say, to see them so contrary in theyr tales. M. More sayeth, that there is fire and no water in purgatozpe: and my lozde of Rochester sayth, that there is both fire and water. M. More sayth, that the ministers of punishment are devils: and my lozde of Rochester sayth, that the ministers of punishment are angels. M. More sayth, that both the grace & charity of them that lye in the paynes of purgatozpe are increased: my lozde of Rochester sayth, the soules of purgatozpe obtayne there neyther more sayth, nor grace, nor charitie the they brought in with them. Now iudge good Reader, whether I have rayled, or sayde the trueth, but all this doth Rastell leaue out full craftely: he reciteth full diligently both the head and tayle, but the middole which expoundeth the matter wil he not let you see.

He alleageth also against me, that I say, M. More is soze deceaued, and set on the sand euen at the first brunt, and in the beginning of hys voyage, and that I would wish M. More a little more witte.

Even that I say agayne, and as firme it to be true, and is so evidently proued in the beginning of mine answer agaynst M. More, that I need to say nothing, but only referre the reader vnto the place.

Also he improueth me for saying in an other place, that M. More sheweth him in one text twise ignoraunt, and y he is to busse, for he vnderstandeth not the phrase of scripture.

This and such other sayinges he alleageth (which I passe ouer:) for I count it folly to spend paper and labour about the rehearsing of them, for if you read my booke, you shall see all these points so plainly proued that

he mought be ashamed to make mention of them.

This he counteth getting, slaun-
dering, and rayling, saying that no reasonable man will thincke these poyntes to be thinges belonging to vertue, but rather spices and braun-
ches of pride, and that I shew not myself therin charitable but rather malicious, nor no wisdom therein but rather folly, adding that if I had bene halfe a yeare at two scholes, that is to say, the schole of discretion, and the schole of charitie, I should more haue prospered in vertuous learning, then I haue done in other scholes this vy. yeare: and sayth, that I haue bene at the scholes of slaundering, rayling, and getting.

Deare brother, if it had bene so, that I had spoken certayne wordes in deede, which mighte haue seemed in your eyes to be rayling, detracting, and slaundring (as I haue not, sauing a little getting) woulde you disproue my doctrine thereby? What will you then say to S. John baptist which calleth the pharisees (then heades of the church, as are now our doctoures) generation of vipers: would you therefore conclude that his doctrines were naught? I thinke you be not so chydish. And it seemeth this one sentence to be more rayling, and slaundering, then all that I haue wrytten.

What wil you say to Christ which called the scribes and pharisees hypocrites, Math. 15. 16. 22. And in the 13. he seemeth to raple aboue measure where he calleth the hypocrites, and blinde guides, paynted sepulchres, which outwardlye appeare righteous, but within are full of hypocrisye, serpents, and generation of vipers. Besides that he calleth Herode Fore. Luc. 13: and the Jewes he called a froward and aduouerous generation, Math. 12. 16: and in the 17. he sayth, O vnfaithfull and ouerthwart nation: woulde you thinke it should excuse the Jewes which refused his doctrine to say that he rayled, and that no reasonable man woulde thinke those things to be pointes, belonging to vertue, but rather spices

Rastell. and

Rastell.

Rastell is a bitter saunter.

Frith.

Math. 3.

The repro-
uing of the
popisticall
hypocrites
must not be
called ray-
ling.

Luc. 13.

Frith.

Rochester
contrary to
More, and
More con-
trary to
Rochester.

Rastell.

Frith.

Rastell.

Frith.

and bzaunches of pride and that he shewed not hym selfe charitable, but malicious, nor no wisdom therein but folie, would it excuse them to say (as you do to me) that if he had bene one halfe yere at schole of discretion and charitie, he should more haue prospered in vertuous learning and that he had bene at the scholes of sclander-ryng, rayling and iestyng.

Finally S. Paule in your eyes might appeare to rayle and slauder and to be cleane destitute of Gods spirite, Which as Luke saith replenished with the holy Ghost sayd to Clemas that resisteth hym. Actes. 13. Thou ful of all subtilty & deceite thou sonne of the deuill and enemy of all righteousnes cease not to peruerste the right wayes of the Lord. I can byng many moe such sayinges of Peter, John, James, and Judas, and yet I thincke you will not improve their doctrine thereby but because I stude to be shoote, I shall count it sufficient to haue warned the reader of this. Notwithstanding peradventure Rastell will not yet be answered, but will say that albeit I haue touched inough as concernyng those thynges that appeare raylyng and slandering in his eyes, yet I brought none that iust as I do, whereunto I may answer and alledge for me Helias the Prophet which both mocked the false Priestes and iested with them, saying call loude vnto your Gods for peradventure they are a slepe and ca not here, or els they be gone out of towne. I cannot inough meruell that my brother Rastell would vse such manner of reasoning with me as to improue my doctrine because of my raylyng and iestyng.

For ther with he hath made a fowle hole in his kinsmans best coate for euery ma perceineth that M. More his booke are so full of rayling, gessyng and baudye tales, that if the furious Momus & Venus had take out theyr partes there should be very little left for Vulcanus.

After this Rastell dissenteth to the purpose of his matter & would proue that my expositions of Scripture are

not good because they are an occasion to byng y people to boldnes of sinne and to moue the people to delite in o- ther mens faultes, and to laugh ther- at, and to put you an exaple: he sayth, if I should take vpon me the exposition of this text. *In principio erat verbum & verbum erat apud deum &c.* and ex- pound it after this maner.

In the begynnyng of this yere John Frith is a noble Cierke He killed a mylstone with his spere Keepe well your geese your dogges do barke.

As it is a fond exposition, so it is false metre.

I trowe sayth Rastell all wise men would thinke that this were a fonde exposition & yet this exposition would please childre soles and mad men, as well as the exposition of S. Auken or S. Hierome or any other Doctoz of y Church, because it would make them to laugh, so (sayth Rastell) Frith maketh such expositiōs with iestyng and rayling to make the people laugh, not regardyng to edifie the people, nor to prouoke them to bertue mekenes or charitie nor to leaue their sinne, but rather geueth them boldnes & to be- leue that there is no Purgatozy nor hell, but mocketh and iesteth at those reasons that bee made for proufe of Purgatozy.

A foz and fond saying of Rastell.

Now as touchyng the first part, where he saith that my expositions be an occasion to byng the people to boldnes of sinne, I aske hys why his aunswere is because I gene the bold- nes that there is no Purgatozy, nor yet hell, thereto Rastell by his leaue (maketh a fitten) I dare not say hee maketh a lye for that hee would call rayling for I neuer denyed hell, but affirme in many places of my booke & euē in the first side of myne aunswere agaynst him I affirme hell, and perpe- tual damnation, but when ye come to the proufe of his wordes, then you shall see how wisely the mā cōcludeth, for he thinketh that *ab inferiori ad suū superius confuse distribue*, men shall thinke it a good consequent as if I should say that we lacke fire in prisō, then would he cōclude that there lacke fire in all Middlesex. Or if I would say their were no wit in Rastels head

Frith.

Why

Frith is a good scho- ller & some hath lerned his lesson, he will say no more they lye, for that is bit- ter.

Luc. 13.

The Pro- phetes and Apostles were great reprovers of the un- godly and wicked.

Rastell,

then

then would hee conclude that there were no witte in no mās head, but he hath so long studied Philosophy, that hee hath cleane forgotten his principals of Sophistry, notwithstanding we wil forgeue him this faute for the man is somewhat aged and therfoze I thinke it is lōg since he read them, and that they are now out of his memory: neuerthelesse he will say that hys argument is not soluted for although I denye not hell, yet I denye Purgatozy, and so I geue the people an occasiō to sinne, because they feare not Purgatozy, whereunto I haue so sufficiently aunswere in Rastels by argument that I wonder that hee is not a shamed by byng the same a gayne but he trusteth that my bookes shall neuer be read, and his may go surely abroad, and therfoze he may say what he will onely hee careth not what he saith to be hold not his peace.

And where hee reporteth that I make expositions to make the people to delite to heare of other mēs fautes and to laugh thereat, therto will I say nay, till he be at lasure to proue it, and where he sayth, if he should take vpon hym to expounde, *In principio erat uerbum* in this maner.

In the begynnyng of this yeare John Frith is a noble Clerke He killed a myllstone with his spere Keepe well your geese the dogges do barke.

Saying that all wise men would say that this were a sonde exposition.

Therto I aunswere that, saying: for the ryme & meter they might well say that a gose had made it for any reason, that is therein, and yet as touching the meter, the second verse lacketh a foote, and is shorter then his felowes, but if you put out this word Frith, and put in this worde Rastell for it, then shall his meter also be perfect, and that halting verse shall runne merely with his felowes vpon hys right fete on this maner.

In the begynnyng of this yeare John Rastell is a noble Clerke He killed a myllstone with his spere Keepe well your geese the dogges do barke.

Thus I haue amended his meter, but as for the reason I leaue it to him selfe to amende it at his lasure. In the end of his second chapter he sayth that I entende with my expositions to bring the people to beleue in foure other great errorrs; wherof the first is that there is no hell; ordeined for any that is of Christes faith, although he do neuer so many sinnes but let vs see how he proueth it.

Frith taketh payne to amende Rastels meter, but not his reason.

An Aunswere to Rastels third Chapter, which would proue that I deny hell.

It seemeth (sayth Rastell) by the reasons that Frith hath alleaged that his entet is to bring the people in beleefe that there is no hel, for I alleage in my aunswere to Rastels dialoge the saying of S. Paule. Eph. 1. Christe chose vs in him before the beginning of the world, that we might be holy & without spot in his sight, and againe Eph. 5. Christe loued his cōgregation and gaue himself for it, that he might sanctifie it in the fountaine of water thorow the word to make it wythout spot or wrinkle or any such thing, but that it should be holy and wythoute blame.

Rastell.

Eph. i.

Frithes aunswere to Rastels thyrz chapter.

And vpon these textes I conclude, that if Christe haue so purged vs that we are wout spot, wrinkle or blame in his sight, (as Paule testifieth) then wil be neuer cast vs into Purgatorie. For what should be purged in them, that are without spotte, wrinkle or blame. And then somewhat to declare the matter how we be sinners as lōg as we liue, and yet without synne in the sight of God, adde these wordes which I would that all men did well note, and bicause Rastell leaueth out the best of the matter, I will rehearse my owne wordes againe.

Frith.

Peraduenture every man perceiueh not what this meaneth that we are rightwise in his sight, seeing that every man is a sinner. 1. Job. 2. therfoze I will brāfely declare the meaning of the Apostel. This is spēke a cleare case, that there liueth no man vpon the earthe without synne, notwithstanding all they that were cho-

Rastell.

Frith.

Rastell.

Frith.

A goose would haue made better ryme and meter then Rastell did.

How we
are righte-
ous in the
sight of
God, & yet
are sinners.

sen in Christ befoze the foundation of the world were laid, are without spot of sinne in the sight of God. Ephel. 1. so that they are both sinners, & righte- wise if we consider the imperfection of our faith and charitie, if we consider the conflict of the flesh and the spirite. Galath. 5. if we consider our rebellious membrs whiche are vnder sinne. Rom. 7. then are we greuous sinners: and contrary wise, if we beleue that of that merci full fauor God gaue his most deare sonne to redeme vs from oure sinne, if we beleue that he imputeth not our sinnes vnto vs, but his wrath is pacified in Christe & his blood, if we beleue that he hath freely giuen vs his Christe, and with him all things, so that we be destitute of no gift. Rom. 8. then are we righteous in his sight, and oure conscience at peace with God, not thoroze oure selues, but thoroze oure Lorde Iesu Christ. Ro. 5. So maist thou perceiue that thou art a sinner in thy selfe, and yet art thou rightwise in Christe, for thoroze him is not thy sinne imputed nor reckened vnto thee, & so are they to whome God imputeth not theyr sinnes, blessed rightwise wout spot, wrinkle, or blame. Rom. 4. Psal. 31. And therfoze will he neuer thrust the into purgatorie, and soz pzoofe of this I alledge (as Rastell beareth me witness) diuers texts of S. Paul. Eph. 2. Rom. 4. 5. 7. 8. but that notwithstanding Rastell sayth that I haue not recited them sufficiently, for I haue left out somewhat which I haue reherfed for the opening of the truth, and then bringeth in that S. Paule exhorteth and biddeth vs we shall vse no fornication, vnclennesse, auarice, filthe or foolish speaches, for such shall haue no inheritance in the kingdom of heauē, and euen so say I to, but iudge good reader, what is this to the purpose: for it neither makeith for purgatorie, neither agaynst it. This text I coulde haue alleaged if I had endenored my selfe that we should doe good workes (which I neuer knew chistian man deny) but else as touching my matter it is nothing to the purpose, and as well he might haue improued me by

cause I bring in no text to pzooue that his father of heauen is god, or to pzooue that which neuer man doubted of.

Then he alleageth Paul. Ro. 6. vs. Rastell. saying, though grace doe raigne thoroze Christ, shall we therfoze dwell in sinne, nay God sozbid sayth Paule, & euen so say I againe: he alleageth Rom. viij. that there is no dampnation to them which be in Christ Iesu if they liue not after the fleshe, and euen so say I, but Rastell will say the contrary anone.

Rastell setteth a trap wherin he soule taketh hym selfe.

Besides that he alleageth Rom. iij. we be freely iustificed by grace, by Christes redemption to shew his iustice for the remission of synne done befoze (and yet sayth Rastell) Paule sayth that the law is not destroyed by sayth but made stable, but thys hath Frith left out of his booke to cause the people to beleue that they be cleane purged by the blood of Christe only, and that there neede no purgatorie.

By these wordes you may euidently perceiue what Rastell meaneth by thys alleaging of Paule, for the establishing of the lawe, verely that the worke of the lawe should iustifie and cleane purge you from synne whyche is contrary to Paul and all scripture, for euen in thys same Chapter that he alleageth, Paule saith: that of workes of the lawe no flesh shall be iustificed in his sight, and sayth that the righte wisenesse of God cometh by the of Iesu Christ vnto all, and bypon all that beleue. But as touching god workes, I will touch moze hereafter.

Frith.

The workes of the lawe can not iustifie vs.

Furthermoze Rastell sayth, that if my argumentes coulde pzooue that there is no purgatorie, it must followe as wel that there is no hell for vs that be chisten men though we continue still in sinne: for if we be blessed with out spot, wrinkle, or blame, and that therfoze he will not call vs into purgatorie, then he will not call vs into hell whatsoeuer sinne we do commit.

Rastell.

Rastelles blind argument.

Here Rastell uttereth his blinde nes vnto you, and sheweth you what vnderstanding he hath in scripture: first he armeth himselfe wyth a false supposition, and yet therapon he concludeth his argument falsly. His supposition

Frith.

Roma. 8.

Roma. 5.

we are sinners in our selues and yet righteous in Christ.

Roma. 4.
Psal. 31.

Rastell.

Frith.

position is this, that al men which are baptized with materiall water are verie Christen men and haue the true sayth, and be those which Paule affirmeth to be without spot, blame, or wrinkle. But thereto I say nay, for euen as the outwarde circumcision made not the Jewes the elect people and childzen of saluation, so doth not the outwarde baptisme make vs the saythfull members of Christ: but as they were the childzen of God, which were inwardly circumcised, euen so they that are washed inwardly from the concupiscens of thys worlde, are the members of Christ, whom Paule affirmeth so to be purged throug his blood. - Agayne, you may know that Rastell knoweth none other faith but that which may stand with all maner of sinne, but the faith which we speak of, is the same which worketh throug charitie, wherof Paule speaketh Gal. 5. They that haue thys sayth, are bozne of God and sinne not, these that haue this faith do hope and loke daily for deliuerance out of this thraldome and body of sinne: and in the meane season they purify themselues as he is pure. For if a man will say that he knoweth Christ or beloueth in hym, and kepeth not his commaundementes, he is a liar, and we renounce him to be any of this number that we speake of. And when Rastell sayth, I woulde conclude there is no hell to them that be Christen men, though they continue still in sinne. I aunswer, he that committeth sinne is of the deuill, and I say agayne, that the Christen that we spake of, which are the childzen of God cannot continue still in sinne, but seeke all meanes to fulfill Gods commaundementes. Notwithstanding the christen which Rastell speaketh of which are the childzen of the deuill, may do as they list: and in dede they had neede to make a frende of Rastell to helpe them into his purgatory, if it be any better then hell: for they shall neuer come in heauen, except they repent and walke innocently in this worlde, as Christ and his little flocke haue euer done: for they that walke otherwyle are none

of his, though they weare misers.

This little flocke it is that are so purged (and not Rastels multitude) and for this is there neyther hell nor purgatory ordeyned, euen as for the hope that continueth still in sin is ordeyned no heauen. And that there is no hell ordeined for these saythfull followers of Christ, I will proue euen by this worde of Paule which Rastell rehearsed before, Rom. 8. That there is no damnation to them that be in Christ Iesu, if they liue not after the flesh. Here Rastell hath smitten the ball quite vnder the corde, and hath alleged that, that shall condemne him. For if there be no damnation, but because you are somewhat slow in perceiving the matter, I shall reduce it into a Syllogismus on this manner: There is no damnation vnto them that be in Christ Iesu if they liue not after the flesh, but after the spirite. Euery hell is danation. Ergo, there is no hell to them that be in Christ Iesu if they liue not after the flesh but after the spirite. This is in the first figure made by Relarent. not by any profite that I thinke that the poore comons can take by such babbling but onely to satisfie your mynde and pleasure. Notwithstanding one thyng I must put you in remembraunce, that you haue falsly translated the text for the text hath not that conditional although I was contented to take it at your handes to see what you could proue, but the text sayth thus, there is no damnation to them that are in Christ Iesu, which walke not after the flesh but after the spirite: where Paul doth certifie you that they which are in Christ Iesu, walke not after the flesh but after the spirite, so that you may gather by Paule that if they walke not after the spirit they are not in Christ Iesu, that is to say: they are none of Christes, although Rastell will call them Christen men, therfore deare brethre loke that no man deceiue hym selfe, for Christ is not a minister of sinnes. If we be deliuered fro sinne throug Christ, then must we walke in a new conuersation of our life, or els we are still in darknes. Remember that we

The smaller number belong to Christ, and not the greater.

Rom. 8.

Here Rastell is taken in his owne trappe.

Maior.

Minor.

Rastell falsly sayth the scripture.

1. Cor. 8. Galath. 2.

Roma. 6. 1. Iohn. 2. Phil. 2. Per. 1.

haue

Note well this word thy & leaened argument.

Gallat. 5. 1. Iohn. 3.

1. Iohn. 3. 1. Iohn. 2.

Frith.

Such christen people as are the childzen of God, will not dwell nor abide in sinne, and so for the there is no hell.

Luke. 12.

have this precious treasure in frayle, brittle and earthy vessels, let vs therefore with feare and trembling, worke our health, and make stable our vocation and electiō, for if we retayne the truth & knowledg of God in sinne and burtheousnes we shall shortly perceiue the wrath of God vpon vs with infinite delusions, and the ende of vs shall be woorse then the beginning: awake therefore and vnderstand your health.

Now you may see howe he concludeth that I establish the thys error, that there is no hell, for seeing mine arguments, and Paule Rom. viij. doe conclude that there is no hel nor dampnation to them that are in Chryst Iesu, and are hys faithfull followers, he thinketh it should well folowe that if there be no hell for them, that there is no hell for no man: for in hys seconde chapter, and also in the beginning of the third, he saythe that I deny hell, and when we come to hys probation, there is nothyng sayd but that whych Paule confymeth, that is, there is no dampnation for them that are in Chryst Iesu, which walke not after the flesh, but after the spyrte, whych are thozow Chryste wythoute spotte wyynkle or blame. And so though Rastel appeare to hymselfe to conclude lyke a sage Philosopher, yet I answer you he concludeth lyke an ignorant Sophyster as all mē may see, for it foloweth not: Paule and Fryth say there is no hel, as contrarywise it foloweth not there is no heauen for Rastelles Chrysten men whych contynue vyll in synne, Ergo there is no heauen for the deuyll theyr father, and yet is there heauen for Chryste and hys electe. I haue before declared how Chrystes elect are synners and no synners. And nowe because you shoulde not mistake the termes of S. Iohn whych I before alleged, I wyll shew you how they do commyt synne, whych I dyd also sufficiently touch in my answer agaynst Rastels dialogue, euen two leaues from the ende, and yet I wyll touche it agayne, because you shall not thyncke that I woulde not leade you in ignorance and darknesse.

There are two partes in a faithfull man, whych rebell eche agaynst the other, and are at contynuall stryfe, and both of them haue diuers names in scripture, the one is called the inward man, the heart, the mynde, the wyll, and the spyrte: the other is called the outward man, the rebellious members, the bodye of synne and the flesh, and these in a faithfull man kepe contynuall warre, and albeit the one be subdued and taken prisoner of the other, yet neuer consenteth to hys ennemy, he can not leaue him, neyther will make peace wyth hym, but wyll labour what he can, and wyll call for all that he thynketh wyll helpe hym to be deliuered from hys ennemy, and then warreth vpon hym a freche, what tyme the faithfull man is brought to the knowledg of God, and beleueth in Chryst, and hath his will and mynde renewed with the spyrte of God that consenteth to the lawe of God, that is good, ryghteous and holy, and beginneth to loue the lawe, and hath a will and a desire to fulfill the lawe of God, and not to despise hys heavenly father, and loke howe much he loneth the lawe, countynge it ryghtwise and holpe. Euen so muche doth he hate synne whych the lawe forbiddeth and abhorreth it in hys heart and inward man, and then albeit the outward man and rebellious members do at tyme losse him and take hym captiue vnder synne, yet doth not the inward man consent that thys synne is good and the lawe naught, whych forbiddeth it, neyther dothe the heart delight in thys same synne, neyther can it delpyght in suche synne, because the spirite of God testifyeth vnto hym that it is abhominable in the syghte of God, and then syghteth the inward man agaynst the outward wyth saythe, prayer, almoses deedes and fastyng, and labourereth to subdue the members, lamenting that he hath bene overcome, because he feareth to displease God hys father, and desyret him for the bloud of hys sonne Chryste, that he will forgive that whych is past, and hys diligence that he taketh in taming hys members,

There are two partes in man, that is, the outward man and the inward man.

Howe the inward man resisteth the assaults of the outward man.

The faithfull man feareth Gods displeasure.

Roma. 1.

There is no hell to those that are in Chryst Iesu.

There is a hel for suche as feare not God nor obey his commandments.

As there is no heauen for good & euill, so there is no hell for good and euill.

members, is not recompere towards God for the sinne that is passe, but to subduc the fleche y^e he synne no moze, thys rebellion had Paule. Rom. 7. saying, that he dyd not that god thing whych he would, but the euill whych he hated, that he did, that is, he did not fulfil y^e god lawe of God, as hys hart, will, and inwarde man desyred, but dyd the euill as touchyng hys fleche and outwarde man whych he hated, and so he synned with hys outwarde man, then howe is thys true, that he that committeth synne is of the Deuill, and he that is of God committeth no synne, was not Paule of God: yes hereby, and all he if he committeth synne wyth his membres & outwarde man, yet he sinned not, for he saythe. If I doe that thyng that I hate, then is it not I that doe it, but the synne that dwelleth in me, and even lyke wyse the saythfull followers of Christ commit no synne, for they hate it, and if they fortune to be entangled wyth synne, it is not they that doe it (as Paule saith) but the synne that dwelleth in them, which God hathe left to exercise them, as he left y^e Whilistians to exercise and nourse the children of Iudaell, and if the remnauntes of sinne fortune at anye tyme to loke a-lost and begin to raigne, then he sendeth some crosse of aduersitie or sickness to helpe to suppressie them. And thus shall it be as long as we liue, but when we be once deade, then oure members rebell no moze, and then needeth neyther purgatorie noz anye other crosse, for the outwarde man is turned into vanitie, and our inwarde maⁿ was euer pure thow^e belauing the worde of God, and neuer consented to sinne, and needeth nother purgatorie in this world noz in the world to come, but only for subduing the outwarde man, and therfoze after this lyfe he shall neuer haue any purgatorie. Marke well what I say and reade it againe, for moze shall reade it then shall vnderstande it, but he that hath eares let hym heare.

The seconde erreure that Rastell layeth to my charge, is, that I wold bring the people in belefe that repentance of a man, helpe^th not for the remission of his sinne.

Proving this second erroz against me, Rastell taketh to great paynes, that he is almoste besydes hym selfe. For he saith that I would make men beleue that it forceth not, whether they sinne or no. Why so brother Rastell: verely because I allege S. John, S. Paule, Ezechiell and Hieremie to quenche the hotte fire of purgatorie, and allege no authorities to proue good woorkes, wherunto I answer (as I did before) that it is nothing to my purpose, for the prouyng of god woorkes doth neither make for purgatorie noz against it, I coulde haue alleged all those tertes if I had entended my selfe to proue that I shoulde doe good woorkes (which I neuer knewe christen man denie) but as touchyng my matter it is nothyng to the purpose, and as well he mighte haue improued me, bicause I byyng in no tertes to proue that the father of heaue is god, or to proue that whych neuer maunne doubted of, notwithstanding if Rastell had indifferant eyes, I spake sufficiently of god woorkes in the 34. argument against hys dialogue, let all men read the place and iudge.

Rastell taketh the matter very grauenously that I attempt to allege howe S. John & S. Paul send vs to Christ, and then adde that we knowe no other to take away sinne but only Christe, and because I adde this worde only, therfoze he thinketh that I cleane destroy repentance, whereunto I answer, that I added not thys worde only for naught, but I did it by the authoritie of S. John, which saith: if we walke in the lighte, as he is in the lyght, we haue felowship with eche other, and in the bloud of Iesu Christe hys sonne, purisyeth vs fro all sinne, wherupon I say that for vs which are in the lyght, hys bloud only is sufficient, but for your christen men whych continue still in sinne, and walke in

Roma. 7.

Rastell.

Frich.

Rastell wold
saie cawel,
but he can-
not tell at
what.

How a ma
may comit
sinne, and
yet sinne
not.

Sinners
mainely in
oure out-
ward mem-
bers, to ex-
ercise the
inward ma
in resistyng
of sinne.

Ioha. 15.

Rastell.

Frich.

There is
no meane
to put away
sinne, but
only by
Christe.

The

Do. j. Darke

For suche
as dwell in
the light of
Christ, hys
bloud onely
is sufficient.

There are
two maner,
of repen-
tances.

True repen-
tance is a
flourishing
frute of
faith.

What pure
fasting is.

Repentance
hincly decla-
red by an
example.

darkenesse after theyr father the De-
uill, muste some other meanes be
founde, or else they shall neuer enter
into the kingdome of heauen.

But because I will be short, let Ra-
stell note that I fynde two manner of
repentance, one is without faith, and
is suche a repentaunce as Judas and
Rastels christen men which continue
still in sinne haue at the latter ende,
which dothe rather purchase them an
halter then the remission of sinnes.

Another repentance foloweth, iu-
stification and remissio of sinnes, and
is a flourishing frute of faith, for when
by faith we do perceiue the fauor and
kindnesse that our louing father hath
shewed vs in his sonne Christ Iesu,

and that he bathe reconcyled vs vnto
hymselfe by the bloude of hys sonne.
The begin we to loue him, the more
we hate the body of sinne, and lamēt
and be soyr that our membres are so
fraille, that they can not fulfil the labo-
r of God, and so in mourning and be-
wailing our infirmitie, it causeth vs

to abstaine from bothe meat & drinke
and all worldly pleasures, which is
is the pure fasting that we talke of,

but you vnderstande it not: and thys
repentance commeth not to purge
the sinnes which is committed befoze,
but only taketh an occasyon by the
sinnes befoze committed, to knowe
what payson there remained in oure
fleshe, and seeketh all meanes to make
vs hate this body of sinne, and to sub-
due it wyth all manner of woorks that
God hath appoynted, to the entente
that it should in time to come no moze
displease God our moste merciful fa-
ther, which of gentlenesse so often
pardoneth and forgoeeth vs, as I
haue touchd befoze. This is the ma-
ner of repentance which I fynde in
scripture, but this helpeth that we
shoulde sinne no moze, but what Ra-
stell dreameth, I wot not. But to ex-
presse to the vttermost what I meane
by repentance, marke this example.

If a man build an house which dothe
cost him muche laboꝝ and money, and
haue layde no sure foundation, but
that when a tempest commeth, hys
house dothe fall, then will he be very

soyr, and repente that he hathe so fo-
lishly bestowed his money and laboꝝ.

Notwithstanding, all thys great soꝝow
& repentance can not set by his house
againē whych is fallen, but only it ta-
keth an occasyon by the ruine of the
house, to teache the owner witte a-
gainē an other time, that when he
buildeth againe, he may make a sure
foundation. Euen so though thou re-
pent neuer so much, that can not get
remission for the sinnes that is past,
but that muste be pardoned onely by
the faith of Christes bloude. Neuer-
thelesse it dothe teache the witte, and
learne the to tame thy body and sub-
due it, and cast a loue foudacion, that
in time thou mayste the better resist
the assaultes of the deuill, the worlde
and the fleshe. This doth frith teach
of repentance, let the worlde take it
as they will, but Christes shæpe doe
heare his voyce.

¶ The third error which Ra-
stell layeth against me is, that I
would make men beleue that they
need not to do penance for the
satisfaction of their sinnes.

Every childe may aunswer him to
thys if he euer read or perceiue
what I wrote befoze of repentance,
for as they take repentance for the
soꝝow and mourning that foloweth
the crime, euen so they can perceiue
the good woorkes that ensue of repen-
tance, and these good woorkes which
folow do mortifie the membres, and
exercise vs in Gods commaunde-
mentes that we sinne no moze: but
they can get no moze remission of the
sinne which is once past, then that
which they call repentance: and yet
do we neyther destroy soꝝowling for
sinne, nor good woorkes as he falsly re-
porteth by vs, but we teach you how
they ought to be done, and that they
are fruites of fayth, and mortifie our
membres, and are profitable to our
neighbour, and a testimony vnto vs
that we are the children of our hea-
uenly Father, as by example I say,
that neither the sunne nor the moone
do iustifie vs, or purchase remission
of

How good
woorkes do
mortify our
membres.

Good wo-
orkes are th
fruites of
fayth.

of our sinnes, and yet I woulde not that Rastell should say, that I deny or destroy the sunne and the moone, for I say that without them we can haue no light, and that we can not be without them. And as touching the solution of this, that penance taking in his largest signification, both for good woorkes and taking of paynes, is not satisfaction for sinnes. I must tell you once againe that there are two manner of satisfactions, the one is to God the other to my neighbour. To God can not all the world make satisfaction for one crime: insomuch that if euery grasse of the ground were a man as holy as euer was Daule or Peter, and shoulde pray vnto God all theyr life long for one crime, yet could they not make satisfaction for it, but it is onely the blood of Christ, that hath made full satisfaction vnto God for all such crimes. Hebr. 7: 27: or els were there none other remedye, but wee should all perish. There is another satisfaction which is to my neighbour whom I haue offended, whom I am bound to pacifie as we two can agree, and as the lawes of the realme determine betwene vs, as if I had defamed him, then am I bound to pacifie hym, and to restore hym to hys good name againe: if I haue murdered any man, then by the lawes of the Realme I must dye for it, to pacifie my neighbour & the common wealth: But yet I am sure Rastell is not so childish, as to thinke that thys cuple satisfaction is the verye satisfaction which pacifieth Gods wrath for breaking his law: For if thou murder a man, and should dye a hundred times for it, yet except thou haue satisfaction of Christes blood, thou shalt be damned thereto: and so I spake that no tēporall paine was instituted of God for the intent that we should satisfie Gods wrath therby, as it is plaine in my booke if Rastell could see.

¶ The fourth error that he layeth agaynst me is, that I would perswade the people that good works ar nothing available.

Now are we come to the fourth error, where Rastell vntruly reporteth on me that I would persuade the people that good woorkes done by any man in thys worlde is nothing available vnto him that doth them, & that it is no hurt nor hindrance vnto any man, though he neuer do none. Because I say they iustifie not before God, therfore he thinketh that other men would vnderstand me as wisely as he doth, and argue that they are nothing available, but I must desire him to put on hys spectacles and looke agayns vpon my booke, and he shall finde these woordes. Peradventure thou wilt aunswere vnto me, shall I then do no good deedes? I aunswere, yes: thou wilt aunswere me, wherefore? I aunswere, thou must do them because God hath commaunded the. I aunswere, thou art lpying in thys worlde with men, and hast conuersation with them, therfore hath God appointed thee what thou shalt do to the profite of thy neighbour and taming of thy flesh, as Daule testifieth, Ephe. 2. We are his woorkes in Christ Jesu, vnto god woorkes, which woorkes God hath prepared that we shoulde walke in them. These woorkes God would haue vs do that the vnfaithfull might see the godly and vertuous conuersation of his saythfull, and therby be compelled to glorifie our Father which is in heauen. Math. 5. and so are they both profitable vnto thy neighbour, & also a testimony vnto thee, by the which a man may know that thou art the right sonne of thy heauenly Father, and a very christ vnto thy neighbour: and after teacheth that we ought to do these woorkes without hauyng respect eyther to heauen or hell, but attending through charitie the wealth of our neighbour. &c.

I wonder that Rastell is not ashamed to say that I would make them beleue that they are not available, therfore god reader note my woordes, first I say we must do them because God hath commaunded them, is it not available to keepe the commaundements of God: secondarily I say that they are to the profite of my neygh-

bour

There are two maner of satisfactions.

Hebr. 7.

Satisfactiō to our neighbour.

Good woorkes are to be done and why?

Ephe. 2.

Good woorkes are profitable to our neighbour and also a testimony that we are the children of God.

hour: is it not auaylable: thirdly I say that they tame our flesh, is it not auaylable? fourthly I say they are to the glory of God, is it not auaylable? Fifthly I say they are a testimony to them that doth them by the which me may know y^e he is y^e very sonne of God, is that not auaylable? belyke Rastell couseth nothing auaylable but that which iustifieth before God, he will say the sonne is not auaylable because it iustifieth not, fire is not auaylable in his eyes because it iustifieth not. &c.

Then Rastell sayth that I make a wonders worke with y^e Scripture, & alledgeth certaine textes y^e we ought to do good woorkes (which I neuer denyed) and thereupon would conclude that woorkes saue and iustifie, and playeth me the ball lustly over the corde, but as God would there stode a post right in the way and he hytte it so full, that it made the ball to rebound ouer agayne backward, for in the alledgyng of his purpose Paule sayth. Ephe. 2. he hath cleane lost the game: the wordes are these, by grace you be saued by your fayth and that is not of you, it is the gift of God and not of woorkes that no man should glorifie hym selfe, we are the woorkes created of God in Christ Jesu whiche God hath prepared that we shoulde walke in them, here because he would hane the latter ende of the text to serue for his purpose whiche teacheth good woorkes (which I neuer denyed) hee byngeth in that thyng whiche cleane confuteth his opiniō, for his opinion (whiche in all places he hath laboured to proue) is that we are saued by god woorkes, but now marke what he alledgeth out of Paule by grace you be

saued by your fayth: and that is not of you, it is the gift of God and not of woorkes. For that no man should glorifie hym selfe, here Paule sayth plainly that our saluatiō is not of woorkes: and so hath Rastell cast down that he built before, and may be likened to a shewe cowe, whiche when she hath geuen a large melle of milke turneth it downe with her hele.

Thus haue I answered to as much of Rastels treatise as I could get, if there be any moze whiche may come to my handes I shall do my diligence to disclose hys disceite so that God geue me leaue to keepe the court with hym he shall wynde but litle, except he conuey his bailes moze craftly, and yet the truth to say we play not on euen hand, for I am in a manner as a man bound to a post, and can not so well bestow me in my play, as as if I were at libertie, for I may not haue such bookes as are necessary for me, neither yet penne, inke, ne paper, but onely secretly, so that I am in continuall feare, both of the Defetenaūt and of my keeper, lest they should espy any such thyng by me: and therfore it is litle meruell though the woork be vnperfite: for when soeuer I heare the keyes ring at the doore, I praye all much be coueyed out of the way (and then if any notable thyng had bene in my mynde) it was cleane lost, & therfore I beseech the god reader count it as a thyng bozne out of season, which for many causes can not haue his perfeite forme and shape, and pardon me my rudenes and imperfection.

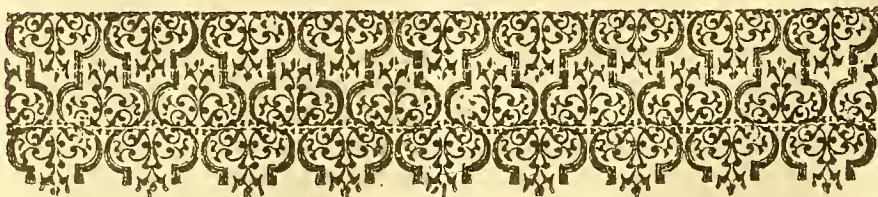
Rastell hath here ouertowne all that he hath before built and set vp.

Ephe. 2.

We are iustified by grace and fayth, whiche is not of our selues, but is the gift of God.

Thon Frith was strictly kept.

¶ FINIS.



¶ *John Frith to the Christian Reader.*



Here is nothing in this world that is so firme, stable or godly, but that it may be vndermined, and frowardlye wrested of mē, and specially if they be voyd of charitie. As it is euident by William Tracyses Testamēt and last will that he left, agaynst the which many men, and that of long continuance haue blasphemously barked. Whether of a godly zeale, or of a dasing brayne, let other mē iudge. But this I dare boldly professe, that his godly sayinges are vngodly hād led, which thyng can not so iustly ascribe vnto ignorance, as vnto rancour, vnto the furies I had almost sayd, for if they had conferred all things vnto the rule of charitie, which enuyeth not, whiche is not puffed vp, whiche is not styrred to vengeance, which thinketh none euill, but suffereth all things, beleuech all thyngs, trusteth all things, and beareth all thyngs, they would not so heddely haue cōdēned those thynges, whiche might haue bene full deuoutly expounded, howbeit they haue not onely attēpted that thyng, but haue proceeded vnto such madnes, that they haue taken vpon them to stryue with dead folkes, for it is a most common iest in euery mā's mouth that after the maker of this Testament was departed, and buried, they tooke vp hys body and burnt it, which thing declared their furye, although he felt no fire, Therefore we hūbly require our most redoubted Prince, with all his nobles, & present assembly, that euen as all other thyngs do of right depende of their iudgement, that euen so they would by their discret aduise, cure this disease, pondering all thynges with a more equall ballaunce. So shall this enor-

mous facte be looked vpon with worthy correction, and the condition of the common wealth shalbe more quyete, marke you therefore what thynges they are, which they so cruelly condemne.

Master Tracie.

In the name of
God. Amen.
I William Tracie of Todyngton in the Countie of Gloucestre Esquier, make my Testamēt and last will, as hereafter foloweth. &c.

The rest of whiche Testament you shall fynde before in the woorkes of William Tyndall. fol. 429.

John Frith.

It is marvell but here be somewhat that they improue, for their mynde is so intoricate that there is no thyng, but they will note it with a blacke coale, and yet all may be established by the testimony of Scripture, for sayth is the sure persuasion of our mynde, of God and hys godnesse towards vs. And wheras is a sure persuasion of the mynde, there can be no doubtyng or mistrust, for he that doubteth is like the floude of the sea which is tossed with wyndes & carried with violence, and let not that man thinke that he shal obtaine any thing of God Ja. i. And therfore, S. Austen sayth, if I doubt I shalbe no holy sēde, furthermoze wheras he loketh through the grace and merites of Christ to obtaine remission of his sinnes, surely it is a saythful saying, and woorthy to be cōmended, for it is euen the same that Peter professed Actes. xvi. where hee sayth, vnto hym do all the Prophtes beare witness, that through his name as many as beleue in hym shall receiue remission of their sinnes, mozeouer in that he trusteth through Christ

to haue resurrectiō of body and soule they haue no cause to blame hym, for thus doth Paule argue, if Christ be risen, then shall we also rise and if Christ be not risen, then shall not we rise, but Christ is risen, for his soule was not left in hell, therfore shall we also rise (whō Christ shall byyng with hym) and be immortall, both body & soule. 1. Coz. 15. And therfore he doth both righteously and godly deduce his resurrectiō by Christs, by whom the father hath geue vs all thinges, or els we should not be, but there are some, that gather of his woordes, that he should recount the soule to be mortall whiche thyng after my iudgement is moze suttelly gathered then either truly or charitably, for seying there was neuer Christen man that euer so thought (no not the very Paganes) what godly zeale, or brotherly loue was there whiche caused them so to surmise, for a god man would not once dreame such a thyng: but I pray you why should we not say that the soule doth verely rise which through Christ rising from the filth of sinne, doth enter with the body into a new conuersation of life, whiche they shall leade together without possibilitie of synnyng, we say also of God (by a certaine phrase of Scripture) that he ariseth, when he openeth vnto vs his power, and ptesence: And why may we not say the same thing of the soule which in the meane season semeth to lye secret, & then shal expresse vnto vs (through Christ) her power and ptesence, in takyng agayne her naturall body, why should ye then condemne these thynges? There is no man that can receiue venome by those woordes, except hee haue such a spyderous nature that he can turne an hony combe into perilous poppon. Therfore let vs loke on the residue.

Master Tracie.

And as touching the wealth of my soule. &c.

Frith.

Here he onely cleaueth to God and his mercye, being surely persua-

ded that according to the testimony of Peter, who so euer belæueth in hym, thozowe his name shall receiue remission of synnes. Act. 15. Paule also affirmeth, that who so euer trusteth in him shall not be cofounded. Ro. 10. And who can denye but thys is molte true, when it is vnderstande of that sayth which is formed wyth hope and charitie, which y Apottle calleth faith, that woorketh by charitie. Gal. 5. How sith these things may be expounded so purely, forsothe he uttereth his owne enuie, which woulde otherwise wress the mynde of the maker of thys Testament.

And as touchyng the addition of this particule wout any other mannes woork, or woorkes: it semeth that he had respect vnto thys saying of Peter, whych declareth that there is none other name vnder heauen geuen vnto men, in whych we shoulde be saued. Act. 4. Besides that, S. Paule committeth the power of sanctifyng to Christ only. Heb. 2. where he sayth, bothe he that sanctifyeth (that is to say Christ) and they that are sanctified (that is to say the faithfull) are all of one (that is God) and surely if we labored to ptescel eche other in loue and charitie, we should not condempne this innocent, but we shoulde rather measure his woordes by the rule of charitie, in so muche that if a thyng at the first sight did appeare wycked, yet should we take it in the best sence, not iudging wyckedly of oure brother, but referring that secrete iudgemente vnto Christe whych can not be disceyued, and though they be disceiued by the ptesence of charitie, yet therein they may reioyse, and therfore they would be lothe to condempne the innocent, but lette vs passe these things, and see what foloweth.

Master Tracie.

My ground & my belcefe is, that there is but one God. &c.

Frith.

Why loke you so sowerly god byethzen: why do you not rather giue hym great thankses? sith he hath opened

ned

ned vnto you suche a proper distincti-
ou, by the whiche you may escape the
scholasticall snares and mases, he on-
ly deserueth the name of a mid deal-
er, which being God, became man to
make men Gods. And who cā by right
be called a mid dealer betwēne God
and man, therfore sith we haue suche a
mid dealer, which in all poyntes hath
proued our infirmitie (sauing only in
sinne) which is exalted aboue the hea-
uens, and sitteth on the right hande of
God, and hath in all thyngs obtayned
the nexte power vnto him, of whose
Emperie all things depende, lette vs
come wyth iure confidence vnto the
thzone of grace. Heb. 4. All other he
callethe petitioners whiche receyue
grace, but are not able to empresse &
power therof into any other man, for
that dothe only God distribute wyth
hys finger (that is to say, the spirite of
God) thozowe Christe, I maruell that
you are angrye with him that hath
done you such a great pleasure, holde
be it I doe ascribe this condemnation
rather vnto the canonikes than vnto
deuines. For the godly deuines wold
neuer dote so farre, as to condemne
so proper sayings, but peraduenture
this myght moue theyr pacience, that
he will distribute no portion of hys
goodes, for that entent that anye man
shoulde say or doe for the weale of hys
soule: Are you so sore afraide of youre
market? Be not afraid, ye haue salues
inoughe to couple that soze, ye knowe
that he is not bounde vnder payue of
dampnation to distribute his goodes
on that fashon, for then those holy fa-
thers were in thzeud cause, which cō-
tinuing in long penurie, scant leste at
theyr departing, a halfe pennie. Thou
wilt peraduenture say, that they shall
suffer the greuous paines of purga-
tozie, be it so, yet may they be quēched
both with lesse colf & laboz, the popes
pardon is ready at hand, where bothe
the crime and the paine are remytted
at once, and herily there is such plen-
tie of them in all places, that I canne
scantly beleue that there liueth anye
man that is worth an halfe peny, but
that he is sure of some pardonnes in

soze, And as for thys man he had in-
numerable. Notwithstanding this di-
stribution is not of necessitie (for vn-
to him that is dampned, it profiteth
nothing, and he that is not dampned,
is sure of saluation) why are ye so hot
against thys man? are not hys goodes
in his owne power? he shall giue a
reckoning of them vnto God, and not
vnto you, hēre you maye see of howe
light iudgement you haue condemp-
ned these thyngs, nowe let vs ponder
the residue.

Master Tracie.

And as touching the bury-
ing of my body. &c.

Frith.

What hath he here offered which
rehearseth nothing but the wordes of
S. Austine. If you improue these
thynges then reprove you S. Austine
himselſe. Now if you can finde the
meanes to allowe S. Austen, and cha-
ritably to expound his wordes, why
do you not admit the same fauour vn-
to your brother, especially seeing cha-
ritie requireth it? Besides that, no
man can deny but that these thynges
are true, although S. Austines auto-
ritie were of no reputation with you,
for if these thynges were of so great
value before God, then Christ had e-
uill prouided for his martyres, whose
bodies are commonly call out to be
consumed with fire and wild beastes:
notwithstanding I wold be afrayde
to say that they were any thing the
woorse for the burning of theyr bodies
or tearing of it in pēces. Be there-
fore charitable towards your brother
and ponder his wordes (which are
rather Saint Austines) somewhat
more iustly.

M. Tracie.

As touching the distributi-
on of my temporall goods, my
purpose is. &c.

Frith.

There is no man doubteth, but
that sayth is the rote of the tree, and
the

the quickning power out of which all good fruites spring, therfore it is necessary that this sayth be present, or els we should loke for god woorkes in vayne: for without sayth it is impossible to please God. Heb. 11. In somuch that S. Austine called those woorkes that are done before sayth, swift running out of the way. Moreouer that our merite cannot properly be ascribed vnto our woorkes doth the Euangelist teach vs saying, *Whē ye haue done all things that are commaunded you, say, we are vnprofitable seruants, we haue done but our duety.* Luke 17. By the which saying he doth in a manner feare vs from putting any confidence in our owne woorkes: and so is our glorious pride and hygh minde excluded: then where is our merite? Marke what S. Austine sayth, *The death of the Lorde is my merite: I am not without merite as long as that mercifull Lorde sayleth me not.* &c. This death of the Lorde can not profite me except I receaue it through sayth: and therfore he rekeneth right wel that the faith in Christ is all his merite, I meane the sayth which woorketh through charitie, that is to say, sayth formed with hope and charitie, and not that dead historicall sayth which the devils haue and tremble. Jam. 2. Furthermoze what S. Austine iudgeth of our merite he expresseth in these woordes: marke the Psalmie, *how the proud head will not receiue the crowne when he sayth he that redeemed thy life from corruption: which crowneth thee (sayth the Psalmie) Hereupon woulde a man say, which crowneth thee, my merites graunt that, my vertue hath done it, I haue deserued it, it is not freely geuen, but geue care rather to the pleasure, for that is but thine owne saying, and every man is a lyer: but heare what God sayth, which crowneth thee in compassion and mercy, of mercy he crowneth thee, of compassion he crowneth thee, for thou wast not worthe that he should call thee, and whome he should iustifie when he called thee, and whome he should glorifie, when he iustifieth thee: For*

the remnantes are saued by the election which is by grace & fauour. Rom. 11. Now if it be by grace the is it not of woorkes, for then were grace no grace. Rom. 4. For vnto hym that woorketh is the rewarde imputed not of grace but of duety. Rom. 4. the Apostle sayth, not of grace but of duety, but he crowneeth thee in compassion and mercy: and if thy merites haue proceeded, God sayth vnto thee, *boult out thy god merites, and thou shalt finde that they are my gistes, this is the righteousnesse of God, not meaning the righteousnesse whereby he himselfe is right wise, but the righteousnesse wherewith he iustifieth them whome he maketh rightwise, where before they were wicked.* These are Austines woordes.

Finallye, let not that moue you where he addeth, that a good woorker maketh not a good man, but rather a good man maketh the woorker good, for there is no man but he is eyther god or euill. If he be euill then can he not do god but euill: for according to Christs testimonye, *A rotten tree beareth no good fruite.* Math. 7. And agayne he sayeth, *Howe can you say well seeing you your selues are euill.* Math. 12. But if he be god, he shall also bring forth god fruite at his season: howbeit that fruite maketh not the man god, for except the man be first god he can not bring forth god fruite, but the tree is knowne by the fruite. And therfore sayth, *as a quickening roote must euer geue before, whyche of wicked maketh vs rightwise and god, which thing our woorkes coulde neuer bring to passe.* Out of thys fountayne springing those good woorkes which iustifie vs before me, that is to saye, declares vs to be verely rightwise, for before God we are verely iustified by that roote of sayth, for he searcheth the hart, and therfore this iust iudge doth inwardly iustifie or condemne, geuing sentence according to sayth: but men must loke for the woorkes, for theyr sight cannot enter into the hart, and therfore they first geue iudgement of woorkes, and are many times deceaued vnder the cloke

cloke of hypocrisse.

You may see that here is nothyng, but that a good man may expounde it well albeit the childzen of this woꝛld (which with their wiles deceiue the selues enter yng so pꝛesumptuously in to Gods iudgement) do seeke a doubt where none is, Go ye therfoꝛe and let charitic be your guide, foꝛ God is charitic, and though our Lawyers hart would bꝛeake, yet must you nedes iudge him a Chꝛistē man, which saith nothyng but that Scripture confir- meth. And verely the iudgement of

this cause came out of season and enē vngracionly vnto our Canonisses, foꝛ they are cleane ignoraūt of Scrip- ture & therfoꝛe condemne all thinges that they read not in their law, wher- foꝛe we renounce their sentence and appeale vnto the deuines, which will sone knowe the voyce of theyr shep- heard and gladly admitte those thynges which are allowed by the Scripture whereunto they are accustomed.

¶ FINIS.

¶ A Letter which Iohn Frith wrote vnto the faythfull folowers of Christes Gospell, whyles he was prisoner in the Tower of London for the worde of God. Anno.M.D.xxxij.

¶ Grace and Peace from God the father through our Sauour Christe Iesu be with all them that loue the Lord vn- faynedly. Amen.



I can not bee expꝛessed (dearly beloued in the Lord) what ioy and com- fort it is to my hart to per- ceine how th'woꝛde of

God hath wrought and continually woꝛketh among you: so that I finde no smal number walkyng in þ' wayes of the Lord, accordyng as he gaue vs commaundement, willyng that we should loue ech other, as he loued vs. Now haue I experience of the sayth which is in you, and can testifie that it is without simulation, that ye loue not in woꝛd and tounge onely, but in woꝛke and veritie.

What can be moꝛe triall of a sayth full hart, then to aduenture not onely to ayde and succour by the meanes of other (whiche withōūt daunger may not be admitted vnto vs) but also per- sonally to visite the poꝛe oppressed, & see that nothyng be lackyng vnto thē, but that they haue both ghostly com- fort and bodily sustenance, not with stādyng the strayte inhibition and ter- rible manacyng of these woꝛldly ru- lers: euen ready to abyde the extreme

ieopardies that tyꝛaunts can imagine.

This is an euidence, that you haue prepared your selues to the Crosse of Chꝛist, accordyng vnto the counsell of the wise man which sayth: my sonne when thou shalt enter into the way of the Lord, prepare thy selfe vnto tribu- lation. This is an euidence that ye haue cast your accomptes, and haue wherewith to finish the tolner which ye haue begon to builde. And I doubt not but that he whiche hath begon to woꝛke in you, shall foꝛ his gloꝛy accō- plish the same, euē vnto the comyng of the Lord, which shall giue vnto eue- ry man accordyng to his deedes.

And albeit God of his secret iudge- mentes foꝛ a time keepe the rod from some of them that ensue his steppes yet let them surely reken bypon it foꝛ there is no doubt but all whiche will deuoutly lyue in Chꝛist, must suffer per- secution: foꝛ whom the Lord lo- ueth he cozꝛecteth, and scourgeth eue- ry child that he receaueth: foꝛ what child is that, whom the father chast- seth not. If ye be not vnder cozꝛection of which we are all partakers, thē are ye bastardes and not childzen.

Neuertheles we may not suppose that our most louyng father should do that because he reioiseth in our blood or punishment, but he doth it foꝛ our

¶ D. S.

¶ An.

Iohn. 2.

Iohn. 15.

Roma. 12.

Iohn. 3.

Luke. 14.

Phil. 1.

Roma. 21.

2. Ti. 3.

Heb. 12.

Singular profite, that we may be partakers of holynes, and that the remnant of sinne (whiche through the frailtie of our members) rebell agaynst the spirite & will, causing our workes to go vnperfectly forwarde, & may somedele be suppressed, lest they should subdue vs and reigne ouer vs, as I haue sufficiently declared in the Epistle of my booke whiche intreateth of Purgatory, to the which I remit the that desire to be further instructed in this matter.

Of these thynges God had geuen me the speculation before, and now it hath pleased hym to put in byre and practise vpon me. I euer thought and yet doe thinke, that to walke after Gods word, would cost me my life at one tyme or another. And albeit that the kynges grace should take me into his fauour and not to suffer the blowe by Edomites to haue their pleasures vpon me, yet will I not thinke that I am escaped, but that God hath onely differred it for a season to the intent that I should worke somewhat that he hath appointed me to do, and so to vse me vnto his glory.

And I beseeche all the saythfull followers of the Lord, to arme them selues with the same supposition, marking the selues with the signe of the crosse, not from the crosse as the superstitious multitude doth, but rather to the crosse in token that they be euer ready willingly to receaue the crosse, when it shall please God to lay it vpon them. The day that it cometh not, counte it cleare wonne, geuyng thanks to the Lord, which hath kept it from you. And then when it cometh, it shall nothing dismay you: for it is no new thing, but euē that which ye haue continually looked for.

Cor. 10.

And doubt not but that god which is saythfull shall not suffer you to be tempted aboue that which ye are able to beare, but shall euer send some occasion by the which ye shall stand steadfast: for either he shall blind the eyes of your enemies and diminish theyr tyrannous power, or els when he

hath suffered them to do theyr best, and that the Dragon hath cast a whole floude of waters after you, he shall cause euen the very earth to open hir mouth and swallow them by. So saith Apoc. 12. full is he and careful to ease vs what time the vexation should be too heauy for vs.

We shall send a Joseph before you against ye shall come into Egypt, yea he shall so provide for you, that ye shall haue an hundred fathers for one, an hundred mothers for one, an hundred houses for one, and that in this lyfe, as I haue proued by experience. And after this life, euerlasting is wyth Marke. 1. Christ our Sauour.

Notwithstanding with this steadfastnes commeth not of our selues (for as S. Austen sayth) there was neuer man so weake or frayle no not the greatestt offender that euer lyned but that euery man by his owne nature should be as frayle and committe as great enormities, except he were kept from it by the spirite & power of God I beseeche you brethren in the Lord Iesu Christe and for the loue of his Roma. 15. spirite, to pray with me that we may be vessels to his laude & prayse, what tyme soener it pleaseth hym to call vpon vs.

The father of glory giue vs the spirite of wisdom vnderstandyng and knowledge, and lighten the eyes of our mynde, that we may knowe his wayes, prayyng the Lord eternally. If it please any of our brethren to write vnto vs of any such doubt as peradventure may be founde in our bookes it should be very acceptable vnto vs, and as I trust not vnfrutefull for them. For I will endeour my selfe to satisfie the in all poyntes by Gods grace. To whom I committe, to be gouerned and defended, for euer. Amen.

Iohn Frith the prisoner of Iesu Christe, at all tymes abydng his pleasure.

whiles he was prisoner in the Tower of
London. Anno.M.D.xxxij.called a Myrroure
or glasse to know thy selfe,



Was desired of a faithfull frende (to whom I am so much bound that he might lawfully haue commaunded me) that I would make him a litle treatise, by the which he might be somewhat instructed to knowe himselfe, and so geue God thanckes for the benefites which he hath so abundantly poured vpon him. This thing I toke vpon me very gladly, partly to fulfill his rightwise request, which I trust shall be to the great profite of Christes flocke, and partly to declare what I thinke both of my selfe, and of all other.

Herein may all men see, what they haue receaued of God, and how they ought to bestow the talent that is committed vnto them, which if you note well, it will cause you to say with the wise man Salomon: *Vniuersa vanitas, omnis homo viuens*, that is, Euery mā living is nothing but vanitie: which also the Prophet David confirmeth saying, If all men living were pondered in one ballance, and vanitie hangged in the ballaunce agaynst them, it should quite way them downe, and be heavier then all they. As by crample, if a man prayse a very soile and thinke his witte god and profounde, then is that person in vaine more soile then the other. And eue so lth mā doth prayse and commende riches, honour, beautie, strength, and such other vaine and transitozie things which are but as a dreame, and vanitie lyke a flower in the felde, when a man should haue mosse nēde of them, it soloweth well that he hymselfe is more vayne then those thyngs whych are but vanitie. For if it were possyble that thou shouldest haue all these things an hundred yeare continually wythout any trouble or aduersitie as neuer man had, yet were it but a vaine dreame if it be compared vnto that euerlasting lyfe, whych is prepared for Christes electe

and saythfull followers. So that all flesh is as hay, and all hys glozy lyke a flower of the hay is withered, and the flower fallen, but God and his woerde endure for euer. Esay. 40.

Therefore let not the wyse man reioyse in his wisdom, neither the strong man in hys strengthe, nor the ryche in hys riches. But he that reioysyth, let hym reioyse in the Lord, to whome be all honoz & praise without end. Amen. Heb. 9.
1. Cor. 1.

The first Chapter.

That all goodnesse commeth of God, and all euill of our selues: 2

The Philosophers to whome God had enspired certaine sparckles of truthe, knowledged that the cheefest poynte of wisdom and direction of a mannes lyfe, was to know hym selfe, whych sentence the scripture establysheth so clerely, that no man may dissent from the truthe of the same. For Salomon saythe that the feare of the Lord is the beginning of wisdom. Nowe who can feare the Lorde, but only he that knoweth himselfe, as the scripture teacheth him? For if a per-
ceiue not the imperfection of my nature, which is subiect vnto corruption and boide of all stabelnesse: If a per-
ceiue not the vnstabelnesse of my flesch being prone to all synne, and rebellous to right wysenesse, and that there dwelleth no godnesse in me: If a per-
ceiue not the poyson of the old serpent and hell, and synne whych lyeth hidde wythin me, vnto whych are prepared paynes intollerable, I shall haue none occasion to feare God, but rather to aduance my selfe equall wyth God, as Lucifer, Sabuchodonozor, Herode and such other haue done, which after were sore chastened for thair follye. Roma. 1.
Prouer. 1.
Roma. 8.
Roma 7.
Math. 25.
Esay. 14.
Daniell. 4.
Actes. 12.

What hast thou (vain man) whereof thou maist reioyse? For the scripture testifieth that euery god and perse

Eccle. 1.

Psal. 62.

Eccle. 5.

Acte.

Roma. 3.
Iam. 1

Math. 6.

Math. 5.

secte gifte commeth from aboue from the father of lyght, wyth whome is no transmutation. So that whether they be outward giftes or inward, pertaining eyther to y body or soule, if they be good, they come from aboue from the father of lyght. For if thou behold the proportion of thy body, stature or beauty, thou shalt easily perceiue that it cometh of God, euen by the words of Christe whych exhorteth vs not to be carefull. For there is none of vs all thoughe we be neuer so carefull, that can adde one stature, eyther make one white heare or blacke.

And as touching our wisdom, eloquence, long lyfe, victorie, glozy, and such other, the scripture testifieth that they come of God and not of oure selues. For S. James saythe: If any lacke wisdom, let hym aske it of god, which giueth it abundantly. As it is euident by Salomon, whych of God desired wisdom to iudge betwene god and euill. And the Lorde made hym aunswere, that because he asked that thing, and not long lyfe, nor riches, nor the destruction of his enemies, but rather wisdom to discern in iudgement. Behold, I haue geuen vnto thee an heart full of wisdom & vnderstanding, in so much that none before thee hath bene like vnto thee, neyther yet after thee shall any be like vnto thee. And besides that, I haue giuen thee riches and glozy.

Furthermore, the moste glozyous giftes concerning oure soules, come from God euen of his mere mercye and fauoure whych he sheweth vs in Christ, and for Christ, as predestination, election, vocatio and iustification: and albeit D. Boze wyth hys painted Poetrie and craftye conuoyance doe cast a miste before your eyes, that you might wander oute of the right way, endeavoring hym selfe to instructe you that God hath predestinate and chosen vs before the beginnyng of the worlde, because he knewe before that we should do good workes, yet will I let you vpon a cadel which shall shine so bright, and so clerely dispel his mist & vaine Poetrie, that you shall plainly perceiue hym daunsing naked in a

D. Boze
miste.

nette, whiche notwithstanding thinketh himselfe to go inuisible. And although there be scriptures inough, bothe Tit. 3. and Rom. 1. 1. to proue the same true, yet wil I let that passe, and alleage for me S. Austine, which is the candell that I speake of, whiche shall disclose hys iuggling, and bitter hys ignorance: for S. Austine saythe, some man will affirme that God god chose vs, because he sawe before that we should do good workes: but Christ sayeth not so, which sayeth: ye haue not chosen me, but I haue chose you, for (sayeth he) if he had chosen vs because he sawe before that we shoulde doe good workes, then shoulde he also haue sene before that we should firste haue chosen hym, which is contrary to the wordes of Christ, and minde of the Euangeliste. Here may you see howe euidently S. Austine confuteth D. Bozes Poetrie, and openeth hys serpentine deceite.

Finally S. Paule saythe Ephe. 2. that we are saued thoro we grace, and that it commeth not of oure selues, it is the gifte of God, and commeth not of workes, leass any man should bolle himself, which words D. Boze might be ashamed to heare if he were not an other Lucia. 1. neither regarding God nor man. But S. Austine addeth thus much more vnto it: *Non erit gratia vlllo modo nisi fuerit gratuita omni modo*: That is to say, that it can in no wise be grace or fauoure, except it be alwayes free. And therfore I may conclude that it is neyther of the workes going before, nor of the workes comming after, but only of the free fauor of God.

And thys are we sure of, y whome soeuer he chuseth, them he saueyth of his mercy: and whome he repelleth, them of his secrete and vnsearchable iudgement he condemneth. But why he chuseth the one and repelleth the other, enquire not (saythe S. Austine) if thou wilt not erre. In so much that S. Paule coulde not attaine to the knowledge therof, but cried oute: O the depth of the riches and wisdom of the knowledge of God, howe vnsearchable are hys iudgements, and how incomprehenible are his waies.

But

D. Boze
daunsing in
a net, thinketh
hym
selfe inuisi-
ble.
Iohu. 15.

Ephe. 2.

Roma. 11

But *P. Poze* had leuer loude to lye, and farre to erre, than to let God alone with hys secretes, or to acknowledge hys ignorance in any thing.

And to be shorthe, *S. Paule* saythe, what hast thou that thou hast not received? If thou hast received it, whye dost thou auaunce thy selfe, as though thou hadst not received it? So we may conclude that all godnesse commeth of God, and all sinne or mischæse of oure owne poysoned nature. In so muche that we may say with the *Prophet Daniel*: *Tibi domine gloria, nobis autem confusio faciei.* O Lord all glory be vnto thee, and vnto vs shame and cōfession, so that he that reioyseth, may reioyce in the Word.

1. Cor. 1.

The second Chapter.

For what intent God geueth vs these giftes, and that they are rather a charge and a carefull burthen, then any pleasure to reioyce at.

Like as there are many members of oure body, and every member hathe his offyce appoynted vnto hym which he must doe, not for hys owne wealth and sauegard only, but for the preservation of the whole body, in so muche that the moste honest member must serue the vilest at his necessitie, for if the hande would not serue the lowe belly, they should bothe perishe together, euen so hathe God appoynted his giftes, and distributed them in this world vnto vs (whych shoulde be as one body) that every nation hathe neede of other, every occupation neede of an other, and every man neede of hys neighbour. This is so plain that it can not be denyed. Neuerthelesse I will inoze specially touche the matter, because I woulde haue it so roted in you, that you might endeouore poure selues to fulfill it towards eche other.

If God haue opened the eyes of thy mynde, and haue geuen thee spiri- tuall wisdomed thorough the know- ledge of his word, boast not thy selfe of it, but rather feare and tremble, for a chargeable office is committed vnto thee, whiche (if thou fulfill it) is

1. Cor. 11.

lyke to cost thee thy life at one tyme or other with much trouble and persecu- tion. But if thou fulfill it not, then shal that office be thy damnation. For *S. Paule* sayth: Who is to me if I preach not. And by the *Prophet Eze- chiel* God saith: If I say vnto the wic- ked that he shall dye the death, & thou shew hym not of it, the wicked shall dye in his iniquitie, but I shal require his bloud of thy hand.

1. Cor. 9.

Ezech. 23.

But peradventure our Diuines would expounde these tertes onely vpon them that are sent and haue cure of soules. Wherunto I answer that every man whiche hathe the light of Gods worde reuelated vnto hym, is sent when soeuer he saith necessitie, & hath cure of his neighbours soule. As by example. If God haue geuen me my sight, and I perceiue a blynde man goyng in the way, which is ready for lacke of sight to fall into a pytte wherein he were lyke to perishe, then am I bounde by Gods commaunde- ment to guide hym till hee were past that ieopardy, or els if he perishe there in, (where I might haue deliuered hym) his bloud shalbe required of my hand. And lykewise if I perceiue my neighbour lyke to perishe for lacke of *Christes* doctrine, then am I bound to instruct hym with the knowledge that God hath geuen mee, or els hys bloud shalbe required of my hand.

Paradventure they will say that there is all ready one appoynted to watch the pitte, and therefore if any man fall into it he shal make it good, and that therfore I am discharged & neede to take no thought. Wherunto I answer I would be glad that it so were. Notwithstandyng if I per- ceau that the watchman be a slepe, or runne to y ale house to make good cheare, or gone out of the countrey a whozechunting and thozough his negli- gence espy my neighbour in daun- ger of the pitte, then am I neuerthe- lesse bounde to leade hym from it, I thinke that God hath sent me at that tyme to saue that soule fro perisshyng. And the law of God and nature byn- deth me therto, which chargeth me to loue my neighbour as my selfe, and

Objection.

Solutio.

Math. 7.

to doe vnto hym as I would be done to. And I thinke there is no mā (that is in this case) but he would haue hys neighbour to helpe hym, and therfoze is he bound to helpe his neighbour if he be in lyke iopardy. And euen thus art thou bound to geue god counsell to hym that lacketh it, & to distribute what soeuer talent thou hast receiued of God vnto the profite of thy neighbour. Moreover besides that ye can not auoyde this my solution, yet I desire you to note how the text it selfe which I alleged doth condemne your bayne obiection, the woordes are these *Ezech. ij.* If I say vnto the wicked that he shall dye the death, and thou shewe him not of it, the wicked shall die in his iniquitie, but I shall require his bloud of thy hande. Marke I pray you that the Prophet saith not as you object that he which should shewe the wicked his iniquitie, and doth not so, shall perish only, and the wicked hym selfe to be saued, bicause his fant was told him, by him which take charge to teach him: But contrarywise the wicked shall perishe in his iniquitie (saith God by his prophet *Ezechiel*) and his bloud shall be required of the hand of him which should haue instructed him in the truthe.

Roma. 11.

If God haue geuen thee saythe in *Chrilles* bloude, be not proude of it, but feare: for sith God hath not spared the naturall branches (I meane the *Iewes* which were hys elect people) sith he spared not the angels that sinned, but hath cast them into hell, to be reserued vnto iudgement, sith he spared not the olde worlde, but ouerwhelmed them with waters, deliue-ryng Noe the preacher of righteousnes, take hede lest he also spare not thee. Truth it is that where sayth is present no sinne can be imputed, but this faith is not in thy power, for it is the gift of God. And therfoze if thou be vnkynde & endeuour not thy selfe to walke innocently, & to byng forth the fruites of sayth, it is to be feared that for thyne vnkyndness God will take it from thee, and hyper out his byneyard to an other, wh he shall re- uoize the fruite in due seaso, and then

2. Pet. 2.

1. Cor. 12.

Math. 3.

shall thyne end be woise then thy begynnyng. Let vs therfoze with feare and tremblyng seeke our health and make stable our vocacion and electio, mortifying our members and man of sinne, by exercising our selues in *Chrilles* preceptes, that we may be the children of our father that is in heauen, and selow heyers with our Saviour and brother *Christ Iesu*.

If God haue geuen thee riches, thou mayst not thincke that he hath committed them vnto thee for thine owne vse only, but that he hath made thee a stuard ouer them to distribute them to the profite of the commontie. For inoode thou art not the verye owner of them, but God is the owner, whiche sayth by the Prophet *Agge. 1.* Golde is mine, and siluer is mine: and he hath committed them for a reason to thy hande, so see whether thou wilt be saythfull in distributing thys wicked *Pammon*, according to his commaundementes. And that it so is thou mayst well note by the parable of the riche man, whych was clothed in silke and sared delicately in this woelde, and after was burped in hell. *Wheruppon S. Grego- ry* noteth that he was not damned because he spoiled any other mees, but because he did not distribute his owne, as the proesse of the Text doth also well declare. *Wherfoze* if we must geue accompts of all that is geuen vs, then haue we litle cause to glozy, but rather to feare and tremble, and to count him most happy, to whom least is committed. For God to whom this accomptes must be made, can not be deluded, although the woeld may be blinded.

If God haue geuen thee thy perfitte limmes and members, then gette to some occupation, and woorkke wyth thyne owne handes, that thy members which are whole and perfitte, may minister to thy necessitie that lacke theyr members: for that is acceptable in the sight of God, and the contrarye so detestable, that if thou withhold thy members from ayding thy neighboures, thou shalt of God be recounted for a thiefe and a murderer.

Math. 21.
Math. 12.
Phil. 1.
2. Pet. 1.

Math. 5.

Agge. 1.

Luke. 16.

therer. And therfoze I affirme that all our holy hypocrites and idle belied Monkes, chanoines, and priestes; whether they be regulare or secular; if they labour not to preache Gods woorde are thæues and also murtherers: for they maintaine their strong members in idleness, which ought to labour for the profite of theyr neyghbours, that theyr perfit members might minister vnto the necessitie of them that lacke theyr members. As the eye must minister her fruite of sight vnto the feete, handes and other members which lacke it: or els are they in ieopardie to perishe at every pit, and the eye giltye of their destruction for withdrawing her office from them. And this may we establish by the wordes of S. Paule which sayth, He that dyd steale, let hym steale no more, but rather labour wyth his owne handes that he may haue to distribute to them that lacke. And some doctoures do very well expounde it of certaine persons that walked inordinately, and would not worke themselves though they were surdye lubbers, but liued on other mens charitie, which thing the Apostle calleth theft, and exhorteth them to worke wyth theyr owne hands, that they may both helpe themselves and other.

And for because some persons which feele them selues græued, because they are giltye, will not be contented wth this exposition I will alledge an other text of the Wise man, which shall not onely allow this sentence, but also bite them better: for he sayth, *Panis egentium vita pauperis est, qui autem defraudat eum homo sanguinis est.* that is to say, The bread of the needy is the life of the poore, and he that defraudeth him of it is a murtherer. This text holdeth their noses so hard to the grinde stones that it cleane disfigureth theyr faces, for it proneth our Bishops, Abbotes, and spirituall possessionaries double thæues and murtherers, as concerning the body (besides their murdering of the soule for lacke of Gods woorde, which they will neyther preache, nor suffer any to doe it purely, but persecute and

put them vnto the most cruell death) firste they are thæues and murtherers, because they distribute not that which was appoynted by our saythfull forefathers to the entent it should haue bene ministred vnto the poore (for then they seemed to be very bounteous) but now they bestow it, vpon halukes, houndes, hozles, &c. vpon gorgeous apparell and delicate fare. And glad are y^e poore whē they may get the scrappes. They may haue not so much as a pigge of their own sow, no scant a fether of their own gyse. For he that may dispend foure or v. thousand markes a yeare, would thinke it were too much if he gaue xx. nobles of it vnto the poore, which notwithstanding are the owners vnder God of all together the ministers luyng deduct, which (as the Apostle sayth) hauing theyr sowde and clothes to couer them ought therewith to be content. And thus they defraude the poore of theyr bread, & so are they thæues, and (because this bread is theyr life) as the aforesayd text testifieth, he that defraudeth hym of it, is not onely a thæue, but also a murtherer.

And when they thinke to bestow it very well and bestowe it in building palaces of pleasure, yet are they therein much to be repproued. For as an old Doctour sayth, they are in that point worse then the deuill, for the deuill would haue had that Christ should haue turned stones into bread (which might haue suckozed y^e poore) & these builders turne the bread into stones. For they bestow y^e good which should be geuen to the poore for their sustenance, vpon an heape of stones.

But here they will object (as they are neuer without euasions) that if they should distribute it among the poore accordyng as they are bounde, within a while all would be spent, & no good should come of it, nor no man know where it is become or who fauor the better for it. Whereunto I answer that in dede ye be to wise for me, for sith ye go about to correct Christ, and to set hym to schole and learne hym what is best, it were but solye for me to meddle with you. For

W. J. Christe

Ephes. 4.

1. Tim. 6.

Ecc. 34.

Obiection.

Solution.

Eccle. 4.

Esay. 5.

Christes minde and commaundement is that we should distribute it and not withhold it from them. And sayth by his Prophet: wo be to them that couple and knit houses together, whiche I thinke may iustly be verified vpon you. Neuerthelesse this I dare say, that if a Bpshopp which may dispense foure thousand marke wnto the poore of his Dioces distribute every yeare, but the one halfe geuyng vnto one man. xl. shilling, and lendyng to another. xl. nobles to set by his occupation with all, and so geue and lende as he seeth neede, he should within. v. or. vij. yeares make a flourishing Dioces. And I thinke verely that his face should moze be allowed before God, then if he had builded a thousand Abbayes: for Gods commaundement ought first to be done, & is much moze acceptable to him then all the woorkes that procede of our imaginations and foolish phantasies.

Besides that they are thieves and murtherers for withholdyng theyr perfitte members from labour wherby they might minister vnto their neighbours necessity (I speake of as many as are not occupied about preachyng Gods worde) for in that they withholdewe their members from succouryng their poore neighbours, they are thieves. And because this succour is called their lyfe, they are murtherers for keepyng it from them.

Here our beggyng orders of Friers would thinke to be exempt, because they haue not receiued rentes to be distributed. Notwithstandyng if we ponder this texte well we shall finde them condemned as deepe as the other. For they enter into euery mans house, and with vnshamefasted beggyng polle them so nye, that in a manner they leaue nothing behind for the very poore which are sicke, lame, creeple, blynd and maymed. For there is not the poorest desolate widowe, but with his fayre flatteryng he wil so deceiue her, that he will be sure either of money or ware: but deare bryethē mayntayne ye no such murtherers, lest ye bee partakers of their sinnes, but rather folow the counsell of the

Apostle, which chargeth vs in y name of our Lorde Iesti Christ, that we withholdewe our selues from euery bryether that walketh inordinatly & woorketh not and byddeth if hee will not woork he should not eate. 2. Theff. 3.

Now if they object that they liue in contemplation & study of Scripture, and say that they ought not to be let from that holy woork: for Christ sayd that Marye had chosen the best part whiche should not be taken from her.

Thereunto may I make the same answer which that holy father and Abbot S. Siluane made. This Siluane was an Abbot an holy man, hauyng many Monkes vnder him, who he caused after their prayers (whiche were nothyng so long as our Monkes vse now a dayes) whiche thinke for their many wordes to be heard, lyke as dyd the Phariseis whom Christ rebuked, he caused them to labour for theyr lyuyng, accordyng to the mynde of Paule. And vpon a tyme there came a religious man to hys abbay, and when he sawe his Monkes woorking, he asked the Abbot whye he so bled them, and why they gaue not them selues to holpe contemplation, seeing that Marye had chosen the best part. The Abbot made selue woordes, but gaue this Monke a booke, and sent him into a cell, to be there occupied in studie and contemplation. And at dinner tyme y Abbot called all his monks to meat, and let hym sit in contemplation. After none when he began to ware very hungry, he came out againe to the Abbot Siluane, and asked whether his Monkes had not yet dined: And he answered, yes. And why called you not me, quod the Monke, to dine wyth them? Verily sayd the Abbot, I thought you had bene all spirituall, and had needed no meate. Nay quod the Monke I am not so spirituall, all nor seruent in contemplation, but that I must needes eate. Verily sayde the Abbot, then muste you also needes woork, for Marye hath the neede of Martha. When the Monke heard that, he repented and fell to woork as the other dyd. And I woulde to God that this answer would cause our religious

ous euen so to doe, & to fall to worke, that they might succoure theyr needie neighbours.

And as touching theyr Studie in scripture, S. Austine sayeth: how shalt thou better learne to vnderstande the scripture, then by going about to fulfill that thou there readest? And if thou goe aboute to fulfill it saythe he, then must thou worke with thy handes, for that dothe S. Paule teache the. Of this I haue compiled an whole booke, which if God haue appoynted me to finish it, and set it forth, shalbe a rule of moze perfection vnto oure religious, then any that they haue vsed this hundreth yere.

The third Chapter.

The conclusion of this treatise,
that no flesh should reioyce, but
feare and tremble in all the
gifts that he receiueth.

Here maist thou perceiue that no man liueth but he maye feare and tremble, and mooste he may feare, to whome most is committed, for of him shall muche be required: and muche are we bounde to thanke God in all things. For of oure selues haue we noughte but sinne and vanitie, but thow his gracious fauoure haue we all godnesse, and be that we be. And sith all our godnesse commeth of hym, we muste agayne be thanckefull vnto him, and keepe hys commaundements. For els we may feare least he take hys gifts from vs, and then shall we receiue the greater dampnation.

If thou haue receiued the knowledge of hys word, geue hym thanks, and be a faithful minister thereof: for else he shall deliuer the vnto thyne owne fantasticall imaginations, and cast the headlong into an heape of heresies, which shall bring the into vtter destruction.

If he geue the faith in hys worde, geue him thanks, and bring forth the fruites therof in due season, for els he will take it away from the, and sende the into finall desperation.

If he geue the riches, then geue hym thanks, and distribute them ac-

cording to Gods commaundement, or else he shall take them from the (if he loue the) either by theues, by water, by death of thy cattell, by blassing thy fruites, or such other scourges, to cause the loue hym, because he wolde alienate thine heart from them, this I say he wil do, if he loue the, to make the put thine whole trust in him, and not in these transitorie things. But if he hate the, then will he sende the great prosperitie, and encrease them plenteously, and geue the thy heauen in thys worlde vnto thine euyrlasting dampnation in the lyfe to come, and therefore feare and take god hede whyles thou hast leasure.

If thou aske me what his honoure, praise, and thankes are? I answere, that his honoz, praise and thankes, is nothing els but the fulfilling of hys commaundementes. If thou aske me what his commaundementes are as touching the bestowing of thy goodese I answer, his commaundemts are that thou bestowe them in the workes of mercye, and that shall be laye to thy charge at the daye of iudgement. We shall aske you whether you haue fedde the hungrie, and geuen drinke to the thirstie, and not whether you haue builded abbayes or chauntries. We shall aske you whether you haue harbored the harborlesse, and clothed the naked, and not whether you haue gilded images, or geuen copes to churches. We shall aske you whether you haue visited the sicke, and gone to the prisoners, and not whether you haue gone a pilgrimage to Wallingham or Canterburpe. And thys I affirme vnto the, that if thou builde a thousand cloisters, and gine as many copes and chalices to churches, and visitest all the pilgrimages in the worlde, and spiest and seest a poore man whome thou mightest help, perishing for lack of one grote, all these things whereon thou hast bestowed so muche money, shall not be able to helpe the. Therefore take god hede, and say not but that ye be warned.

If God haue geuen the thy perfitte limmes and members then geue him thankes, and vse them to the tamping

Esa. 5.

Ierem. 7.

Ierem. 12.

of thy body, and profite of thy neighbour. For els if God loue thee he will send thee some mayne or mischief and take them from thee, that thy negligence and none blessing of them be not so extremely imputed vnto thee. But if he hate thee, he shall keepe the whole and sounde for thee, that the none blessing of them may be thy greater damnation. Therefore beware and feare geuing him thanks according to his commaundementes. For we are his creatures, and are much bounde to him that he hath geuen to vs our perfite members: for it is better for vs to haue our limmes and to worke with them distributing to other, then that other should distribute vnto vs: for it is a more holy thing to geue than to take: yea we are much bound vnto him, although he haue made vs imperfect and mutilate: for we were in his handes (as we are yet) to haue done with vs whatsoeuer had pleased him, euen to haue made vs the vilest creature vpon the earth.

Actes. 2.

Jerem. 18.

I haue read of a shepheard which keeping his sheepe in the field espied a soule toade, and when he had wel marked her, and conferred her shape and nature, vnto himselfe and his nature, he fell a weeping and cryed out piteously. At the last came a Bishop by, riding right royally, and when

he saw the shepheard so soze lamenting, he repnde his horse, & asked him the cause of his great wayling. When answered the shepheard, Merely sir I wepe for mine unkindnes toward almightie God: for I haue geuen thanks to God of many thynges, but yet I was neuer so kind since I was bozne, as to thanke him of this thing. What is that, sayd the Bishop? Spoke (quod he) see you not this soule toade? Yes (quod the Bishop) what is that to the purpose? Merely (sayd the shepheard) it is the creature of God as well as I am, and God might haue made me euen such a soule and unreasonnable beast as this is, if it had pleased him, & yet he hath not done so, but of his mercy and godnes he hath made me a reasonable creature, after his owne shape and likenes: and yet was I neuer so kynde as to thanke him that he had not made me so vile a creature, which thing I greatly bewaile, and mine unkindnesse faueth me now thus to wepe. With this the Bishop departed, and I trust learned to do thereafter. And I beseech God that we may so do, and be the faythfull folowers of our Saviour Christ Iesu, to whom be prayse, honour, and glory for ever. Amen.

**A myrrour or lookyng glasse wherein
you may beholde the Sacrament of Baptisme described. Anno. M. D. xxxiiij.
By me Iohn Frith.**

Considering the manifold & lamentable errors wherewith not the ignorant people onely, but also the learned (as they seeme) haue bene seduced long as touching the blessed Sacrament of Baptisme. I thought it expedient therein to write my mynde. Trulyng by that meanes to byng agayn the blynde hartes of many vnto the right way, and I doubt not but that the elect and chose of God, that know their shepherdes voyce, and haue

Iohn. 10.
3. Cor. 2.

the spirite to iudge all thynges, shall easily perceiue whether this be conformable to their masters voyce, and shall hereby bee monished to leaue their wanderyng in the darke & loth, some wayes which leade vnto death, and to walke without stumbling in the comfortable light which bringeth their consciences to rest, & such peace that passeth all vnderstandyng.

One error is this. They put so great confidence in the outward signe that without discretion they condene the

Gods elect perceiue easily the spirituall meaning of his Sacramentes.

walking in the truch bringeth rest of conscience.

Phil. 4. Baptistes, through the grosse vnderstanding

of Bap-
tisme con-
demne in-
fantes bap-
tized.

External
signes with
out spiritu-
all sense
taught and
beleued of
the blinde
papistes.

Three
thinges
ought to be
considered in
euery Sa-
crament.

Outwarde
signes ney-
ther mini-
ster vnto
vs Gods
spirit noz
his grace.

Marke
well this
example.

the infantes, whiche dye or they be
Baptised vnto euerlastyng payne, an
other is this. They cleaue so strongly
vnto the weake ceremonies, that they
thinke if a drunken Priest leaue out a
word, as Volo say ye, or Credo say
ye, or forget to put spittell or salt in
childest mouth that h child is not chri-
stened, yea so much giue they there-
vnto the beggerly salt, that they will
say spill not the salt, for it is our Chri-
stendome, and vse also to swear by
it. Saying by this salt that is my Chri-
stendome. Alas what blyndnesse is
this, these two errors are the prin-
cipall that I do entend at this tyme to
confute. For when they are fallen,
the other that are grounded on these
must nedes decay. First we must
marke thre thinges in euery Sacra-
ment to be considered the signe, the
signification and the sayth, whiche is
geuen vnto the wordes of God. The
signe in Baptisme is the ploungyng
downe in the materiall water and lif-
tyng by agayne by the whiche as by
an outward badge we are knowen to
be of the number of them which pro-
fesse Christ to be they redemer and
Saviour.

This outward signe doth neither
geue vs the spirite of God: neither
yet grace that is the fauour of God.
For if thorough the washyng in the
water the spirite or grace were geue,
then should it folow that who soeuer
were baptised in water should re-
ceiue this precious gift, but that is
not so, wherfoze I must nedes con-
clude that this outward signe by any
power or influence that it hath, byn-
geth not the spirite or fauour of God.
That euery man receiueth not this
treasure in Baptisme it is euident: for
pnt the case that a Jew or an infidell
should say that he dyd belene, & bele-
ued not in dede, and by his wordes
were baptised in dede (for no man ca-
iudge what his hart is, but we must
receiue him vnto Baptisme if he con-
fesse our sayth with his mouth albeit
his hart be farre from thence) this
miserant now thus Baptised hath
receiued this outward signe and Sa-
crament, as well as the most saythfull

man beleuyng. Whobeit he neither
receiueth the spirite of God, neither
yet any grace but rather condemna-
tion. Wherfoze it is euident that
the exterior signe giueth not this gift
whiche is also as certaine in all other
Sacramentes, yea in the Sacrament
of the altare whiche may be called a
double Sacrament. For it is not one-
ly a remembraunce that the naturall
body of Christ was broken and hys
blood shed for our redemption as the
Euangelistes do testifie, but also it is
his spirituall body whiche is the con-
gregation of the saythfull as S. Paul
testifieth: saying, the bread whiche we
breake is it not the partaking (that is
to say we that are partakers) of the
body of Christ? For we (sayth hee)
though we be many yet are we one
bread & one body. But for all that, the
receiuyng of this Sacrament giueth
vs not the spirite of God neither yet
his fauour: for the wicked receiueth it
as well as h god. Whobeit that recei-
uyng is to theyr danation. Wherfoze
it foloweth that the outwarde signe
gineth no ma any grace. Noz ouer if
the spirite of God and his grace were
bounde vnto the Sacramentes, then
where h Sacraments were ministred
there must h spirit of grace waite on,
and where they were not ministred,
shuld be heither spirit noz grace. But
that is false, for Cornelius & all his
houshold receiued h holy ghost befoze
they were Baptised. In so much that
Peter sayd may any man forbyd that
these shuld be baptised with water
whiche haue receiued the holy ghost
as well as we. And so he commaun-
ded them to be baptised, in the name
of the Lord, here may we se that as
the spirite of God lighteth where he
will, neither is he boude to any thing.
Yea and this example doth well de-
clare vnto vs that the Sacramentes
are geuen to be an outward witnesse
vnto all the cōgregation of that grace
whiche is geuen befoze pynatly vnto
euery man.

So is Baptisme giuen before the
congregation vnto hym which befoze
he receiue it, hath either professed the
Religion of Christ, or els hath the
P. liij. word

Yet that is
concernyng the
signe of a
sacrament
outwardly
and not the
significatiō
inwardly in
hart, recei-
ueth his
damnation.

Note.

The spirite
of God is
not bounde
to the out-
warde
signes of
sacramentes.

Actes. 10.

Gods spi-
rite not
bounde to
any place.

Infidels must first beleue in Christ, and after receiue Baptisme as the badge of your fayth in him.
Note.

word of promise, by the whiche promise he is knowen to be of the sensible congregatiō of Christ and for this cause when we baptise one that is come vnto the age of discretiō we are of hym whether he beleue, if he answer yea and desire Baptisme then is he baptised so that we require faith in hym before he be baptised (whiche is the gift of God) and commeth of grace, and so it is an outward signe of hys inuisible fayth whiche before was giuen hym of God. If an infant be brought vnto baptisme whom his frendes offer by willpng to sanctifie and fulfill the commaundement and ordinaunce of God, we enquire of his frendes before the congregatiō whether they will that theyr child be baptised and when they haue answered yea, the receiue he Baptisme. Here also went before the promise of God that hee of his grace repenteth our infantes no lesse of the congregatiō then the infantes of the Hebrues and thorough Baptisme doth the congregatiō receiue him whiche was first receiued thorough grace of the promise, thus may we see that Baptisme byngeth not grace, but doth testifie vnto the congregatiō that he which is baptised had such grace geuen hym before, so is Baptisme a Sacrament, that is the signe of an holy thyng enē a token of the grace and frē mercy whiche was before geuen hym, a visible example of inuisible grace whiche is done and geuen thorough the gentleness of God. By this may we perceiue how grosse theyr ignozaunce is which without discretion condemne the infantes that departe out of this worlde not baptised in our materiall water. For if that water geue no grace as I haue sufficiently proued, why should they condemne moze before that washpng, then after. Beside that the election of God is frē and followeth not our fayth, but fayth followeth the electiō as it is writtē. And there beleued euen as many as were ordeined vnto euerlastyng lyfe for they that are chosen frō y beginning are no doubt chosen before they had fayth, we ought not therfore to geue

The definition of Baptisme.

Fayth followeth our election.

A. Actes. 13.

such vnadvised iudgement on these children which by their age haue not yet heard our fayth, sayng Gods election is hidde from our eyes.

The children of Israel were a people which God had chosen from among all nations of the worlde, and gaue them Circumcision for a token and memoriale of that election, which circumcision was a figure of our baptism, and they thought that the gentiles which were not carnally circumcised had bene all condemned. But their opinion deceiued them for there were also of the Gentiles which although they were not circumcised outwardly were electe of God & were spiritually circumcised, which onely is the thing that God regardeth, as Paule testifieth, saying, He is not a Jew which is a Jew outwarde, neither is that circumcision any thing which is outward in the flesh: but he is a Jew which is hid within the circumcision of the hart, which is the cutting off, of carnall desires, and is the true circumcision. This circumcision was in price with God, wyth the which the gentiles (as Job) were circumcised. And in like maner may we say of our Baptisme, he is not a Christen man which is washed wyth water, neither is that baptism which is outwarde in the flesh: but that is the very baptism which God alloweth, to be baptised spiritually in the hart, that is, to subdue and wred out the braunches of sinne that it raigne not in your mortall bodies, and bring the into bōdage vnder it: of y which our Baptisme is but a signe. And there are many (I doubt not) which are thus spiritually baptized although theyr bodies touch no water, as there were gentiles thus spiritually circumcised and yet neuer cutte of the foreskinne of theyr pryuy members.

Furthermore the children of the vncircumcision are of the people and congregatiō of God aswell as the children of the Hebrues vnder the law were members of theyr congregatiō. I take the congregatiō of God in thys place euen somewhat largely, that is, for all them that are thought

Wathe iudgement in mistieall matters not lawfull.

Israelites, Gods peculiar people.

Sacramentes, and figures thereof, grossely vnderstande byede errors.

Roma. 2.

Gods church largely taken, what it is.

Math. 13.

Math. 25.

Gods elect Church is without spotte and onely knowen to God.

Man is vntill the holy ghost working in him assure him thereof.

Good and bad are of the sensible Church.

thought or counted to be the members of Christ, as it is taken, Mathew 13. where Christ compareth it vnto a nette which recepueth both good fish and euill: and agayne Mathew 25. where he likeneth the kingdome of heauen, that is to say, the congregati- on of God vnto x. virgins, of the which v. were wise, and v. foolish: but I speake not in this place of the elect sanctified and inuisible congregati- on, which is without spotte and wrinkle, and onely knowen vnto God which hath chosen her before the foundations of the worlde were layde, neyther is it to be esteemed but that God is, as mercifull vnto vs which are of the spirituall Israell, as he was vnto the carnall Israell. S. John, S. Paule and such other were they not (being infantes) of the congregati- on of God elect in Christ Iesu before the creation of the worlde: howbeit in theyr infancy they neither had sayth, nor yet knew any thing of this election. Mathew, Zacheus, the thief and Mary Magdalene were they not likewise so chose, yet they themselues knew it not vntill they were lighte- ned of the holy Ghost, and drawne vnto Christ by our heauenly Father, neyther knoweth any man of an others election, but euery man may knowe hys owne through hys sayth and will that he hath to fulfill the law of God. If this sensible congregati- on of Christ was Judas, yea and all the other which after forsooke Christ, neither will the Apostles but that Judas had bene of the elect, sanctified, and inuisible congregati- on of Christ, as well as Peter or John: so that our iudgement recounteth all saythfull and chosen, that seme to be, but Christ knoweth them that are hys, and them that shall forsake him.

Howe is there an opinion risen a- inoꝝ certaine, which affirme y childꝛe may not be baptised vntill they come vnto a perfecte age, and that because they haue no faith: but verely me thinketh that they are farre from the mekenesse of Christe, and his spirite, which when childꝛen were broughte vnto him, receiued them louingly, and

embraced them in his armes. Mat. 9. and when his Disciples blamed the bringers, he called them vnto hym, saying: suffer childꝛen to come vnto me, and forbid them not, for of such is the kingdom of heauen. Luk. 18. And albeit they haue no faith, but are only of that inuisible congregati- on, that is, without spot or wrinkle: yet as I haue saide they haue a promise as well as the childꝛen of the Hebrewes, by the which they are of the visible congregati- on, which thing only is testified in theyr baptisme. So it appeareth that these men are ignorant what baptisme is. For oure baptisme doth not testifie that we are of that pure congregati- on, which was chosen and sanctified in Christe before the worlde began, which haue theyr names wyrtten in the booke of life, of the which it is not possible that one shoulde perishe, for then were it a false testimonie: seeing many which are baptised, fall after- ward into perillous heresses, and vtter desperation which bringeth them vnto deathe euerlasting. And as for sayth if they haue none when they are baptised, lette them pray vnto God to giue it them afterwarde: for the lacke of sayth hurteth not the sacramente, but the sacramente may be as well ministred vnto a miscreant as to a faith- full, if he say that he hath saythe, or haue any promise of God, but thys matter will I passe ouer: for I truste the English (vnto who I wyte this) haue no such opinions.

Howe will I procede wyth the se- cond poynte of this sacramente, which is the signification. The signification of baptisme is described of Paule in the 6. of y Romaines, that as we are plunged bodily into the water. Cuen so we are dead & buried with Christe from sinne: and as we are lifted a- gain out of the water, cuen so are we risen with Christe from oure sinnes, that we mighte hereafter walke in a newe conuersation of lyfe. So that these two things, that is to be plun- ged in the water, and lifte vp againe, doe signifie and represent the whole pith and effect of baptisme, that is the mortification of our olde Adam, & the

Math. 9.

Luke. 18.

Infantes may be baptised because they be partakers of the promise although they as yet haue no sayth.

The second thyng to be considered in Bap- tisme.

Roma. 6.

Dipping in the water, and liftyng by agayne of infantes, what it signifie.

rising by of our new man. What is the old Adam: hereby euē that by naturall inheritaunce is planted thorough Adams fall in vs, as to be vnfaithfull, angrie, enuious, couetous, flouthfull, proud, and vngodly, these and suche other vles wherewith oure nature is benemed, ought we withall diligence to cutte of, and mortifie, that we may daily be moze patient, liberall, and mercifull according to that oure baptisme doth signifie. In so much that a Christen mannes lyfe is nothing els saue a continuall baptisme, whych is begon when are dipped in the water, and is put in continuall vze and exercise, as long as the infection of sinne remaineth in oure bodyes, whych is neuer vtterly vanquished vntill the houre of death, and there is the great Colias slayn wth hys owne sweard, that is deathe, whych is the power of sinne, and the gate of everlastyng lyfe opened vnto vs, and thus is Paule to be vnderstand. Galat. 3. where he saythe. All ye that are baptised into Christ, haue put Christe on you, that is, you haue promised to dye wth Christe as touching poure sinnes and worldly desires passed, and to become new me, or creatures or members of Christ, this haue we all promised vnto the congregation, and it is represented in our Baptisme. But alas there are but few which in dede fulfil that they promise or rather that the Sacrament promyeth for them. And for this cause it is called of Paule the fountaine of the new byrth and regeneration. Tit. ii. because it signifieth that we wil in dede renounce & vtterly forsake our old life & purge our members frō the workes of iniquitie thorough the vertue of the holy ghost, which as the water or fire doth clense the body, Euen so doth it purifie the hart from all vncleanesse: yea it is a commō phrase in Scripture to cal the holy ghost water and fire, because these two elementes expresse so liuely hys purgyng operation.

The whole course of mans life is a continuall Baptisme.

Galat. 3.

Tit. 3. Baptisme is the fountaine of our new byrth.

The signification of Baptisme, that is to say, banti-

How haue we expounded the signification of Baptisme which signifieth we may obtaine onely by sayth, for if thou be baptised a thousand times

with water & haue no sayth it away, leth the no moze towardes God, the it doth a Goose when she ducketh herselfe vnder the water. Wherefoze if thou wilt obtaine the profite of Baptisme thou must haue sayth, that is, thou must bee surely perswaded that thou art newly bozne agayne not by water onely, but by water and the holy ghost, John. iij. & thou art become a child of God & that thy sinnes are not imputed to thee, but forgeue through the blood & passion of Christ, according vnto the promise of God. This sayth haue neither the devils, neither yet the wicked. For the wicked can not beleue the remission of their sinnes, but fall vnto vtter desperation and make God a lyer as much as in the is. For they beleue not the testimony which he gaue his sonne, and this is that testimony, that all which beleue on hym haue everlastyng lyfe John. v. And the devils can not beleue it, for they haue no promise made vnto them. Thus through Christes blood, wherof our Baptisme hath his strength and vigour, are we regenerate and made at one with the father. For by our first naturall byrth, we are the children of wrath. Ephes. ii. and the enemies of God. Roma. vj.

thyng the old mā and putting on the new acquired one by by sayth.

Iohn. 3.

The wicked distrustyng in Gods promises displeaseth.

Iohn. 5.

Christes blood is the strength of our Baptisme.

Roma. 8.

Finally baptisme is an ordinance institute of God (and no practise of mans imagination) put in vze in Christes time, and after his resurrection commaunded to be ministered vnto all that beleue, whether they were Jewes or Gentiles. For Christ sayth to his Apostles, Go ye & teach all nations baptizing them in the name of the Father, & of the Sonne and of the holy Ghost. Wherefoze although it seeme neuer so exterior a thing, yet ought it to be had in great price and much reuerence because it was commaunded of God to be done. Beside that it is an outward signe or witnesse vnto the cōgregation of the inuisible promise geuen before by grace vnto euery priuate man, and by it doth the congregation receive hym openly to be counted one of the which was first receiued by faith, or through the grace of the promise: it putteth vs

Christes blood is the strength of our Baptisme.

Matthew the last.

Math. 28.

Causes why the Sacramēt of Baptisme should bee had in great reuerence.

Confirmatio. also

also in remembrance that we (advertising the kindnesse of God and our promise in Baptisme) may learne to dye and mortifie our rebelling members, otherwise giveth it no grace, nether hath it any secret vertue as we have sufficiently proued, and therefore is he soze to blame that so vnadvisedly condemneth these infates iudgyng his brother which is in Gods hand, yea and peradventure baptised in Christes blood. For Gods election is vnknowen to man. How will I endeuour my selfe to ouerthrow and bitterly put out the second error which hath long reigned and seduced many: and that is of them which so strongly sicke vnto the weake ceremonies. Concerning the ceremonies of Baptisme, yea and all other, we must behaue our selues wisely as charitie teacheth vs, seeking the profite of many, that they may be saued. We must consider that we haue our conuersation with men in this world of the which the most part know not God. Some are young, some weake, some peruerse, and some stiffnecked and obdurate vnto the young ceremonies, which although they be not noysome vnto the sayth, nor contrary to the word of God, yet will it be hard to finde such. They are good and expedient (as milke) to leade the young tenderly into the more perfite knowledge of God. The second sort are the weake vnto whom in all thynges it behoueth vs to haue respect & beare their infirmities by charitie: for their sake Actes. xv. dyd Paule circumsise Timothe, yea and for their sake he had leuer to captiue his libertie and neuer eate flesh nor drinke wyne the to offende one of them. The thyrde kynd of men are perfite I meane not so perfite that they are cleane without sinne hauyng no remnauntes of old Adā assailing them for such are there none, but onely Christ: but I call the perfite which haue perfite knowledge in the vse of thynges which know, that what soeuer entred into the belly desiereth not the man, which know that all such thynges be pure vnto the that are pure Tit. i. which know

that if we eate we are nothyng the better, or if we eate not we are nothyng the worse. 1. Cor. 8. these are free betwene God & their conscience, & may vse all thinges: howbeit they are yet bounde as concerning their neighbour which is weake and hath not the knowledge, yea bound vnder the payne of sinne to abstaine from wounding of their conscience, for he sinneth against God that woundeth an other mans conscience. 1. Cor. 8. The fourth kynde are selfe willed and obstinate which put confidence in such indifferent thynges. For I thinke them not needfull vnto our saluation. Then ought we to resist in the face, and not to yeld an inche vnto them, as Paule geueth vs example, which would not for theyr pleasure circumsise Titus but utterly resisted theyr obdurate ignorance. If thou make this diuision, thou shalt know how to behaue thy selfe towards all men, but now it is mete that we shewe the which are the ceremonies of Baptisme.

The ceremonies of Baptisme are easily exprest if thou know what the substance of it is, and how the Apostles ministred it: and where may we haue that better exprest then Actes. viij. where Philip baptised the Eunuch, chamberlaine to the Quene of Cadace, this Eunuch did knowlege that Jesus was the sonne of God which is the signe of our sayth, and desired Baptisme and Phillip at the next water they came to, washed hym in the name of the father and of the sonne, and of the holy ghost. There will no man deny but that that Baptisme was as full, & as good as ours, & yet was there neither fonte nor holy water, candle, creame, oyle, salt, godfather, or godmothers, or any other, popatrie. Wherefore we may conclude that all these thynges are but ceremonies that is to say exterior thynges which make Baptisme neither the better nor worse of a myte, thus say I not to haue these ceremonies that want iudgemēt disannulled, which are not noysome to our sayth, for feare of offending the weake, but onely that thou mayest know how to vse them,

1. Cor. 8.

Weake consciences corrected by breaking of any ancient custome, or neglecting ceremonies not to be offended. 1. Cor. 8.

The obstinate which put trust in thynges not needfull to saluation must be resisted.

Actes. 8.

Philip the Apostle banded not so many outward ceremonies in Baptisme as papistes doe.

Sumdry fortes of men which we haue conuersation withall diuersly affected.

Ceremonies of some fortes are as guides vnto the knowledge of God.

Actes. 15.

The perfection of man.

Math. 15.

Tit. 1.

as indifferent and to put no confidence in them. For then should they hurte and vnquiet our conscience, if thoroowe negligence, or otherwise any thinge were vndone, and so should they be an occasion to plucke vs from Christe, which were institute for a meane to bring vs vnto him. Therefore the Seniors and ministers of the congregations ought to instructe their flockes to take these thinges indifferent, which neyther saue nor damne, whether they be done or vndone. And if they perceyue the people cleaue to soze to them, then ought they to seeke out a tyme conuenient, and to abrogat or alter those ceremonies, or elles they can not escape the wrath of God. For they that seeke health in such ceremonies are fallen from grace and treade vnder theyr foete the bloude of Christ, vnto their condemnation. But theyr bloude shal be required at your handes, which better should haue instructed them.

And as concerning the abrogation or alteration of ceremonies, we haue a godly ensample of the Sabaoth. The Sabaoth was instituted and commaunded of God to be kept of the chyldren of Israel. Notwithstanding because it was a signe or a ceremony, and did signifie vnto them that it was God which sanctified them with his spirit, and not themselues wyth theyr holy workes. And because also that all ceremonies and shadowes ceased whē Christ came. So that they might be done or left vndone indifferētly. Our forefathers, which were in the beginning of the church, did abrogate thys Sabaoth to the entent that mē might haue an ensample of Christe libertie, and that they might know that neyther the keepyng of the Sabaoth, nor of any other day, is necessary according to Paule. We obserue dayes, tymes, and monethes, I am afrayde of you that I haue laboured in vayne towards you. Howbeit, because it was necessary that a day should be reserved, in the which the people might come together to heare the worde of God, they ordayned in the stede of y Sabbaoth which was Saterday, the

next day folowing which is Sondag. And although they myght haue kept the Saterday wyth the Jewes as a thinge indifferent: yet did they much better to ouerset the day, to be a perpetuall memoery that we are free and not bounde to any day, but that we may do all lawfull workes to the pleasure of God and profite of our neighbour. We are in maner as superstitious in the Sondag as they were in the Saterday, yea, and we are much madder. For the Jewes haue y word of God for theyr Saterdays, lithe it is the seventh daye, and they were commaunded to keepe the seventh day solempne. And we haue not the word of God for vs but rather agaynst vs, for we keepe not the seventh day as y Jewes do. But the first which is not commaunded by Gods laue: but Paule byddeth that no man iudge vs as concernyng holy daye keates, and such other exteryour thinges, yea and in no wise will he that we obserue them, countyng them moze holy then other dayes. For they were institute that the people should come together to heare Gods worde, receyue the sacramentes, and geue God thanks. That done, they may returne vnto their houser and do their busynesse as well as any other day. He that thinketh that a man sinneth which worketh on the holy daye, if he be awake or ignozaunt, ought better to be instructed, and so to leaue his hōde. But if he be obstinate and perseuer in hys sentence, he is not of God, but of the deuill, for he maketh sinne in such as God leaueth free. According to thys ensample, would I that our ceremonies were altered, because (as I haue sayd) the people seeke health in them. And what bilany can they do moze to Christes bloude? *

And as conceyning Godfathers & Godmothers, they promise for theyr Godchildzen that they shall mortifie the roote of sinne which springeth in the bodies, and subdue theyr lustes vnder the laue of God. They promise also that they will instructe and bypnyng by theyr Godchildzen in the sayth of Christ: which office pertayneth

Sabaoth kept on the Sondag

Ministers must be circumspet in the vses & abuses of ceremonies.

Ezechi 33.

Exod. 20. Deut. 5.

Exod. 31.

Sabaoth abrogated for feare of superstition

Gallat. 4.

Coll. 2.

Exod. 13.
Deut. 4.
and. 5.

ness vnto theyr parentes, for they are comaunded of God to teach their children. So that the parentes should be either alone, or at the least y^e chiefest Godfather. But now a dayes the fathers may not be suffered to know any thing themselves. How should they the instruct their children? They keepe the scripture and word of God from you, and beare you in hand that it is heresie. Alas how long wyl you lacke vnderstanding? perceyue you not yet that they would keepe you in darcknes because you should not espye theyr pryuy practise and sleightly conueyaunce? Are you so mad that this blessed spozed which made the euill god, will make the good enyll? thynke you that thys holsome medicine which healeth all infirmities, is now chaüged into such a nature that it will poyson you? Are ye so simple and childlike to surmise that this godly doctrine which discloseth all hipocrisie, and confoundeth all heresies, should make you to erre and fall into heresies? I pray God geue you eyes

to see, eares to heare, and open your hartes that you may perceyue what his pleasure is. For surely ignoraunce shall not excuse you (as Ezechell speaking in the person of God) sayth vnto y^e curates. Thou sonne of mā, I haue made thee an ouerleas vnto y^e house of Israel, thou shalt heare the worde of my mouth, and shalt shewe it them from me. If I say vnto the wicked thou shalt surely die, and thou shew hym not, nor exhort him to turne frō his wicked way that he may lyue: then he shall dye in his wickednes, but I will require his bloude at thy hand. Yea, and if the righteous turne from his righteousness and do iniquitie: he shall die although thou shewe it hym not, he shall die in hys sin, but I wyl require his bloude at thy hand. Take hede you curates vnto your charge, and let no man excuse himselfe thozough ignoraunce.

Ezech. 3.
and. 30.

FINIS.

Antithesis, wherin are compared together
Christes actes and the Popes, gathered by Iohn
Frith and annexed vnto the Reuelation of Anti-
christ, which he translated. 1529.

Antithesis.



Math. 7.
2. Cor., 11.

WE haue annexed (Christen Reader) vnto the end of the Reuelatiō, a little treatise after the maner of an Epitome and shorte rehearfall of all things that are examined more diligētly in the aforesayd booke, whereyn their false and cloked hipocrisie is aboundantly opened, by the comparing of Christes actes and theirs together, for Christes rule can not bee deceauable, whiche sayth that we should know the by their workes, for Paule saith that such false Apostles are wicked workers which be transfigured into Christes Apostles. And no mar-

uell for Sathan hym selfe, is some tyme transfigured into an aungell of light, therefore it is no great thyng, if that his ministers do take vpon them a similitude, as though they were the ministers of iustice, whose ende shalbe accordyng to their workes. Christen men should marke such and flye away from the for such serue not Christ but their owne bellyes. And by sweete preachinges, and flattering wordes deceaue the hartes of the innocētes. And euen as Iannes and Iambres withstode Moses, euen so these resist the truth, men they are of corrupt myndes, and lewed as concerning the fayth, but they shall preuaile no lenger, for their madnesse shalbe vttered vnto all mē as theirs
was.

2. Timo. 3.
Exod. 3.

¶¶.i.

was. Thus the people be blynded fallyng into vnbelefe. And are deceaued thorough the sleghty conueyance of Antichrist and his adherents. Saint Iohn said, that there were many Antichristes in his time no wonder if now be mo; howbeit by their workes they shalbe knowē and also by their wordes, for they shall contrary Christ both in lyfe & learning, whom they professe to follow. Nowe let vs consider Popes, Cardinalles, Byshops, Suffraganes, Archdeacons, Deacons, Officials, Persons, Abbotes, with Deans, and Friers, Sumners, Pardoners, and these Papal Notaries, take hede to Monkes, Chanons, Ankers, and Heremites, Nunnes, and Sisters, and marke how they folow Christ. We will chiefly touch the head whiche is the Pope, although it may be verified through all his members.

First.

Math. 3.



Christ was poore, saying. The Foxes haue holes, and the byrdes of the ayre haue nestes, but the sonne of man hath not whercon to lay his head.

The Pope and his adherents are rich, for the Pope sayth Rome is myne, Sicilia is myne, Corsica is myne. &c. And his adherentes haue also, frutefull possessions, this every man knoweth.

Iohn. 6.

2. Christ was meke and lowe, and forsooke this worldly gloze, and fled alone vnto the mountapnes, when the people woulde haue made him a kyng. Saying my kingdome is not of this worlde.

Iohn. 6.

Iohn. 17.

The Pope, is full high and proud, saying, I am a Lorde of both the realmes, earthly and heauenly, and the Emperour is my subiect: This witnesseth his lawe. Di. 96. ca. Si imperator.

Iohn. 13.

3. Christ full lowly and meekely washed his disciples feete.

The Pope sayth, the Emperours and kynges, shall knele and kysse my feete, and is not ashamed to expresse it in the lawe. ca. Cū olim. de priuil. ele.

4. Christ came not to be serued but

to serue, takyng vpon him the similitude of a seruaunt, humbling hym selfe and made himselfe of no reputation to serue vs. Luke. 22. Phil. 2.

The Pope will be serued, and sayth it were a shame if he shoulde so humble himselfe. Dist. 86. ca. Quando necessitas.

5. Christ went on his feete with hys disciples both in wette and dry, heat and cold, to teach the people, as it is euident throughe the Gospels.

The Popes and Byshops will keepe their feete ful cleane with shoes of gold and siluer. Sith with pzealous stones, and will not pzeach their selues, but say it is sufficient, to cause othet to pzeach. cap. In ser ceteram de offic. In or. After this maner might the Turke be Pope also.

6. Christ wold not suffer that doues, Math. 21. shype, & oxen for the offering, should be sold in the temple of God, but draue out the buyers & sellers with whipes.

The Pope and Byshops, suffer chapmen in the Church that minister the Sacramentes for money, dayly vnto the common people. And they gene great pardon vnto it, that they may be partakers of the wyppnyng, to maynteine theyr cradles and other necessaryes with all, this may you see dayly.

7. Christ saith, ye haue it for nothing Math. 10. therfore shall you geue it for nothing.

The Pope hath Judas wynde, for you get nothyng of hym without money, for he selleth both prayer & preaching.

8. Christ sate at meate among hys Disciples ful lowly and poorely. Not requiryng the hyghest seate. Luke. 22.

The Pope sitteth full high in a curious throne and will be serued gloriously with long kneelyng and me to kerue his morsels, w tagged coates blaspheming God with othes, & many other vices as we may see dayly.

9. Christ was in hilles with weppnyng Math. 14. and praying and walked in desert, see and. 15. dyng many thousandes, both with meate and preaching.

The Pope sitteth in hys Castels & folwers with minstrellie & laughter. And the hungry poore shall sit at the gate,

gate, he will not serue them hym selfe
foz shame he thinketh it were.

Math. 8.

10. Christi lay and slept in a boate on
the hard bozdes and had to his cham-
berlaynes but silbers, crying to hym
vppon the Sea in the tempest when
they were a feard to perish.

The Pope slæpeth full soft & ease-
ly, and no man may awake hym un-
til he haue slept inough, foz his cham-
berlaynes shalbe ready with Dar-
shals and vthers, to keepe his hall and
chamber from noyse. And the portar
at the gate to keepe out the poze.
Their Lord they will not awake.

Math. 21.

11. Christi fasted & sought the frute
on the tre when he was hungry, and
founde none thereon.

The Pope hath great prouision at
Citties and Townes to get him of the
best that may be founde, well dzedled
and dayntely to make digestion, with
spicery, saluces, and siropes, coloured
out of kynde.

Luke. 2.

12. Christi lay in a stable, with few
clothes, betwixt an oxe and an Ass foz
the place was narrowe.

The Pope, in rich chambers, with
quilted, curtaynes, carpettes and qui-
bpons spread all about with swæte
smellss and paynted walles.

Math. 11.

13. Christi chose to hynnpoze men,
and commaunded them to be simple
as doues.

The Pope cholet h subtile mē and
crafty, foz of pride o: els they are not
mæte fo: hym.

Math. 21.

14. Christi rode simply on an Ass,
& had twelue that folowed him a fote
all about.

The Pope on a mule o: a white
palfray much hygher then hys master
dyd. And hath many mo then twelue
folowynge hym on horsebacke with
swoozdes and bucklers, as it were to
battaile.

Mark. 16.

15. Christi bade hys Disciples to go
into all the world and to preach the
Gospell to euery creature.

The Pope and hys Bysshops fo:
byd it in the payne of disobediēce and
excommunication, saue onely such as
they will assigne.

John. 19.

16. Christi was naked, beaten, scour-
ged, and false witness brought a-

gaynst hym.

The Pope and his adherentes are
wel clothed with precious garments,
and haue chaunge fo: eeh day, & false
witnes they haue inough, not against
them, but to testifie with them what
soener they will haue agaynst the in-
nocentes.

17. Christi came to seke the poze &
comfozt them, he was not chargefull
vnto them, but was milde, and had
pitie on them.

The Pope and Bysshops, somon &
cite them be they neuer so poze, not
regarding their aduersitie. But curse
if they come not. So that they go a-
way sozper, and sicker in soule, and in
purse then they were befoze.

18. Christi commaunded that we
shoud not sweare at all, neither by
heauē, neither by the temple. &c. But
that our wordes shoud be, yea, yea,
nay, nay.

The Pope sayth, if any man wyll
receaue any office vnder vs, he shalbe
swozne befoze, yea, and geue a great
summe of money. *Ca. Signi. de elect.*

19. Christi had a crowne of thorne
thrust vpon his head, so that h bloude
ranne downe vpo his amiable coun-
tenaunce, and sharpe nayles thozow
his precious handes.

The Pope must weare thre crow-
nes of golde, set with riche precious
stones, he lacketh no Diademes, hys
handes and fingers with oloches and
ringes are royally dight, he passeth
poze Christi sarre.

20. Christi toke the crosse of painfull
affliction vpon himselfe, and comā-
ded his disciples to folow him, say-
ing, he that taketh not his crosse, and
folow me, is not mæte fo: me.

The Pope and hys Bysshops take
the crosse of pryde, and haue it bozne
befoze them, well gilt and amelde, to
haue a worshippinge of thys worlde, as
fo: other crosse know they none.

21. Christi prayed his father to fo:
geue them that trespassed hym, yea,
and fo: them that put him to death.

Our Bysshoppes, pray the kyng to
be auenged on them that resiste their
mindes, with fo:geuenes they haue
no acquaintance.

Math. 10. 22. Christ had his disciples to preach the Gospell.

The Pope and his Bishops will haue men to preach fables, and ther to graunt letter and seall, and many dayes of pardon.

John. 19. 23. Christ commaunded his disciples to know his lawe, and bad the Jewes to serche the Scriptures. And Moses exhorted y Israclites to teach the lawe of God to their younge children. And that they shoulde haue it bounde as a signe in their handes, that it myght euer be befoze they eyes: And caused them to write it on the postes and doores of their houses.

The Pope and his Bishoppes say, that it is not mete for vs to know it, they make it heresie and treason to y kyng to know Christ or his lawes, they haue digged cisternes of theyr owne traditions, and haue stopped by the pure fountaynes of Israell. Oh Lord, (in whom is all our trust) come downe from the heauens, why dost thou tary so long, seying thyne aduersary thus preuayling agaynst thee?

Heb. 9. 24. Christ approued bys lawe and confirmed it with his owne death.

The Pope and Bshoppes be full busie how they may destroy it, and magnifie moze theyr owne lawe then Chrisses, to maintayne theyr fatte bellies.

Math. 25. 25. Christ would men visited prisoners, to comfort and deliuer them.

The Pope with his adherentes, discomfort the poore and the true, and put them in prison for the truth.

26. Christ whom they call their example, did neuer prison noz persecute any.

The Pope and his champpons, persecute, panishe, prison, and put to death, them that are disobedient to their voluptuous pleasures. We see how strayght they folloze Chrisses steps.

Math. 18. 27. Christ commaunded his disciples that if any man trespassed agaynst them, they shoulde go & repproue hym priuely, if he would not obey and be reconcyled, then shoulde they take with them one witness or twayne, if

he would not then heare them, that they shoulde tell it to the whole cōgregation. And if he would still continue in his stubbornnes, that they shoulde auoyde his company.

The Pope and Bshoppes will cast straight into prison, there to remaine in prisons to make them reuoke the truth, and graunt to their willes, and if he be stronge and will not forsake the truth, they will condemne him without audience, for feare of losing of their temporall winning. And offering to their wombes, and taking away of their temporalties, wherewith the church is benomed.

28. Christ charged Peter thise, to keepe well and nourishe his shepe. John. 21.

The Pope chargeth much moze to keepe well his money. As for the shepe he shereyth and punisheth wyth infinite exactions.

29. Christ healing the sicke and doing many myzacles, did lightly, euer commaunde that they shoulde tell no man who did heale them. Math. 8. Marke. 2. Luke. 5.

The Pope and Bshoppes, geue great giffes to minstrelles and mesengers, to lende lers and flatterers to crye their name about, that they may haue worshyppe in this worlde.

30. Christ had no secular courtes to pleade y matters of his disciples, for they would not resist euill. Math. 5.

The Pope and Bshoppes, haue many with men of lawe to crye y poore agaynst mercy, forgenie they will not, but euer be auenged.

31. Christ in cities and tolnes hunted the scoundes out of men that they dwelled in, with the wordes of hys mouth. Math. 8. & 17.

The Pope and Bshoppes, hunt the wilde Deare, the Fox, and the Hare, in their closed parkes, wyth great cries, and hornes blowinge, with Houndes and ratches running.

32. God was called the holy father of Iesu Christ his sonne. John. 22.

The Pope is called most holy father of Sathas childzen, & taketh that name on him wyth Lucifers pride: his disciples say y he is god on earth, and we are taught by Chrisses lawe to haue but one God.

Luke. 2. 33. Christ sat in the middes of the Doctors, asking, and hearing them.

The Pope and Bishoppes sit in thrones wyth glorioſus mysters, iudgeing and condemning by theyr owne made lawes. A litte matter long in pleating, which myght be ſone deter- mined by the lawe of God, if they would vse it, but then were their win- ning the lesse, and their lawe wyth- out profite.

Math. 5. 34 Christ taught that a man shoulde forsake his wife for no cause but for adouctry.

The Pope and Bishoppes wylly make deuorces for money, as often as they list, and so they pille the poore and make themſelues rich, nothyng regardyng to breake the lawe of God.

Actes. 2. 35. Christ sent the holy ghoſt in ſer- uent loue, to teach all the truth vnto them which were choſen of God.

The Pope and Bishoppes ſende commaundements all about to curſe and aſke auengeaunce on them that reſiſte theyr tyzanny, And abſoild the agayne cleane for money: all their do- arines haue golden tayles, for mo- ney is euer the ende, gene them mo- ney, and you haue fulfilled all theyr lawes.

Math. 3. 36. Christ fulfilled and kept the olde lawe and the new, and all righteouſ- neſſe.

The Pope and Bishoppes keepe theyr owne traditions and lawes, but the lawe of God is cleane out of their myndes.

Iohn. 12. 37. Christ sayd, that men shoulde know his diſciples by their charitie, becauſe they ſhould loue one another as he hath loued them.

The Pope cauſeth his to be kno- wen, by theyr ſhauen crownes, by gathering by of tithes, maſſe pence, and offeringes, by the gylden tren- talles, and ſalaryes to ſing, by Peter pence gathering, and ſpyring for monye, by peny wedding, and holy water ſpyrinking, and many mo mar- kes hath he geuen them, As for cha- ritie, they know it not at all.

Iohn. 9. 38. Christ bad them that hee healed to go and ſinne no more.

The Pope and Bishops haue sayd

ned penaunce, and commaunde men to ſaſt bzead & water, to go barefoote, without a ſhurt, & to offer to certaine idols money or cattell, ſome Paſſes muſt be ſong for them becauſe theyr confeſſours ſhould haue ſome proſſite, ſome muſt go about the church, and Churchyard, with a taper burnyng in hys hand. And euer ſome be puni- ſhed by the purſe, though they offend not.

39. Christ ſent to preach ſeuerty and and two Diſciples, whiche promiſed freely heauen to them that would be- leue in the name of Christ. Luke. 10.

The Pope and Bishops ſende a- bout ſoure ierces of beggers to gene pardon vnder their maſter Antichriſt. And to ſell heauen to whom ſo euer they liſte, the Apoſtles knew no ſuch thynges.

40. Christ was buryed in a garden Iohn. 19. in a poore monument without any ſu- nerall pompe.

The Pope and Bishops are bu- ryed in tombes well gilt with many a toych and great ſolemnitie, with an- gels glorioſuly poſtered that beare their ſoules to heauen. Notwithſtan- dyng it is to be feared that they go to ſupper with the deuill.

41. Christ ſayth if thou wilt be per- ſite go and ſell all thy goodes and gene it vnto the poore for then ſhalt thou haue treaſure in heauen. Math. 19.

The pope ſayth if thou wilt be per- ſite gene me thy money & I will geue thee a pardon that ſhall abſolue thee cleane *a pena & culpa* I will for thy money gene thee, the keye of heauen gates.

42. Christ ſaid vnto his Apoſtles the Iohn. 22. Kynges and Princes of the Gentiles haue rule and power ouer them, but you ſhall not ſo haue.

The Pope ſayth, all Emperours, Kynges and Lordes be my ſubiectes. This is dayly read in his Buls, wher in he commaundeth the nobilitie, like as a maſter doth his ſeruaunt.

43. Christ ſayth, he that among you Math. 23. Marke. 9. wilbe greateſt, let him be all your ſer- uauntes.

The Pope ſayth, The Emperour muſt ſwear an oth vnto me as vnto
D. N. iij. his

- his Lord, that he will be my subiect & crafte and worshyp me with honour. *Ca. Tibi Domino. Di. 63.*
- Math. 15. 44. Christ sayth that we worshyppe hym in bayne with mens doctrines & traditions.
- The Pope sayth my traditions in the spiritual law, shall be kept as due, ly, as if God had commaunded it him selfe, or S. Peter had preached it hym selfe. *Ca. Si omnes. Dist. 19.*
- John. 14. 45. Christ sayth I am the way and the tresh folow me in my learnyng. And rule you by y^e Scripture for that shall be your iudge.
- The Pope sayth, ye shall in all thynges folow the Church of Rome (by that meaneth he him self and his Cardinals) *Dist. xi. Cap. quis ne sciat.* And as for the Scripture, it standeth in my power & authoritie, for I may make of it what soeuer I will. *Dist. xix. Cap. Si romanorum.*
- Marke. 11. 46. Christ saith he that beleueth and is baptised, he shall be saued, but he that beleueth not shalbe damned.
- The Pope sayth hee that geueth much money for my pardō shalbe absolyed *a pena & a culpa.* And the mull he needes be saued. And he that teacheth otherwise is an hereticke, this testifieth his bulles and pardons.
- Math. 4. 47. Christ promisseth forgiuenes of sinne. And the kyngdome of heauen vnto them that repēt and will amend their lyues.
- The Pope sayth, that no man can be saued except he bee first shreuen of his Priestes & Friers, for they byng in inoney. *Cap. omnes.*
- Math. 5. 48. Christ sayth you shall loue your enemyes, and shall do good vnto them that hate you.
- The Pope sayth, they that be enemyes, to me & my Cardinals, be cursed with the great excommunication, and cā not be absolyed without much money, this is eident inough.
- Math. 17. 49. Christ commaunded his Disciples not to resist euill, but if a man strike them on y^e one cheke, that they should offer him the other also.
- The Pope sayth we may auenge and dziue away force with force. *De sen. excom. cap. dilecto.*
50. Christ (sayth God the father) is Math. 11. my deare sonne, hym shall you heare, for hys yoke is swete and his burden lyght.
- The Pope sayth you shall heare me, and my commaundement shall be kept and receaned of euery mā. *Dist. 93. cap. Si cuius.* And if my cōmaundement and burthen were so heauy that it cā not well be sustained and bozne, yet shall ye obey me. *Dist. 19. cap. In memoriam.*
51. Christ sayd vnto the. ij. byethren, Luke. 12. who hath set me to be your iudge in temporal godes. As though he should say. It pertaineth not to me, but vnto worldly iudges.
- The Pope sayth I am iudge in all maner of causes for they byng money vnto me. *9. q. 3. Conquestus.*
52. Christ saith geue the Emperour Math. 22. such as pertayneth vnto hym as tribute and custome, for I haue payde Math. 17. tolle for me and Peter.
- The Pope saith I care not for this, But I excommunicate all them that aske any toll or tribute of me and my shauelynges, for I haue made them all frē. *Cap. Nouit. de senten. excom. Et ca. Si quis. de cons. dist. 1.*
53. Christ sayth. Peter put byppe thy Math. 26. sword into the sheath, for he that striketh with sword shall perishe with the sword.
- The Pope sayth, you Emperours, Kynges, Princes, and Nobles, take swordes, speares, halberdes, clubbes and gunnes, and helpe me to slea thē, that will not obey my tyranny. This must an Emperour do or els he must be periured. After this maner hath Julius the Pope slayne. xvi. thousand men in one day, was not that wel payd for? Dyd not he well nourish the sheepe which Christ dyd committe vnto his tuition?
54. Christ sayde. Dzinke you all of Math. 26. this cuppe, for this is the bloude of my promise.
- The Pope sayth, I will not graūt this, for my priestes alone shal dzinke of it (because it may crye auengeaūce on them alone) the other shall not dzinke of it in the payne of heresy.
55. Christ sayth: Ye are my frendes John. 15. if

if you do all thinges that I my selfe commaunde you.

The Pope sayth, you shall do as I bid you, for I haue powcr and authoritie to make lawes. And after them shall you liue. 2. 5. 9. j. ca. *Sunt quidam*.
56. Christ sayth that chastitie is not geuen vnto enery mā, they that haue it geuen, let them take it geuing thanks to God. And let the other vse the remedie which God hath prepared, for it is better to marry then to burne.

The Pope sayth, all monkes, Fryers, and Nunnes, shall bowe and sweare chastitie, be it geuen them or not, my Priestes also shall not be wedded, but as for to keepe whores, and rauishe other mens daughters & wiues, shall be dispensed withall. I will see no such thinges, for my Whorres haue yearely great mony by it, like as besides he wout to haue.

57. Christ sayth, all meates that mā taketh with thankes stαινeth not the soule, for all thinges are pure to them that are pure.

The Pope sayth, he that eateth egges, butter, or fleshe in these dayes that I haue commaunded to be fasted, doth not onely stayne his soule wyth sinne, but also is to be denounced an hereticke. *Dist. 4. ca. Statimus*. This agreeth with Christ euen as the lyght doth with the darcknes. And yet haue we bene thus blynded long, that we could not perceaue this Antichrist till now in the last dayes.

58. Christ sayd vnto his Disciples, that you bynde in earth shall be boude in heauen, and that you lose in earth shall be losed in heauen.

The Pope chalengeeth greater authoritie for he will lose soules out of Purgatory, and commaunde the angels to fetch them out and all for mony, without mony you get nothing.

59. Christ sayth whē you haue done all thynges that I haue commaunded you, yet say that you are vnprofitable seruauntes.

The Pope sayth do those thynges that I commaund the, and take a sure confidence vnto the that thou art a iust and a religious mā, and that thou had deserued heaue. And as for I my

selfe, If I do wrong in euery thyng, & bring many thousandes with me into damnation, yet shall no man rebuke me, but cal me the most holiest father. *Dist. 40. ca. Si Papa*.

60. Christ teacheth vs to fulfill the woorkes of mercy to the poore, euer commendynge mercy aboue offerings and sacrifice.

The Pope teacheth vs to geue our money for pardons, masses, diriges, to images and Churches, so that we may offer vnto their bellies. And he that sayth it is better to geue our charitie to the poore (as Christ sayth) is counted halfe an hereticke, because he goeth aboute to marre the Popes market.

61. Christe suffered death for our finnes and arose for our justification, or els we all should haue perished.

The Pope sayth if thou bye my pardo, or els be buried in a gray Friers coate thou must needes be saued, so that Christ hath suffered in vayne, sith a Friers coate will saue a man.

62. Christ onely is our mediator which maketh vnite betwixt hys father & vs, howbeit the prayer of a iust man is very good and profitable.

The Pope sayth. The greatest power and saluation next to Christ is myne. *Dist. 60. cap. Si Papa*. I maruell then why he is so curious to cause vs to worship the Saintes y are a sleepe. And not rather hym selfe, sith he chalengeeth a greater power then euer they dyd while they lyued.

63. Christ sayth, who soeuer bzeake one of my lest commaundementes, shall be called the lest (that is to say none) in the kyngdome of heauen.

The Pope sayth, what pertaineth his law vnto me. I am subiect to no lawes. 2. 5. 9. 1. cap. *Omnia*. therefore doth the Pope but seldome right. And is alwayes agaynst right yea and agaynst his owne lawes, as often as men do bring hym money, for that looeth he absue all thynges.

64. Christes law is fulfilled through charitie.

The Popes law is fulfilled by mony, if thou haue no money to geue them, thou shalt carpe a sagog, though

Wh abhominacion.

Math. 26.
Osea. 6.
Math. 9.

Roma. 4.
Iohn. 11.

1. Iohn. 2.
James. 5.

Math. 5.

Roma. 13.

Math. 19.

1. Cor. 7.

Math. 15.
Roma. 14.
Collof. 2.
Tit. 1.

Math. 16.
Math. 18.
Iohn. 15.

Luke. 17.

thou offende not, mōney them & they see thee not, do what thou wilt.

Ephe . 1.
Collof. 1.
1. Cor. 10.

65. Christ is the head of the Church as the Apostle doth testifie . And also the Stone whereon the Church is builded. And this Church is the cōgregation of the saythfull and the very body of Christ.

The Pope sayth, I am the head of the Church. *Dist. 19. cap. Enim vero.* And the seate of Rome is the Stone wheron the Church is builded . *Dist. 19 . Ita Dominus.* Can any thyng be more contrary vnto the honour and glory of God , then thus to dispoyle hym of his kyngdome, whiche he so dearly hath bought thedyng his precious blood for it?

2. Pet. 2.
2. Timo. 3.

66. Christes law whiche is the holy Scripture came by the inspyryng of the holy ghoſt whiche dyd infuse it abundantly into the hartes of the Apostles, and of the same spirite hath it his endurauce and interpretation.

The Pope sayth, I am Lord of the Scripture to allow and disallow it, for of me doth it take his full authoritic. *ca. Si omnes.* And for a token of this, is the Scripturs of Christ , layd vnder his fete when he is at Passe.

Tit. 1.

67. Christes Apostle sayth , that a Byshop ought to be so well learned, that he with the Scripture & be able to overcome all them that be agaynst the sayth.

The Pope and Byshops will dispute in Scripture with no man, but call them first in prison, and proper engynes they haue inuēted to wyng their fingers so soze , that the bloude shall brasse out at their fingers endes, they pynne them, and scourge the with infinite other tormētes payning the, to forsake the truth . And after make them sweare on a booke that they shall tell no man of it, thus cruelly do they entreate them agaynst iustice. And if they can not subdue them to theyr willes, then do they committe them vnto the seculare power to be burned.

Iohn. 19.

68. Christes accusation , and cause why he was condemned vnto death, was writte ouer his head in Hebreu, Græke, & Latine, that all men might know the cause, this was an argu-

ment that they vsed iustice (although they condemned him vniuersally) like men might see the offence and iudgement ioynd together.

The Pope and Byshoppes condemn men, and committe them vnto the seculare power, that they should execute the sentence . But this is a mischeuous abomination , that they will not suffer the seculare power, to know the cause why they put men to death, worshipfull, dis diuines, Doctor . O you gentle nobilitie, ponder this matter indifferently. Beware how you do execution, except you know the cause why . Thinke you the bloude shall not be requyred on you, if for an others pleasure you destroy the worke of God. They will say vnto you, as the Iewes sayde vnto Pilate concerning Christ : If he were not an euill doer we would not haue deliuered him vnto you. Trust not their wordes, for (no doubt) they are lyers, know the cause your selues, and heare the matter vnsaynedly . Thinke you they would not let you know the cause and iudgement, if they did iustice and not tyrannye? Be therefore no longer boyes to the, which ought to be your seruantes, God hath geue you his spirite , grace and vnderstanding, hide not the talent that God hath geuen you, but do your diligence to see iustice executed, secluding all tyranny, for that is your office appoynted you of God.

Luke. 6.

69. Christ sayth, blessed are ye when men hate you, curse you, and excommunicate you for the righteousnes, that is to say, you nothing giltie nor worthy such affliction.

The Pope and Byshoppes saye that their curse is soze to be feared, yea and that it maketh men as blacke as a coole in the sight of God, though they haue not offended . In so much that they must nedes be damned except they absoile them agayne : howbeit Christ sayth, that they are blessed : wherfore Christ is false, or els they are most bayne lyers.

70. Christ sayde, when thou makest a dinner or feast, call not thy frendes, kinsmen, and neighbours that are riche,

Luke. 14.

riche, but the poore, lame and blinde, which are not able to recompence thax, then shalt thou be happye, for it shall be rewarded thax in the resurrection of the iust.

The Pope and Bishops wyll call none such, for they thinke it great shame, but they call men of great aurohoritic and riches, which wil receiue them wyth an other feast, they had leuer haue their bellies well stuffed in this world, then to fary for the promise of Christ. They thinke it long a coming.

71. Christ sayth, eyther make y treé god and his fruite god also, or els make the treé naught and his fruite naught also: meaning, that the treé first shoulde be god, and then bringe forth god fruite, the fruite maketh not the treé god, but the treé maketh the fruite god, although we can not know that the treé is god, but by hys fruite (for we can iudge nothing but by his outward operation) yet God seeth the quicknes in the roote, which in the tyme that God hath appointed him, shall bring forth his fruite. And approueth y treé to be god, although he seame dead vnto vs. The treé is sayth, which is the mother of all god woorkes, which euer woorketh by charitable when he seeth occasion.

The Pope and Bishops say, that the fruite maketh the treé god, cleane contrary to all Scripture and reason. And thus turne they the trees and the rootes vpiwarde, while they affirme that sayth springeth and is made god of woorkes. And not the contrary, eué as a man would say, the fruite bringeth forth and maketh god the treé. And not the contrary. What madness is is? They woulde make men beleue if they shoulde longe continue, that y Done is made of grene chese.

72. Christ sayth, I am the doore of the folde, he that entreteth not in by the doore, but by some other waye, is a thiefe & a murtherer, and regardeth not the sheepe.

The Pope, yea and all the cleargie (for the most part) enter not in by Christ, but they runne in and are not called nor sent of Christ, One entreteth

by a bagge of money, wherewyth he buyeth a fatte benefice. An other entreteth by seruing great men, and copying fauour. An other, because he is a great man bozne, must be made a Cardinall, or els a Bishop. Some haue boysons of Abbayes and other places, to speake a god worde for them to the kyng or other great men. Some enter thoro we their curious singing, and minyon daunting, selwe or none for vertue & learninge.

73. Christ sayth, I am a god shepheard, A god shepheard getteth hys lyfe for hys sheepe.

The Pope and Bishops say also, that they are god shepherds, how be it, they pille and shere the sheepe so nigh, that they leaue not one locke of wolle on their backs. And in all pointes may be likened vnto the shepherdes that Zacharias prophesied of: which sayth, I shall rayse vp a shepheard in the earth, which shall not visite the thinges that are forsaken, and shall not seeke that which is gone astray, neither yet heale the diseased, nor nourishe and mayntayne that which standeth, but such a shepheard that shall nozise himselfe and not the sheepe, and cryeth out of hym, saying. O thou shepheard and idoll, thyneke you that this shepheard wyll geue his lyfe for the sheepe?

74. Christ sayth, desire you not to be called master, for you haue but one master, which is Christ, and all you are brothers.

The Pope will be called most holy, hys Cardinalles, most reuerend, hys Bishops reuerend, hys Abbottes and Priors most, and other glorious titles haue they, that passe master, sarre. And except thou call them by those names and titles, thou shalt runne sarre into their indignation, let Christ say what he wyll.

75. Christ commaunded his Disciples that they should call no man father on the earth, shewing them that they had but one father, which is in heaven.

The Pope must be called most holy father, if thou gene him not that name he will excommunicate you out

Math. 5.
Luke, 6.

Math. 23.

Math. 23.

of his sinagoge, reason not with him, you may shew him the scripture, but it auayleth not, for he will wrest it & wring it into a thousand fashions. And will neuer leaue it vntill he haue brought it vnto his owne purpose.

Acte. 7.

76. Christes faithfull seruant Stephen, sayd, that God almighty dwelleth not in temples y^e are made with mans hands, according vnto the prophetes saying. Heauen is my seate, and the earth is my footstole. What house will you builde for me, sayth the Lorde: which is the place of my rest? Did not my handes make all these thinges?

Esay. 66.
2. King. 7.

The Pope and his adherentes say, that he dwelleth in this place and that place, the Friers say we haue hym, you must bye hym of vs, the Donkes say, he is with vs, he good to our monastery, and you shall be sure to haue hym. And so runne the sely soules frō Herode to Pilate. But they finde not Christ, for he dwelleth in no place but in the hart of a faithfull mā, which is the very temple of God.

1. Cor. 3.

Actes. 17.

77. Christes Apostle Paule sayth, We ought not to thinke that God is like gold, silver, karued stones, or any such thyng as man imagineth.

The Pope and his adherentes say that he is lyke a stocke and a stone, & causeth men to make images of hym, though God commaunded contrary saying. Thou shalt make no grauen image, neither any maner of similitude of those thynges whiche are in heaue above or on the earth beneath. Neither of those thynges whiche are in the water, or vnder the earth, neither shalt thou honour or worshippe them. God Christen beware of these Idolles as Saint John councelleth thee, truely I thinke it be one of the greatestt causes of this erreccation which God hath sent into the world for sinne.

Exod. 20.

Iohn. 5.

78. Christ sayd vnto Peter, thou art Symon the sonne of Jona, thou shalt be called Cephas which if it be enterpreted signifyeth a stone as S. John sayth in his Gospell.

Iohn. 1.

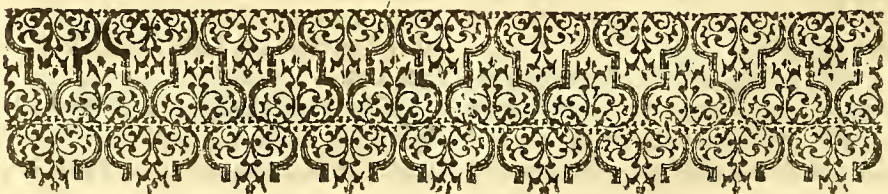
The Pope sayth that Cephas signifyeth the head, and of that gathereth he to be head of all the Bishops, here doth he playnly contrary to Gospell whiche expoundeth Cephas to bee a stone, what impudencie is this? I thinke he would say also that an Ass were a man if he thought to get any anauntage through it.

Diff. xxij.
ca. sacro-
sancta.

There are infinite other thynges wherein hee contrarieth Christ in so much that if it be diligēly examined, I thinke there is no word that Christ spake, but the other hath taught or made a law agaynst it. Howbeit for to auoyde tediousnes, we shall leaue them vnto your owne iudgement, for they are sone searched out & espyed. Judge Christe reader all these things with a simple eye, be not partially adia to the one nor to the other. But Judge them by the Scripture. And knowledg that to be the truth which Gods word doth alow, auoydyng all other doctrine for it springeth of Sa than, be not ashamed to confesse w^oze Christ (and so take him for thy head) befoze these rauenous Wolues, for then shall he confesse thee agayn befoze his father & the aungelles in heauen. Then shalt thou bee inheriour with Jesu Christe, And the saythfull sonne of thy father whiche is in heauen, to whom be all glory eternally. Amen.

Math. 10.

¶ Here endeth the Antithesis betwene Christe and the Pope.



Tower of London, aunsweryng vnto M. Mores letter which he wrote against the first litle treatise that Iohn Frith made concerning the Sacrament of the body and bloud of Christ, vnto which booke are added in the ende the articles of hys examination before the Bishops of London, Wincheſter and Lyncolne, in Paules Church at London, for which Iohn Frith was condemned and after burned in Smithfield without Newgate the fourth day of Iuly. Anno. 1533.

¶ The Preface of this booke.



Race and increase of knowledge from God the father through our Lorde Iesus Christ, be with the Christen reader, and with all them that loue the Lord vnſaynedly. Amen.

I chanced beyng in these parties, to be in company with a Christen brother which for his commendable conuersation, and sober behauour, might better be a Byshop then many that weare miters if the rule of S. Paule were regarded in their election. This brother after much communication, desired to know my mynde as touchyng the Sacrament of the body and bloud of our sauour Christ. Which thing I opened vnto hym accordyng to the gift that God had geuen me. First I proued vnto hym that it was no article of our sayth necessary to be beleued vnder payne of damnation. Then I declared, that Christ had a naturall body, euen as myne is (sauyng sinne) and that it could no more bee in two places at once the myne cā. Thirdly I shewed him that it was not necessarie, that the wordes should so be vnderstand as they sound. But that it might be a phrase of Scripture, as there are innumerable. After that I shewed him certayne phrases and maner of speakynges. And that it was well vsed in our English tounge and finally I recited after what maner they might receiue it according to Christes institutiō, not fearyng the forward alteration that the Priests vse

contrary to the first forme and institution.

When I had sufficiently published my mynde, hee desired me to entitle the sume of my wordes, and write them for hym, because they seemed ouerlong to be well reteined in memorie. And albeit I was loth to take the matter in hand, yet to fulfill his instant intercession, I tooke vpon me to touche this terrible tragedie, and wrote a treatise, whiche beside my paynfull imprisonment, is like to purchase me most cruell death, which I am ready and glad to receiue with the spirite and inward man (although the fleshe be frayle) when soeuer it shall please God to lay it vpon me. Notwithstandyng to say the truth I wrote it not to the intent that it should haue ben published. For then I would haue touched the matter more earnestly, and haue written, as well of the spirituall eating & drinking which is of necessitie, as I dyd of the carnall which is not so necessarie. For the treatise that I made was not expedient for all men, albeit it were sufficient for them whom I tooke in hand to instruct. For they knew the spirituall and necessarie eatyng and drinkyng of his body & bloud which is not receiued with the teth and bellye, but with the cares and faith, and onely neded instructiō in the outward eating, whiche thing I therefore onely declared. But now it is comon abroad and in many mes mouthes, in so much that M. More whiche of late hath busied hym selfe to medle in all such matters (of what zeale I will not define)

The occaſion that moued Iohn Frith to write on the Sacrament.

The spirituall eatyng of the Sacrament is by sayth.

hath

1. Tim. 3.
Tit. 1.

The order that Iohn Frith keepeth in shewing his mynde in the Sacrament of the body & bloud of Christ.

hath fore labored to confute it, but some me thinke that he is ashamed of his part and for that cause doth so diligently suppress the worke whiche he printed. For I my selfe saw the worke in Print in my Lord of Winchesters house, vpon S. Stephens day last past. But neither I neither ail the frēdes I could make, might attaine any copie, but onely one written copie whiche as it seemed was drawn out in great hast: notwithstanding I can not well iudge what the cause should bee, that his boke is kept so secret: But this I am right sure of, that he neuer touched the foundation that my treatise was builded vpon. And therefore sith my foundation standeth so sure and inuincible (for els I thinke verily he would fore haue laboured to haue vndermined it) I will thereupon builde a litle more; and also declare that his ordinaūce is to slender to breake it downe, although it were set vpon a woorse foundation.

The foundation of that litle treatise was, that it is no article of our sayth necessary to be beleued vnder payne of damnation, that the Sacrament should be the naturall body of Christ: which thyng is proued, on this maner.

The Sacrament to be the naturall body of Christ is no article of our sayth, necessary to be beleued vpon payne of damnation.



Aske we must all acknowledge that it is no article of our sayth which can saue vs, nor which we are bound to beleue vnder the paine of eternal damnation. For if I should beleue that hys very naturall body both flesh and blood were naturally in the bread and wine, that should not saue me, sepng many beleue that, and receiue it to their damnation, soz it is not his presence in the bread that can saue me, but his presence in my hart through faith in his blood, which hath washed out my sinnes and pacified y^e fathers wrath toward me. And agayne if I doe not beleue his bodely presence in the bread and wyne, that

shall not damne me, but the absence out of my hart thorough vnbelefe. Now if they would here object that though it be truth that the absence out of the bread could not damne vs: yet are we bounde to beleue it, because of gods word which (who beleueth not, as much as in him lyeth) maketh God a lyer. And therfore of an obstinate mynde not to beleue hys word, may be an occasion of damnation.

To this we may answer, that we beleue Gods worde, and knowledge that it is true: but in this we dissent, whether it be true in the sence that we take it in, or in the sence that ye take it in. And we say agayne, that though ye haue (as it appeareth vnto you) the euident wordes of Christ, and therefore consist in the barke of the letter: yet are we compelled by conferring of the scriptures together within the letter, to searcke out the mynde of our Saviour which spake the wordes. And we say thirdly, that we do it not of an obstinate mynde:

For he that defendeth a cause obstinately (whether it be true or false) is euer to be reprehended. But we do it to satisfie our cōsciēces, which are compelled by other places of Scripture, reasons, and Doctours so to iudge of it. And euen so ought you to iudge of your partie, and to defende your sentence, not of obstinacie, but by reason of Scriptures, which cause you so to take it. And so ought neither partie to dispise other, soz eche seeketh the gloze of God, and the true vnderstanding of the Scripture.

This was the foundation of my first treatise that he hath left vnshaken, which is a great argumēt y^e it is very true: For els hys pregnant wit could not haue passed it so cleane ouer, but would haue assayed it with some sophistical cauillation, which by hys painted poetrie he might so haue coulered, that at the lest he might make y^e ignoraunt some appearance of truth, as he hath done agaynst the residue of my first treatise, which neuertheless is true, and shall so be proued.

And first, that it is none article of our sayth necessary to be beleued vnder

Obiectiō.

Solutiō.

Obstinate defending of any cause is worthy of reprehension.

The foundation of John Frithes first treatise vpon the Sacrament.

It is no article of our fayth to beleue it to be the natural body of Christ.

The same fayth saith us that saued our fathers

Adam.

Gene. 3.

der payne of damnation, may thus be further confirmed. The same fayth shall saue vs whiche saued the olde fathers befoze Christs incarnation, But they were not bounde vnder payne of damnation to beleue this pointe: therefore it shall folloive that we are not bounde therto vnder the payne of damnation. The firste part of myne argument is proued by S. Agustine *ad Durdamū*. And I dare boldly say almost in an C. places. For I thinke there be no proposition which he doth moze ofte inculcate the this, & the same fayth saued vs which saued our fathers. The second part is manifest, that I needeth no probation. For how could they beleue y thynge which was neuer saide noz done, and without the woꝝd they could haue no fayth, vppon the truth of these two parties must the conclusion nedes follow. Notwithstanding, they all dyd eate Christs bodye and drinke hys blood spiritually, although they had hym not present to their teath. And by y spiritual eating (which is the fayth in his body and blood) were saued as well as we are. For as sone as our forefather Adam had transgressed Gods precept, and was fallen vnder condemnation, our mozt mercifull father of hys gracious fauour gaue hym the promise of health and comfort: whereby as many as beleued it, were saved from the thrauldome of their transgression: the woꝝde & promise was this: I shall put enmitie betwene thee and the woman, betwene thy seede and her seede, that seede shall treade thee on the head, and thou shalt treade it on the hele. In thys promise they had knowledge that Christe should become the seede or sonne of a woman, and that he should destroye the deuill with all his poluer, and deliuer his faythfull from their sinnes. And where he sayde that the deuill should treade it on the hele, they vnderstode right well that the deuill should finde the meanes by his wyles and wicked ministers to put Christ to death. And they knew that God was true, and would fulfill hys promise vnto them, and hartely longed

after this seede, and so did both eate his body and drinke his blood, knowinge wyth infinite thanks, that Christ should for their sinnes take y perfect nature of māhode vppon him, and also suffer the death. This promise was geuen to Adam, and saued as many as did beleue and were thakfull to God for hys kyndnes, and after it was established vnto our father Abraham by the woꝝd of God, which sayde, In thy seede shall all nacions of the earth be blessed. And with hym God made a couenant that he would be his God, and do him good. And Abraham agayne promised to keepe his preceptes and walke in his wayes. Then God gaue him the sacrament of circumcision, and called that his couenant, which thing notwithstanding was not the very duenant in deede, although it were so called. But was onely a signe, token, sacrament, or memoꝝyall of the couenant that was betwene God and hym, which might expounde our matter, if men had eyes to see. After that, God promised him a soune whē his wife was past childe bearing, and he also very olde. Pentertheleste, he doubted not of Gods woꝝde. But surely beleued that he which promised it, was able to performe it. And that was recounted vnto hym for righteousnes. This Abraham did both eate his body and drinke hys blood (through fayth) beleuing verely that Christ should take our nature, & spring out of his seede (as touching his fleshe) and also that he should suffer death to redēme vs. And as Christe testifieth, he hartely desired to see the day of Christ. And he sawe it and reioysed, he sawe it in fayth and had the day of Christ, that is to say all those thinges that should chaunce hym, playnely reuelated vnto him, alse it he were dead many hundred yeares befoze it were actually fulfilled and reuelated vnto y world. And by that fayth was he saued, and yet neuer did eate his fleshe with his teath, noz neuer beleued that bread should be his bodye and wyne hys blood. And therfoze sith he was also saued without that fayth, and y same

How our fathers did eate the body of christ and drinke his blood.

Abraham's Gene. 12.

Circumcision was the Sacrament of Gods couenant made with Abraham.

Abraham by fayth dyd eate and drinke Christs body and blood.

John. 8.

The spirituall eating & drinke of Christ shall saue vs.

sayth shall saue vs which saued hym, I thinke that we shall also be saued if we eate him spirituallly (as he dyd) although wee neuer belcve that the bread is his body. Furthermoze, that mercifull Moses whiche brought the children of Israell out of Egypt into the wildernes, obtayned of God by prayers, both Manna from heauē to feede his people, and also water out of the stone to refreshe and comfort thē. This Manna and water, were euen the same thyng vnto them, that the bread and wyne is to vs. For Saint Austen sayeth: *Quicumq; in manna Christum intellexerunt, eundem quem nos cibum spiritualem manducauerunt. Quicumque autem de māna solam saturitatemque sicerunt manducabant & mortui sunt. Sic etiam eundē potū: petra enim erat christus.* That is to say, as many as in that manna vnderstode Christ, did eate that same spirituall meate that we doe, but as many as sought onely to fill their bellies of that manna (the fathers of the bnfaythfull) did eate and are dead. And likewise y same drinke, for the stone was Christ.

Here may you gather of S. Austen that the Manna was vnto them, as y bread is to vs, and likewise, that the water was to them, as the wyne is to vs, whiche anone shall appeare moze playntly. S. Austen sayth further, *manducauit & Moses manna, māducauit & Aaron, manducauit & Phinees, manducauerunt ibi multi qui Deo placuerūt & mortui non sunt. Quare? quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustauerunt, vt spiritualiter satiarentur. Omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, spiritualem utiq; eandem: nam corporalem alteram (quia illi manna, nos aliud) spiritualem vero eandem quam nos. Et omnes eundem potum spiritualem biberunt aliud illi, aliud nos: sed specie visibili quod tamen hoc idem significaret virtute spirituali. Quomodo eundem potum bibeant (inquit Apostolus) de spirituali sequenti petra: petra autem erat Christus.* That is to say, Moses also dyd eate Manna and Aaron and Phi-

nees dyd eate of it, and many other dyd there eate of it, whiche pleased God and are not dead. Wherefore? Because they vnderstode the visibill meate spirituallly. They were spirituallly an hungred, they tasted it spirituallly, that they might spirituallly be replenished. They dyd all eate y same spirituall meate, and all dranke the spirituall drinke. Euen the same spirituall meate albeit an other bodely meate, for they dyd eate Manna, and we eate an other thyng, but they dyd eate the same spirituall, which we do. And they all dyd drinke the same spirituall drinke. They drake one thyng and we an other: but first was in the outward apparence, which neuertheless dyd signifie the same thyng spirituallly. How dranke they the same drinke? They (sayth the Apostle) dranke of y spirituall stone solowryng them, and that stone was Christ. And thereunto Beda added these wordes. *Videte autem sive manente signa varia-* Beda super. I. Cor. 10.

Of these places you may playntly perceiue not onely that it is no article necessary to be beleued vnder payne of damnation, seyng the old fathers neuer beleued it. And yet dyd saue Christ in sayth both befoze they had the Manna, & moze expzessly thzough the Manna with no lesse force wher the Manna was cealled. And albeit the Manna was to them as the Sacrament is to vs, and they eate euen the same spirituall meate that we do, yet were they neuer so mad as to beleue that the Manna was chaunged into Chrilles owne naturall body. But vnderstode it spirituallly that as the outward man dyd eate the materiall Manna which comforted the body, so dyd the inward man thozough sayth, eate the body of Christ beleuyng that as that Manna came down from heauen and comforted their bodies, so should their Saviour Christ which was promised them of God y father, come downe from heauen & strenght their soules in euerlastyng life, redemyng them from their sinne

To eate the Sacrament by sayth spirituallly is to eate the body of Christ, &c.

Manna was to the Israelites the same that the Sacrament is to vs now.

August. de Silitate penitentia.

Aug. super Ioan. tract. 16.

A goodly saying of S. Augustine.

by his death and resurrection. And likewise do we eat Christ in sayth, both before we come to the Sacrament, and more expressly through the Sacrament, and with no lesse fruit after we haue receaued the sacrament, and neede no more to make it his naturall body then the manna was, but might much better vnderstand it spiritually: that as the outward man doth eat the materiall bread which comforteth the bodie, so doth the inward man through sayth eat the body of Christe, beleuyng that as the bread is broken, so was Christes body broken on the crosse for our finnes, whiche comforteth our soules vnto life euerlasting. And as he sayth did saue them without beleuyng that the manna was altered into his body, euen so doth this sayth saue vs although we beleue not that the substance of bread is turned into his naturall body. For the same sayth shall saue vs which saued them. And we are bound to beleue no more vnder payne of damnation, then they were bound to beleue. They beleued in God the father almighty, maker of heauen and earth, and all that is therein. They did beleue that Christe was the sonne of God. They did beleue that he should take our nature of a virgin. They beleued that he should suffer the death for our deliuerance, which thing was signified in all the sacrifices, and besides that testified in every Prophet, for there was verely not one Prophet but he spake of that point. They beleued that his soule should not be left in hell, but that he should arise from death and reigne euerlastyng with his father. And to be short, there is no point in our Crede, but he beleued it, as well as we do, & those articles are only necessary vnto saluatio, For them am I bound to beleue, & am damned without excuse, if I beleue them not.

But the other pointes containd in scripture, although they be vndoubted verities, yet may I be saued without them. As be it in case he neuer heard of them, or when I heare of them, I can not vnderstand them,

nor comprehend them, or that I feare them and vnderstand them, and yet by the reason of an other texte misconstrue them, as the Bohemes do the wordes of Christ in the 6. chapter of John. All these I say may be done without any ieopardie of damnation. In euery text is but onely one veritie for which it was spoken and yet some textes there be whiche of Catholike Doctours are expounded in vi. or. vii. sondy fashions. Therefore we beleue these articles of our Crede, in the other is no perill, so that we haue a probable reason to dissent from them. But now to returne to our purpose, if we will examine the authorities of S. Austen & Beda before alledged, we shall espy that beside the probacion of this foresayd proposition, they open the mystery of all our matter to them that haue eyes to see. For S. Austen sayth that we and the old fathers do differ as touchyng the bodily meate for they dyd eat Manna, and we bread, but albeit it varied in the outward appearance, yet neuerthelesse spiritually it dyd signifie one thing. For both the Manna and bread do signifie Christ. And so both they and we do eat one spiritual meate, that is to say we both eat the thing which signifieth and representeth vnto vs the very one spiritual meate of our soules whiche is Christ. And Beda doth playnly call both the Manna and the bread signes, saying behold that the signes are altered and yet he sayth abideth one. Now if they be signes, then they do signifie, & are not the very thing it selfe which they do signifie, for the signe of a thing differeth from the thing it selfe which it doth signifie and represent. As the alepole is not the ale it selfe which it doth signifie or represent. Here thou wilt obieete agaynst me that if this faith be sufficient what needeth the institution of a Sacrament? I answer that Sacramentes are instituted for three causes: The first is assigned of S. Austen which sayth on this maner.

In nullum autem nomen religionis, seu Fastum verum, seu falsum, coagulari homines possunt, nisi signaculorum seu Sacramentorum visibulum consortio colligantur,

we must beleue the articles of our sayth vpon payne of damnation, but in the other, there is no perill.

There is no cause why we should account the Sacrament to be Christes naturall body, for that were to grosse an imaginatio.

We are not bound to beleue vpon payne of damnation more then our fathers beleued.

Gene. 1.

Psal. 7.
Esay. 7.
Acte. 3.

Actes. 2.
Psal. 16.

Aug. contra Faustum Lib. 19. cap. 15.

quorum Sacramentorum vis inenarrabiliter valet plurimum. Et ideo contempta sacrilegos facit. Impie quippe contemnitur sine qua perfici non potest pietas. That is to say: Men can not be toynded into any kynde of religion; whether it be true or false except they be knit in fellowship by some visible tokens or Sacramentes, the power of which Sacramentes is of such efficacie, that can not be expressed. And therfoze it maketh them that despise it to be abhorred, for it is wickednes to despise that thyng without whiche godlynes can not be brought to passe. Thus it appeareth that necessitie is the first cause. For there can no congregation be leuered out of the multitude of men but they must needs haue a signe, toke, Sacrament, or comunon badge, by the which they may knowe eche other. And there is no difference betwene a signe or a badge and a Sacrament, but that the Sacrament signifieth an holy thyng, and a signe or a badge doth signifie a woordly thing as S. Austen sayth, signes when they are referred to holpe thynges are called Sacramentes.

There be three causes why the Sacramentes were instituted.

The first is necessity.

August. ad Marcellin.

The second cause of the institution of Sacramentes.

The second cause of their institution is, that they may be a meane to bring vs vnto sayth and to imprint it the deeper in vs, for it doth customably the more moue a man to beleue, when he perceiueth the thyng expressed to diuerse senses at once, as by example, if I promise a man to mete him at a day appoynted, he will somewhat trust my word: notwithstanding, he trusteth not so much vnto it, as if I dyd both promise hym with my word and also clap handes with him or hold vp my finger for he counteth that this promise is strong and more saythfull then is the bare word, because it moueth inoe senses. For the word doth but onely certifie the thing vnto a man by the sense of hearyng, but whē with my promise immediatly after I hold vp my finger, then do I not onely certifie him by the sense of hearing: But also by his sight, hee perceiueth that that fact confirmeth my word. And in the clapping of handes hee perceiueth both by his sight and feeling (beside

the woorde) that I will fulfill my promise. And lykwise it is in this Sacrament; Christ promised them, that he would geue his body to be slayne for their sinnes. And for to establishe the sayth of his promise in them, he dyd institute the Sacrament which he called his body, to the entent that the very name it selfe might put them in remembrance what was ment by it, he brake the bread befoze them signifying vnto them outwardly; euen the same thyng, that he by his wordes had befoze protested and eue as his wordes had informed them by their hearyng, that he intended so to do, so the breaking of that bread informed their eyesight that he would fulfill his promise. Then he dyd distribute it among them to imprint the matter more deeply in them; signifying therby that euen as that bread was deuided among them, so should his body & frute of his passion be distributed vnto as many as beleued his wordes. Finally he caused the to eate it, that nothyng should be lackyng to confirme that necessary point of faith in the, signifying therby that as verely as they felt that bread within them, so sure should they be of hys body through sayth. And that euen as that bread doth nourishe the body, so doth sayth in hys body by breaking, nourishe the soule vnto euerglasting life. This did our mercifull Saviour (which knoweth our frailtie and weakenes) to establishe & strenght their sayth in his body breaking and blood shedding, which is our shetanker and last refuge without which we should all perishe.

The third cause of the institution and profit that commeth of it, is this. They that haue receiued these blessed tydings and woorde of health, do loue to publishe this felicitie vnto other men. And to geue thanks befoze the face of the cōgregation vnto their boūteous benefactor, and as much as in them is, to drawe all people to the prayng of God with the, which thing, though it be partly done by the preaching of Gods woorde and fruitfull exhortations, yet doth that visible token and Sacrament (if a man vnderstand

How diligently Christ set forth the Sacrament of hys body & blood that we might by that outward signe assure our sayth, that his very true body was crucified for our sinnes.

The third cause of the institution of Sacramentes.

derstand what is ment thereby) more effectually worke in them both sayth and thanksgueing, the doth the bare worde: but if a man wot not what it meaneth, and seeketh health in the sacrament and outward signe, the may he wel be likened vnto a fond fellow; which when he is very dyse, and an honest man shew him an alepole and tell him that there is good ale inough, would goe and sucke the alepole, trusting to get drinke out of it, and so to quench his thyrste. Now a wise man will tell him that he playeth the foole, for the alepole doth but signifie that there is good ale in the house where the alepole standeth, and wil tell him that he must go neare the house, and there he shall finde the drinke, and not stand sucking the alepole in bayne, for it shall not ease him, but rather make him more die; for the alepole doth signifie good ale: yet the alepole it self is no good ale, neyther is there any good ale in the alepole. And likewise it is in all sacramentes. For if we vnderstand not what they meane, and seeke health in the outward signe: then we sucke the alepole and labour in bayne. But if we do vnderstand the meaning of them, then shall we seeke what they signifie, and goe to the significations, and there shall we finde vndoubted health. As to our purpose in this sacrament wherof we speake, we must note what it signifieth, and there shall we finde our redemption. It signifieth that Christes body was broken vpon the crosse to redeme vs from the thraldome of the deuill, and that his bloude was shedde for vs, to washe away our sinnes. Therefore we must runne thether if we will be eased. For if we thinke to haue our sinnes forgiven for eating of the Sacrament, or for seeing the Sacrament once a day, or for praying vnto it: the surely we sucke the alepole. And by this you may perceiue what profite commeth of those sacraments, which eyther haue no significations put vnto them, or els when their significations are lost and forgotten. For then no doubt they are not commended of God; but are rather abhominable,

for when we knowe not what they meane, then seeke we health in the outward deede, and so are iniurious vnto Christ and his bloud. As by example, the Sacrifices of the Jewes, were well allowed & accepted of God as long as they used them aright, and vnderstode by the death of Christ, the shedding of his bloud, and that holy oblation offered on the crosse once for ever. But when they begun to forget this signification, and sought their health and righteousness in the bodily worke, and in the sacrifice it selfe: then were they abhominable in the sight of God, and then he cryed out of them both by the Prophet Dauid and Esay: And likewise it is with our Sacramentes, let vs therefore seeke by the significations, and go to the very thing which the sacrament is set to present vnto vs. And there shall we finde such fruitfull worde as shall neuer fayle vs, but comfort our soules into life everlastyng.

Now will I in order answer to M. Moyses booke, and as I finde occasion geuen me, I shall in deuoure my selfe to supply that thyng which lacked in the first treatise, and I trust I shall shewe such lycht, that all men whose eyes the Prince of this worlde hath not blynded, shall perceiue the truth of the scriptures and glozy of Christ. And where as in my first treatise, the truth was set forth with all simplicitie, and nothing armed against the assault of sophisters: that haue I somewhat redressed in this booke, & haue brought bones fitte for their teeth, which if they be to busie, may chauce to choke them.

¶ Thus beginneth the Preface of M. Moyses booke.



MN my most hartly wyse More. I recomende me vnto you, and send you by this bringer the writing againe which I receiued from you. Whereof I haue bene offered a cople of copies more in the mean while, as late as ye wot well it was.

The sacrament is profitable to none but to such as vnderstand the doctrine thereof.

An example of the Alepole.

The true signification of the sacrament of the body and bloud of Christ.

The sacrifices of the Jewes as long as they were rightly used, were well accepted.

Frith.

Deare brethzen, consider these wordes, and prepare you to the crosse that Christ shall lay vpon you, as ye haue oft bene counsaylled. For euen as when the Wolfe howleth, y^e sheepe had nede to gather theselues to their sheppard, to be deliuered from the assault of the bloody beast, likewise had you nede to flye vnto the sheppard of your soules Christ Iesus, & to sell your coates, and buye his spirituall sword (which is the word) of God, to defende and deliuer you in this present necessitie: for now is the tyme that Christ tolde vs of, Math. v. that he was come (by his worde to set variaunce betwene the sonne and his father, betwene the daughter and her mother, betwene the daughter in lawe and her mother in lawe, & that in a mans owne householde shall be his enemies. But be not dismayde, nor thinke it no wonder, for Christe chose twelue, and one of them was y^e Deuill and betrayed his master. And we that are his disciples may loke for no better than he had himself: for the scholer is not aboue his master.

Ephes. 6.

Math. 10.

Mich. 5.

Iohn. 6.

Math. 10.

2. Cor. 11.

Ioh. Frith mette with false brethren.

1. Cor. 10.

Saint Paule protesteth y^e he was in perill among false brethren, & surely I suppose that we are in no lesse ieopardye. For if it be so that hys mastership receiued one coppe and had a couple of coppes more offered in the meane while, then may ye be sure that there are many false brethren which pretend to haue knowledge, & in dede are but pykethankes, prouiding for their bellye: prepare ye therfore clokes, for the weather wareth cloudy, and rayne is like to followe. I meane not false excuses and forswearing of your selues: but that ye loke substantially vpon Gods worde, that you may be able to answer their subtle obiections. And rather chuse manfully to dye for Christ and hys worde, than cowardlye to deny hym, for thys bayne and transitorye lyfe, considering that they haue no further power but ouer this corruptible bodye, which if they put it not to death, must yet at y^e length perish of it selfe. But I trust the Lord shall not suffer you to be tempted aboue that you may beare,

but according to y^e spirite that he shall poure vpon you, shall he also sende you the scourge, and make hym that hath receiued more of the spirite to suffer thereof, and him that receiueh lesse thereof, to suffer according to his Talent. I thought it necessary first to admonithe you of this matter, and now I will recite more of M. Mores booke.

Whereby men may see how greedely these newe named brethren writeit out, & secretly spread it abroad.

The name is of great antiquitie, although you list to ieste. For they were called brethren ere our Bishops were called Lozdes, and had y^e name geuen them by Christ, saying, Math. xxij. all ye are brethren. And Luke y^e xxij. Confirme they brethren. And the name was continued by the Apostles, and is a name that nourisheth loue & amitie. And very glad I am to heare of their greedy affection in writing out and spreading abroad the worde of God, for by that I do perceiue the prophesie of Amos to haue place, which sayth: In the person of God I will send hunger and thyrste into the earth, not hunger for meate, nor thurst for drinke: But for to here the word of God. Now begynneth the kyngdome of heauen to suffer violence: Now runne the poyre Publi- canes which knowledg them selues sinners, to the word of God passing, both godes and body in ieopardy for the soule health. And though our Bishops do call it heresie, and all them heretickes that hunger after it, yet do we know that it is the Gospell of the lyuyng God, for the health and saluation of all that beleue. And as for the name doth nothing offede vs, though they call it heresie a thousand tymes. For S. Paule, testifieth that the Phariseis and Priestes which were counted the very Church in hys tyme dyd so call it, and therefore it forcereth not though they, ruling in their rolmes, vse the same names.

Which young mā I here say hath lately made diuers other thynges, that yet runne in hoker moker so close among the brethren that there

An exhortation to stand manfully by the profession of Gods word.

More.

Frith.

Brethren, is an ancient name in the scripture.

Amos. 8.

Math. 11.
Luce. 18.

Roma. 1.

Actes. 24.

commeth no copies abroad.

I aunswere, that surely I can not spyne, and I thinke no mā moze hateth to be idle then I do. Wherfoze in such thynges as I am able to doe, I shalbe diliget as long as God lendeth me my lyfe. And if ye thinke I be to busie you may rid me the soner, for euen as the sheepe is in the butchers handes ready bound and loketh but euen for the grace of the butcher whē he shall shed his blood: Euen so am I bounde at the Byshops pleasures, euer lookyng for the day of my death. In so much, that playne worde was sent me, that the Chauncelour of London sayd, it shoulde cost me the best blood in my body, whiche I would gladly were shed to morow, if so be, it might open the kyngs graces eyen.

And verely I maruell that any thing can ranne in hoker moker or be hyd from you. For sith you mought haue such store of coppes, concernyng the thyng whiche I most desired to haue ben kept secret, how shoulde you then lacke a coppe of those thynges whiche I most would haue published? And hereof ye may be sure, I care not though you and all the Byshops with in England loke on all that euer I wyrote, but rather would be glad that ye so dyd. For if there be any sparkle of grace in your breastes, I trust it shoulde be an occasion somewhat to knowle it, that you may consider and know your selues, whiche is the first poynt of wiselome.

And would God for his nierycy (sayth M. More) that sith there can nothing refrayne their studie, from deuising and compassyng of euill and vngacious writyng, that they would and could keepe it so secretly, that neuer man should see it, but such as are so farrt corrupted, as neuer would be cured of their caker.

It is not possible for hym that hath his eyen and seeth hys brother whiche lacketh sight in ieoperdie of perishing at a perillous pit, but that hee must come to hym and guide hym, till he be past that ieoperdye, & at the lest wise, if he can not come to him, yet will he call and crye into hym to cause hym

chose the better way, except his hart bee cankered with the contagion of such hatered that he can reioyse in his neighbours destruction. And eue so is it not possible for vs whiche haue receiued the knowledge of gods word, but that we must cry and cal to other, that they leaue the perillous pathes of their owne foolish phantasies. And doe that onely to the Lord, that he commaundeth them, neither addyng any thyng nor diminishyng. And therfoze vntill we see some meanes founde, by the whiche a reasonable reformation may be had on the one partie, and sufficient instruction for the poore commons I insure you, I neither will nor can cease to speake, for the worde of God boyleth in my body, like a seruēt fire, and will needes haue an issue and bzeaketh out, when occasson is geue.

But this hath bene offered you, is offered, and shall be offered: Graunt that the word of God, I meane y text of Scripture, may go abroad in our English tounge, as other nations haue it in their tounge, and my brother William Tyndall, and I haue done, & will promise you to wyrite no moze. If you wil not graunt this condition, then will we be doing while we haue bzeath, and shew in few wordes that the Scripture doth in many: and so at the lest saue some.

But a lacke this will not be, for as S. Paule sayth, the contagion of heresie creepeth on, lyke a canker. For as the canker, corrupteth the body further and further and turneth the whole parties into the same deadly sicknes, so doth these heresies creepe forth among good simple soules, till at the last it be almost past remedy.

This is a very true sayyng and maketh well agaynst his owne purpose, for in dæde this contagion began to spring euen in S. Pauls tyme. In so much that the Galathians were in a maner wholly seduced from his doctrine. And he sayd to the Thessalonians the mistery of iniquitie eue now beginneth to worke. And S. John testifieth that there were all ready many Antichristes risen in hys dayes.

RR. iij. And

Frith.

Joh. Frith feared not death.

Frith woteheth all his woorkes to be seene.

More.

Frith.

He that seeth his brother in peril of ieoperdy, must warn him therof.

Deut. 12.

Note here the earnest zeale of Frith.

An offer made to the Clergie by Jo. Frith.

More.

Frith.

2. Thef. 2.

1. Iohn. 4.

And also Paul prophesied what shold
 folow after his tyme . Actes. 20. say-
 ing : take ye heede to your selues and
 to all the flocke, ouer whiche the holy
 ghoſt hath put you ouerſeers , to ſaue
 the congregation of God whiche he
 purchaſed with his owne blood. For
 I know this wel, that after my depar-
 ting ſhall enter in greuous Wolues
 among you, which ſhall not spare the
 flocke . And euen of your ſelues ſhall
 ariſe men, ſpeaking peruerſe things,
 to draw Diſciples after the and ther-
 fore watch. &c. This canker then be-
 gan to ſpread in the congregatio, and
 dyd full ſore moy the body, in ſo much
 that within .iiij. C. yeare, there were
 very many ledes ſcattered in every
 coſt . Notwithſtandyng there were
 faythfull fathers that diligently ſub-
 dued them with the ſwoorde of Gods
 word . But ſurely ſince Silueſter re-
 ceived ſuch poſſeſſions , hath the can-
 ker ſo crept in y Church, that it hath
 almoſt left neuer a founde member.
 And as Cistercensis writeth in the 8.
 booke, that day that hee received re-
 uenues was a boyce heard in y ayre,
 tryng ouer the court whiche ſayd,
 this day is venime ſhed into y church
 of God. Befoze that tyme there was
 no Byſhop greddy to take a cure . For
 it was no honour and profit as it is
 now , but onely a carefull charge
 which was lyke to coſt him his lyfe at
 one tyme or other . And therefore no
 man would take it , but he that bare
 ſuch a loue and zeale to God and his
 flocke, that he could be content to ſhed
 his blood for them . But after that it
 was made ſo honorable and profita-
 ble, they that were woſt both in lear-
 nyng and luyng , moſt laboured for
 it. For they that were vertuous wold
 not entangle their ſelues with the
 bayne pride of this world, and weare
 thre crownes of gold , where Chriſt
 dyd weare one of thorne . And in
 concluſion it came ſo farre, that who
 ſoeuer would gene moſt money for it
 or beſt could flatter the Prince (which
 he knew wel all god men to abhorre)
 had the preheminence and goſt the
 beſt Byſhoplike, and then in ſtead of
 Gods word, they publiſhed their own

commaundements , and made lawes
 to haue all vnder them, and made me
 beleue they could not erre what ſoe-
 uer they dyd or ſayd, & euen as in the
 rowmes and ſtede of Moſes , Aaron,
 Eliazer, Joſue, Calib, and other fayth-
 full ſolke, came Herode, Annas, Cap-
 phas, Pilate and Judas , whiche put
 Chriſt to death . So now in the ſtede
 of Chriſt, Peter, Paule, James and
 John and the faythfull folowers of
 Chriſt, we haue y Pope, Cardinals,
 Archbyſhops , Byſhops , and proude
 Prelates with their Præſour, the ma-
 litious miniſters of their maſters the
 deuil, which not withſtandyng tranſ-
 forme them ſelues into a ſpokenes , as
 though they were the miniſters of
 righteſquites whole end ſhalbe acco-
 dyng to their workes. So that the bo-
 dy is cankered long agone , and now
 are left but certaine ſmall members,
 whiche God of his puiſſant power
 hath reſerued vncorrupted & becauſe
 they ſe that they can not be cankered
 as their owne fleſh is, for pure anger
 they burne them, leſt if they cotinued
 there might ſeeme ſome deſormitie in
 their owne cankered carkaſe , by the
 comparſon of theſe whole members
 to their ſcared body.

Teacheth in a few leaues ſhortly
 al the poyſon that Wickleſſ, Oeco-
 lampadius, Huſkyn, Tyndall and
 Zwynglius haue taught in all their
 bookes before. Concerning the bleſ-
 ſed Sacrament of the aulter : not
 onely affirmyng it to very breade
 ſtill (as Luther doth) but alſo (as
 theſe other beaſtes do) ſayth it is
 nothing els. And after, the ſame Syr
 Thomas More ſaith. Theſe dregges
 hath he dronken of Wickleſſe, Oe-
 colampadius ; Tyndall, and Zwin-
 glius , and ſo hath he all that he ar-
 gueth here beſida, which iiij. what
 maner folke they be, is metely well
 perceyued and knowen , and God
 hath in part, with hys open venge-
 aunce declared.

Luther is not the prick that I run
 at, but the ſcripture of God. I do nei-
 ther affirme nor deny any thyng, be-
 cauſe Luther ſo ſayth: but becauſe the
 Scripture of God doth ſo conclude &
 deter.

The pro-
 phetic of
 S. Paule
 of the latter
 times.

Silueſter.

When cor-
 ruption en-
 tred into y
 Church.

Byſhop-
 rikes wer
 not gredey
 ſought in y
 primitive
 Church, for
 then it was
 a charge
 and not a
 Lordſhip.

Math. 27.
 Mark. 15.
 Iohn. 19.

A great al-
 teration in
 the church,
 ſithen the
 time of
 Chriſt and
 hys Apo-
 ſtles.

1. Cor. 11.

A little flock
 is left that
 are not cor-
 rupted.

More.

Frick.

determine. I take not Luther for such an author that I thinke hee can not erre, but I thinke verely that he both may erre and doth erre in certayne poyntes, although not in such as concerne saluation and damnation, for in these (blessed be God) all these whom ye call heretickes do agree right well. And likewise I do not allow this thing because Wickleffe, Oecolampadius, Tyndall and Zwinglius so say, but because I see them in that place more purely expose the Scripture, and that the processe of the text doth more fauour their sentence.

And where you say that I affirme it to be bread as Luther doth, the same I say agayne, not because Luther so sayth, but because I can proue my wordes true by scripture, reason, nature, and doctors. Paule calleth it bread saying: the bread whiche we breake, is it not the fellowship of the body of Christ: For we though we be many, are yet one body and one bread, as many as are partakers of one bread. And againe he sayth: as often as ye este of this bread, or drinke of this cuppe, you shall shewe the Lordes death until he come. Also Luke calleth it bread in the Actes saying: they continued in the fellowship of the Apostles and in breaking of bread, and in prayer. Also Christ called this cuppe, the fruite of the vyne saying: I shall not from hence forth drinke of the fruite of the vyne, until I drinke that new in the kingdome of my father. Furthermore, nature doth teach you that both this bread and wine continue in their nature. For the bread mouleth if it be kept long, yea and wormes breede in it. And the peere mouse will runne away with it, and desire no other meate to her dinner, which are euident inough that there remaineth bread. Also the wine if it were reserved would ware sower, as they confesse them selues; and therefore they sell the laye people but with one kinde onely, because the wine can not continue nor be reserved, to haue ready at hand whē nede were. And surely as if there remained no bread, it could not mould nor

ware full of wormes. Ene so if there remained no wine, it could not ware sower, and therefore it is but false doctrine, that our prelates so long haue published. Finally that there remaineth bread might be proued by the authoritie of many doctors, which call it bread and wine, as Christ and his Apostles did. And though some sophisters would waist their sayings and expound them after their phantasie, yet shall I allage them one doctor (which was also Pope of Rome) that maketh so plaine with vs, that they shall be compelled with shame to hold their tongues. For Pope Gelasius writeth on thys maner. *Certe sacramenta qua sumimus corporis & sanguinis Christi diuine res sunt & propterea per illa, participes facti sumus diuine nature, & tamē nō desinit esse substantia vel panis & vini, sed permanent in sua proprietate nature. Et certe imago & similitudo corporis & sanguinis Christi in actione misteriorum celebrantur.* That is to say: Surely the sacramentes of the body and bloud of Christ, are a godly thing, and therefore though they are we made partakers of the godly nature. And yet doth it not cease to be the substance, or nature of bread and wine, but they continue in the propriety of their owne nature, and surely the image and similitude of the body and bloud of Christ are celebrated in the acte of the mysteries. Thys I am sure was the olde doctrine which they can not auoyde. And therefore with the Scripture, nature, and fathers, I will conclude that there remaineth the substance and nature of bread and wine.

And where ye say that we affirme it to be nothing els, I dare say that ye vntruly report on vs all. And here after I will shewe you what it is more then bread. And where ye say that it is metely well knowen what maner of folke they be, and that God hath in part with his open vengeance declared.

I answer that master Wickliffe was noted while he was liuing, to be a man not onely of most famous doctrine, but also of a very sincere life and

The Doctors proue that bread remaineth in the Sacrament.

Gelasius a Pope. Contra Eutych. & Nestorium.

This is the saying of Gelasius a Pope.

Wickleffe.

1. Cor. 10.

Paule calleth the Sacrament bread.

1. Cor. 11.

Actes. 2.

Luke. 22.

Nature sayth there is bread in the Sacrament.

The wyne will ware sower if it be kept long.

wichlett
buried xv.
yeare, and
then went.

Math. 10.

Malach. 2.

Oecolampadius.

Tyndall.

Tyndall
declareth
his innocen-
cy.

Zwinglius

and conuersion. Heuerthelesse to declare your malicious mindes and vengeable hartes (as men say) xv. yeare after he was buried, you toke hym by and burnt hym, which fact declared your furpe, although he felt no fire: but blessed be God which hath geuen such tyrantes no further power, but ouer thys corruptible body. For the soule ye can not binde nor burne, but God may blesse where you curse, and curse where you blesse. And as for Oecolampadius, who you also call Huskyn, his most aduersaries haue euer commended his conuersion, and godly life, which when God had appoynted hys tyme, gaue place vnto nature (as euery man must) and dyed of a canker.

And Tyndall I trust liueth, well content with such a poze Apostles life, as God gaue hys sonne Christ, and hys faythfull ministers in thys world, which is not sure of so many mites, as ye be pearely of poundes, although I am sure that for hys learning and iudgement in Scripture, he were more worthy to bee promoted, then all the Bishops in England. I receaued a letter from hym, which was written since Christmas, where in among other matters he writeth thus. I call God to recorde agaynst the day we shall appeare before our Lorde Iesus to geue a reckoning of our doings, that I neuer altered one syllable of Gods worde, agaynst my conscience, nor would doe thys day, if all that is in earth, whether it be honour, pleasure, or riches, might be geuen me. Moreover, I take God to recorde to my conscience, that I desire of God to my selfe in thys world, no more then that without which I can not kepe hys lawes. &c. Judge Christe reader whether these words be not spoken of a faythfull, clere innocent hart. And as for hys behaviour is such, that I am sure no man can reprove hym of any sinne, howbeit no man is innocent before God which beholdeth the hart.

Finally Zwinglius was a man of such learning and grauitie (beside eloquence) that I thinke, no man in

Christendome might haue compared with hym, notwithstanding he was slaine in battell in defending hys Citie and common wealth, agaynst the assaulte of wicked enemies, whiche cause was most righteous. And if hys masterhip meane, that that was the vengeance of God, and declared hym to be an euill person because he was slaine: I may say nay, and shew euident examples of the contrary, for sometyme God geueth the victoype agaynst them that haue most righteous cause, as it is euident in the booke of Judges, where all the children of Israell were gathered together, to punish the shamefull Godnitrie of the Tribe of Benjamin, which were in number but 25. thousand. And the Israelites were 400. thousand fighting men, which came into Silo, and asked of God who should be theyr Captaine agaynst Benjamin. And they being but 25. thousand slue of the other Israelites 12. thousand in one day. Then fledde the children of Israell vnto the Lord in Silo, & made great lamentation before hym euen vntill night: and asked hym counsell saying: Shall we go any more to fight agaynst the tribe of Benjamin our brethren or not? God sayd vnto them yes, goe by and fight agaynst them. The went they the next day & fought agaynst them, and there were slaine agayne of the Israelites 18. thousand men. Then came they backe agayne vnto the house of God, and sat down and wept before the Lord, and asked that day vntill euen, and asked hym agayn, whether they should any more fight agaynst theyr brethren or not. God sayd vnto them yes, to morrow I will deliuer them into your handes. And the next day was the tribe of Benjamin vtterly destroyed, sayung 600. men which hid the selues in the wilderness. Here it is euident that the children of Israell losse the victoype twice, and yet notwithstanding had a iust cause, and fought at Gods commaundement. Besides that, Judas Machabeus was slaine in a righteous cause, as it is manifest in the first booke of the Machabees. And therfore

Zwinglius
slayn in a
iust and
righteous
cause.

Iudic. 20.

Here note
that the
children of
Israell
fought at
Gods com-
maunde-
ment and in
a righteous
cause, & yet
were twice
ouer-
throwen.

1. Machab. 9

it can

it can be no euident argument of the vengeance of God, that he was slaine in battell in a righteous cause, and therefore me thinketh that thys man is too malaparte, so bluntly to enter into Gods iudgement, and geue sentence in that matter befoze he be called to counsell. Thus haue I sufficently touched hys Preface, for those pointes y he afterward touched moze largely, haue I willingly passed, because I shall touch the earnestly hereafter. Now let vs see what he proueth.

¶ It ys a great wonder to see vpon how light and sleight occasiōs he is fallē vnto these abhominable heresies. For he denieth not nor cā not say nay, but that our Sauour sayd him selfe, my fleshe is verely meate & my blood is verely drinke he denieth not also that Christ him selfe at his last Supper, takyng the bread into his blessed handes, after that he had blessed it sayd vnto his disciples? Take you this and eate it, this is my body, that shalbe geuen for you. And likewise gaue the chalice after his blessing and consecraciō, and sayd vnto them, this is the chalice of my blood of the new testament, which shalbe shed out for many, do ye this in remembrance of me.

¶ It is a great wonder to see how ignorant their prouour is, in the playne textes of scripture. For if he had any iudgment at all he might wel perceiue y when Christ spake these wordes, my flesh is verely meate and my blood is verely drinke, he spake nothing of y sacramēt. For it was not instituted vntill his last supper. And these wordes were spokē to y Iewes long befoze, & ment them not of y carnall eatyng or drynkyng of his bodye or blood, but of the spirituall eating, which is done by sayth and not with tothe, or bellye. Wherof S. Austyn sayth vpon his gospell of John why preparest thou other tothe or bellye? beleue and thou hast eaten him. So y Christs wordes must here be vnderstāded spirituallly. And that he calleth hys fleshe very meate because that as meate by the eating of it & digesting

it in our bodye doth strengthen these corruptible mēbres, so likewise doth Christs fleshe by the beleuing that it taketh our sinne vpon it selfe & suffered the death to deliuer vs & strengthen our immortall soule. And likewise as drinke when it is dronken, doth comfozt and quicken our frayle nature. So likewise doth Christs blood by the drynkyng of it into the bowelles of our soule that it is by the beleuing and remembryng that it is shed for our sinnes, comfozt and quicken our soule vnto euerlasting lyfe. And this is the eating and drynkyng y he speaketh of in that place. And that it is so you may perceauē by the text following which sayth, he that eateth my body & drynke my blood dwelleth in me and I in him, which is not possible to be vnderstād of the sacrament. For it is false to say that he y eateth the sacrament of his body and drynke the sacrament of his blood, dwelleth in Christ and Christ in hym. For some man receiueth it vnto his condemnation, and thus doth Saint Austen exponnd it sayinge, Hoc est enim Christum manducare, in illo manere & illum manentem in se habere. This is the very eating of Christ to dwell in him & to haue him dwelling in vs. So y who so euer dwelleth in Christ (y is to say beleueth y he is set of God to saue vs from our sinnes) doth verely eate and drinke his body and blood although he neuer receiued the sacrament. This is y spirituall eating necessary for all y shal be saued for there is no man that cometh to God wout this eating of Christ, that is the beleuing in hym. And so I deny not but that Christ speaketh these wordes but surely he ment it spirituallly, as Saint Austen declareth, and as the place playnely proueth.

And as touching y other wordes y Christ spake vnto hys disciples at the last Supper I deny not but y he sayd so, but y he so fleshly ment as ye falsly saie, I utterly deny. For I say y his wordes were then also sprite & life, & were spirituallly to be vnderstāded, & y he called it his body. For a certayne propertie, euen as he cauled him self a very

The Papistes doe falsly alledge this text.

Aug. in Ioh. h. tract. 26

To beleue in Christ is to dwell in Christ.

Mach. 26.

Iohn. 6. Iohn. 15.

M. More.

Frich.

Christe spake of no carnall eating of him, but of a spirituall eating by sayth.

- John. 10. a very vyne, & his disciples very vyne
bzaunches, and as he cauled himselve
a doze: not y he was so in dede, but
foz certaine properties in the family-
tudes, as a mā foz some propertie say-
eth of his neighbours hozlle, this
hozlle is mine by and downe, mean-
ing that it is in euery thing so like.
- Gene. 35.
Gene. 32. And lyke as Iacob buided an aulter
and cauled it the house of God, & as
Iacob called y place where he wra-
sted with the aungell, the face of God,
and as the pascall lambe was cauled
the passing by of the Lord. And as a
broken pottherd was cauled Hierusa-
lem, not foz that they were so in dede
but foz certaine similitudes in the pro-
perties, and that the very name it self
might put men in remebzaunce what
is ment by the thing, as I sufficiently
declared in my first treatise.
- Jeremy. 19 He must nedes confesse, that
they that belene that it is the very
body and his very blood in dede,
haue the playne wordes of our sa-
uiour him selfe vpon their side, for
the ground & foundacion of their
fayth.
- More. That is very true and so haue they y
bery wordes of god, which say that a
broken pottherd is Hierusalem, and
that Christ is a stone, and that Christ
is a vyne and a doze. And yet yf they
should beleue oz thinke that he were
in dede any of these things, they were
spirituall and newrthelesse deceiued.
Foz though he so sayd, yet I say bys
woozdes were spirituall to bee vn-
derstanded. And where you say that
I spe from the sayth of playne and
open scriptures, & foz the allegozy de-
stroy the true sence of the letter. I au-
swere that some textes of Scripture
are onely to be vnderstand after the
letter: as when Paule sayeth, Christ
died foz our sinnes and arose agayne
foz our iustification. And some textes
are onely to be vnderstand spirituall
oz in the way of allegozy: As when
Paule sayth, Christ was the stone, &
when Christ sayth him selfe, I am a
bery vyne I am the dooze, and some
must be vnderstand both litterally, &
spirituall: As when God sayd, out
of Egypt cauled I my sonne, which
- although it were literally fulfilled in
the childre of Israell whē he brought
them out of Egypt with great power
and wonders yet was it also ment &
berified in Christ hymselfe, his very
spirituall sonne, which was cauled
out of Egypt after y death of Herod.
And agayne it is very spiritualliy ful-
filled in vs whiche through Christes
blood are deliuered fro the Egypt of
sinne, & from the power of Pharaos y
deuil. And I say that this text of scrip-
ture: This is my body, is onely spiri-
tualliy to be vnderstand, & not litteral-
ly. And y doth S. Austen also cofirme
which writeth vnto Adamantus and
sayth, These sentences of scripture,
Christe was the stone, the bloude is
the soule, and this is my body. are fi-
guratiuelic to bee vnderstande (that
is to say spiritualliy oz by the waye of
an allegozie) and thus haue I Saint.
Augustin wholly on my side, whiche
thing shall yet heare after moze plain-
ly appeare.
- Now his example of his bride-
gromes ring I very well alow, for I
take the blessed sacrament to be-
left with vs for a very token and a
memoriall of Christ in dede. but I
say that the hole substaunce of the
same token and memoriall is his
owne blessed bodie. And so I say
that Christ hath left vs a better to-
ken then this man would haue vs
take it for, & therein he sayth like a
man to who a bridgrome had deli-
uered a goodly gold ryng with a
riche rubie therein, to deliuer his
bride for a tokē. And thē he would
like a false shrewe, keepe away that
gold ring, & geue the bride in stede
therof, a proper ring of a rishe, and
tell her that the bridgrome would
send her no better. Or els like one
that when the bridgrome had geue
such a ryng of golde to hys bride
for a token, will tell her plaine, and
make her beleue that the ring were
but coper or brasse, to minishe the
bridgromes thanke.
- I am right glad y ye admit myne
example, and graunt that the sacra-
ment is left to be a very token and a
memoriall of Christ in dede. But
where

Osea. 12.

Math. 2.

The Scrip-
ture spea-
keth di-
uersly and
hath diuers
sentes.

M. More.

More is a
nisket and
trifler.

Fritsch.

where you say, that the whole substance of the same token and memoriall is his owne blessed bodye, that is soner sayd then proued. For S. Austen sheweth the contrary, as it is partly before touched, and here after shall be declared more plainely. & where you say that we fare like a false sheperd that would kepe the gold ring from his side, and geue her a ring of a rishe, or tell her that her golde ring were copper or brasse, to minish the side, gromes thanke. I aunswere that we denye not but that the ring is most fine gold, and is set with as rich rubyes as can be gotten. For that rying (I meane the Sacrament) is not onely a most perfitte token and a memoriall of the bydgromes benefites and vnfayned fauour on his partie but it is also on the other partie Eucharistia: that is to say, a thankes geuyng, for the gracious giftes which she undoubtedly knowledgeth her selfe to haue receiued. For as verely as that bread is broken among them, so verely was Christes bodye broke for their sinnes. And as verely as they receiue that bread into their bellye thorough eating it, so verely do they receiue the frute of his death into their soules by beleyung in hym. And therefore they assemble to that Supper, not for the salure of the bread, wyne or meate that is there eaten, but for the entent to geue hym thankes commonly among the all, for his inestimable goodness. But to procede vnto our purpose, if a man would come vnto the byde, and tel her that this godly gold rying were her owne bydgrome, both flesh bloud and bones (as you do) the I thinke if she haue any wytt, she might aunswere him, that he mocked and the more he sayd it, the lesse she might beleue han, and say that if that were her owne bydgrome, what should she then nede any remembraunce of hym or why should hee geue it her for a remembraunce? For a remembrance presupposeth the thyng to be absent, and therefore if this be a remembrance of hym, then can he not here be present.

hee is not asfearde, to affirme that these wordes of Christ, of his body and of his bloud, must needes be vnderstand by waye of a similitude or an allegorye as the woordes bee of the vync and the doore. Nowe this he wottes well, that though some wordes spoken by the mouth of Christ be to be vnderstand onely by way of a similitude or an allegory, yet foloweth it not thereupon, that euery like word of Christ in other places was no other but an allegory, for such was the shifte and cauillation that the wicked Arrians vsed which tooke fro Christes person his omnipotent Godhead.

I graunt that the Arrians erred, for as M. More sayth, though in some place a word be taken figuratiuely, it foloweth not therefore in euery other place, it should likewise be taken. But one question must I aske his master, shyp how doth he know that there is any worde or text in Scripture that must be taken figuratiuely: that is by the way of a similitude or as hee calleth it a necessary allegory? I thinke (though some men may assigne other good causes and evidences) that the first knowledge is by other textes of Scripture. For if other textes be conferred vnto it, and wil not stand with the litterall sence, the I thinke it must needes be take spiritually or figuratiuely as there are infinite textes in Scripture. Now when I see that S. Thomas which felt christ his wounds and put his finger in his side, called hym his Lord and God, and that no text in scripture repugneth vnto the same, but that they may well stand together me thinketh it were foly to asfirme that this worde, God, in that text should be taken figuratiuely or by way of an allegory: But now in our matter the proesse of Scripture will not stand with the litterall sence, as shall hereafter appeare. And therefore necessitte compelleth vs to expounde it figuratiuely, as doth also S. Austen and other holy Doctours, as hereafter shall playnly appeare.

If euery man that can finde out a new fonde phantasie vppon a text

Frith.

why certeyne places of Scripture must be vnderstand spiritually.

M. More.

An aunswere to Mores tripling.

Eucharistia

The right cause why we should come to the Table of our Lord.

More hath here a cheeke mate.

M. More.

I maruell me therefore much, that

of holy Scripture; may haue hys owne mynde taken and hys owne exposition beleued agaynst the expositions of the olde cunnyng Doctours and Saintes, thē may you surely see that no article of the christen faith, cā stand and endure lōg. And then he alledgeth S. Hierome which sayth, that if the exposition of other interpretours, and the cōsent of the common Catholicke Church, were of no more strength, but that euery man might be beleued thāt could bryng some textes of Scripture, for hym expounded as it pleased hym selfe, then could I (sayth this holy man) bryng a new sect also, and say by Scripture, that no mā were a true Christē mā nor a mēber of the Church, that kepeth ij. coates. And in good faith (sayth M. More) if that way were allowed, I were able my selfe to find out xv. new sectes in one fore noone.

Frith.

S. Peter sayth, that the Scripture is not expounded after the appetite of any pryuate person, but enē as it was genen, by the spirite of God and npt by mans will. So must it be declared by the same spirite. And therefore I will not that any man shalbe beleued, by bringyng his owne mynde & phantastie. But if he wil be beleued, let him byyng either an other playne texte, which shal expounde the first, or els at the lest he must byyng such a sentēce, as will stand with the procelle of the Scripture. Why was S. Hierome allowed agaynst the determination of the counsell of Malta, sith he was alone, and they a great multitude; but onely because he brought euident scripture, whiche at the tyme of their sentence, none of them remembred: and yet when it was brought, they could not auoyde it. And likewise except I byyng euident scripture which they all shal expōūd as I do, I desire not to be beleued. And where M. More sayth, that in god sayth he were able to find out xv. new sectes in one fore noone, he may thāke God that he hath such a pregraunt wytte: But yet I trust he should not find one (if there were any peril of damnatiō therin) but that we

would w^o a plaine text cōfute it, which he should not be able to auoyde.

And ouer this the very circum- M. More. stances of the places in the gospel in whiche our Sauour speaketh of that Sacrament, may well make open the difference of his speche in this matter and of all those other, and that as hee spake all those but in an allegorye, so spake hee this playnly, meanyng that he spake of his very body and hys very blood, beside all allegoryes. For when our Lord sayd, he was a very vyne, and when he said he was the dore, there was none that heard him, that any thyng marueiled thereof. And why? For because they perceyued well, that he ment not that he was a materiall vyne in deede, nor a doore neither: But when he sayd that hys flesh was very meate, and his blood very drinke, and that they should not be sauēd, but if they dyd eate his flesh and drinke his blood, then were they all in such a wonder therof, that they could not abyde. And wherefore, but because they perceyued well by hys wordes and his manner of circumstaunces, that Christ spake of his very flesh and his very blood in deede.

It is openly knowen & confessed Frith. among all learned men that in the 6. John 6. chapter of Joh. Christ spake no one worde concerning the substance of his body and blood (whiche at that tyme was not yet institute) but all that he there spake was of the spirituall eating and drincking of his body, and blood, into our soules, which is the sayth in his body and blood, as I haue touched before. And the circumstances of this place do in dede proue that they were fleshly minded, & vnderstode not the spirituall wordes of our sauour Christ, and therefore wōdered & murmured Inso much that Christ sayd vnto thē, doth this offend you: what will you say then when ye shall see the sonne of man ascēding thether where he was before? Then (addeth S. Austen) you shall know that he ment not to geue his flesh to eate w^o your teth: for he shall ascēde

No man is to be beleued that byyngeth hys owne iudgement onely vpon any sentēce of Scripture.

More is here vnclely myppd.

Note here the saying of S. Austen.

ascende hole. And Christ addeth, it is the spirite that quickeneth, the fleshe profiteth nothing, the word that I speake, are spirite and lyfe: that is to say, sayth S. Austen, are spiritually to be vnderstand, And where Christ sayth, that the fleshe profiteth nothing (meaning of his owne fleshe, as S. Austen sayth) he meaneth that it profiteth not, as they vnderstode hym y is to say, it profiteth not, if it were eaten. But it doth much profit to be sayne, that thozough it and the shedding of his blood, the wrath of God our father is pacified, and our sinnes forgeuen. And wher his mastership sayth, that the people perceiued well what he ment, and therfore he wondred so sore and could not abide, because they perceiued well by his wordes and maner of circumstances what his meaning was. I wil say as I did before, that the vnderstod hym not.

Now here he will say vnto me, if it be but your nape & my yea, the I would thinke to be beleued as sone as you, and surely y were but reason. Not withstanding (thankes be to God) I am able to bring in auctorite to Iudg betwene vs both, whose iudgment I trust his mastership will admit. This auctor is S. Austen whiche sayth. Discipuli enim eius qui eum sequebantur expauerunt & exhorruerunt sermonem non intelligentes. That is to say, his disciples which followed hym were astonied, and abhozred his wordes and vnderstode them not. And because your mastership shal not thinke that he ouershot him selfe, and spake he will not what, we shall allege hym saying the same wordes in an other place. Cum diceret. Nisi quis manducauerit carnem. &c. illi (non intelligentes) dixerunt ad inuicem, Durus est hic sermo, quis potest eum audire? That is, when Christ sayd, except a man eate my fleshe and drinke my blood, he shal haue no lyfe in him, they (because they vnderstode him not) sayd to ech other, this is an hard saying, who can heare him? Thus I trust you will gene place (although not to me) yet at the least vnto S. Austen, and receiue the truth which is so plainely

proued. And where his mastership allegeth this text for the sacrament, that except they did eate his fleshe and drinke his bloude the could not be saued, it semeth that he is fallen into the erroz of Pope innocent, which likewise vnderstanding this text vpon the sacrament (as M. More doth) caused yong childzen and infantes to receiue the sacrament, as though they had all bene damned which died and had not receiued it. And of this carnall minde were many mo Whoboppes a great while (as are now the bohemes) whom he after disprayseth, and yet expoundeth the text as they doo, but afterward they looked moze spiritually vpon the matter and confessed their ignozance (as I trust M. More will) but now will I shew you S. Austens minde vpon this text which shall helpe for the exposition of all this matter. S. Austen in the third boke De Doctrina Christiana the 16. chapter teaching how we shall know the tropes, figures, allegozies & phrasles, of the scripture sayth. Si autem flagitium aut facinus inubere videntur, figuratinalocutio est. Nisi manducaueritis (inquit) carnem filij hominis et biberitis eius sanguinem, non habebitis uitam in vobis. Facinus vel flagitium videtur inubere: Figura est ergo precipies passionis dominica esse commicandum, et suauiter atque vtiliter in memoria recondendum quod pro nobis caro eius crucifixa & vulnerata sit. That is to say, when soeuer the scripture oz Christ, semeth to commaund any foule oz wicked thing, then must that text be taken figuratinely (that as it is a phzase, allegozie and manner of speaking, and must be vnderstand spiritually and not after the letter) Except (sayth Christ) ye eate the fleshe of the sonne of man and drinke his blood ye shall haue no life in you. He semeth (sayth S. Austen) to commaunde a foule & a wicked thing. It is therfore a figure, commaunding vs to be partakers of his passion, and sweetlye and profitablye to print in our mynde that his fleshe was crucified and wounded for vs. This truth (thankes be to God) doth S. Austen declare vnto vs, which thing beside

M. More fallen into the error of pope Innocent.

Aug. Lib. 3. de doctrine Christiana.

Here S. Augustine sheweth plainly that Christs wordes were a figuratiue spech

How the fleshe of Christ profiteth nothing and how it doth profite.

Frithlybeth not wordes without alleddging authorities.

Augustinus in sermone ad infantes

Augu. 34.

The fewes vnderstode Christ carnally and not spiritally as he meant.

S. y. the

the opening of this text against M. Mores mynde, doth plainly shew what he thought in the wordes of christes supper. For sith he called it a foule & a wicked thing, to eat his flesh, then may you sone perceiue, that he thought it was as foule & as wicked a thing to eat his body, seing his body is flesh and then consequently it shall follow, y^e epyther this worde eate (where Christ sayd take this and eat it) must be taken spirituallly, or els that this saying of Christ, this is my body, must be figuratiuely spokē, but this worde eate is taken after the letter (for they did in dede eate the bred) therfore it must nedes followe, that this sentence (this is my body) must bee figuratiuely spoken. Or els is S. Austen not to be approued in this place, which thing our Bishops I thinke, will not say nay.

Whesides that S. Austen sayth :

Augustinus
in sermone
ad infantes

Quando loquebatur dominus noster Iesus Christus de corpore suo, nisi (inquit) quis manducauerit carnem meam & biberit sanguinem meum, non habebit in se vitam. Caro enim mea vere est cibus, & sanguis meus vere est potus, intellectus spiritualis credentem saluum facit, quia litera occidit spiritus est qui uiuificat. That is to say: When our Lord Iesus Christ spake of hys body, except (quod he) a man eate my flesh and drinke my blood, he shall haue no life in hym self, for my flesh is very meate, and my blood is very drinke. The spirituall vnderstandyng saueth hym that beleueth, for the letter killeth, but the spirite quickneth. Here may you playnly perceaue, that thys terte must onely be taken spirituallly. For he sayth, that to take it after the letter, it killeth and profiteth nothyng at all, and therfore I wonder that we haue bene led so long in thys grosse error.

Thys saying doth y^e famous clarke Origine confirme, saying. *Agnosce quod figura sunt que in voluminibus Domini scripta sunt: & ideo tanquam spirituales & non tanquam carnales, examine & intelligite qua dicuntur. Si enim secundum literam sequaris hoc ipsum quod dictum est, Nisi manducaueritis car-*

Origine in le-
ui ho. 7.

nem. &c. occidit hac litera. That is to say. Marke y^e they are figures which are wrytten in the Scripturaz of God, and therfore examine them as spirituall men and not as carnall, and vnderstand those thinges that are spoken. For if thou followe after the letter, thys thyng that is spoken: except ye eate the flesh of the sonne of man and drinke hys blood, you can haue no life in you, thys letter killeth. Alas deare brythren, why should any man be offended with thys doctrine, sith it is approued so plainly, by such auncient and holy fathers?

Againe S. Austen sayth: *Qui manducat carnem meam & bibit meum sanguinem in me manet & ego in illo. Hoc est ergo manducare illam escam & illum bibere potum, in Christo manere & illum manentem in se habere, ac per hoc qui non manet in Christo & in quo non manet Christus proculdubio non manducat eius carnem nec bibit sanguinem, etiam si tanta rei sacramentum ad iudicium sibi manducet & bibit.* That is to say. He that eateth my flesh & drynketh my blood, abydeth in me, and I in hym. Thys is therfore the eatyng of that meate, and drynkynge of that blood, to abyde in Christ, and haue hym abydyng in vs. And therfore he that abydeth not in Christ, and in whom Christ abydeth not, without doubt he eateth not hys flesh, nor drynketh not hys blood, although he eate and drinke the sacrament of so great a thyng vnto hys damnation. And euen y^e same wordes hath Bede vpon the Corinthians.

1. Cor. 10. Thys one place, is sufficient for to proue my purpose though he sayd not one word more. For here he doth playnly determine, that he which abydeth not in Christ, that is to say, he y^e is wicked or vnfaythfull, doth not eate hys flesh nor drinke hys blood, although he eate and drinke the Sacrament of so great a thyng. And so must it nedes followe, that the Sacrament is not the very naturall body of Christ. For then the vnfaythfull should eate hys flesh, seing he eateth the sacrament of hys body. But that doth S. Austen denye: wherfore it must nedes followe, that it is but onely

Christes
wordes are
spirituall
and not car-
nall.

Augusti.
sermo. circa
sacra feria
l'ascha.

The eating
& drynkynge
of Christ.
what it is.

Idem Beda
super.
1. Cor. 10.

The wicked
eate
not the
fleshe of
Christ.

Roma. 5.

onely a token of a remembrance, and a signe of hys body breaking; and a representation of hys passion, that we might keepe hys face in memozy, and geue him thankes for his tender loue and kindenes, which when we were hys enemyes toke vpon hym to suffer most vyle death, to reconcile vs vnto hys father, and make vs hys frendes. Thys sayng hath S. Austen in an other place also, where he writeth on thys maner: *Qui non in me manet, & in quo ego non maneo, non se dicat aut existimet manducare corpus meum, aut bibere sanguinem meum. Non itaque manent in Christo, qui non sunt eius membra: non sunt autem membra Christi, qui se faciunt membra meretricis.* What is to say: He that abydeth not in me, and in whom I abyde not, let hym not say or thynke that he eateth my body or drinketh my blood: They abyde not in Christ which are not his members. And they are not hys members which make them selues the members of an harlot. And these are also the very wordes of Bede. Here it is playne proued agayne by the authority of S. Austen and Bede, that the wicked and hynsaythfull (which are not the members of Christ) doe not

August. de ciuitat. dei. li. 21. ca. 25.

eat hys body nor drinke hys blood, and yet they do eat the sacrament as well as the other. Wherefore you must nedes graunt, that the Sacrament is not y^e naturall body of Christ but a figure, token, or memoziell thereof. Now good Christen people count not thys new learning which is firmmed by such olde Doctozs and saythfull fathers.

Now were this inough for a Christen man that loued no contention. But because there are so many sophisters in y^e world which care not what they say, so they holde not theyr peace. I must nedes set some bulwarke by thys holy Doctoz to helpe to defend hym, for els they will shortly ouer-runne hym (as they do me) and make hym an hereticke too. Wherefore I will alleage hys master S. Ambrose.

Saint Ambrose sayth: *Non iste panis est qui vadit in corpus, sed ille panis vite eterna qui anima nostra substanti-*

Ambros. de sacra. Lib. 5 cap. 4.

amfulcit. That is: It is not thys bread that goeth into the bodye, but that bread of euerlasting life whiche vpholdeth the substance of our soule. Furthermoze the great clerke Prosper confirmeth the same saying. *Qui discordat a Christo nec carnem Christi prof. in li. manducat, nec sanguinem bibit, etiamsi bro sententantia rei sacramentum ad iudicium suar. sent. presumptionis quotidie indifferenter accipiat.* That is: He that discozdeh from Christ, doth neyther eat hys fleshe nor drinke hys blood, although he receaue indifferently euery day the sacrament of so great a thing vnto the condemnation of hys presumption. And these are also the very wordes of Bede vpon the ij. Chapter of the first Epistle to the Corinthians.

Now you may see, that it is not S. Austen minde onely, but also the sayng of many moe. And therefore I trust you will be good vnto hym. And if ye condemne not these holy fathers, then am I wrongfully punished. But if you condemne the, then must poze Frich be content to beare the burthen with them.

Idem Beda super. 1. Cor. 11.

The mynde and exposition of the old Doctozs vpon the wordes of Christes maunday.

And where M. More More. sayth, that if Christe had not ment after the plaine literal sence, that both the hearers at that tyme, and the expositours since, and all Christe people beside this xv. c. yeare would not haue taken onely the litterall sence beyng so straunge and maruelous that it might seme impossible, & decline from the letter for allegories in all such other thynges beyng (as hee sayth) and as in deede they be, so many farre in number mo.

As touchyng y^e hearers they were deceiued and vnderstode him not (I meane as many as toke his wordes fleshly as you do.) And they had their aunswere of Christ (when they murmured) that his wordes were spirite and lyfe; that is (as S. Austen sayth)

S. iij. spiri.

The sacrament is a figure, token, and a memoziell of the breaking of Christes body & the drinking of hys blood.

spiritually to bee vnderstand and not fleshly, as is befoze declared. And as for the expositours. I thinke he hath not one of the old fathers for him, but certaine new felowes: as Dominic. S. Thomas, Occam, and such other which haue made the Pope a God. And as I haue shewed, S. Austen maketh full for vs, and so do all the old fathers, as Occolapadius hath well declared in his booke, *Quid veteres senserint de Sacramento eucharistie*. And some of their sayings I shall alledge anon. And where you say that all Chyristen people haue so beleued this 1500. yeares, that is very false. For there is no doubt, but that the people thought as holy S. Austen and other faithful fathers taught them. Which as I said, make with vs. Notwithsta-nding in dede, sith our Prelates haue bene made Wordes and haue set by their lawes and decrees contrary to the prerogative of all Princes, & lyke most suttile traytours, haue made all me beleue that they may make lawes and bynde mens consciences, to obey them: and that their lawes are Gods lawes blindyng y^e peoples eyes with flos or thre^e textes wrongfully wrested, to aduance their pride, where they ought to obey Kyngs and Princes, and be subiect to their lawes, as Chyrist and his Apostles were kene vnto y^e death. With that tyme I say they haue made men beleue what they list and made articles of the faith at their pleasure. One article must be y^e they be the Church, and can not erre: And this is the grounde of all their doctrine. But the truth of this article is nowe sufficiently knowne. For if Quene Katherine be kyng Henries wife, then they do erre, and if she be not, then they haue erred, to speake no more cruelly: It is nowe become an article of our faith y^e the Pope of Rome must be y^e head of y^e Church & the Vicare of Chyrist: & that by Gods law. It is an article of our faith that what soeuer hee byndeth in earth, is bounde in heauen, in so much that if he curse wrongfully, yet ye must be feared, and infinite such other which are not in our Crede, but blessed bee

God that hath geuen some light into our Princes hart. For he hath lately put forth a booke called the glasse of truth, whiche proueth many of these articles very folishe phantasies and that euen by their owne Doctours, & so I trust you shalbe proued in this

point of the Sacrament for though it be an article of our faith it is no article of our Crede in y^e xx. articles wher of are sufficient for our saluatio. And therefore we may thinke that you ye without all ieopardye of damnation.ouerthelesse seing his master ship saith that all make for him, and I say cleane contrarie, that all the olde fathers make against him, or at the lest wise not with him, If w^{re} necessary that one of vs should proue his purpose. But indeede in this point he would loke to haue the vantage of me. For he thinketh that men will sooner beleue hym which is a great man then me which am but a poore man, and that therfore I had moze neede to proue my part true, then he to proue his. Well I am content and therfore geue eare (deare reader) and Iudge betwene vs.

First I wil begin with Tertulian, because he is of most antiquitie. Tertulian spea-king of Chyrist, sayth: *Nec panem reprobaui quo ipsum corpus suum representat*. That is to say, Chyrist himselfe did not reprove or discommend bread wherby he doth represente his very body. For the vnderstandyng of thys place, you must knowe that there was an hereticke called Marcion, which dyd reprove creatures, and said that all maner of creatures were euill. Thys thyng doth Tertulian im- proue by the Sacrament and sayth: Chyrist dyd not reprove or discommend bread wherby he doth represente his body: as though he shoulde saye, if Chyrist had counted the bread euill, then woulde he not haue left it for a Sacrament to represente his body, meaning that it is a sacrament, signe, token and memoziall of his body, and not the body it selfe. And that thys is his minde, doth playnly appeare in his fourth booke, where hee sayth: *Christus accepit panem & distribuit discipulis*,

To beleue the articles containyd in our crede is sufficient for our saluation.

Frith allegeth authorities to proue hys doctrine true.

Tertul. lib. 2. contra Marcionē.

Tertul. lib. 4. contra Marcionē.

More hath no olde author to maintaine hys quareling Baptistry.

The Papistes haue corrupted the Scriptures and aduanced their sciues above Kinges and rulers.

Articles of our faith made by the Pope.

discipulis, corpus suum illud fecit: hoc est corpus meum dicendo, id est, figura corporis mei, figura autem non fuisset, nisi veritatis esset corpus. Caterum vacuare quod est phantasma, figuram capere non posset. What is to say: Christ taking bread and distributing unto his disciples made it his body, saying: this is my body, that is to say, a figure of my body, but this bread could not have bene a figure of it, except Christ had had a true body. For a vaine thing or a phantasie can take no figure. For the vnderstanding of this place, you must marke that this hereticke Marcion, agaynst whom this author writeth, dyd hold opinion that Christ had no naturall body, but only a phantasticall body, and this opinion doth this Doctor improue by the sacrament of his altar, saying: the sacrament is a figure of his body: ergo, Christ had a true body, and not a phantasticall bodie: For a vaine thing or phantasie can take no figure, Lo, here doth this olde father which was long before S. Austen: or S. Hierome, expound these wordes of Christ This is my body: that is to say, a figure of my body therfore you are to blame to call it new learning. For because they shall not of temerarious presumption reiecte this olde father, I shall establishe his wordes by S. Austen which commendeth Christes merueulous suffering so long by traitor Judas, as though he had bene a good man, and yet was not ignorant of his wicked thoughtes. Adhibuit (inquit) ad conuiuium in quo corporis & sanguinis sui figuram discipulis commendauit ac tradidit. What is to say he admitted hym (sayth S. Austen) vnto the maundy wherein he did be take and deliuer vnto the disciples his figure of his body and blood, Here doth this holy father S. Austen call it a figure of his body. And I am sure there is no man so childlike, but that he knoweth that the figure of a thing is not the thing it selfe. As by example the figure of Christ is not Christ hym selfe, the figure of S. Peter is not S. Peter hym selfe. And yet we do neuerthelesse comonly call those figures

by the name of the thing that they do represent. As I may say when I see his figure of S. Peter, this is S. Peter to whom Christ deliuered his keyes of the kingdome of heauen. And yet he were a foole that would thinke that figure to be S. Peter hym selfe: for it is only a representatiō of him. Besides that S. Austen sayth, *Non hoc corpus quod videtis estis manducaturi, nec bibaturi illum sanguinem quem effusuri sunt qui me crucifigent. Sacramentū aliquod vobis commendauit, spiritualiter intellectum viuificat vos.* What is to say, you shall not eate this body that you see, nor drinke that blood which they that crucifie me shall shed out. I haue geuen a certayne sacrament vnto you if it be spiritually vnderstand it quickeneth you: What thinges can be more playnly spoken?

Furthermore S. Austen sayth. *Sepe ita loquimur ut pascha appropinquante craftinam vel perendinam Domini passionem dicamus: cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus hodie Dominus resurrexit, cum ex quo surrexit tot anni transierunt. Quare nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, quia istos dies secundum illorum quibus hac gesta sunt similitudinem nuncupamus: ut dicatur ipse dies qui non sit ipse, sed reuolutione temporum similis eius: & dicatur illo die fieri propter Sacramenti celebrationem, quod non illo die, sed iam olim factū est. Nonne semel immolatus est Christus in seipso? & tamen in Sacramento non solum per annuas pasche solennitates, sed omni die pro populis immolatur: nec utique mentitur qui interrogatus, responderit eum immolari. Si enim Sacramenta quaedam similitudinē earū rerū quarū sunt Sacramenta non haberent, omnino Sacramenta non essent. Ex hac autem similitudine plerūque etiam ipsarū rerū nomina accipiunt. Sicut ergo secundū quendam modū Sacramentū corporis Christi corpus Christi est, & Sacramentum sanguinis Christi sanguis Christi est. Ita Sacramentum fidei fides est. Nihil est autem aliud credere, quā fidem habere, ac per hoc cum respondetur paruulus credere, qui fidei non dum habet effectum respondetur fidem habere propter*

August. super Psal. 98.

S. Austen ad Bonifacium, Epist. 23.

This is my body, that is to say, a figure of my body.

August. in pref. Psal. 3.

Christ deliuered to his disciples the figure of his body.

ter fidei Sacramentum, et conuertere se ad Deum propter conuersionis Sacramentum. Quia & ipsa responsio pertinet ad celebrationem Sacramenti. Sicut de ipso Baptismo apostolus conscriptus (inquit) sumus Christo per Baptismum in mortem. Non ait sepulturam significamus, sed prorsus ait, conscripti sumus. Sacramentum ergo tanta rei non nisi eiusdem rei uocabulo nuncupauit. What is to say: We often vse to say, when Easter draweth nye, that to morrow or the next day is the Lordes passion, and yet it is many yeares sith he suffered, and that passio was neuer done but once. And vppon that Sunday we say, this day the Lorde dyd rise agayne, and yet it is many yeares since hee rose. Now is there no man so foolish to reppone vs as lyers for so saying, because we name these dayes after the similitude of those in whiche these thynges were done so that it is called the same day, whiche is not the very same, but by the reuolution of tyme, like it. And it is named to be done the same day through the celebration of the Sacrament (through keepyng the memoriall of the thyng once done) whiche is not done that day, but was done long agoe. Was not Christ once crucified in his owne person: and yet in a mysterie (whiche is the remembrance of his very passion) he is crucified for the people not onely every feast of Easter, but every day: neither doth he lye which (when he is asked) aunswereth that he is crucified: for if the Sacramentes, had not certayne similitudes of those thynges whereof they are Sacramentes, then should they be no Sacramentes at all. And for this similitude for the most part they take the names of the very thynges, and therefore as after a certayne maner the Sacrament of Christs body is Christs body, and the Sacrament of Christs blood is Christs blood, so the Sacrament of sayth is faith. For it is no other thing to beleue then to haue sayth, and therefore when a man aunswereth that he beleueth which hath not the effect of sayth, he aunswereth that it hath sayth for the Sacrament of sayth: And

that it turneth it selfe to God, for the Sacrament of conuersion. For the aunswere it selfe pertaineth vnto the ministring of the Sacrament. As the Apostle writeth of Baptisme: we are buried (sayth he) with Christ through Baptisme vnto death. He sayth not we signifie burying, but vtterly sayth we are buried. He called therefore the Sacrament of so great a thyng euen with the name of y very thing it selfe. &c. If a man would auoyde contention and looke soberly on those wordes of S. Austen, hee shall sone perceiue the mysterie of this matter. For euen as the next good Friday shalbe called the day of Christs passion: & yet he shall not suffer death agayne vpon that day for hee dyed but once and is now immortal: euen so is the Sacrament called Christs body. And as that day is not the very day that he dyed on, but onely a remembrance thereof: so the Sacrament is not his very naturall body, but onely a remembrance of his body breaking, & blood shedding. And likewise, as the next Easter day shalbe called the day of his resurrection, not that it is the very same day that Christ dyd rise in, but a remembrance of the same: euen so the Sacrament is called his body: not that it is his body in dede, but onely a remembrance of the same. And furthermore, euen as the Priest doth offer hym, that is to say crucifie hym at Masse, so is the Sacrament his body. But the Masse doth but onely represent his passion. And so doth the Sacrament represent his body. And yet though the Masse doth but represent his crucifying, we may truly say he is crucified, euen so though the Sacrament do but signifie or represent his body, yet may we truly say that it is his body. Why so: verely (sayth he) for the Sacramentes haue a certayne similitude of those thinges whereof they are Sacramentes. And for this similitude for the most part, they take the names of the very thynges. Blessed be God whiche hath so clearly discussed this matter by this saythfull father. Notwithstanding hee doth yet expresse it moze playnly saying: after a certayne maner

Good Friday next is called the day that Christ suffered his passion, and yet it is not so, for that good Friday is past long sithens.

Frith writeth of the Masse according to the comon opinio that was at that time.

The sacrament is the memoriall of Christs death.

The sacrament of Christs body and blood, after a maner, is Christs body and blood.

maner, the Sacramēt of Christes body is Christes body. Behold deare bryther, he sayth after a certaine maner the Sacrament is Christes body. And by that you may some know that he neuer ment that it should be his very naturall body in dede, but onely a token and memoziell to keepe in memorye the death of his body, and so to noyise our sayth. Besides that his similitude which he after alledgeth of Baptisme, doth wholly expound this matter, for (sayth he) the Apostle sayth not we signifie burying: but he sayth, we are buryed (and yet in dede the Baptisme doth but signifie it.) And thereupon S. Austen addeth, that he called the Sacrament of so great a thyng each with the name of the very thyng it selfe. And lykewise it is in our Sacrament. Finally to be short I will passe ouer many places which I haue gathered out of his holy father, and will touch but this one moze. S. Austen sayth. *Non enim Dominus dubitauit dicere, Hoc est corpus meum, cum daret signum corporis sui. Et in eodem capite exponit. Sic est enim sanguis anima, quomodo petra erat Christus, nec tamen petra (ait) significabat Christum, sed ait petra erat Christus.* That is to say, The Lord doubted not to say, this is my body, when he gaue a signe of his body. And after in the same chapter he expoundeth it. For truly so the bloud is like as Christ was the stone. And yet the Apostle sayth not, the stone dyd signifie Christ, but he sayth the stone was Christ.

Here. S. Austen sayth playnely that Christ called the signe of his body, his body, and in this chapter doth cōpare these threē textes of scripture, this is my body, the bloud is the soule, and Christ was the stone: and declareth them to be one phrase and to be expounded after one fashion. Now is there no man so mad, as to say, that Christ was a naturall stone (except he be a naturall foole) whose iudgment we nede not greatly to regard therfore we may well conclude that the sacrament is not his naturall body, but is cauled his body, for a similitude that it hath wherein it sig-

nifieth & representeth his body. And that the sacrament of so great a thing is called euen with the name of the very thing it selfe, as S. Austen sayd immediately befoze.

This were prouise enough to conclude that all the olde fathers did holde the same opiniō, for who would once surmise (seing we haue S. Austen so playne for vs which is the chiefest among them all) who would once surmise I say, that he dissented in this great matter from the other saythful fathers, or they from him? neuertheless I dare not let him stand post alone, lest ye dispise him. And therfore I will shew you the minde of certaine other also: and first of his maister S. Ambrose.

S. Ambrose wrighting vpon the Epistle of Paule to the Corinthians in the xi. chapter sayth. *Quia enim morte Domini liberati sumus huius rei memoris in edendo & potando, carnem & sanguinem que pro nobis oblata sunt significamus.* That is to say, because we be deliuered by the death of the Lord being mindfull of this thinge, meaning of the sacrament, we signifie the fleshe and bloud which were offered for vs. Here doth S. Ambrose say inough if me were not sophisters, but would be content with reason. For he sayth that in eating and drinkeing the sacrament of Christes body, we signifie or represent the fleshe and bloud of our Saviour Iesus. Not withstanding because you are so slippery, we shall bynde you a litle better by this mans wordes.

S. Ambrose sayth. *Sed forte dices speciem sanguinis non video. Sed habet similitudinis Sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem preciosi sanguinis bibis.* That is to say, But peradventure thou wilt say, I see no apperaunce of bloud, but it hath a similitude. For euen as thou hast taken the similitude of death, euen so thou drinkeest the similitude of the precious bloud. Here may you see by the conferring of these two sacramentes, what S. Ambrose iudged of it For he sayth euen as thou hast taken a similitude of his death in the sacramēt

S.S.b. of

After a certaine maner the Sacrament of Christes body is Christes body.

August. contra Adamant. cap. 12

Christe gaue to his Disciples the signe of his body.

Ambrosi: super illud mortem domini annu-
cia.

Ambrosi. de sacra. Lib. 4
Cap. 4.

of baptisme, so dooth thou drinke a similitude of his precious blood in the sacrament of the altar. And yet as S. Austen sayd befoze, the Apostle sayth not we signifie burning, but sayth, we are buried. And likewise here Christ sayd not this signifieth my body, but this is my body, calling the sacrament, signe, token and memoziell of so great a thing, even with the name of the very thing it selfe, thus dooth S. Ambrose choke our sophisters. Nevertheless I will alleage one place moze out of S. Ambrose, where he saith. *Dicit sacerdos, fac nobis inquit hanc oblationē scriptā rationabilē, quod est figura corporis Domini nostri Iesu Christi.* That is, the Priest sayth make us this oblation acceptable. &c. For it is a figure of the body of our Lord Iesu Christ. Here he cauleth it plainly a figure of Christs body, which thing you can not auoyde. Therfoze geue prayse vnto God & let his truth sprede which is so plainly testified, by these holy fathers. Now let vs see what S. Hierome sayth.

Ambrosi. Li
bro. 4. de Sa
cramen.
Cap. 5.

The Sa-
crament is
a figure of
Christs
body.

Hieroni. su-
per eccle.
Cap. 3.

S. Hierome writyng vpon Ecclesiaste, sayth on thys maner: *Caro Domini verus cibus est, & sanguis eius verus potus est, hoc solum habemus in presenti seculo bonū, si vescamur carne eius fruoreq; potemur, non solum in mysterio, sed etiam in scripturarum lectione, verus enim cibus & potus, qui ex verbo dei sumitur scientia scripturarum est.* That is to say. The flesh of the Lord is very meate, & hys blood is very drinke. This is onely the pleasure or profite that we haue in thys worlde, that we may eat hys flesh and drinke hys blood, not onely in a mysterye, but also in the readyng of Scriptures. For the very meate and drinke, which is taken out of Gods worde, is the knowledge of Scriptures. Here may ye see Saint Hieromes minde in few wordes. For first he sayth, that we eat hys flesh and drinke hys blood in a mysterye, which is the sacrament of hys remembraunce and memoziell of hys passion. And after he addeth that we eat hys flesh and drinke hys blood in the reading and knowledge of Scriptures, and calleth that very

We ate the
very flesh
of Christ &
drinke hys
blood in a
mystery.

meate and very drinke. And yet I am sure ye are not so grosse, as to thinke that the letters which you read are turned into naturall flesh and blood. And likewise it is not necessary that the bread shoulde be turned into hys body, no moze then the letters in scripture are turned into hys flesh. And neuerthelesse though sayth we may as well eat hys body in receaving of the sacrament, as eat hys flesh in reading of the letters of the Scripture. Besides that S. Hierome calleth the vnderstanding of the Scripture very meate and very drinke: which you must needs vnderstand in a mysterye and spirituall sense, for it is neither materiall meate nor drinke that is receaved with the mouth and teeth, but it is spirituall meate and drinke, and is so called for a similitude & proportion: because that as meate and drinke comfort the body also outward man, so dooth the readyng and knowledge of Scripture comfort the soule and inward man. And likewise it is of Christs body, which is called very meate and very drinke, which you must needs vnderstand in a mysterye or spirituall sense (as S. Hierome called it) for hys body is no materiall meate nor drinke that is receaved with the mouth or teeth, but it is spirituall meate and drinke, and so called for a similitude and proportion, because that as meate and drinke comforteth the body, so dooth the sayth in hys body breaking and bloodshedding, refresheth the soule vnto lyfe euerlasting. We vse it customably in our dayly speach to say, when a childe setteth all hys mynde and delight on sport & playe: It is meate and drinke to thys childe to playe. And also we say by a mā that loueth well hauking and hunting: it is meate and drinke to this man to haue & hunt. Where no man doubteth, but it is a figuratiue speach. And therfoze I wonder that they are so blinde in thys one poynt, of Christs body: and can not also take the wordes figuratiuely, as these olde Doctōrs dyd. Agayne S. Hierome sayth. *Postquam mysticum pascha fuerat impletum & agni carnes cum*

The vnder
standing of
the Scrip-
ture is ve-
ry meate &
very drinke

Christs
body is no
materiall
meate or
drinke.

Apostolis

Hieronimus super. Math. 26.
Apostolis comederat, assumit panem qui confortat cor hominis, & ad verum pasche transgreditur sacramentum, ut quomodo in praefiguratione eius Melchisedech summus Dei sacerdos, vinum & panem offerens fecerat, ipse quoque virtutem corporis & sanguinis representaret.
 That is to say. After the mystical Easter Lambe fulfilled, and that Christ had eaten the Lambes fleshe with the Apostles, he toke bread which comforteth the hart of man, and passeth to the true sacrament of the Easter Labe: that as Melchisedech brought forth bread and wyne figuring hym, so might he likewyse represent the truth of hys body and blood. Here doth S. Hierome speake after the manner that Tertullian dyd before: that Christ with bread and wyne dyd represent the truth of hys body. For except he had had a true body, he could not leaue a figure of it, nor represent it vnto vs. For a vayne thyng or phantasie can haue no figure, nor can not be represented: as by example, how should a man make a figure of hys dreame or represent it vnto our memoze: But Christ hath left vs a figure and representation of hys bodye in bread and wyne: therefore it follooweth that he had a true bodye. And that this was S. Hieromes mynde it doth manifestly appeare by the words of Beda, which doth moze copiously set out the saying of Hierome. For he writeth on this maner: *Finitis pasche veteris solennijs qua in commemorationem antique de Agypto liberationis agebantur, transit ad nouum quod in sua redemptionis memoriam Ecclesia frequentare desiderat, ut videlicet pro carne agni vel sanguine, sua carnis sanguinisq; sacramentum in panis ac vini figura substituens, ipsum se esse monstraret cui iurauit Dominus & non poenitebit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech. Frangit autem ipse panem quem porrigit, ut ostendat corporis sui fractionem non sine sua sponte futuram. &c. Et paulo post. Similiter & calicem postquam coenauit dedit eis. Quia ergo panis carnem confirmat, vinum vero sanguinem operatur in carne, hic ad corpus Christi mystice, illud refertur ad san-*

guinem. That is to say. After the solemnitie of the olde Easter Lambe was finished (which was obserued in the remembraunce of the olde deliuerance out of Egypt) he goeth vnto the new which the Church gladly obserueth in the remembraunce of hys redemption, that he in the stead of the fleshe and blond of the Lambe, might institute and ordayne the Sacrament of hys fleshe and blond in the figure of bread and wyne, and so declare hym selfe to be the same vnto whom the Lord sware and will not repeat, thou art a perpetuall Priest after the order of Melchisedech. And he hym selfe brake the bread which hee gaue, to shewe that the breaking of hys body should not be done without hys owne will. &c. And a little after. And lykewyse he gaue them the chape after he had supped. And because bread doth confirme or strength the fleshe, and wyne worketh bloude in the fleshe, therefore is the bread mystically referred vnto the bodye of Christ, and the wyne referred vnto hys blond.

Bread and wine is mystically referred to the body & blond of Christ.

Here may you note, first that as the Lambe was a remembraunce of theyr deliuerance out of Egypt (and yet the Lambe deliuered them not) so is the Sacrament a remembrance of our redemption (and yet the Sacrament redeemed vs not). Besides that he sayth, that Christ in the stead of the fleshe and blond of the Lambe, dyd institute the Sacrament of hys flesh and blond in figure of bread and wyne. Marke well, he sayth not that in the stead of Lambes fleshe & blond he dyd institute hys owne fleshe and blond, but sayth that he dyd institute the Sacrament of hys fleshe & blond. What thyng is a Sacrament: verely it is the signe of an holy thyng, and there is no differce betwene a signe and a Sacrament, but that the signe is referred vnto a worldly thyng, and a Sacrament vnto a spirituall or holy thyng: as S. Austen sayth: *Signa (cum ad res diuinas pertinent) sacramenta appellantur.* That is to say: Signes when they pertain vnto godly things are called sacramentes. Therefore when Beda sayth, that they did institute

A Sacrament what it is?

Ad Marcellum.

where there is no true body there can be no figure of the same.

Beda super. Luke. 22.

Bread and
wyne repre-
sent vnto
vs the flesh
and blood
of Christ.

tute the sacrament of hys fleshe and blood in the figure of bread & wyne it is as much to say (by S. Austens definition) as that he dyd institute the figure of hys holy fleshe and blood in the figure of bread and wyne, that is to say, that bread and wyne shoulde be the figure and signe representyng hys holy fleshe and blood vnto vs, for a perpetuall remembrance. And afterwarde hee declareth the proprietye for which the bread is called the body and the wyne the blood: sayyng hee speaketh not so darke as I now do, but plainly saith, that the bread is mystrically referred vnto the bodye of Christ: because that as bread doth strength the fleshe, so Christs bodye whiche is figured by the bread doth strength y^e soule through fayth in hys death. And so doth he clerely proue my purpose.

Christo.
super.
Math. 26.

Now let vs see what Chrysostome sayth which shall describe vs the faith of the old greckes and (I doubt not) he had not lost the true fayth, how so euer the world go now a dayes. Chrysostome sayth in this manner. *Si enim mortuus Iesus non est, cuius signum et symbolum hoc sacrificium est? vides quantum ei studium fuerit ut semper memoria teneamus pro nobis ipsum mortuum fuisse* That is to say, for if Iesus haue not died, whose memoriall and signe is y^e sacrifice: Thou seest what diligence he gaue that we should continuallye keepe in memory that he died for vs. Here you may see that Chrysostome calleth the Sacrament *symbolum & signum*: that is to say, a memoriall & signe of Christe, and that it was institute to keepe his death in perpetuall remembrance. But of one thing thou must beware or els thou art deceiued, he calleth it also a sacrifice, and therfore thou must wisely vnderstand hym. For if it were the sacrifice of Christs body, the must Christs body be slayne there agayne, which thing God forbiddeth. And therfore thou must vnderstand him when he calleth it a sacrifice, that he meaneth it to be a remembrance of that holy sacrifice where Christs body was offered on y^e crosse once for all: For he can be sacrificed

Sacrifice.

no more, seing he is immortall. Notwithstanding our prelates will heare note me of presumption, that I dare bee so bolde to expound his minde on this sabio: For in dede the take him otherwise, and thinke that it is a verie sacrifice. And therfore I will bring one other text, where Chrysostome shall expound him selfe. Chrysostome sayth: *Nonne per singulos dies offerimus? offerimus quidem, sed ad recordationem mortis eius facientes &c et paulo post. Non aliud sacrificium (sicut pontifex) sed id ipsum semper facimus: magis autem recordationem sacrificij operamur.* That is to say, do we not daily offer or do sacrifice? yea surely, But we do it for the remembrance of his death, for this sacrifice is an example of that we offer, not an other sacrifice as the Bishopp (in the olde lawe) dyd, but euer the same: yea rather a remembrance of the sacrifice, first he sayth that they daily do sacrifice, but it is in remembrance of Christs death, then hee sayth that the sacrifice is an example of that: Why do they sayth that they offer not an other sacrifice (that is to say an oxe or a goate as the Bishops of the old law,) but euer the same, Marke this point: for though it come at y^e first sight to make with the yet doth it make to directe against them, that they shall neuer be able to auoyde it. Chrysostome sayth they do not offer an other sacrifice as the Bishops dyd, but euer the same. They offer other breade and wyne this day then they did yesterday: they shall say an other Masse to morowe then they dyd this day. Now if this bread and wyne, or the Masse be a sacrifice, then do they offer an other sacrifice, as well as the Bishops of the old lawe. For this sacrifice did signifie y^e Christ should come & shed his blood, as well as the bread, wine & Masse do represent that he hath done it in dede. And therfore if it be a sacrifice, they do offer any other sacrifice, reperiuing his passio, as well as y^e Bishop of y^e old law, But y^e doth Chrysostome denye, and sayeth that they offer euerie day the same. What same? verely euen the same that was done and sacrificed

Christs
body a sa-
crifice offer-
ed on the
crosse once
for all.

Christo.
ad Hebr.
Home. 17.

The Sa-
crifice that
we offer in
bread and
wyne is the
remem-
brance of
Christs
death.

Math. 26.

crificed when Christ shed his blood, In this sacrifice is Christ bound and buffeted and led from Ania to Cayphas: he is brought to Pilate & condemned: he is scourged and crowned with thorne and naped on the crosse and his hart opened with a speare, & so shedeth his blood, for our redemption. Why Chrysostome, and do you the selfe same sacrifice euery day? yea verely. The why doth S. Paule say that Christ is risen from death, and dieth no more: if he dye no more, how do you dayly crucifie hym? Forsooth Paule sayth truth. For we do not actually indeede, but onely in a mistery. And yet we say, that we do sacrifice hym, and that this is his sacrifice, for the celebrazion of the sacrament and memory of y^e passion which we keepe. And for this cause it hath the name of the thing that it doth represent & signifie. And therefore I expounde my mynde by a rethozical cogreition and say, *magis recordationem sacrificij*, that is to say, yea rather the remembraunce of the sacrifice. Graunt mercies (good Chrysostome:) now do I perceauy p^lth of this matter: euen as the masse is the very death and passion of christ so is it a sacrifice. Now it doth but only represent the very death and passion of Christ, therefore it doth follow that the Masse in very dede doth but onely represent a sacrifice. And yet notwithstanding many tymes it is called a sacrifice of holy Doctours, and hath the name of y^e very saune thyng that it doth represent & signifie. And euen so we may say of this sacrament, that as the Masse is the very sacrifice and passion of Christ, so is the Sacrament his very body & sacrifice that is offered. Now the Masse doth but only represent & signifie the passiō: so the Sacrament doth but onely represent and signifie the body and very sacrifice once offered for euer. Notwithstanding many tymes the Masse is called a sacrifice of holy Doctours: and so the Sacrament is called the body and a sacrifice. And hath the name of the very same thyng that it doth represent and signifie.

Furthermoze Chrysostome sayth.

Ipsē quoq; bibit ex eo, ne auditis uerbis illis dicerent: quid igitur sanguinem bibimus & carnem comedimus? ac ideo perturbarentur. Nam & quando prius de his uerba fecit multi solummodo propter uerba scandalum passi sunt. Ne igitur tunc id quoq; accideret, primus ipse hoc fecit, ut tranquillo animo ad communicationem misteriorum induceret. That is to say: he also dranke of it, lest whē they heard his woordes, they should say, why do we thē drinke blood and eate flesh? and so should be trzubled. For when hē spake befoze of those thyngs many of them were offended with his woordes. And because that shoud not now also chaunce, he hym selfe dranke first of it, that he might cause them to come without feare to the partaking of those misteries: here Chrysostome noteth y^e Christ dranke of it, to draw them from the grosse vnderstādyng of his woordes, and by his drinkyng to testifie unto them that it was not his natural blood nor his natural flesh in dede, but onely memorials and representations of his body and blood. And therfoze he called thē misteries: that is to say sacramentes. For in this place a Sacrament and a mistery is all one thyng. Notwithstanding sometyne this word mistery is moze cominō and large in signifying then this worde Sacrament. And I haue shewed you befoze, that a Sacrament is the sign of an holy thyng it selfe, that it representeth: albeit some tyme it beare the name of the very thyng it selfe, as the Image of S. Peter is not S. Peter him selfe and yet it beareth his name.

Chrysostome sayth, *Caro non prodest quicq; hoc est secundum spiritum uerba mea audienda sunt. Qui secundum carnem audit, nihil lucratur, nihil utilitatis accipit. Et paulo post. Quid est autē carnaliter intelligere? simpliciter ut res dicuntur, neq; aliud quippiam excogitare. Misericordia omnia interioribus oculis consideranda sunt, hoc est spiritualiter.* That is to say. The flesh profiteth nothing: that is, my woordes must be vnderstād after the spirit. He that vnderstādeth them after y^e flesh wynneth nothyng, nor taketh any profit. And a litle after

¶ I. i.

¶ What

Christ by drinkyng of the cup, vpd shewe the mistery and that it was no natural nor carnall blood.

Super Ioh. cap. 6. Homo 46.

Roma. 6.

As S. Augustine declareth afore ad Rom. 6.

The masse is called a sacrifice, because it representeth the death & passion of Christ that was sacrificed on the Crosse.

Chrysost. super.

All misse-
eyes must
be conside-
red spiritu-
ally.

What meaneth this, to vnderstand after the flesh or carnally? verely to take the thynges simply as they are spoken, and to thinke no other thyng. All misteries or Sacramentes must be considered with the inward eyes, that is to say, spiritually.

And after he expoundeth him selfe on this maner. *Interiores autem oculi ut panem viderunt, creaturas transuolant, & non de illo panem a pistore cocto cogitat: sed de eo qui dixit se panem vite, qui per mysterium panem significatur.* That is to say. The inward eyes as soone as they see the bread, they passe over the creatures, & thinke not of that bread which is bakon of the baker, but of hym that called him selfe the bread of lyfe which is signified by the mysticall or sacramentall bread. Would you haue hym say any moze? hee telleth you playne, that Christ which is the very bread of lyfe, is signified by this sacramentall bread. And that is the thyng whiche our Byshops so fleshly denye now a dayes, which thyng yet you may see the old fathers conclude with one assent. Notwithstandyng yet I will alledge mo old Doctours, so that from hence forwarde they may be ashamed to call it new learnyng.

The plaine
saying of
Christ =
Gourc.

Fulgentius.
x. Lib. de
fide.

Fulgentius sayth. *In illis enim carnalibus (tempore legis) victimis, significatio fuit carnis Christi, quam pro peccatis nostris, & ipse sine peccato fuerat oblaturus, & sanguinis quem erat effusus in remissionem peccatorum nostrorum. In isto autem sacrificio gratiarum actio atque commemoratio est carnis Christi quam pro nobis obtulit, & sanguinis quem pro nobis idem Deus effudit.* That is to say. In these carnall sacrifices (in the time of the law) was a signification of the flesh of christ which he without sinne, should offer for our sinnes, & of the blood which he should shed out in remission of our sinnes. But in this sacrifice is a thakes geuyng & remembraunce of the flesh of Christ whiche hee offered for vs, and of the blood which the same God shed out for vs. First note that he calleth it a sacrifice which notwithstandyng is but a remembraunce of that sacrifice offered on the crosse once for all, as it is proued be-

The Sa-
crament of
Christes
body is a
thanked
geuyng.

fore out of Chrysostome. Then hee playnly calleth it a thanked geuyng, & remembraunce of Christes flesh and blood: and so concludeth with vs. Hee verthelesse because Sophisters wold some thinke to auoyde this place, I will alledge one other saying of the same authoz, whiche they shall neuer be able to auoyde.

Fulgentius sayth, as Haymo testifieth. *Hic calix nouum Testamenti est: id est, hic calix quem vobis trado, nouum Testamentum significat.* That is to say This cup or chalice is the new Testament: That is, this cup or chalice which I deliuer you doth signifie the new Testamēt. In this place he doth playnly shew his mynde, whiche can not be auoyded. For euen as the cup is the new Testament, so is the bread the body. Now the cup doth but signifie the new Testament, and therefore I may conclude that the breade doth but signifie the body.

Fulgentius.

This cup
is the new
Testamēt,
is as much
as this cup
signifieth
the new Te-
stament.

Eusebius sayth. *Quia corpus assumptum ablaturus erat ex oculis nostris & sideribus allaturus, necessarium erat ut nobis in hac die sacramentum corporis & sanguinis consecraret, ut colleretur inquit mysterium quod semel offerabatur in presens.* That is to say, Because he would take away out of our eyes the body that he toke and carry it into heauen, It was necessary that in this time he should consecrate to vs the sacrament of his body and blood that that which was once offerd for the price of our redemption, might continually be honored through the mystery.

Eusebius.

To consecrate a thing, is to apply it vnto an holy vse. Here you may see he calleth it the sacrament of his body and blood, which body is caried vp in the heauen: And also he calleth it a mystery whiche is inough for them that will see.

Consecrat.

Also Druthmarius, expoundeth these wordes this is my body on this maner: *Hoc est corpus meum in mysterio.* That is to say: this is my body in a mystery. I thinke you know what a mystery meaneth, Christ is crucified every day in a mystery: that is to say every day his death is represented by the

Druthma-
rius.

the

the sacramentes of remembraunce. The Masse is Christes passion in a mistery: that is to say: the Masse doth represent his passion and keepeth it in our memory. The bread is Christes body in a mistery: that is to say, it representeth his body that was broken for vs, and keepeth it in our remembrance.

You haue heard all ready the mind of the doctours how the sacrament is Christes body. And now I shall shew you how the sacrament is our body, which doth not a litell helpe to the vnderstanding of these wordes which are in controuersie. The sacrament of the aulter is our body as well as it is Christes body. And euen as it is our body, so is it Christes. But there is no man that can say that it is our naturall bodie in deede, but onely a figure, signe, memorizall or representation of our body. Wherefoze it must also followe, that it is but onely a figure, signe, memorizall or representation of Christes body. The first part of this argumēt may thus be proued S. Austen wryting in a sermon sayth on this manner. *Corpus ergo Christi si vultis intelligere, apostolum audite dicentem, Vos estis corpus Christi & membra. 1. Cor. 12. Si ergo estis corpus Christi et membra, misterium vestrumque in mensa Domini positum est, misterium Domini accipitis, id id quod estis, Amen respondetis, & respondendo subscribitis.* That is to say: If you will vnderstand the body of Christ, heare h̄ apostle which sayth, ye are the body of Christ and members. 1 cor. 12. therfoze if ye be the body of Christ & members, your misterie is put vpon the Lordes table ye receiue the misterie of the Lord, vnto h̄ you are, you aunswere Amen. And in aunswering subscribe vnto it. Here may you see that the sacrament is also our body, and yet is not our naturall body, but onely our body in a mistery, that is to say, a figure, signe, memorizall or representation of our body, for as the bread is made of many graines or cornes, so we (though we be many) are one bread & one body. And for this proprietie and similitude it is cauled our body and beareth the

name of the very thing which it doth represent and signifie.

Agayne S. Austen sayth. *Quia Christus passus est pro nobis, commendauit nobis in isto sacramento corpus et sanguinem suum, quod etiam fecit & nos ipsos. Nam et nos ipsius corpus facti sumus, & per misericordiam ipsius quod accipimus nos sumus. Et postea dicit. In nomine Christi tanquam ad calicem Domini venistis, ibi vos estis in mensa & ibi vos estis in calice.*

That is, because Christ hath suffered for vs, he hath betaken vnto vs in this sacrament his bodie and blood which he hath also made euen our selues. For we also are made his body, and by his mercy we are euen the same thing that we receiue. And after he sayth, now in h̄ name of Christ ye are come, as a man would say, to the chalice of the Lord, there are ye vpon the table and there are ye in h̄ chalice. Here you may see, that the sacrament is our body. And yet it is not our naturall body, but onely in a mistery as it is befoze sayd.

Furthermoze S. Austen sayth. *Huc itaque cibum & potum societatem vult intellegi corporis & membrorum suorum quod est sancta ecclesia in predestinatis et vocatis, et iustificatis, et glorificatis sanctis & fidelibus eius. Huius rei sacramentum alicubi quotidie, alicubi certis inter vallis dierum in dominico preparatur, & de mensa Domini sumitur, quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cuius est omni homini ad vitam nulli ad exitium, quicumque eius particeps fuerit.* That is to say, he will that this meat and drinke should be vnderstand to be the felowship of his body & members, which is the holy Church in the predestinate, and called and iustified and glorified his saintes & saythfull, The sacrament of this thing is prepared in some place dayly, & in some place at certaine appoynted dayes, as on h̄ Sunday And it is receiued from the table of the Lord, to some vnto life, and to some vnto destruction, but the thing it selfe whose sacrament this is, is receiued of all men vnto life and of no man to destruction, who so euer is partaker of it. Here doth S.

Aug. in sermo. de sacra serua pascha.

Here you may see that h̄ Sacrament is our body.

August. de sacra serua pascha.

S. Austen calleth it by the name of Sacramēt meaning the figure, signe or representation of Christes body &c.

The Sacrament how it is our body.

Augustinus in sermone ad infantes.

Austen first say, that thys sacrament is the fellowship of hys bodeye and members which are we. And yet it is not our naturall bodeye, as is befoze sayd. And then he sayth, that the Sacrament of thys thyng is receaved of some vnto life and saluation, and of some vnto death and damnation, for both faythfull and vnfaythfull may receiue the sacrament. And after he sayth, that the thing it selfe whose sacrament it is, is receiued of all men vnto lyfe, and of no man vnto destruction, who so euer is partaker of it. And of this saying it must nedes follow, that onely the faythfull eate Chrystes body, and the vnfaythfull eate not: For he is receiued of no mā vnto destruction. And of this it must also follow that the sacrament is not Chrystes body in deede, but onely in a mysterie, for if the sacrament were his naturall bodeye, then should it follow, that y vnfaythfull should receiue his bodeye, which is contrarye to the minde of S. Austen, and against all truth. Thus hate we sufficiently proued the first parte of our argument, that the sacrament is our body, as well as it is Chrystes. And now will I proue the second part more plainly although it be inough declared all ready, to them that haue eares, that euen as it is our bodeye so is it Chrystes.

First you shall vnderstand that in the wyne whiche is called Chrystes bleud, is admixed water, which doth signifie the people that are redemed with hys blood: so that y head which is Chryst, is not without hys bodeye which is the faythfull people, nor the body without hys head. Nowe if the wyne when it is consecrated, be turned bodely into Chrystes blood, then is it also necessarye that the water which is admixed be bodely turned into the blood of the faythfull people. For where as is one consecration must follow one operatio. And where as is lyke reason, there must followe lyke mysterie. But whatsoener is signified by the water as concerning the faythfull people, is taken spiritually. Therefore whatsoener is

spoken of the blond in the wine, must also nedes be taken spiritually. Thys reason is not myne, but it is made by one Bartram vppon a 700. yeares since, when thys matter was first in disputation. Wher vpon at the instance of great Charles the Emperoz he made a booke professing euen the same thyng that I do, and prometh by the olde Doctors & faythfull fathers, that the Sacrament is Chrystes body in a mysterie, that is to say, a signe, figure or memoriall of hys body which was broken for vs, and not hys naturall body. And therefore that doctrine is new which otherwys teacheth, & not mine, which is not myne, but the doctrine of Chryst and of the olde fathers of Chrystes Church, till Antichryst began to sit and reigne in the temple of God.

Besides that Cyprian sayth, that the people is annexed in the Sacrament through the mixture of water. Therefore I maruell me much that they are so contentions and will not see, that as the water is the people, so the wyne is Chrystes blood, that is to say, in a mysterie, because it representeth Chrystes blood, as y water doth the people.

Furthermore Eusebius sayth: *De in sacramentis vino aqua miscetur, Christo fidelis populus incorporatur & iungitur, & quandam ei copula perfectae unitatis unitur.* That is to say, Whiles in the Sacrament water is admixed with the wyne, the faythfull people is incorporate and ioyned with Chryst, and is made one with hym, with a certayn knot of perfect charitie. Now where he sayth, that we are ioyned and incorporate with Chryst, what fondnesse were it to contend, sith we are there onely in a mysterie, and not naturally: to contend I say with such pertinacitie that hys naturall bodeye must be there: and not rather that he is ioyned with vs, as we are ioyned with hym and both in a mysterie, by the knot of perfect charitie.

The young man perceaueth well inough that an allegorie vsed in some place is not a cause sufficient to leaue the proper significations

Bartram.

The Sacrament is Chrystes body in a mysterie.

Cyprianus ad ecclesiam.

As water is the people, so wine is Chrystes blood.

Eusebius.

By y mixture of water, y faithfull people are incorporate with Chryst.

M. More.

of

The wis- ked and vn faythfull do not receaue the body of Chryst and yet they receaue the Sacramēt to their dā- nation.

The Sa- crament as it is our body so it is Chrystes

Note well this argu- ment.

of Gods word in euery other place and seeke an allegorie, and forsake the playne common sense. For he confesseth that he would not so do faue for necessitie; because (as he sayth) that the cōmon literall sense is impossible. For the thing he saith that is ment therby cā not be true: That is to witte, that the very body of Christ can be in the sacrament, because the sacrament is in many diuers places at once, and was at the Maundy: that is to witte, in the handes of Christ and enery of his Apostles mouthes. And at that time it was not glorified. And then he sayth that Christes body not being glorified, could no more be in two places at oncē then his owne can. And yet he goeth after further, and sayth no more it can whē it is glorified too. And that he pro- uerth by the saying of Saint Austen, whose wordes be, that the bodye with which Christ arose, must be in one place. &c.

Frith.

Hetherto hath M. More reasoned reasonably: but now he beginneth to decline from the dignitie of diuinitie into the dirtie dregges of bayne sophistrye. For where I say that I must of necessitie seeke an allegorie because the literall sense is impossible, and cā not be true, meaning that it can not stand with the processe of Scripture, but that other textes doe of necessitie constrayne me to construe it spiritu- ally. Where catcheth he thys worde (can) and thys worde (impossible) and woulde make men beleue that I ment, it could not bee true because reason can not reach it, but thinketh it impossible. And there he triumpheth (befoze the victoꝝ) and would know what article of our sayth I could as- signe, in which reason shall not driue awaye the strength of my pꝛofe, and make me leaue y^e literall sense wherin my pꝛofe shoulde stand, and send me to seeke an allegoꝝ that might stand with reason, and driue away y^e sayth. But now deare bethꝛen, sith I speak not of the impossibilitie of reason, but of the impossibilitie to stand with o- ther textes of Scripture, ye may see y^e

thys royall reaso is not worth a rush. Whē would he sayne know the place where S. Austen so sayth, which thing although it were harde for me to tell, sith I haue not hys booke to looke for it, yet I thanke God my memoꝝ is not so bad, but I cā shew hym where he shall finde it. And because I thinke that hee is moꝝe accustomed to the Popes lawes then to Saint Austens woꝝkes (sith hee is become the Pꝛe- lates pꝛocour and patrone) I say he shall not saye but find it in hys lawes *de consecratione*. And where as hee would wꝛest the woꝝds of S. Austen, which sayth that the bodye in which Christ arose, must needes bee in one place: saying that he might meane, not that hys body myght not be in diuers places at once, but that it muste be in one place, that is to say, in some one place oꝝ other, he speaketh (sayth M. More) nothyng of the sacrament, noꝝ sayth not hys body with which he rose must needes be in one place, that it can by no possibilitie be in any moe. Thys seemeth to some a goodly glofe, and yet it shall pꝛoue but a bayne eua- sion. For if a man woulde saye that the kings graces body must be in one place, and then an other woulde ex- pound y^e notwithstanding hys woꝝdes hys graces body might be in two pla- ces at once: I thinke mē myght sone iudge that he delighted to delaye, and myght say, what hāde hee to deter- mine, that he must be in one place, ex- cept he thought in deede, y^e he myght be in no moe but onely one. And though men myght so argue on other mens woꝝds, yet of S. Austens woꝝds thys must needes folloꝝ, for he bying- eth them in (as God would) by a con- trary Antithesis saying: *Corpus in quo*

More is better ac- quainted with the Popes lawes then with S. Austens woꝝkes.

resurrexit in vno loco esse oportet, veritas autem eius ubiq; diffusa est. Ad Hiero- nimum.

That is to say. Hys body wherin he rose, must be in one place, but hys truth is dis- persed in all places. Where he plain- ly concludeth by the cōtrary Antithe- sis, that as hys truth is dispersed in all places, so must hys body needes be in one place onely. As by example, if a man shoulde say: The kyng hys graces bodye must needes be in one



Christes body occu- pieth one place onely.

More is a captious Sophister, a subtiler Doct, and a malicious Papist.

place, but hys power is throughout hys realme. Where no mā doubteth, but that in saying one place, he meaneth one place onely. And therefore though in some place, y^e worde must, doth not signifie such a necessitie as excludeth all possibilitie, yet in thys place it doth so signifie, as the contrary Antithesis doth evidently expresse.

And where ye say, that he speaketh nothing of the sacrament, I would ye should sticke still to that saying. For thys is playne, that he speaketh of his naturall body, and therefore if hee speake not of y^e sacrament, then have you concluded that the sacrament is not hys naturall body: the contrary whereof you would haue mē beleue. Thus haue I shewed euidence, both where he shall finde the wordes of S. Austen, and also that I haue rightly alleaged thm.

Notwithstanding sith he maketh so much of hys paynted sheth, I shall alleage hym moze authoritie that Christes naturall body is in one place onely. Which thing proued, doth vnterly concludē y^e the Sacramēt is not his naturall body, but only a memori- all and a representation of the same. And first let vs see S. Austens mynde.

S. Austen writyng vnto Dardanus doth playnly proue that the naturall body of Christ must needes be in one place only, and also y^e his soule can be but in one place at once. The occasiō of his Epistle is this: Dardanus yd writte vnto S. Austen for the expositiō of those wordes that Christ spake vnto the theefe saying: This day shalt thou be w^{ith} me in Paradise: and wilt not how he should vnderstād it, whether Christ mēt that the theefe should be in Paradise with Christes soule, or with his body, or with his Godhead: Whereupon S. Austen writeth that as touchyng Christes body, that day it was in the sepulchre. And saith that it was not Paradise, although it were in a gardē that he was buryed. For Christ (he sayth) ment of a place of ioy: And that was not (sayth S. Austen) in hys sepulchre: And as for Christes soule, it was that day in hel, and no man will say, that Paradise

was there. Wherefoze (sayth S. Austen) the text must needes bee vnderstand, that Christ spake it of his Godhead. Now marke this Argument of S. Austen, and ye shall see my purpose playnly proued. For seing he expoundeth this text by Christes Godhead, because his manhode as touching the body, was in the graue, and as touchyng his soule, was in hell: you may sone perceiue, that S. Austen thought that whilest his body was in y^e graue, it was not in Paradise to: & because his soule was in hell, it could not be in paradise also. And therfoze he veri- fieth the text bypon his diuinitie. For if he had thought that Christes body or soule might haue bene in diuerse places at once, hee would not haue sayd, that the text must needes be vnderstand of his diuinitie, but it might fall well, yea & much better haue been vnderstand of his manhode. Marke well this place which doth determine the doubt of this matter. Notwith- standing the saythfull father leaueth not the matter on this fashio, but also taketh away such sonde imaginati- ons as would cause men to surmise, that Christes body should be in moe places at yce then one. For he saith.

Cauendum ē ne ita diuinitatem asserua- mus hominis, vt veritatē auferamus corporis. Non est autem consequens vt quod in Deo est, ita sit vbiq^{ue}. Nam & nobis veracissime Scriptura dicit quod in illo viuimus, mouemur & sumus. Ne tamen sicut ille, vbiq^{ue} sumus, sed aliter homo ille in Deo, quoniam & aliter Deus in illo homine, proprio quodam & singulari modo. Vna enim persona Deus & homo est, & vtrumq^{ue} est vnus Christus Iesus, vbiq^{ue} per id quod Deus est, in caelo autem per id quod homo. That is to say we must beware that we doe not so affirme the diuinitie of the man, that we take away the truth of his body. For it soloweth not that the thing whiche is in God should be in every place as God is. For the Scripture doth truly testifie on vs, that we lyue, moue and be in hym. And yet are we not in every place as he is. Howbeit, that man is otherwise in God, and God otherwise in that man by a cer- taine

How S. Austen laboureth to proue that Christes body might not be in moe places at once then in one.

August. ad Dardani.

what Christ went by thys worde Paradise.

taine peculiar and singular way: For God and mā is one person, and both of them one Christ Iesu whiche is in every place in that he is God, and in heauen, in that he is mā. Here S. Austen doth say, that if we should graūt Christ to be in all places as touchyng his manhode, we should take awaye the truth of his body. For though his manhode be in God, and God in hys manhode, yet it foloweth not, that it should bee in every place, as God is. And after hee concludeth that as touchyng hys Godhead hee is in every place, and as touchyng his manhode hee is in heauen. What neede he to make these wordes and Antithesis, but because hee thought verely that though hys Godhead were in every place, yet his manhode was in heauen onely.

But yet this holy Doctour goeth further (so that they may be ashamed of their party) and sayth. *Secundus hominem namque in terra erat, non in caelo (ubi nunc est) quando dicebat, nemo ascendit in caelum nisi qui descendit de caelo, filius hominis qui est in caelo.* What is to say, as touchyng his manhod he was in the earth and not in heauen (where he now is) when he sayd, no man ascendeth into heauen but he y descended from heauen, the sonne of man which is in heaue. Now I trust you will be content and let the truth stand. For I am sure it is not possible for you to auoyde it for he sayeth, that as touchyng his manhode he was in the earth and not in heauen, when he spake those wordes: & so proued that he was not in mo places at once then onely one place. For els yf S. Austen had thought y he could haue bene in mo places at once then one with his body, then might he not haue sayd, that hee was in earth and not in heauen. For then a man might soue haue deluded hym & haue sayde Austen you can not tell, for he may be in every place. But they that so thinke after S. Austens mynde, do take awaye y truth of his naturall body, and make it a very phantassicall body: from the which heresie God deliuer his saythfull. Besides this S.

Austen doth saye. *Christum Dominum nostrum vnigenitum DEI filium egale patri, eundemque hominis filium, quo maior est pater, & ubique totum presentem esse non dubites tanquam Deum, & in eodem templo DEI esse verum DEVM, & in aliena parte caeli propter corporis modum.* That is to say, doubt not but that Christ our Lord the onely begotten sonne of God equal to the Father and the same being the sonne of man wherin the father is greater, is hole present in all places as touchyng hys Godhed and dwelleth in the same temple of God, as God, and in some place of heauen for the conditio of his very body. Here is it euidēt by S. Austens wordes that as touchyng his godhed he is in all places, and as touchyng his manhode he is only in heauen, yea and not that onely, but that he being in heauen as touchyng the measure, nature, condicion, and qualite of his naturall body, is only in one certaine place in heauen, and not in many places at once. Thus much is proued out of S. Austen.

This truth is not onely proued by S. Austens authoritie, but also by y noble clerke Fulgentius which writeth on this maner. *Vnus idemq; homo localis ex homine, qui est Deus immensus ex patre, vnus idemq; secundum humanam substantiam absens caelo cum esset in terra, & derelinquens terram, cum ascendisset in caelum. Secundum diuinam vero immensamq; substantiam, nec caelum dimittens cum de caelo descendit, nec terram deserens, cum ad caelum ascendit: Quod ipsius Domini certissimo sermone potest cognosci, qui ut localem ostenderet suam humanitatem, dicit Discipulis suis: Ascendo ad patrem meum & patrem vestrum, Deum meum & Deum vestrum; De Lazaro quoq; cum dixisset, Lazarus mortuus est, adiunxit dicens, & gaudeo propter vos (ut credatis) quonia non erā ibi immensitatem vero suae diuinitatis ostendens Discipulis dicit: Ecce ego vobiscum sum vsque ad consummationem saeculi. Quomodo autem ascendit in caelum nisi quia localis & verus est homo, aut quomodo adest fidelibus suis, nisi quia idē immensus & verus Deus est.* That is to say, The same one man is locall (that

Christ as touchyng his Godhead is in all places:

Fulgentius.

If we affirme that the body of Christ is in many places at one instant, the we should take awaye the truth of his body.

Augustin. ibidem.

is to say, contained in one place) as touchyng his manhode, which is also God vnmeasurable from the father: the same one man as touchyng the substance of his manhode, was absent from heauen, when hee was in earth, and forsakyng the earth, when he ascended into heauen, but as touchyng his godly & vnmeasurable substance neither forsake heauen whē he descended from heaue, nor forsake the earth, when he ascēded vnto heauen. Which may be knowen by the most sure word of the Lord which to shew his humanitie to be locall (that is to say, contained in one place onely) dyd say vnto his Disciples. I ascēd vnto my father and your father, my God and your God, of Lazarus also when hee sayd, Lazarus is dead, hee said further, I am glad for your sakes (that you may beleue) for that I was not there. And agayne, shewyng the vnmeasurableness of his Godhead, he sayd vnto his Disciples, behold I am with you vnto the worldes ende, how dyd he ascende into heauen, but because he is locall and a very man: Or how is he present vnto his sayth, full, but because he is vnmeasurable & very God: Here may you conclude by the authozity of this Doctor also, that Christes body is onely in one place at once. For he saith, that Christ as touchyng his manhōd is locall: that is to say, contained in one place onely. And that hee proueth by the Scripture euen of Christes owne woordes. Now if this be true (as my conscience doth testifie, how so euer other men shall Iudge) then must it needes folow that his naturall body can not be in the Sacrament. And the authozitie, I am sure no man can auoyde, it is so playne.

More.

Now as for his natural reasōs be not worthy the reasonyng. For first that the body of Christ vnglorified could no more be in ij. places at once then his owne can, because he is a naturall body, as he is. I will not examine no cōparison between there ij. bodies: but if Christ wold tell me that he would eche of both their bodies to be in fiftene places

at once, I would beleue hym, and would neuer aske hym whether he would first glorifie them or not. But I am sure glorified or vnglorified, if he sayd it, hee is able to do it. For the matter is not impossible to God.

Truth it is, that if Christ so sayd & in so saying so mēt, there is no doubt, but he were able so to do. But that he in dēde so grossely ment ye shall neuer proue. And in dēde if he had so meant that hys owne body naturall should haue continued in the Sacrament which is the meate of the souls through sayth, and not of the body by eatyng it, and may as well be eaten through faith although it remayne in heauen, as if it were here present to our mouthes: if I say he had so ment, thē wold he neuer haue geue vs such Scriptures as he dyd. For I say, that this grosse imagination may not stād with the processe of the Scripture whiche is receiued as it shall appeare by certaine tertes.

1. First where our Saviour sayth: y flesh profiteth nothyng. The waight of those woordes doth compell vs to vnderstand our matter spiritually, for by this the sentence we are not leaue plucked backe frō the carnall eatyng, thē was Nichodemus that he should not once dreame of the carnall regeneration, when Christ sayd vnto hym: that what soeuer was of flesh was flesh. For this is a playne conclusion, that when Christ sayd, the flesh profiteth nothyng, hee ment it euen of hys own flesh that it could not profite (as they vnderstode hym) to be eatē with the tēth. Albeit it doth much profite to bee slayne for our redemption and eaten thorough sayth. Whiche thyng we may do, although his natural flesh be not in y sacrament. For I may as well beleue in hym (though he be in heauen) as if he were in earth and in the Sacrament, & before myne eyes. And that Christ spake these woordes of his owne body, it is playne by S. Austens woordes wrytyng vpon the same place: And therefore he sayth, that they must be vnderstand spiritually, and addeth: if thou vnderstand them

Fritsch.

The flesh profiteth nothyng.

The fleshe of Christ profiteth much if it be eaten with sayth.

August. tract. super. 6. Io. 17.

Christ ascended into heauen, because he is locall and a very man.

them spiritually, they are spirite and lyfe. And though thou vnderstand the carnally, yet neuertheles they are spirite and lyfe: But vnto thee they are not spirite and lyfe, which vnderstandest not spiritually; those things that I haue spoken.

Also Athanasius sayth, *Spiritus est qui viuificat, caro non prodest quicquam, verba que ego locutus sum, spiritus sunt et vita. Nam et hoc loco utrumque de se ipso dicit carnem et spiritum, et spiritum ab eo quod est secundum carnem distinguit, ut non solum visibile, sed etiam inuisibile quod in ipso erat credentes discant, quod et ea que dicit non sunt carnalia, sed spiritualia. Quod enim comedentibus suffecisset corpus, ut totius mundi alimonia fiat? Sed ea propter meminit ascensus filij hominis in celum ut illos a corporali cogitatione auelleret, et posthac discant carnem dictam cibum celestem superuenientem et spiritualem alimonia quam ipse det, nam qua locutus sum (inquit) vobis spiritus sunt et vita.* That is to say, it is the spirite that quickeneth, the fleshe profiteth nothyng: the wordes whiche I speake vnto you, are spirite & lyfe. For in this place also hee meaneth both of his owne fleshe and his owne spirite, & he deuided the spirite from the fleshe: that they might know through sayth not onely the visible part but also the invisible part which was in hym, & also that the wordes which he spake were not carnall, but spirituall. For what body should haue sufficed to haue ben the meate of all the world? And euē therfore dyd he make mention of the Ascension of the sonne of man into heaue, that he might withdraw them from the bodely imagination, that they might hereafter learne, that the fleshe was called heavenly meate which cometh from aboue and spirital meate whiche hee would geue. For (sayth Christ) the wordes that I haue spokē vnto you, are spirite and lyfe. Here you may see that Christ spake it of his owne fleshe, and ment playnly that it dyd nothyng profite, as infidelles dyd vnderstand hym. For els it geueth life, as it is receiued of the saythfull in a mysterie. For as Bartram sayth, in this mysterie of the body and blood,

Athanasius
1. lib. q. vi
lix. verb.

Bartram.

is a spiritual operation which geueth lyfe. Without the whiche operation those mysteries do nothyng profite, for surely (sayth hee) they may feede the body, but the soule they can not feede.

2. Besides that the Scripture sayth, that, that entreth in by the mouth doth not defile a man, for as Christ sayth, it is cast forth into the draught. And by the same reason it foloweth that it doth not sanctifie or make a man holy. But the Sacrament entreth in by the mouth: therfore it doth follow that (of it selfe) it doth not sanctifie or make holy, & of this text should follow two inconueniences, if the Sacrament were the naturall body of Christ. First it should follow that the body of Christ should not sanctifie the sayth, full because it entreth in by the mouth. And agayne it should follow, that the body of Christ should be cast out into the draught, whiche thyng is abominable. Wherefore it must needs follow, that the Sacrament can not be hys naturall body.

3. Furthermoze Christ would not suffer that deuoute woman which of loue sought hym at hys sepulture, to touch hys naturall body, because she lacked a poynt of sayth, and dyd not count hym to be equall with hys father. And much moze it shall follow that the wicked which haue no sayth nor loue towardes hym, shall not be suffered to eat hys fleshe with theyr teeth, and swallowe it into their vncleane bodies: for that were much moze then to touch hym. And yet notwithstanding they receaue and eate the Sacrament. Whereupon it should follow, if the sacrament were hys naturall body, that they should in deede eate hys body: which thyng may be counted a blasphemye agaynst God. Mozeouer Christ sayth, he that eateth my fleshe & drinketh my blood, dwelleth in me and I in hym. Now we know right well that the wicked doe eate the Sacrament, and yet neither dwell in Christ, nor Christ in them. Wherefore it must followe that the Sacrament is not the very fleshe of Christ. And surely I can not excuse

The bread and wyne in the Sacrament why they are called mysteries.

If the Sacrament of the body of Christ, were his natural body, the note what inconueniences must follow

The wicked may not nor can not eate the body of Christ.

The wicked eate the Sacrament, but yet dwell not in Christ.

them of blasphemye; which so directly contrary Christes wordes.

Iohn .6.

Iohn .6.

Iohn .6.

Math. 26.

Mark. 14.

Iohn. 12.

How can you auoyde these testes which Christ speaketh vnto hys disciples saying: yet a little while am I with you, and then I depart to hym that sent me. And agayne: It is expedient for you that I depart. For excepte that I departe, that comforter shall not come vnto you. And agayn he sayth: I forsake the world and go to my father. And to be short he saith: Woze men ye shall euer haue with you, but me shall you not euer haue. Now we know right well that hys Godhead is in all places, and that as touching hys Godhead hee forsooke not the world, when he ascended vnto his father. Wherfoze it must nedes follow that he forsooke it as touching hys fleshe and manhode. And thereto agreeth the expositions of S. Austen and Fulgentius befoze alleaged, yea and al other old faithful fathers. Now if he haue forsaken the world as touching the presence of hys naturall fleshe and manhode (as all Doctozs define) then ment he not that hys naturall fleshe shoulde be present in the Sacrament, to be eaten with our teeth: And therfoze though Christ so tell you, yett must you take hym as hee meaneth, or els you be begyled. For if yett thinke that God both maye and will fulfill and verisye all thynges according to the letter as he speaketh them, I may call you an obedient mā, as S. Bernard doth hys Monk Adam. And may say (as he doth) that if that be the right way, so simply to receaue all thyng, we may put out the teste of Scripture which warneth vs to be wise as Serpentes. For the text following is sufficient, which biddeth vs to be simple as Doves.

Why doth your maister ship graunt a necessary allegorpe, whē Paul sayth, Christ is a Stone, or whē Christ sayth that he is a Dove: The scripture sayth hee is both twaine, and sayth God so sayth, he is able so to make it. And therfoze by your reason we shall nedes none allegorpe in all scripture, and then he that is most simple and foolish, may be counted most saythfull. And

so shall we nedes no saythfull fathers to expoūd the text, but it shall be most merite, to beleue the letter. Thys I denye not, but that God coude haue done it if he had so intended, when he spake the wordes: But now by scripture standyng as it doth, I thinke he can not doe it. As by example: I thinke that God by the bloud of hys sonne Christ myght haue saued all men, both saythfull and vn saythfull, if he had so intended, and that it had so pleased hym. But now the Scriptures standyng as they do, I say hee can not doe it, and that it is impossible for hym. For then he might make hys sonne a lyer which sayth: He that beleueth not is damned. And agayne: He that beleueth not shall not see life, but the wrath of God abydeth vpon hym. And euen as it is impossible to stand with the processe of Scripture, (wherin God hath declared his will) that the vn saythfull shoulde be saued although God might haue done it at the first if he had so would. Likewise it is impossible, the Scriptures standyng as they do, that the naturall body of Christ shoulde be present to our teeth in the Sacrament. And as for our sayth, it nedeth not to haue hym present in the bread. For I may as wel eate him and drinke him through sayth, that is to say, beleue in hym, as though he were as present in the Sacrament, as he was hanging on the Crosse.

1. And because you say, that my naturall reasons be not worth the reasoning. I will alledge you some moe, to see what you can say to them. First euery sacrament is the signe of an holy thyng: but the sacrament of the altar is a sacrament (as all saythfull men confesse) ergo it must follow that the sacrament of the altar is the signe of an holy thyng. Now if it be the signe of an holy thyng, then it is not the body thyng it selfe which it doth signifie and represent. Why shoulde we then feare, to call that bread a figure, that is to say, a sacrament of that holy body of our Lord and Sauour.

2. Besides that I woulde know of what necessitie or profite hys fleshe

God may do all thing but yett so as he canot denye hys truth, neither restore virginitie. et. Iohn. 3.

The naturall body of Christ is not present to our teeth in the Sacrament.

Argument to proue that Christes naturall body is not in the Sacrament of his body and bloud.

must be present in the sacrament. For the presence of hys flesh can no more profite vs, then doth the remembrance of hys body, but thys remembrance may as well be done by the sacramēt, as though hys bovye were present. And therefore sith God and nature make nought in dayne, it followeth cōsequently, y his naturall flesh is not there, but onely a memoziall therof.

3. Furthermoze the end and finall cause of a thyng is ever better then those thynges which are pꝛouided for the end (as the house is better then the lyme, stone, and timber, which are pꝛouided for the house) but the ende and finall cause of the sacrament is the remembrance of Christes body: and thereupon it must followe that if the sacrament be hys naturall bovye, that the remembrance of Christes body should be better then hys body it selfe. Which thyng is to be abhorred of all saythfull men.

4. It were fondnes to sayne that the soule did otherwise eate then do the Angels in heauen, and their meate is only the Joy and delectation that they haue of God and of his glozy, and euen so doth the soule which is here vpon the earth eate through sayth the body of Christ which is in heauen. For it deliteth and reioyceth whiles it vnderstandeth through sayth, that Christ hath taken our sinnes vpon him, and pacified the fathers wrath. Neyther it is necessarie that for that or for this cause, that his flesh should be present. For a man may as well loue and reioyce in the thing, which is from him & not present, as though it were present by hym of that manner.

5. Moreover the bread is Christes body, euen as y breaking of y bread is the death of his body. Now the breaking of bread at the maundy is not the very death of Christes body, but onely a representatiō of the same (al be it the mindethrough sayth doth spirituallye behold his very death) & euen likewise that naturall bread is not the very body of our Lord, but only a sacrament, signe, memoziall, or representation of this same, albeit

through the monition therof y mynde through sayth, doth spirituallye behold the very body: And surely therof if a man be saythfull, the spꝛite of God woꝛketh in his hart very swētely at his communion.

6. Finally, it was not lawfull to eate or drinke the blood not onely of man but also of a brute beaste, and the Apostels them selues moued by y rule of Charitie, did institute y mē should abstayne from blood, somewhat fauoring the infirmitie of y Jewes. Now if the Apostels had taught (as ye do) that in the sacrament his very flesh and blood is eaten and dronke with the tēth and mouth of saythfull and vnsaythfull, what could haue bene a greater occasion to haue excluded the Jewes from Christes sayth euen at once? Thinke you that Apostles would not haue bene so scrupulous to haue dronke his very blood: seing it was so playne agaynst Moses lawe if they had vnderstand hym so grossely as ye do: Peter had a cloth sent downe from heauen, in which were all manner of beastes forbidden by y law, and was commaunded to stay & eate them. And he answered, God forbid for I neuer eate any vncleane thing, meaning therby that he neuer eate any thing forbidden by the law. Wherof it must nedes follow that either he neuer receined the sacramēt (whiche is playne false) or elles that hee moze spirituallye vnderstode the wordes of Christes maundie, then ye falslye sayne. For it was plainly forbidden by the law, to eate or drinke any maner of blood. And I know but one reason that they haue which they count insoluble: how be it by Godes grace we shall lone auoyde it. There reason is this, Paule sayth, he that eateth and drinketh this sacrament vnwoꝛthely, shall be guilty of the body and blood of the Lord. Now say they, how should they be guilty of the Lords body and blood which receiue it vnwoꝛthely: except it were the very body and blood of the Lord?

This argument I say, is very weake and slender. For I can shew many examyles by the which it may be

The Apostles did ordaine that we should absteyne from blood, meaning all naturall blood.

Actes. 10.

The wyne in the Sacrament is no naturall blood.

Objection.

Solution.

The saythfull eating of Christ, is by sayth.

be dissolued for he that despiseth the kinges seale or letters offendeth agaynst his owne person, and yet the letter or seale is not his owne person. He that violently plucketh downe his graces armes or breaketh his broad seale with a furious minde or violence, committeth treason against his owne person. And yet his armes and broad seale are not his owne person. He that clippeth the kings coyne committeth treason against the kinges person and the common wealth, and yet the mony is neither his graces person nor the common wealth. And therfore your argumēt is but weake and slender For euen as a man doth offende against the princes person by dispising his armes, seale or letters, So doth a man offend agaynst Christes body and blood, by abusing the sacrament of his body and blood, although he be not there present, as the kinges person is not present in his armes, seale or letters.

Besides that S. Paule saith that euery man which prayeth or prophesieth with couered hed shameth his hed and his hed is Christ: shall we therfore imagin that Christ is naturally in euery mans head: as your argument concludeth For soth that were a pety phantaste. Finally S. Austen sayth the he doth no lesse sinne which negligently heareth the worde of God then doth the other whiche vntwoorthely receiueth the sacrament of Christes body & blood. Now if this be true, then is your reason not worth a rishe For Christes naturall body is not in the word which is preached, as all men knowe. And yet he sinneth no lesse that negligently heareth it, then doth he, that vntwoorthely receiueth the sacrament. And thus you see their insoluble argument easely dissolued.

But now must this yong man consider againe that him selfe confesseth, that the cause for which him selfe sayth that Christ in so saying did so meane, is because that if he should haue ment so, it was impossible to God to bring his meaning about: that is to say, that Christes body might be in two pla-

ces at once. And therefore but if he proue that thing impossible for God to doe, els he confesseth that God not onely sayd it but also met it in dede. And yet ouer this, if Christ had neuer sayd it, yet doubted I nothing, hut he is able to doe it, or els were there sum what that he could not doe: And then were God not almighty.

Here M. More would myze me with his sophestrie, and with wiles would winne his spozes. For as he before did discant on these wordes, can and impossible, and would haue made men beleue that I ment it could not be, because it could not be by reason and that I ment impossible because reason could not reache it. So now he disputeth with lyke maner of sophification concluding that I confesse that it is impossible and can not be, because that if God should haue ment it was impossible for God to bring his meaning about. Deare brethren this babelyng is sufficiently discused all ready. For I ment not that it was impossible For God to bring it about if he had so ment, but I ment that it is impossible to stand with the procelle of the scripture which we haue receyued. And I saye more ouer, that though it was possible for God to haue done it (if it had pleased hym) yet now the scripture thus standing, it is impossible for him to do it for then he must make his soure a liar. And I say, that if he had so ment as the letter standeth, that he would the haue geuen vs other scripture, and would not haue sayd that he must depart to him that sent him, with other tertes as are before rehearsed.

And where M. More sayth that if there were sumwhat the he could not doe, than were God not almighty. I say it is a shame for our prelates that they haue gotten such an ignorant procture to defend them. And I am sure that they them selues could haue sayd much better: for els how should they instrute other and leade them in the right way: if they them selues were so rude and vnlearned, should they not know what this meaneth the

God

To pull downe violently the kinges armes is treason agaynst his owne person, and yet the armes are not the kinges person.

To be negligent in the hearing of the word of God is a great offence

M. More.

M. More is a quareling brabler.

M. More an ignorant proctor, for the Clergy.

God is almightie which is a peece of the first article of our Crede, then how should there shp haue any sure sight? More thinketh that God is cauled almightye, because he can do all things. And then indeede it should follow that he were not almightye for all thinges he can not do, he can not saue the vnfaithfull, he can not restoze virginittie once violate, sayth S. Thomas. and also (as I remember) S. Hierome writyng of virginittie vnto Paule and Eustochium: he can not sinne sayth Dunce: he can not deny hym selfe sayth S. Paule. Now if this mans leraning were allowed the might not God be almightye, because there is somewhat y he can not doe: but they that are accustomed with scripture, do know that he is called almightye, not because he can doe all things: but because there is no superiour power aboue hym, but that he may doe all that he wyll: and all that his pleasure is to doe that may he bring to passe, and no power is able to resist hym, but he hath no pleasure nor will to make hys sonne a lyer nor to make hys scripture false, and in dede he may not doe it. And yet notwithstanding he abideth almighty, for hee may doe all that hee wyll.

Then M. More touching the reason of repugnaunce sayth, that many thynges may seme repugnaunt both to him and me which thinges God seeth how to make them stand together well inough, and addeth such blynd reasons of repugnaunce as induce many men into a great error: some ascribyng all thyng vnto destiny without any power of mans freewill at all, and some geuing all to mans owne will, and no foresight at all to the prouidence of God, and all because the poore blynd reason of man can not see so farre, as to perceiue how Gods prescience and mans freewill can stand together, but seeme clearly to be repugnaunt.

As for hys digression of mans freewill I will not greatly wrastle with hym. But thys one thyng I may say,

that if the sonne of God deliuer vs, then are we very free. And where the spirite of God is, there is freedom: I meane not freedom to doe what you will, but freedom from sinne, that we may bee the seruauntes of righteousness. But if we haue not the spirite of Christ, then will I say with S. Austen, that our freewill is wretched, and can do nought but sinne. And as touching such textes of repugnancy, if they be so diffuse that mans reason, (which is the light of hys vnderstanding) can not attayne to set them together, then were you best to make them none articles of our sayth. For I thinke as many as are necessary vnto our saluation, are contained in the Crede which I thinke euery man beleueth. I besech you lay no bigger burthen vpon vs then those saythfull fathers dyd which thought that sufficient. And then I am sure, we should haue fewer heretikes. For I neuer heard of hereticke that euer helde agaynst any article of our crede, but all that ye defame, by thys name, are onely put to death, because they say that we are not bound to beleue euery poynt that the lawes and tyrannye of the clergie allowe & maintayne. Which thyng how true it is (blessed be God) is meetely well known already. For els had I and many more bene dead ere thys day.

I wot well that many good folke haue vsed in this matter many fruitfull examples, as of one face beholdden in diuers glasses, and in euery peece of one glasse broken into twentie: and of one word coming whole to an hūdreth eares at once: and the sight of one little eye present and beholding an whole great cuntry at once, with a thousand such maruells moe, such as those that see them dayly done (and therefore maruell not at them) shall yet neuer be able, no not thys younge man him selfe, to geue such a reason by what meane they maye bee done, but that he may haue such repugnancy layd agaynst it, that he shall be fayne in conclusion (for the chiefe and moeste eident reason)

John 8.
2. Cor. 3.

Roma. 6.

Aug. de spiritu & littera.

The articles in our Crede are as many as are necessary for our saluation.

God is almighty, and yet cannot doe all thynges.

2. Timo. 2.

God is said to be almighty because there is no superiour power aboue hym, and he can do all that he wyll.

M. More.

M. More.

Frith.

to saye, that the cause of all those thynges is because God that hath so caused them to bee done, is almighty of hym selfe, and may doe what hym lyst.

Frith.

As touching the examples that M. More doth here alledge, I may some make answer. For they that are like our matter, make cleane agaynst hym, and the other can not make for hym. The glasse I graunt is a good example, for euen as the glasse doth represent the very face of man so doth this Sacrament represent the very body and blood of Christ. And like as

The glasse that representeth the face, is not the face.

every pece of the glasse doth represent that one face, so doth every pece of that Sacrament represent that one body of Christ. But every man knoweth right well that though the glasse represent my face, yet the substance of the glasse is not my very face, neither is my very face in the glasse. And euen so though the Sacrament doe represent the body of Christ, yet the substance of the Sacrament is not his very body, no more then the glasse is my face, neither is his very body in the Sacrament, no more then my very face is in the glasse and thus this example maketh well for vs. And for that

The body of Christ is no more in the Sacrament then my face is in the glasse

one word comming whole to an hundred eares, I say that worde is but a sounde and a qualitie and not a substance, and therefore it is nothyng to our purpose, and can not be likened to Christs body which is a substance. And as concerning the sight of the litie eye, I say that though the eye discern and see an whole countrey, yet is not that whole countrey in the eye: but as the countrey is knowen by the sight of eye (though the countrey be not in it), so is the death of Christ and his bodye breaking and bloude sheddyng knowen by the Sacrament, though his naturall body be not in it. And thus his examples make nothyng with hym, but rather much agaynst hym.

Christes death and bodye breaking, is knowen by the Sacrament & yet it is not the naturall body of Christ.

And where hee sayth that the young man hym selfe can geue hym no reason, by what meane they may be done: I may say vnto his masterhype, that when I was seuen yere yonger then I am this day, I would haue bene a

shamed if I could not haue geuen an euident reason at the Austens in Doctors house before the whole Vniuersitie. And albeit I now vouchsafe, not to spend labour and paper about Aristotles doctrine, yet haue I so much touched his examples, that he may be werye of them.

Also I can not see why it shoulde be more repugnaunt that one body may be by the power of God in two places at once, then that two bodies may bee together in one place at once. And that poynte I thinke this young man denieth not.

M. More.

The being of our body in two places at once is against nature, & Scripture can not allow it. But that two bodies should bee in one place seemeth more reasonable. For I haue good experience that though my body can not be in two places at once (both in the

Frith.

Tower and where I would haue it beside) yet blessed be God in this one place, I am not without company. But if M. More meane that in one proper and seueral place, may be two bodies at once, that I will deny, till he haue laysture to proue it. And yet at the length I am sure, his proue shall not be worth a podyng pick. For I am sure it muſt bee, *Ratione porositatis ut in igne & ferro: nam penetrationem dimensionum nunquam probabit.* And then he is as neare as he was before.

Frith speakeseth more.

Now his last reason with which he proueth it impossible for the body of Christ to bee in two places at once, is this: you can sayth he) shew no reason why he should be in many places at once & not in all. But in all places he can not be. Wherefore we must conclude that he can not be in many places at once. This is a maruelous concluded argument. I am sure that euery childe may soone see that this consequēt can neuer folow vpon these two premisses of this antecedent.

M. More.

When I made this reason & compiled my treatise I had no regard to the cauillations of suttle Sophisters: for I thought no Sophisters should haue medled with that meate. But neuerthelesse with nowe I perceiue that

Frith.

that they principally are pouring on it, seeking some pray to set their teeth a woork. In this booke I have some what provided for them, and have brought such hard bones, that if they be to buste, may chauce to choke the. And yet is not thy Argument so feble as he sayneth. For the first part (if he lyst to consider the sense and mynde, and bee not to curious) where I say that they can shew no reason why he should bee in many places and not in all, is thus to be vnderstand of wyse men, that the very reason and cause, that he should be in many places, must be, because his body is so annexed with the Godhead, that it is in every place as the Godhead is. This I say must be the cause and reason of his being in many places. And neither you nor no man els can iustly assigne any other. Now of this maior or first proposition thus vnderstand, doth the conclusion folowe directly. For if this should be his cause (as they must needs graunt). And this cause proued false by Scripture: then must they needs graunt that the thyng whiche so foloweth of this cause, must needs be false. And so is my purpose proued, & they concluded. As by example, the Astronomers say: that the naturall course of the Sunne is fro the west to the East. Now if a man should aske them what is then the cause that we see hym sayly take the course that is from the East to the West agaynst his nature, they aunswere. Because the hyghest sphere (whose course is from the East to the West) with his swift moving doth violently drawe the inferior spheres with hym. This is the cause that they alleage, and no man can assigne any other. And now sith I can proue this sense false by scripture. And S. Austen (for Scripture sayth that his sphere is fastened Heb. viij. chap. And S. Austen expounding that text improueth the Astronomers whiche affirme that it moueth, sith I say, this cause is proued false by scripture, they must needs graunt that the thyng whiche foloweth of this cause must needs be false. And so we may conclude agaynst them all, that the na-

turall course of the Sunne is not fro the West to the East (as the Astronomers say). But contrary from the East to the West. And likewise sith the cause that Christes body should be in many places, is assigned of learned men to be, because his body is so annexed with the Godhead (which is in every place) that it is also in all places with it, & no man can assigne any other. And that this cause is proued false by Scripture, for when the wo-

A conclusiō agaynst the Astronomers.

Mark. 14.

Luke. 16.

John. 11.

Christes body is in one place onely.

For he can no further conclude, but that we can shewe no reason why he should be in many places at once. What hath he wonne by that? might he then conclude therupon, that he could not be in many places at once? As though it were not possible for God to make his body in two places at once, but if we were able to tell how, and why, and wherby, and shewe the reason.

M. More.

How far I can conclude is shewed immediatly befoze. For though of the bare wordes as ye toke them, it was hard to conclude any thyng, yet haue I now declared them, and so farre concluded, that you can not auoyde them. And where he sayth, that though they can shew no reason, yet I had wonne nought by it: I thinke he would be angrye if I should so aunswere. But surely they are in good case, for it is

Frith.

W. G. inough

Astronomers say that the naturall course of the Sunne is from the west to the East.

whatsoever the Papistes say, that must stand for reason.

inough for them to say, thus it is, and neede neuer to shew any cause or reason why they so say. For they are the Church and can not erre: so that if they teach contrary thynges, yet all is good inough. And whē they see that no mā can make the Scriptures to agree with their doctrine, then they say, that they doctrine is true inough, but no man can vnderstand the Scripture. And though the scripture seme neuer so repugnant both to them and to vs, yet God seeth well inough (say they) how to set them together, and it is possible for God to make it agree though they cā not tell how. But this doctrine hath longe inough deceaued vs: For men haue seene to long with your spectacles, yet now (thankes be to God) they begin to see with their owne eyes. And as touching how thys matter was possible to God, and how it is not possible, is sufficiently declared before to al that liste to lōke.

M. More.

Howbeit as for me (though I be not bounden to it) I am content yet to proue, that God may make the body of Christ to be in all places at once. And because this yong mā coupleth that proposition with the other: so will I doe to. And I proue therefore that God cā make his body be both in many places at once, and in all places at once, by that that he is almightie, and therefore can do all thing.

Frich.

Now is the good man in hys olde dreame agayne, & thinketh that God is called almightie, because he can do all thinges. And then in dede it should followe that he were not almightie. For all thynges he can not do, he can not saue the vnfaithfull, he can not restore virginitie once violated, hee can not sinne, he can not denye him selfe. Now if thys mans learning were allowed, then myght not God be called almighty, because there is somewhat that he can not doe. But they that are accustomed with scripture, do know that he is called almighty, not because he can not do all thynges, but because there is no superiour power aboue hym, but that he may doe all that hee will, and all that hys pleasure is may

More hath spectly bypon a false string,

he bring to passe. But he hath no will, pleasure nor power to make hys sōne a lyer, and to make hys Scripture false, and yet notwithstanding he abyedeth almightie and may do what he will. And euen as it is impossible to stand with the proesse of the Scriptures (wherin God hath declared his will) that the vnfaithfull shoulde be saued (although at first God might haue done it, if he had so would) likewise it is impossible (the Scriptures standing as they do) that the naturall body of Christ shoulde be present to our teeth in the Sacrament. And as for our sayth it needeth not to haue hym present in the bread: For I may as well eate him & drinke him, through sayth (that is to say, beleefe in hym) though he continue still in heauen, as though he were as present in the Sacrament, as he was hangyng on the crosse. But yet hys matter ship hath left one thyng vnproued, and that is euen the pith of hys purpose. For though hee had proued (as hee hath not) that God by hys almightynes myght make Christes body in many places, and in all places, and in the Sacrament, yet he forgotte to proue that God hath so done. And therefore albeit I dyd graunt hym (as I will not) that he myght so do, yet thereof it doth not followe, that he hath so done in dede. For God may do many thynges which he doth not. And therefore hys argumēt doth not proue hys purpose. Now if he do but thinke that God hath so done, I am well pleased and will not put hym to the payne to proue it. For anone ye shall see hym so intangled in byers, that he shall not witte where to become.

More saith that God may do all thinges, but he doth not proue that he hath so done.

But yet thys young man goeth about to proue the poynt by scripture. For except we graūt him that point to be true, he sayth that els we make the angell a lyer that sayd, he is not here, and also that els we make as though Christes body in his ascension did not goe vp in the cloud into heauen from earth, but onely hid him self in the cloud, and playeth bo peepe, & taried beneath still, Here in the end he forgetteth him

M. More.

him selfe so foule, that when he was a young sophister, he would I dare say, haue bene full fore ashamed so to haue ouerseene him selfe at Oxford at a peruisse. For ye wotte well that thing which he sayth, & which he must therefore, prone, is that the body of Christ can not be in euery place at once by no meane that God could make. And the textes that he bringeth in for the prooffe, say no further but that he was not in all places at once.

There are two thinges disputed betwene M. More and me: the one is, whether God can make the body of Christ in many places, and in the Sacrament. And thereto hys mastership sayth ye: For God is almightye and may do all thinges. And I say nay, and affirme that God is not called almightie because he may do all thinges, but because he may do all that he will, and I say that he will not make hys sonne a lyer, nor hys scripture false, and that he can not do it and yet abyde almightye. The other thyng is thys, whether he haue done it or not. For albeit I did graunt hym that it were possible, yet is he neuer y nere, except the other ca proue that he hath don? it in deede, or els thinke that God hath so done. For as I sayd God can dos many thinges which he doth not. And y contropertie of thys doubt is resolued by the Angell and Scripture, which (as M. More graunteth hym selfe) proueth that he was not in all places at once. And thereof it tolloiweth, that God hath not done it, although it be possible. And so is hys mastership at a poynt. For if I should graunt it neuer so possible, yet if scripture proue that it be not so in deede, then is he neuer the neare hys purpose, but much the further from it. And thys is eue if that I sayd befoze: that it was not possible to stand with the proesse of the Scripture which we haue receaved. And now hys mastership hath graunted it hym selfe, which you may be sure he would not haue done if hee coulde otherwyse auoyde it. And here you may see how soze I haue ouerseene my selfe.

God forbid that any man should be the more prone & ready to beleue this yong man in this greate matter, because he sayth in the beginning that he will bring all men to a concord & a quietnes of conscience. for he bringeth men to the worst kinde of quietnes that may be deuised when he telleth ys as he doth, that euery man in this matter, may without perell beleue which way he list, Euery man may in euery matter without any counsell, sone set hym self at rest, if he list to take that way and to beleue as he list him selfe, & care not how. But and if that way had bene sure S. Paule would neuer haue shewed that many were in perill of sicknes and death to, For lacke of discerning reuerently the body of our Lord in that sacrament when they came to receiue hym.

When Christ should depart this world and go to his Father he gaue his disciples a commaundement that they should loue ech other, saying by this shall all men knowe, that ye are my disciples, if you loue ech other, as I haue loued you. This rule of charitie wolde I not haue broken, which notwithstanding is often in Jeopardie among saythfull folke, for this sacrament of vnitie, This thing considered, I thought necessarie, to aduertise both parties to saue this rule of charitie, and proued in y first chapter of my treatise, that it was no article of the sayth necessary to be beleued vnder payne of damnatiō and therfoze that they were to blame that would be contentious for the matter. For sth it is no article of the sayth, that may lawfully dissent without all Jeoperdye: & uēde not to breake the rule of charitye, but rather to receiue the other like poze bythen. As by example, Some thinke that the mariage betwene our most redoubted prince & Quene Katherine is lawfull & may stand with y lawes of God: & some thinke that it is unlawfull and ought to be disanulled. now if we should for this matter breake the rule of charitie, and euery

More.

Frich.

John. 15.

Christes badge is loue.

That the sacrament is the natural body, is none article of our sayth necessary to be beleued by on payne of damnation.

Frich.

Two thinges disputed betwene More and Frich.

man hate his neighbour that would not thinke as he doth, then were we greatly to blame and in Jeoperdie of condemnation. This I say I proued in y^e first chapter against which More maketh no busines, and improueth it not, whereby you may soone gather that it is very true. For els sith his masterchip so laboureth in these other pointes, he would not haue left y^e vntouched, you may be sure. This is the con corde that I woulde bring them vnto. And as touching quietnes of conscience, I haue knowne manye that haue soze bene com bred with it. And among all, A certaine master of arte which died in Orford confessed vpon his death bed, that he had wept lying in his bed an hundredth nyghtes within one yeares space, because he coulde not beleue it. Now if he had knowne it had bene no necessarpe article, what comfort & quietnes should it haue bene vnto hym. Furthermore enery man can not so quiet him selfe, as M. More Imagineth. For there are many that thinke them selues no small soles, which when they haue receiued some foolish superstition, eyther by their owne Imagination, or by beleuing their gossipes gospel and olde wiuies tales by and by thinke the contrary to be deadly sinne, and vtterly forbidden by Christes Gospell. As by example, I know an house of Religion, wherein is a person that thinketh it deadly sinne, to go ouer a strawe if it lye a crabe. And if their be on the pauement any paynted picture or any Image grauen on a dead mans graue, he will not tread vpon it, although he should goe a foze long about. What is this but bayne superstition wherewith the conscience is com bred and corrupted? May not this be waded out with the word of God, shewing hym that it is none article of the sayth so to thinke, & then to tell hym that it is not forbidden by the scripture, and that it is no sinne? Now albeit his conscience be so cankerd that the rust will not be rubbed out: yet with Gods grace, some other whom he hath enfecte with the same

may come agayne to Gods word and be cured full well, which should neuer haue bene able to quiet the selues. And likewise there are some which beleue as your superstitious hartes haue informed them, and these can not quiet the selues, because they beleue y^e you haue set your doctrine out of scripture: But when it is proued to them, and they them selues perceiue that scripture sayth not so, then can they not be content to thinke the contrary, and iudge it no sinne at all. And as touching S. Paule, suerely ye take hym wrong, for I will shew you what processe he taketh, and how he is to be vnderstode, but because it is not possible to synge it in fewe words, I shall deferre it vnto y^e bekes ende, and then I shall declare hym at large.

And what a facion is this, to say More. that we may beleue if we list, that there is the very body of our Lord in dede, and then to tell vs for a truth, that such a sayth is impossible to be true: For God him selfe can neuer bring it about, to make his body be there.

If a man take the bare wordes of Frith.

Christ, and of simplicitie be deceived, and thinke that his very body be in y^e sacrament present to their teeth that eat it, I dare not say that he sinneth therein, but will referre the matter vnto Gods iudgement, and yet without doubt, I dare say he is deceived. As by example: If a man (deceaued by the literall sense) would think that men should preach to fishes (as Saint Fraunces did) because Christ had his disciples goe preach to all creatures, yet would not I thinke y^e he sinned therein, but will referre hym vnto Gods Iudgment. But yet I wene euery woman that hath any wit, will say that he was deceived.

I am very sure that the olde holy doctours which beleued Christes body and bloud to be there, and so taught other to beleue, as by there bookes playnly doth apere, if they had thought eyther that it could not be there or that it was not ther in dede, they would nor for all the good

Superstition.

A man may iudge of error: but God onely must be iudge of condemnation.

Frith is no hasty iudge.

good in this world haue written as they haue done. For would those holy men (wene you) haue taught that men be bound to beleue, that the very body and bloud of Christ is there, if the selues thought they were not bound, there to? woulde they make men honoure and worship that thing as the very body & bloud of Christ which them selues thought were not it? this geare is to childish to speake.

Frich. This the old Doctours and saythfull fathers so taught or thought as ye sayne of them, is very false. For S. Austen as I haue shewed, maketh wholly for vs. Besides that, there is none of the old fathers but they call it a Sacrament, a misterie, and mystical meate, whiche is not eaten with tooth or bely, but with eares & sayth. And touchyng the honour and worshipp done vnto it, I say it is playne Idolatry. And I say, that he falsely reporteth on the old holy doctours. For they neuer taught men to worship it, neither can he alledge one place in any of them all which would haue men to worship the Sacrament. Peraduenture he may alledge me certaine new fellowes for his purpose, as Dunce, Dorchell, Durand & such drasse which by their doctrine haue denched the world with damnable Idolatrie. But I speake of the old holy fathers & Doctours as S. Austen, Ambrose, Hierom, Cyprian, Cirille, Chrysostome, Fulgentius, and such other: these I say, do not teach me to worship it, and by that I dare abide. Of this point I am so sure, that I will vse it for a contrary argument, that his naturall body is not there present. For if the holy fathers before named had taken this text after the letter and not onely spiritually, then in there woordes they would haue taught men to worship it, but they neuer taught men to worship this Sacrament, therfore it foloweth they toke not the text after the letter, but onely spiritually. Now do I prouoke you to seeke a prooffe of your purpose: Penerthelesse I will not deny, but y these holy Doctours in diuers places, do call it his body, as

Christ and Paule do, & so do we likewise, and say also that his very body is there eaten. But yet we meane, that it is eaten with sayth (that is to say by beleuing y his body was broke for vs) and haue his body more in me. **Note.** more at this maundy then the meate that we there ate. And therfore it hath the name of his body, because the name it selfe should put vs in remembrance of his body, and that his body is there chiefly eaten, euen more (through sayth) then the meate with the mouth. And so are they also to be vnderstand.

Yet one great pleasure he doth vs, in that he putteth vs all at libertie, that we may without perill of damnation beleue as we did before: that is to wite, that in the blessed Sacrament the whole substance of the bread and the wine is transmuted & changed into the very body and bloud of Christ. For if we may without perill of damnation beleue thus, as him selfe graunteth that we may, then graunteth hee that we may also without perill of damnation beleue that him selfe lieth, where hee sayth, the truth of that beleefe is impossible.

The beleuing of thys poynnt, is of it self not damnable, as it is not damnable to thinke that Christ is a very stone or a vine, because the litterall sense so sayth: or if you beleue that you ought to preach to fishes and goe Christen them all other while, as ye do belles. And I insure you, if there were no worse mischief that ensued of thys beleefe, then it is in it selfe, I would neuer haue spoken agaynst it. But now there followeth vpon it damnable idolatry. For through the beleefe that thys body is there, me fall downe and worship it. And thinking to please God, do damnably sinne agaynst hym. Thys I say, is the cause that I so earnestly write agaynst it, to auoyde the idolatry that is committed through it. Part of the Germanes do thinke that his naturall body is present in the Sacrament and take the woordes fleshy, as Martine taught them. But none of them worship it

W. A. iij. for

To hono-
and wor-
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The olde
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Martin
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but he wold
not haue it
worshipped

for y^e Martine forbyddeth both in hys wordes and workes, and so blessed be god they auoyde that icoperdy which thyng if you will also graunt and publish but this one proposition, that it ought not to bee worshypped, I promise you I will neuer write agaynst it. For then is the icoperdy taken away, and then I am content that your mastershipp thinke I lye. But in the meane seas I must thinke that ye fill the world with damnable Idolatry. And thus haue you also answered vnto y^e conclusion which you alledge out of the bysges graces booke. For I say in your way is no hurt, as long as you do but onely beleue the bare wordes of the text (as S. Fraunces dyd, whē he preached to fishes. But if through the occasion of those wordes, ye fall into the worshypping of it, then I say that in your way is vndoubted damnation. And so is there great icoperdy in your way, & none at all in ours. For though he were there in dede, yet doe not we sinne if we worshypp it not, for we are not commaunded to worshypp the Sacrament. But if he be not there, then do you commit damnable Idolatry.

The consecration of the Sacrament.



Owe as for an other quietnes of euery mā conscience this young man biddeth euery mā be bold, whether the

blessed Sacrament be consecrate or vnconsecrate (for though he most especially speaketh of the wyne, yet he speaketh it of both) & byddeth vs not care, but take it for all that vnblest as it is because the Priest (hee sayth) can not deceiue vs nor take from vs the profit of Christes institution, whether hee alter the woordes or leaue them all vnsayd. Is not this a wonderful doctrine of this young man? We wotte well all, that the Priest can not hurt vs by his ouersight or malice, if there be no fault vpon our owne partie, for that perfection that lacketh on the

Priestes part, the great mercy of God as we trust of his owne goodnes supplyeth. And therefore as holy Chrysostome sayth, no man can take harme but of him selfe. But now if we see the thyng disordered our owne selfe by the Priest and Christes institution broken, if we then wittingly receiue it vnblest & vnconsecrated, & care not whether Christes institutio be kept and obserued or no, but rekon that it is as good without it as with it, then make we our selues partakers of the fault and leefe the profit of the Sacrament, and receiue it with damnation: not for the Priestes fault, but for our owne.

I had thought that no Turke would haue wrested a mans wordes so vnfaithfully, for hee leaue out all the pith of my matter, for my wordes are these. I will shew you a meanes how ye shall euer receiue it accordyng to Christes institution, although the Priest would withdraue it from you.

First ye neede to haue no respect vnto the Priestes wordes which ministreth it. For if ye remember for what intent Christ dyd institute this Sacrament, and know that it was to put vs in remembrance of hys body breaking & blond shedding, that we might geue hym thanks for it and bee as sure of it through faith accordyng to his promises, as we are sure of the bread by eatyng of it: if as I say, ye remember this thyng (for which intent onely the Priest speaketh those wordes) then if the Priest leaue out those wordes or part therof, he can not hurt you. For you haue all ready the effect and final purpose for which he should speake them. And agayne if he should wholly alter them, yet he cā not deceiue you. For then ye be sure that he is a lyer, and though you see the Priest byyng you the wyne consecrated yet neuer dicke at that. For as surely shall it certifie your conscience and outward senses though he consecrate it not (so thou consecrate it thy selfe: that is to say, so thou know what is ment thereby and geue hym thanks) as though hee made a thousand blessinges ouer

Frith.

I meane how we may receiue y^e sacrament accordyng to Christes institution, though the minister be negligent.

The worthy receiuer of the sacrament may consecrate the same to him selfe.

it.

it. And so I say that it is euer cōsecrated in hys hart that beleueth, though the Priest consecrate it not. And contrarywise if they consecrate it neuer so much, and thy consecration be not bye, it helpeth thee not a risse. For except thou know what is meant thereby, and belue, geuyng thankses for hys body breakyng & bloudsheddyng, it can not profite thee.

M. More. Now where you say, that if we see the thyng disordered by the Priest, and Christes institution broken, and wytingly receiue it, we make our selues partakers of the cryme.

Frith. I aunswer that if the reformation thereof laye in our handes, then sayd you truth, but sith it is written to priuate persons which may not reforme this matter, and that the reformation therof resteth onely in h hand of your Prynce and Parliament (for h erreure consisteth not in the misordering of the matter by one Priest only but rather of the doctrine of them all sauing such as God hath lightened) to these priuate persons I say h your doctrine should soner be the occasion of an insurrection which we labour to eschew, then any quieting of them by Christes doctrine. And therefore sith there is an other waye to wood (sauing all byright) we will a uoyde that perplotis path. But when ye see Christes institution broken and the one kinde left out vnto the laye people, why are ye pertaker thereof.

M. More. Howbeit as for his beleife that taketh it no better but for bare bread & wine, it maketh him litell matter consecrated or not, sauing that the better it is consecrated the more it is euer noyous to him that receiueth it, hauing his conscience combred with such an execrable heresie, by which well appeareth that he putteth no difference betwene the body of our Lord in the blessed sacrament, and the comon bread that he eateth at his dinner, But rather he esteemeth it lesse, for the one yet I thinke or he begyn, if he lack a priest, he will blesse it him selfe, the other hee careth not as

he sayth, whether it be blessed or no.

What I reacon it moze the bread and wine I will shew you here after in declaring the minde of S. Paule vpon this sacrament, & that in the conclusion of this boke. And in the meane season I will say no moze but that he helpeth me. And as for their blessinges & consecration profit me, except I consecrate it my selfe with sayth in Christes bloud, & with geuyng him prayse & thankses for his inestimable goodnes, which when I was his enemy recōciled me vnto his father by his own death: This consecration, must I set by, if I will haue any profit of his death which h sacrament representeth vnto me. And if I my selfe do thus consecrate it, then shal I be sure of h fruite of his death. And I say agayne, that as h Priestes doe now vse to consecrate it, it helpeth not the pooze comens of a risse. For their consecration should stand in preaching vnto them the death of Christ, which hath deliuered the out of the Egyp of sinne & from h fiery forname of Pharao the deuill. And as for their wagging of their fingers ouer it, and sayng, bj. or by. wordes in latten, helpeth them nothing at all for how can they beluee by h meanes of his wordes when they know not what he sayth? And as touching the common bread that I eate at my dynner, whether I haue a Priest or not, I blesse it with my hart (and not with my fingers) and hartly geue God thankses for it. For if I haue an hundred Priestes to blesse it, yet am not I excused therby. For except I blesse it my selfe, it profiteth me no moze then if it were vnblest. And if I blesse it my selfe, then I care not what the Priest prate. For as long as I vnderstand him not it profiteth me nothing, but in good sayth I wene the bishops and their proctour wote not what a blessing meaneth. Therefore deare brythezen hearken to me. To blesse God, is to geue him prayse and thankses for his benefites: To blesse a king or a priunce is to thanke him for his kindnes, and to

Frith.

The right consecratio to hym that receaueth the Sacrament is sayth in Christes death.

The Popish consecration in Latine is not worth a rish.

The Bishops and their proctour can not tell what a blessing meaneth.

pray to God for him that he may long raigye to the laude of God & wealth of his romens . To blesse a mans neighbour is to pray for him and to do him good. To blesse my breade or meate, is to geue God thanks for it To blesse my selfe, is to geue God thanks for his benefites that I haue receiued of him, & to pray God that of his infinite goodnes he will increase those giftes that he hath geuen me & finish his worke which he hath begone in me, vnto his laud and prayse and as touching this fleshe, to fulfill his will in it, and not to spare it but scourge, cut and burne it, onely that it may be to his honour & glozy. This is the forme of blessing, and not to wag two fingers ouer them. But a lacke, of this blessing our Bishops be ignorant.

Blessing
what it is:

M. More,

But as for those that are good and faythfull folke, and haue any grace or any sparckle of reason in their heades, will (I verely thinke) neuer to be so farre overseene, as in this article (the truth wherof God hath him selfe testified by as many open miracles as euer he testified any one) to beleue thys younge mā vpō his barren reasons against the fayth and reason both of all old holy writers and all good Christen people this xv. C. yeares.

Frith.

As for the miracles, I maruell not at them, neither may they make me the sōner to beleue it, for Christ told vs befoze that such delusions shoulde come, yf it were possible, yf very elect shoulde be deceaued by them. And S. Paule exhorteth vs to beware of such signes and wonders: And therefore I do as Moses teacheth me when I heare of such a wonder, then straight I loke on the doctrine that is annexed with it. If it teach me to referre all the honoz to God and not to creatures, and teach me nothyng but that will stand with Gods worde, then will I say, that it is of God. But if it teach me such thynges as will not stand with hys word, then will I determine that it is done by the deuill, to delude the people with damnable idolatrye. When Paule and Barna

Math. 24.

1. Theff. 2.

Dentro. 13.

bas preached at Listra and had done a miracle among them, the people ranne and would haue dong sacrifice vnto them. But the Apostles ranne among them and tare their clothes, crying vnto them, spys what do you: we are euen corruptible men as ye are, and preach vnto you, that you should leaue thys bayne superstition, and worship the liuing God, which made heauen, earth, the sea, and all that is in them, &c. Here the Apostles refused such honour & worship. And therefore I am sure they would not suffer their images to haue it. Now when I see a miracle done at any image, and perceauē that it bringeth men to the worshipping of it self, contrary to the facte and doctrine of the Apostles, which would not receaue it them selues, I must nedes conclude, that it is but a delusion done by the deuill to deceaue vs and to bring the wrath of God bypon vs. Euen so I say of the sacrament, sith the miracles that are done by it, do make me thinke otherwise then Scripture will, and cause men to worship it: I doubt not but they are done by the deuill, to delude the people. Thou wilt peradventure say that God will not suffer hym to abuse the sacrament of hys body and blood. Yes verely, God will suffer it, and doth suffer it, to see whether we will be faythfull and abide by hys worde or not. And maruell not therof, for God suffered hym to take by the very naturall body of hys sonne Christ and set him on a pinnacle of the temple. And after he toke hym by agayne, and lead hym to an exceeding mountaine. And therefore thinke not but that he hath more power ouer the Sacrament then he had ouer Christes owne body. And therefore whē they tell me, loe here is Christ, loe there is Christ (as Christ prophesied) loe he is at thys altar, loe he is at that, I will not beleue them.

Actes. 24.

How you
may iudge
true mira-
cles from
false.

Math. 4.

Falſe Inte
Christes.

Neuerthelesse if I should graunt that all y miracles which were done, and ascribed vnto the sacramēt, were very true miracles and done of God him selfe (as I doubt not but some of them be true) yet thereupon it doth not

not follovie that the sacrament should be the very naturall body of Christ. For we haue euident stappes that certayne persons haue bene deliuered from bodely diseases through the Sacrament of baptisme. And yet y^e water is not the holy Ghost, nor the very thynge it selfe whereof it is a sacrament. The shadow of Peter hath healed many, and yet was not that shadow Peters owne person. We read also that napkins and handkerchers were carped from Paule vnto them that were sicke & possessed with vncleane spirites, and they receaued theyr health. And yet it were neuer thelesse madnesse, to thinke y^e Pauls body had bene actually or naturally in those thynge. And therefore this is but a very weake reason, to iudge by the miracles y^e presence of Christs body. And surely you might be ashamed to make so slender reasons. For God may worke miracles through many thynge which are not hys naturall body. And as touchyng the olde Doctors, whom you sayne to make with you, and the truth of your opinion which you say hath bene beleued of all good Christen people this 400. yeares, is sufficiētly declared before, and proued to be but a ppynt of your olde Poetrie.

Actes. 4.

Actes. 12.

D. Barnes did graciously
escape M. Mores hands.

M. More.

And also Frier Barnes albeit (that as ye wote well) he is in many other thynge a brother of this yong mans secte, yet in this, he sore abhorreth his heresie, or els he lyeth him selfe. For at his last being here he wrote a letter to me, wherein he writeth that, I laye that heresie wrōgfully to hys charge. And sheweth him selfe so sore greued therewith, that he sayth, he will in my reproch make a booke against me: wherein he will professe and protest his fayth concerning this blessed sacrament. But in the meane season it well contenteth me, that Frier Barnes being a man of more age &

of more ripe discretion, and a Doctor of diuinitie, and in those thynge better learned then this yong man is, abhorreth this yongmans heresie in this poynt, as well as he liketh him in many other.

The more your mastershypp
prayseth Doctor Barnes, the worse men may like your matter. For in many poyntes he doth condemne your damnable doctrine, as in hys booke appeareth. And therefore if such credence must be geuen to hym, then mych the lesse will be geuen to you. But peradventure you wil say, y^e he is to be beleued in this point, although he erre in other. Where vnto I answer that if you will consent vnto him I would be well apayd and will promise you to wright no more in that matter. For in this we both agree, that it ought not to be worshipped (yea and blessed be God all the other whom you call hereticke) And so both of vs do auoyde Idolatry which you with so great daunger do daylye commit. And therefore if you allowe his learning then am I content that you dissent from me. For let it not be worshipped, and thinke as you will: for then is the perill past. And sith we agree in this poynt, doubt not but we shall sone agree in the residue and admitte ech other for saythfull brothers. And your mastership sayeth, that he wrot you a letter protestyng that you lay y^e heresie wrongfully to his charge I thinke it was more wisdom for him to haue wrytten to you, then once to haue come and tell you of it. For it was plainely told hym, y^e you had conspired his death, and that notwithstanding his safe conduyte, you wereminded to haue murdered him: and for that cause he was compelled both being here, to keepe him selfe secretly, and also priuely to departe the realme.

Frith.

D The Sacrament may not be worshipped.

The Papistes say that no prouise nor countenaunce is to be kept with an hereticke.

And blessed be God, you haue sufficiently published your purpose in your aunswere against W. Tyndall, where you say, that you might lawfully haue burnt hym. Here me may see how perciable you are addict to our prelates. And how prone ye were

More was fully addict to the mind of the Prelates and to kill and burne as fast as they.

to fulfill their pleasures contrary to our Princes prerogative royall. And thanks bee to G D D whiche gaue you such grace in the sight of our soveraigne, that he shortly withdrew your power. For els it is to be feared, that you would further have proceeded agaynst his graces prerogative which thyng whether it be treason or not let other men define. But this I dare say, that it is Printed and published to our Princes great dishonour: For what learned man may in tyme to come, trust to hys graces safeconduite, or come at his graces instaunce or request, sith not onely the spirituall (whiche of their profession resiste hys prerogative) but also a laye man promoted to such preheminance by hys graces godnes, dare presume so to depresse hys prerogative, and not onely to say, but also to publishe it in Print: that notwithstanding his graces safe conduite, they might lawfully have burnt hym.

More a Popish and a malicious tyrant.

But here he would say vnto me as he doth in his booke, that hee had forswayed his safeconduite; and therby was fallen into his enemies hands. Whereunto I aunswere, that this your saying is but a bayne glose: For I my selfe dyd read the safeconduite that came vnto hym, which had but onely this one condition annexed vnto it; that if he came befoze the feast of Christmasse then next insueing, he should haue free libertie to departe at his pleasure. And this condition I know was fulfilled, how should hee then forswaye his safeconduite? But M: More hath learned of his masters our Prelates (whose proctour he is) to depresse our Princes prerogative that men ought not to keepe any promise with hereticke. And so his safeconduite could not saue hym. As though the Kinges grace might not admitte any man to go and come freely into his graces realme, but that he must haue leaue of our Prelates. For els they might lay heresie agaynst the person, and so slay hym contrary to the Kinges safeconduite, which thyng all wise men do know, to be prejudiciall to his graces prerogative royall. And

The condition contained in Barnes safeconduite.

No promise nor licence made to hereticke by the King, without the consent of our Prelates is to be kept and obserued.

yet I am sure that of all tyme of hys being here, you can not accuse hym of one crime, albeit (vnto your shame) you say that hee had forswayed his safeconduite. These wordes had ben very extreme and worthy to have bene looked vpon, although they had bene written by some presumptuous Prelate. But that a lay man so hyghly promoted by his Prince, should speake them, and also cause them openly to be published among his graces commons, to reiect the estimation of hys royall power, doth in my mynde deserue correction. Notwithstanding, I leaue the iudgement and determination vnto the discretion of his graces honorable counsell.

And as for that holy prayer that this deuote young man as a newe Christ, teacheth to make at the receiuyng of this blessed Sacrament, all his congregation: I would not gene the paryng of a peare for hys prayer, though it were better then it is, pulling away the true sayth therefro, as he doth. Howbeit hys prayer there is so deuised and penned and paynted with layure and study, that I trust euery good Christen woman maketh a much better prayer at the tyme of her housell, by faythfull affection and by Gods good inspiration sodenly. Frith is an vnmete master to teach vs what we should pray at the receiuyng of the blessed Sacrament, when he will not knowledge it as it is, but take Christes blessed body for nothyng but bare bread, and so litle esteeme the receiuyng of the blessed Sacrament, that he forceth litle whether it be blessed or not.

M. More.

Where he discōmendeth my prayer & sayth that I am an vnmete master to teach men to pray, seing I take away the true faith from it, and sayth that euery woman can make a better when she receiueth the Sacrament. I would to God that euery woman were so well learned that they could teach vs both. And surely I intended not to prescribe to all men that pray: er onely but hoped to helpe the ignorant, that they might either speake

Frith.

The modesty & meeke spirite of John Frith.

those

those wordes, or els (taking occasion at them) to say some other to þy laude and prayse of God. And as for your sayth (which you call the true sayth) must I needes improue. For it will not stand with the true text of Scripture as it playnly appeareth. But to the sayth in Chrisses blood I exhorte all men, and teach them to eate hys body with sayth (and not with teeth) which is by hauyng hys death in continual remembraunce, and digestyng it into the bowels of theyr soule. And because you so soze improue my prayer, to conclude my aunswere agaynst you, I will write agayne. And let all men Iudge between vs.

Blessed be thou most deare & mercifull father whiche of thy tender fauour and benignity (notwithstandyng our greuous enormities committed agaynst thee) bouchslauedst to sende thyme owne and onely deare sonne, to suffer most vyle death for our redemption. Blessed be thou Christ Iesu our Lord and Sauour, whiche of thyme aboundant pitie consideryng our miserable estate, willingly tookst vpon thee to haue thy most innocent body broken and blood shed, to purge vs and wash vs which are laden with iniquitie. And to certifie vs thereof, hadt left vs not onely thy word which may instruct our hartes, but also a visibyle token, to certifie euen our outward senses of this great benefite, that we should not doubt, but that the body and fruite of thy passion are ours (through faith) as surely as the bread, whiche by our senses we know that we haue with in vs. Blessed be also that spirite of veritie whiche is sent fro God our father through our Sauiour Christ Iesu, to lighte our darke ignoraunce, & leade vs through sayth into the knowledge of hym whiche is all veritie. Strength we beseech thee our frailte nature and increase our sayth: that we may prayse God our most mercifull father and Christ hys sonne our Sauiour and redemer.

Amen.

The Paschall lambe and our sacrament are here compared together.



Now we shall shortly expresse the pith of our matter and bozow the figure of the Paschall lambe which is in all pointes so lyke, that the offeryng of the Paschall lambe did signifie the offeryng of Chrisses body is playne by Paul which sayth, Christ our paschall lambe is offered vp for vs. When the children of Israell were very sad and heuue for their soze oppression vnder the power of Pharao (for the more myracles were shewed, & worse were they handeled). God sent vnto them by Moyses, & euery household should kill a lambe to be a sacrifice vnto God and that they should eate him, with their slaues in their handes, their loynes girded & shoues on their feete eue as me þy were going an hasty Jorney. This lambe must they eate hastily and make a mery maundy. Now because they should not say, that they could not bee mery, for their oppression; and what could the lambe helpe them: he added glad tydynges vnto it and sayd, this is the passing by of the Lord. Which this night shall passe by you and slay all þy first begotten, with in the Land of Egypt, & shall deliuer you out of your bondage, and bring you into þy land that he hath promised vnto your fathers. Marke the processe and connepaunce of this matter, for euen likewise it is in our sacrament. The Apostels were sad and heauie, partlye considering þy bondage of sinne in herwith they were oppressed & partly because hee told them that he must departe fro them in whō they did put all their hope of their deliuerance. While they were in this heauynes, Christ thought to comfort the & to geue them the seale of their deliuerance, and toke in his hande bread, blessed & brake it, and gaue it to his disciples sayyng: this is my body which shalbe geuen for you. For this night shall þy power of Pharao & diuell be destroyed, and to morowe shall you be deliue,

The Paschall lambe and our sacrament compared together.

1. Cor. 5.

The manner of the eatyng of the Paschall lambe.

The manner of the institution of the Sacrament. Iohn. 16.

The institution of the Sacrament.

Chrisses body is to be eaten with sayth & not with the teeth.

A prayer made by Iohn Frith to be sayd befoze the receaynyng of the Communion.

A godly & good prayer.

red from Egypt y^e place of sinne, and shall take your iourney towardes the heavenly manzion which is prepared of God for all that loue him. Now compare them together.

The comparison of the Paschall lambe with Christs Supper.

1 The paschall labe was instituted & eaten the night befoze the children of Israell were indeede deliuered from Egypt, Likewise was the sacrament instituted and eate y^e night befoze we were deliuered from our sinnes.

2 The pascall lambe was a very lambe in deede And so is the sacrament very bread in dæde.

3 The pascall lambe was cauled the passing by of y^e Lord which destroyed the power of Pharao and deliuered thē. The sacrament is called the body of y^e Lord whiche destroyed y^e power of the deuill and deliuered vs.

4 As many as did eate the pascall lambe in fayth, were very mery and gaue God greate thanks. For they were sure the next day to be deliuered out of Egypt, as many did eate his sacrament in fayth, were mery & gaue God great thakes, for they were sure the next day to be deliuered frō there sinne;

5 They that did not eate the pascall lambe in fayth, could not be mery. For they were not so sure of deliuerance from the power of Pharao. They y^e did not eate this Sacrament in fayth, could not be mery: For they were not sure of deliuerance from the power of the deuill.

6 They that beleued the worde of the Lord did moze eate the passing by of the Lord which should deliuer thē, then they did the lambe. They that did beleue the word of the Lord did moze eate y^e body of the Lord, which should be genen for their deliuerance then they did the bread. For y^e thing doeth a man mooste eate y^e he most hath in memozy & most reuolueth in mynd as appeareth by Christ, John. 4. I haue meate to eate y^e ye know not.

7. They that beleued not y^e next day to be deliuered from Egypt, did not eate y^e passing by of y^e Lord, although they did eate the lambe. They y^e beleued not the next day to be deliuered from sinne, dyd not eate the body of

the Lorde, although they eate the breade.

8. The children of Israell were but once deliuered from Egypt, notwithstanding they did euery yeare eate y^e lambe, to keepe that facte in perpetuall remembraunce. Euen so Christ bought and redemed vs but once for all and was offered and sacrificed but once for all though y^e sacrament thereof be daylye broken amonge vs to keepe that benefite in continuall memozy.

9. As many as dyd eate y^e Paschall Lambe in fayth, and beleued Gods word as touching their deliuerance from Egypt, were as sure of their deliuerance throught fayth, as they were sure of the Lambe by eating it. As many as doe eate this sacrament in fayth, and beleue Gods word as touching their deliuerance frō sinne, are as sure of their deliuerance throught fayth, as they are sure of the bread by eating it.

10. As many as did eate of that Paschall Lambe did magnifie they^e God, testifying that he onely was the God almighty, and they his people sticking to hym, to be deliuered by his power from all daunger. As many as do eate of thys sacrament doe magnifie their God, testifying that he only is the God almighty, and they his people sticking by him, to be deliuered by hys power from all danger.

11. When the Israelites were deliuered frō Egypt, they eate neuertheless the Paschall Lambe which was still called the passing by (because it was y^e remembraunce of the passing by of y^e Lord) and hartely reioyced, offering hym sacrifice, & acknowledging wth infinite thakes, that they were the fellowship of thē that had such a mercifull God. Now Christs electe are deliuered frō sinne, they eate neuertheless the sacramēt which is still called hys body that once dyed for their deliuerance, and hartely reioyce, offering to hym the sacrifice of prayse, & knowing with infinite thakes, that they are of the fellowship of thē that haue such a mercifull God.

12. The Paschall Labe after their deliue

deliuerance it was pearely eaten, brought as much myzt and ioye vnto them, that did eate it in fayth, as it did to their fathers which felt Pharaos hys fury, and were not yet deliuered. For they knew right well that except God of his mercy and wonderful power had so deliuered them, they shoulde also them selues haue been bond in the land of Egypt and vnder that wicked prince Pharaos, of which bondage they greatly reioiced to be rid already, and thanked God highly because they found the selues in that plenteous land which God prouided for them. The sacrament which after our deliuerance is pearely and dayly eaten, bringeth as much myzt and ioye vnto vs that eate it in fayth, as it did to the Apostles which were not yet deliuered. For we know right well that except God of hys mercye & through hys bloud of hys sonne, had so deliuered vs, we shoulde also our selues haue been bonde in Egypt the place of sinne, vnder hys wicked prince the deuill, of which bondage we greatly reioice to be rid already, & thanke God highly because we finde our selues in hys state of grace, & haue receaued through faith the first frutes and a taste of the spirite which testifieth vnto vs hys we are the childre of God.

¶ Thys Paundy of remembrance was it that Paule receaued of the worde and deliuered to the Corinthians in the xi. chapter. For though he borrowe one propertie and similitude of the sacrament in the x. chapter, that in my minde maketh neither with vs nor against vs, albeit some thinke that it maketh whole for the exposition of Christes wordes, this is my body. But in my minde they are deceaued. For hys occasion that Paule spake of it in the x. chapter was thys. The Corinthians had knowledge that all meates were indifferent, and whether it were offered to an Idole or not, that the meate was not the worse, and they might lawfully eate of it, whether it were solde the in the Shambles, or set before them when they dyed and supped in an vnfaithfull mans house, asking no questions:

except some man did tell them that it was offered to an Idole, and then they should not eate of it for offending his conscience that so tolde them (albeit they were els free and the thing indifferent) thys knowledge because it was not annered with charitie was the occasion of great offending. For by reason thereof they satte downe among the Gentiles at their feastes, where they eate in the honoz of their Idols, and so did not onely wound the conscience of their weake brethren, but also committed Idolatry an detour. And therefore S. Paule said vnto them: My deare beloued ste from worshipping of Idols, I speake vnto them which haue discretio. Judge ye what I say. Is not hys cup of blessing which we blesse, the fellowship of the bloud of Christ: Is not the bread which we breake the fellowship of the body of Christ: For we though we be many, are yet one bread and one body, in as much as we are partakers of one bread. Christ did call him selfe bread, and the bread his body: And here Paule calleth vs bread, and the bread our body. How may you not take Paule that he in thys place should directly expound Christes minde. And that the very exposition of Christes wordes, when he sayd, this is my body, should be that it was the fellowship of hys body (as some say which seeking the key in this place of Paule Locke them selues to faste in, that they can finde no way out): For Christ spake those wordes of his owne body which should be geuen for vs, but the fellowship of Christes body (or congregation) was not geue for vs. And so he ment not as Paule here sayth, but ment his owne body. For as Paule calleth the bread our body for a certaine propertie, euen so doth Christ call it his body for certaine other properties. In that hys bread was broken, it was Christes owne body, signifying that as that bread was broken, so should hys body be broken for vs. In that it was distributed vnto hys disciples it was hys owne body, signifying that as verely as hys bread was distributed vnto them, so verely

God hath ordeyned all meates to be indifferent.

Paule.

Christ called hym selfe bread, and Paule calleth vs bread.

How the wordes of S. Paule are to be understood.

¶.y. should

The maner of remembrance that Paule receaued of the Lord, & deliuered to the Corinthians.

1. Cor. 10.

Should the death of his body and fruit of his passion bee distributed to all faythfull folke . In that the bread strengtheneth our bodies it is hys own body, signifying that as our bodies are strengthened and comforted by bread, so are our soules by y^e fayth in hys body breaking : And likewise of the wine in that it was so distributed, and so comforteth vs and maketh vs mercie . Furthermore the bread and wine haue an other propertie, for the which it is called our body. For in that the bread is made one bread of many graines or coynes, it is our body, signifying that we though we bee many, are made one bread, that is to say, one body : And in that the wine is made one wine of many grapes, it is our body, signifying that though we are many, yet in Christ & through Christ we are made one body & members to ech other . But in thys thyng Paule and Christ agree. For as Paule calleth the bread our body and vs the bread because of thys propertie, that it is made one of many : euen so doth Christ call it hys body because of the properties befoze rehearsed . Furthermore in thys they agree, that as Paules wordes must be taken spiritually (for I thinke there is no man so mad, as to iudge that the bread is our body in deede, although in that propertie it representeth our body) : euen so must Christes wordes be vnderstanded spiritually, that in those properties it representeth his very body . Now when we come together to receaue thys bread, then by the receauning of it in the congregation, we doe openly testifie that we all (which receaue it) are one body, professing one God, one fayth, and one baptisme, and that the body of Christ was broken and his blood shed for remission of our sinnes. Now sith we so do, we may not company nor sit in the congregation or fellowship of them that offer vnto Idols and eate befoze the . For as Paule sayth : ye ca not drinke the cup of the Lorde, and the cup of the devils : ye can not be partakers of the table of the Lorde and of the table of the devills . I would not that

ye should haue fellowship with devills . The heathen which offered vnto Idols were the fellowship of devills, not because they eate the devills body or dranke the devills blood, but because they beleeued & put their confidence in the Idoll or deuill as in their God, and all that were of that fayth had their ceremonies, and gaue hartye thakes to their God with that feast which they kept . They came to one place and brought their meate befoze the Idoll and offered it : and with their offering gaue vnto the deuill godly honour . And then they sat down and eate the offering together gening prayse and thanks vnto their God, and were one body and one fellowship of y^e deuill which they testify by eating of that offering befoze that idole . Now doth S. Paule reprehend the Corinthyans for bearyng the gentiles companye in eating befoze the Idole . For they know that the meate was like other meate . And therefore thought them selues free to eate it or leave it . But they perceiued not that that congregation was the fellowship of deuilles which were there gathered (not for the meat sake) but for to thanke and prayse the Idole there God in whō they had their confidence . And all that there assembled and vnto there eate, and did openly testifie, y^e they al were one body, professing one fayth in their God that Idole, So Paule rebuked them, for because y^e by there eating (in that place and fellowship) they testified openly, that they were of the devills body and reioyced in the Idole their God in whō they had fayth and confidence . And therefore sayth Paule, that they ca not both drinke the cup of the Lorde testifying hym to be their God in whom onely they haue trust and assurance, & the cup of the deuill testifying y^e Idole to be their God and refuge .

Here you may note that the meate and the eatyng of it in this place & fellowship is more then y^e comon meate and eatyng in other places . For elles they myght lawfully haue dronke the devills cup with them the one day, & the cup of the Lorde the next day with
his

The Gentiles offered theyr meate to Idoles.

Why the bread is called our body.

We must vnderstand the Sacrament spiritually or els we receaue it not to our comfort.

Paule.

To drinke of the cup of the Lorde & to drinke of the cup of the deuill, how it is to be vnderstand.

hys Disciples . What was it moze, hereip it was meate which by the eating of it in that place and fellowship, dyd testifie openly vnto all men, that he was their God whose cuppe they dranke, and before whom they ate in that fellowship: and so in their eating they praysed and honozed the idole. And therfoze they that had their trust in the lyuing God and in the blood of his sonne Christ, might not eate with them. And lyke wise, it is the in sacrament, the bread and the eating of it in the place and fellowship where it is receiued, is moze then common bread. What is it moze? Verely it is bread which by y eating of it in that place and fellowship, doth testifie openly vnto all men, that he is our very God whose cup we drinke and before whom we eate in that fellowship, & that we put all our affiauce in hym and in the blood of hys sonne Christ Iesu; geuyng God all honour & infinite thanks for his great loue wherewith he loued vs, as it is testified, in the blood of hys sonne, whiche was shed for our synnes. So that in this place and fellowship may no mā eate nor drinke with vs, but he that is of our sayth and knowledgeth the same God that we doe. As by example, if a mā were well beloued among hys neyghbours: (albeit he haue some enemyes) and were long absent from hys freydes in a strange countrey: when he were come home, his neyghbours that loued hym would greatly reioyse and peradventure would bye a Capon or an other peece of meate to geue hym his wellcom home, and get them to some honest mans house or to a Banerne; and make god cheare together, to testifie openly that he is welcome home; & that they all which are at y banquet reioyse of his coming home. Now I say, that this banquet is moze then an other meate, for at this banquet hys enemyes may be loth to come, because they can not reioyse at his comming home, and therfoze can not make good chere among thē, testifying that he is welcome home; but rather abhorreth the meate and drinke y is there eaten because their hart doth not fauour the person for

whose sake it is prepared. For withstanding if a capons legge were reserved for one of his enemyes, and afterward geuen him when the banquet were done, he might lawfully eate it. For then it were but bare meate such as he eateth at home. And likewise y enemyes of Christ which beloue not that they haue remission of synnes through his bloodshedding, can not reioyce of his body breaking. And therfoze can make good chere among thē, but if any be reserved after the maundy, he may lawfully eate it for is but bread. And his louers that are there present do rather come the first to geue him his welcome home then for the meate, and they moze eate his welcome home then the meate. But if a nye of his enemyes fortune to be there they eate onely the meate, and not his welcome home. For they reioyce not at his comming home. Likewise the saythfull that are there present, do rather come thother to reioyce in y faith of his body breaking, thē in breaking or eating of the bread or meate. But if any of the vn saythfull fortune to be there they eate onely the bread, and not his body breaking. For they reioyce not at his bodie breaking. Here peradventure some will suppose that I were contrary to my self. For before I sayd, y it was moze then meate y was eaten at y gentiles feast & moze then meate y was eaten at my neyghbours welcome home, & moze thē bread that is eaten at the receiuyng of the sacrament of the body and blood of Christ. And now I say, that if a mā enemye be there, he eateth onely the meate and not y welcome home. And lyke wise the vn saythfull eateth onely bread and not the body and blood of Christ. How may these wordes stand together? I aunswere, that they eate but onely bread or meate y profite thē, but in dede they eate moze to their hinderance, & euen their owne damnation. For they that did eate in y fellowship of y gentiles, did but onely eate the meate to there profite but in eating they meate their facte dyd openly testyfy that they honoured y Idole for their God. (although their

The enemyes of Christ can not reioyce in Christs bloodshedding.

The saythfull and vn saythfull do not eate alike.

A proper example.

Some say that this banquet is moze then an other meate.

1 Cor. 8.

hart were otherwise) wherein they committed idolatry. And besides that they wounded the consciences of their weake brethren and so sinned against God. Besides that, he that enuyeth hys neighbour and commeth to that banquet, eateth but onely þe meate that profiteth hym: notwithstanding in hys owne hart, he eateth the rancor & malice of his mynde, to his great greeuance, when he seeth them so reioyce. And of hys owne companions which are also these mans enemyes, he doth purchase hym selfe hatred, because with his fact hee testifieth that hee loyeth him, although his hart be otherwise, and of God shalbe condemned.

For hee that hateth his brother, is a murdherer. Furthermoze, he that is vnfaithfull and commeth to the maundy, eateth but onely þe bread that profiteth hym, notwithstanding he eateth beside that, his owne damnation, because he beleueth not that the body of our Sauiour whiche the Sacrament representeth, is brake for hys sinnes, and his blood shed, to walsh them away. This I am compelled to doe, to stop the chattering mouthes of Sophisters, albeit to them that be sober, it had been inough to haue sayd, they ate onely bread, & not the body broken &c. For they right well vnderstand it by the contrary Antithese, & know that I meant not by that (onely) that he should eat the bread & nothing els but onely bread: but that I meant by this worde (onely) that hee should eat the bread without the body. And so lykewise in other examples. Thus haue we sufficiently declared Paulos mynde in the. 10. Chapter.

1. Iohn 3.

The vn-faythfull and wicked eat their owne damnation.

In the 11. chapter Paule maketh much mencion of the maundaye & describeth it to þe vttermoost. First he saith when ye come together in one place, a man can not eat the Lords supper. For euery man beginneth afoze to eat his owne supper, and one is hungry and another is drunken. Haue ye not houses to eat and drinke in? or els despise ye the congregation of God and shame them that haue not what shall I saye vnto you? shall I prayse you? In this I prayse you not.

1. Cor. 11.

Paule did instruct according to Christes mynde, þe the Corinthians should come together to eat the Lords supper. Whiche lyeth not so much in the carnall eating as in the spiritual: and is greatly desired to be eaten, not by the hunger of the body, but by the hunger of the faithfull hart, which is greedy to publishe the prayse of the Lord and geue hym hartly thanks, & moue other to the same that of many, praise might be geuen vnto our most merciful father for the loue which he shewed vs in the blood of his owne most deare sonne Christ Iesu. Wherewith we are washed from our sinnes and surely sealed vnto euerlastyng lyfe. With such hunger dyd Christ eate the Paschall lambe, sayyng to hys Disciples: I haue inwardly desired to eate this Easter labe with you before that I suffer. Christes inward desire was not to fill hys belly with his disciples, but hee had a spirituall hunger: both to prayse his father with them, for theyr bodely deliuerance out of the land of Egypt: and specially to alter the Paschall lambe and memory of the carnall deliuerance, into the maundy of myght and thakelgeuyng for our spirituall deliuerance out of the bondage of sinne. In so much that when Christ knewe that it was his fathers will and pleasure, that he should suffer for our sinnes (wherin his honor, glozy and prayse should be published) then was it a pleasure vnto hym, to declare vnto his Disciples that great benefite, vnto his fathers prayse and glozy: & so did institute that we should come together and breake the bread in the remembraunce of his body breaking and blood shedding: and that we should eat it together reioysing with each other & declaring hys benefites.

The true eating of the Sacrament is the spirituall eating of the same.

Luke. 22.

Howe were the Corinthians fallen from this hunger, and came not together to the intent that Gods prayse should be published by them in the middell of the congregatio, but came to feede their flesh and to make carnal cheare. In so much that þe rich would haue meate and drinke inough, and take such aboundance þe they would be drunken (and so made it their owne

The manner of the coming of the Corinthians together.

sup.

per & not the Lordes, as Paule saith, and did eate onely the bread & meate, and not the body breaking, as I haue befoze said, & the poze which had not (that is to say that had no meate to eate) were ashamed and hungry, and so could not reioyse: and prayse the Lord: by the reason that the delicate fare of the riche was an occasion for the poze to lament their pouertie and thus the rich dyd neiether prayse God them selues, nor suffered the poze to doe it, but were an occasion to hynder them.

They should haue brought theyr meate and drinke and haue deuoted it with their poze brethren, that they might haue been mery together, and so to haue geuen them occasion to be mery and reioyse in the Lord with thanks geuyng. But they had neiether lust to prayse God nor to comfort their neigbour. Their sayth was feeble and their charitie cold, and had no regard but to fill their body and feede their flesh: And so despised y^e poze congregation of God whom they should haue honoured for y^e spirite that was in them & fauour that God had shewed indifferently vnto them in y^e blood of hys sonne Christ. When Paule perceived that they were thus fleshly minded and had no mynde vnto that spirituall maundy which chiefly shuld ther bee aduertised, hee reproveth the same, rehearsing y^e wordes of Christ. That which I gaue vnto you I receiued of the Lord. For the Lord Iesus the same night in the which hee was betrayed, tooke bread and thanked and brake it and said: take ye and eate ye, this is my bodye which is broken for you, this do ye in the remembraunce of me. After the same maner hee tooke the cup when supper was done saying, this cuppe is the new Testament in my blood, this doe ye as ofte as ye drinke it in the remembraunce of me. For as oft as ye shall eate this bread & drinke of this cup, ye shall shew the Lordes death, til he come. As though hee should say, ye Corinthians are much to blame whiche at this Supper seeke the feede of your

flesh. For it was institute of Christ, not for the intent to nozillie the belly, but to strenghten the hart and soule in God. And by this you may know that Christ so meant. For he calleth it hys body which is geuen for you, so that the name it selfe might testify vnto you, that in this supper you should more eate his body whiche is geuen for you (by digestynge that into the bowels of your soule) then the bread which by the breaking, and the distributing of it, doth represent his body breaking and the distributing thereof vnto all that are saythful. And that hee so meaneth is euident by the wordes folowynge, which say, this do in the remembrance of mee: and likewise of the cuppe. And finally concludynge of both, Paule saith, as often as ye shall eate this bread & drinke of this cuppe (in this place and felowshyp) ye shall shew y^e Lordes death vntill hee come, praying the Lord for the death of his sonne and exhortynge other to doe the same, reioysing in hym with infinite thanks. And therfoze ye are to blame whiche seeke onely to feede the belly with that thyng which was onely institute to feede the soule. And therupon it foloweth.

Wherfoze who soeuer doth eate of this bread and drinke of this cup vntoworthely, is guilty of the body and blood of the Lord. He eateth this bread vntoworthely, which regardeth not the purpose for the which Christ dyd institute it, which cometh not to it with spirituall hunger, to eate through sayth his very body, which the bread representeth by the breaking and distributing of it: which commeth not with a mery hart, geuing God hartly thanks for their deliuerance from sinne: which doe not much more eate in their hart y^e death of his body, then they doe the bread with their mouth. Now sith the Corinthians did onely seeke their belly and flesh, and forgot Gods honour and prayse (for which it was instituted, y^e thanks should be geuen by the remembrance of his body breaking for vs) they eate it to Gods dishonour & to their neigbours hinderaunce, & to their owne

why Christ did institute the Sacrament.

The sacrament was ordained to feede our soules, and not our bodies.

The worthynesse and vntoworthynesse of Christs body.

condemnation, & so fo; lacke of sayth were giltye of Chrylles body which (by sayth) they should there chiefly haue eaten to their soules health. And therefore it followeth;

* Let a man therefore examyne him selfe and so let him eate of the bread, and drinke of the cuppe.

what it is to proue & examine a mans owne selfe.

This prouing or examinyng of a mans selfe is first to thinke with him selfe with what lust and desire he cometh vnto the maundy & will eate that bread: whether he be sure that he is the child of God and in the faith of Chryll: And whether his conscience do beare him witnesse that Chrylles body was broken for him: And whether the lust y he hath to prayse God and thanke hym with a saythfull hart in the middes of the bretheren, do drine hym thither warde. Or els whether he do it for y meates sake or to kepe the custome: for then were it better that he were away. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no differce of the Lordes body. What is, as it is sayd before, he that regardeth not the purpose fo; which it was instituted, & putteth no difference betwene his eating and other eating (fo; other eating doth onely serue the bellye) but this eating was instituted and ordayned, to serue the soule and inward man. And therefore he that abuseth it to the flesh, eateth and drinketh his owne damnation, And he commeth vnworthely to the maundy where the sacrament of Chrylles body is eaten: ye where the body of the Lord is eaten: not carnally with the teeth and bellye but spiritually with the hart and faith. Upon this followeth the text that M. More allegeth and wrelleth for his purpose.

For this cause many are weake & sicke among you, and many sleepe. yf we had truly Iudged our selues, we should not haue bene Iudged when we are Iudged of the Lorde, we are chaffened because we should not be

dammied with the world. Therefore my bretheren, whé ye come together to eate, sary one fo; an other. If a man hunger, let him eate at home, that ye come not together vnto condemnation.

For this cause (that is) for lacke of good examinyng of our selues (as is before touched) many are weake and sicke in the sayth, and many a sleepe, and haue lost their sayth in Chrylles bloud, for lacke of remembraunce of his body breaking & bloud shedding: yea & not that onely but many were weake and sicke euen stricken with bodelye diseases for abusing y sacrament of his body; eating the bread with their teeth and not his body with their hart and minde and peradventure some slayne for it, by the stroke of God, which if they had truly iudged and examined thé selues for what intent they came thither and why it was instituted, should not haue bene so iudged and chaffened of the Lorde. For the Lorde doth chaffen to bring vs vnto repentaunce and to mortifie our rebellious mebers, that we may remember hym. Here ye may shortly perceue the mynde of Paule.

The meaning of S. Pauls former wordes.

An Epitome and short rehearfall

of all this booke, shewing in what what poyntes Frith dissenteth from our Prelates



to be short, in these three poyntes Frith dissenteth fro our Prelates, and from M. More. which taketh vpon hym to be their proctor.

An Epitome of this whole booke.

1. Our Prelates beleeue that in the Sacrament remaineth no bread, but that it is turned into the naturall body of Chryll both fleshe, bloud, and bones. Frith sayth that it is no article of sur Crede: and therefore let them beleeue it that will. And he thinke that there remaineth bread still, and that he proueth thre maner of wayes. First by y scripture of Paule, whiche calleth it bread, saying: the bread which we beake, is it not the fellowshipp of the body of Chryll: For we

The opinion of the Prelates.

The opinion of Frith.

1. Cor. 10.

We though we bee many, are yet one body and one bread, as many as are partakers of one bread. And againe he sayth: as often as ye eate of thys bread or drinke of thys cup, you shall shew the Lordes death until he come. Also Luke calleth it bread, saying in the Actes: they continued in the fellowship of the Apostles, and in the breaking of the bread & prayer. Also Christ called the cup the fruite of a vyne, saying: I shall not from hence forward drinke of the fruite of the vyne, until I drinke that new in the kingdome of my father.

1. Cor. II.

Actes. 2.

Math. 26.
Marke. 14.
Luke. 22.

Nature teacheth that there is both bread and wyne in the Sacrament.

Furthermoze nature doth teaches you that both the bread and wine continue in their nature. For the bread mouldeth if it be kept long, yea and woymes breede in it: and the worse moule will runne away with it and eate it, which are euidence inough that there remayneth bread. Also the wine if it were reserued, would waxe sower, as they confesse them selues, and therefore they housell the lay people but with one kinde onely, because the wine can not continue nor be reserued to haue ready at hand when neede were. And surely as if there remayned no bread, it could not mould nor waxe full of woymes: euen so if there remayned no wine, it could not waxe sower. And therefore it is but false doctrine that our prelates so long haue taught and published.

Furthermoze there remayneth bread, might be proued by the authoritie of many Doctors which call it bread and wine, euen as Christ and hys Apostles did. And though some sophisters would wrest their saying, and expound them after their owne phantasie, yet shall I alledge the one Doctor which was Pope, that maketh so playne with vs, that they shall neuer bee able to auoyde them.

For Pope Gelasius writeth on thys maner: *Certe sacramenta quae summus corporis & sanguinis Christi, diuina res sunt, propter quod & per eadem diuina efficiuntur consortes natura. Et tamen non desinit esse substantia vel natura panis & vini, sed permanet in sua proprietate natura. Et certe imago & si-*

The olde Doctors proue that there is bread in the Sacrament.

Gelasius in concilio Ro.

militudo corporis & sanguinis Christi in actione mysteriorum celebrantur. That is to say. Surely the Sacrament of the body and bloud of Christ which we receaue, are a godly thing, and therefore though they are we made partakers of the godly nature. And yet doth it not cease to bee the substance or nature of bread and wine, but they continue in the proprietie of their owne nature. And surely the image and similitude of the body and bloud are celebrated in the acte of the mysteryes. Thys I am sure, that no man can auoyde it, nor so wrest it, but that all men shall sone espye hys folly, and therefore I may conclude that there remayneth the substance and nature of bread and wine.

The second poynt wherin Frith dissenteth from our Prelates and their Proctor.

The Prelates beleeue that hys very fleshe is present to the teeth of them that eate the sacrament, and that the wicked eate hys very body. Frith sayth that it is no article of our Crede, and therefore hee reckoneth that hee is in no ieoperdy though hee beleene it not. And hee thinketh that his fleshe is not present vnto the teeth of them that receaue the Sacrament. For hys fleshe is onely in one place at once: And hee proueth both by the authority of S. Augen *ad Dardanum*, and also by the authority of Fulgentius *ad Thrasuandum lib. 20.* as before appeareth in his booke. And Frith sayth that the wicked eate not hys very fleshe, although they receaue the sacrament: And that hee proueth by the Scripture, Doctors, and good reason grounded vpon the scriptures.

The sayth of the Prelates.

The opinion of John Frith.

The Scripture is this: hee that eateth Christes body hath euerlasting life, but the wicked hath not euerlasting life, ergo then the wicked eate not his body. Agayne the Scripture sayth: hee that eateth Christes fleshe and drinketh hys blood, abydeth in Christ and Christ in hym, but the wicked abyde not in Christ, nor Christ in hym, ergo the wicked eate not hys

Iohn. 6.

¶¶.b. fleshe

fleshe nor drinke hys blood.

August. in serm. de sacra se. pasche. Thys may also be confirmed by good authoritie. For S. Austen sayth: hee that abydeeth not in Christ, and in whom Christ abydeeth not, without doubt hee eateth not hys fleshe, nor drinketh hys blood, although hee eate and drinke the sacrament of so great a thing unto hys damnation.

Beda.

And even the same wordes hath Beda vpon the v. chapter of the first Epistle to the Corinthians.

Aug. de Civitate Dei in libro. 21. Cap. 25.

Agayne S. Austen sayth: hee that abydeeth not in me, and in whom I abyde not, let hym not say nor thinke, that hee eateth my body or drinketh my blood. And eue the same wordes hath Beda vpon the vi. chapter of the first Epistle to the Corinthians. And euen y same sentence hath Ambrose, and Prosper, and Beda vpon the xi. chapter of the first Epistle to the Corinthians.

Finally thys may be proued by good reason grounded vpon the scripture. Christ would not suffer Mary (though she loued hym well) to touch hym, because she lacked one point of fayth, and dyd not beleue that hee was equall with his father. And therefore by reason it must follow, that hee will not suffer the wicked (which neither haue good faith nor loue towards hym) both to touch hym and eate him into their vncleane bodies.

The wicked eate not Christes body.

Nowe sith thys is proued true, that the wicked eate not hys body, it must also thereof needes followe, that the sacrament is not hys naturall bodye. For they doe eate the sacrament as all me know. Besides that the faythfull doe not eate Christes body with their teeth. And therefore it must folowe that the wicked doe not eate it with their teeth. The antecedent or first part of the reason is proued by the wordes of Christ, which sayth, that the fleshe profiteth nothyng at all, meaning that it doth not profite as they vnderstande hym, that is to say, it profiteth nothyng to be eaten carnally with their teeth and belly, as they vnderstande hym. For els it profiteth much to be eaten spiritually, that is to say, to beleue that through

Iohn. 6.

hys bodye breakyng & blood shedding our sinnes are purged. And thus doth Origene, S. Austen, Beda, Chrysostome, and Athanasius expound it, as appeareth in the booke before. And therefore Frith sayth that onely faythfull men eate hys body, not with their teeth and mouth, but with their fayth and hart, that digest it into y bowells of their soules through beleuing that it was broken on the crosse, to washe away their sinnes. And the wicked eate not hys body but onely the bread and their damnation, because they eate hym not spiritually, that is, because they beleue not in hys bodye breaking and blood shedding.

Onely the faythfull doe eate Christes body and drinke his blood.

3. The third point wherein Frith dissenteth from our prelates and their proctoure.

3. The Prelates beleue that men ought to worship the sacrament. But Frith sayth nay, and affirmeth that it is Idolatry to worship it. And hee sayth that Christ and his Apostles taught vs not so to doe: neither did the holy fathers so teach vs. And Frith sayth, that the authors of thys worshipping are the children of perdition which haue ouerwhelmed this world with sinne. Nevertheless we must receaue it reuerently, because of the doctrine that it bringeth vs. For it preacheth Christes death vnto vs, and describeth it before our eyes, euen as a faythfull preacher by the worde doth insill it into vs by our cares and hearing. And that it suppleth the roome of a preacher is euident by the wordes of S. Austen which sayth. *Paulus quamuis portaret farcinam corporis quod aggravat animam, potuit tamen significando predicare Dominum Iesum Christum, aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis Christi.* What is to say, though Paule did bere the burthen of the body which doth honorate the soule, yet was he able in signifying to preach y lord Iesus Christ, one way by his tongue, and an other way by an epistle, & an other way by the sacrament of Christes body. &c.

The fayth of the Prelates.

The opinio of Frith.

For

For as the people by vnderstanding the signification of the wordes which he spake did heare the glorious Gospel of God, and as by the reading of his pistle they vnderstode his minde and receiued the word of the soules health, so by the ministracion of the sacrament they might see with their eye the thing which they heard & read and so haue their senses occupied about the mistery, that they might the more earnestly print it in their minde. As by example: The Prophet Hieremie being in Hierusalem in the tyme of Sedechias king of the Iewes, prophesied and preached vnto them, & they should be take prisoners of Nabugodonesar the king of Babilon, & the Iewes were angry with him and woulde not beleue his wordes. And therfore he made a chayne of fetters of wood and put them about his neke and prophesied agayne and preached that they should be taken prisoners & led captiue into Babilon. And as his wordes did certifie their eares & they should be subdued, so the chayne dyd represent their captiuitie euen before their eye. Whiche thyng did more vehemently worke in them then the bare wordes could doe, and euen so it is in the Sacrament. For likewise as the wordes dyd insill into our eares, that his body was geuen for vs, and his blood shed for the remission of our synnes, euen so did the ministracion of the sacrament expresse & shew the same thing vnto our sight, and doth more effectuously moue, then the bare wordes might doe and make vs more attent vnto the thing, that we may wholye geue thanks vnto God and prayse him for his bounteous benefites. And therfore seying it is a preacher, expressing vnto our sight & same thing that & wordes doe to our eares represent you must receiue it with reuerence & sober behauiour, aduertising & thing, that it representeth vnto you. And euen & same honour is deuoted vnto it which is geuen vnto the scripture that is the word of God. For vnto & must a man deuoutly geue eare and reuerently take the booke in his hande: yea and if he kisse & booke for

Jerem. 27.

The ministracion of the Sacrament doth truly expresse the death and passion of Christ.

the doctrines sake that he learneth thereof, he is to be commended, Nevertheless if he should goe hence by his booke, men might well thinke that he were very childishe. But if he should kneele downe and pray to this booke then he dyd comynyt playne Idolatrye. Consider deare brethren what I say and auoyde this Jeoperdye. Whiche thing auoyded, I care not as touching the presence of his body, though you beleue that his naturall flesh be there in dede (and not onely in a misterye as I haue taught) For when & Jeoperdye is past, he were a sole that would be contentions for a thing as long as there cometh no hurt thereby.

The Germanes which beleue the presence of his body, do not worshipp it, but playnly teach the contrary and in that poynt (thanks be to God) all they whom you call heretikes, do agree fullwell. Onely auoyde this Idolatry and I desire no more.

The conclusion of this treatise.



Dear brethren I beseech you for the mercy & ye loke for in Christ Iesu, that you accepte this worke with a single eye and no contentious hart. For necessity hath compelled me to write it, because I was informed both of my Lord of Winchester and other credible persons, that I had by the meanes of my first treatise offended many men. Whiche thing may well be true: For it was so slender, to instruct all them which haue since seene it, albeit it were sufficient for their use to whom it was first deliuered. And therfore I thought it not onely expedient, but also necessary, to instruct them further in the truth, that they might see plaine euidence of that thyng wherein they were offended.

By this worke you shall espye their blasphemies & the benemous tongues where with they slander not onely them that publish the truth, but euen the truth it selfe. They came not to say

The Sacrament beside the substance of bread is Christes body and blood.

say y we affirme it to bee onely bread and nothing els. And we say not so: but we say, that beside the substance of bread, it is y sacrament of Christes body and blood. As y Iuyce hanging befoze the tauerne doze is moze then bare Iuyce. For beside the substance of Iuyce, it is a signe, and signifieth that there is wine to bee sold. And this sacrament signifieth vnto vs and poynteth out befoze our eyes that as verely as that bread is broken, so verely was Christes body broken for our sinnes: and as that bread is distributed vnto vs, so is his body & fruite of hys passion distributed vnto all his saythfull. And as the bread comforteth the body, so doth y sayth in Christes death comfort our soules. And as surely as we haue that bread and eate it with our mouth and teeth, & know by our senses that we haue it within vs, & are partakers therof: no moze neede we to doubt of hys body and bloude, but that thorough sayth, wee are as sure of them, as we are sure of that bread. As it is sufficiently declared in my boke.

They dishonour the Sacrament that geue it that honour that is due vnto God.

Agayne you may perceyue how wickedly they report on vs which affirme that we dishonour it whiche geue it the right honour that it ought to haue. And you doe playfully dishonour it, whiche geue vnto it the honour that is onely due vnto God. We geue it the same honour that we geue vnto the holy Scripture and word of God, because it expresth vnto our senses the death of our Sauour, and doth moze deeply print it within vs. And therefore we call it an holy Sacrament, as we call Gods word, holy Scripture. And we receiue this Sacrament with great reuerence, euen as we reuerently read or heare preached the holy word of God which containeth the health of our soules. And we grant that his body is present with the bread as it is with the word, and with both it is verely received & eaten through faith. But if we should knæle downe and pray vnto the holy Scripture, men might couit vs fooles, & might lawfully say, that we doe not honour the scripture by that meanes,

but rather dishonour it. For the right honour of a thyng is, to vse it for that intent that it was instituted of God. And hec that abuseth it to any other purpose, doth in dede dishonour it. And lykewise it is in the Sacrament which was instituted to keepe in memory the death of Christ, which if we doe any otherwise honour, then we doe the holy Scripture (vnto y which we may in no wise make our prayers) I say that then we should utterly dishonour it. Auoyde therefore this poynt of Idolatry, and all is safe.

Finally we say that they speake well & saythfully whiche say that they goe to the body and receiue the body of Christ, and that they speake villainously and wickedly whiche say that they onely receiue bread or the signe of hys body for in so saying they declare their infidelitie. For the saythfull will reckon that hæ is euil reported of, and repnted for a traytour and an other Judas, if mē should say of hys that hæ dyd onely receiue the Sacrament, and not also the thyng whiche the Sacrament doth signifie. For albeit hæ onely eateth the bread and sacrament with hys mouth and teeth: yet with hys hart and sayth inwardly, hæ eateth the very thyng it selfe which the Sacrament outwardly doth represent.

And of this, spryng the maner of speakynges that the olde fathers doe sometyme vse, which at the first sight mought seeme contrary to our senses. But if they be well pondered, it may sone be seene, how they should be taken. For many times when they speake of the Sacrament and outward eating, they apply vnto y Sacrament and outward eatyng the fruite & conditions of the inward eatyng & thyng it selfe, because that in a saythfull man they are so ioyntly ioyned that the one is neuer without the other. As by example, Mary is named the mother of God, and yet she is not the mother of hys Godhead by the which part onely he is called God, but because she is his mother, as touching his māhode, & the Godhead is so annered with the māhode that they both, make but one

Feith here sheweth what hee thinketh of the Sacrament.

The God head is so ioyned with the māhode of Christ that they both make but one son.

person, the foze is the called the mother of God, whiche in dede if it be wisely weyed, shal be founde to be abused by each. And yet neuerthelesse it may very well be used, if men vnderstand what is ment thereby, but if thozough the vse of this speach, men shoulde fall into such an errour that woulde affirme our Ladye to be in dede the mother of his Godhead, the necessitie shoulde compell vs to make a distinction betwene the nature of his Godhead and the nature of his manhode, and so to expoude the matter vnto them, and byng them home agayne into the right vnderstanding. As we are now constrayned to doe in this Sacrament, because you misconstrue the sayinges of the Scripture & Doctours. Which notwithstanding (if a man vnderstand them) say very well.

And many such maner of speaches are contayned in the Scripture: As where Christ sayth. Job. 3. There shall no man ascend into heauen, but hee that descendeth from heauen, the sonne of man which is in heauen. This text doth say that the sonne of man was then in heauen, when hee spake these wordes vnto Nicodemus here on earth: which thing, all wise men consent to be vnderstanded, *propter unitatem persona*: That is to say, for the unitie of the person. For albeit his godhed was in every place at that tyme, yet was not his manhode by the which hee was called the sonne of man in heauen at that time. And yet Christ sayde that it was in heauen for the unitie of his person. For his Godhed was in heauen, and because the Godhed and manhode made but one person, therefore it was ascribed vnto his manhode, which was onely verified vpon the Godhed, as S. Augustine *ad Dardanum* doth diligently declare.

And likewise in the sacrament of Baptisme, because the inward worke of the holy ghost is euer annered in the faithfull, vnto the outward ceremony: therefore sometime the fruite of the inward Baptisme is as-

cribed vnto the outward worke. And so the scripture doth to speake of the outward baptisme as though it were the inward: that is to say, the spirite of God. And therefore S. Paul sayth, that we are buried with Christ thozough baptisme. And yet as S. Augustine expoundeth it, outward Baptisme doth but signifie this buriall. And agayne Paule sayth, as many as are pabtifed haue put Christ vppon them. And yet in dede our outward baptisme doth but signifie, that we haue put Christ vpon vs. But by the inward baptisme (which is the water of life and spirite of God) we haue in dede put him vpon vs & liue in him, and hee in vs. Which notwithstanding is very false for all the outward baptisme, in them that receiue it not in fayth. And vnto them it is but a bare signe, wherof they get no profite, but damnation.

And here you may evidently perceiue how it is sometye in scripture ascribed vnto the inward worke and ceremony, which is onely true in the outward veritie. And this place shall expoude all the olde doctours which seeme contrary to our sentece. And therefore marke it well.

Thus haue you my mynde farther vpon the Sacrament of the bodye and blood of Christ. Wherein, if you reckon that I haue bene too long in repeating one thing so often, I shall pray you of pardon. But surely, mee thought I coulde not be thozter. For the worlde is such now a dayes, that some woulde heare and can not, and some doe heare and will not. And therefore I am compelled so oft to repeat that thing which a wise man woulde vnderstand with halfe the wordes.

Praye Christen reader that the worde of God may encrease, and that God may bee glorified thozough my bondes. Amen.

¶ The

Augustinus
ad Bonifa-
cium.

August.

Of Bap-
tisme.



Doubt not deare brethren, but that it doth, some deale bere you, to see the one part haue all the wordes, and freely to speake what they like, and the other to be put to silence, and not to be heard indifferently. But referre your matters to God, whiche shortly shall iudge after an other fashion. But in the meane reason, I shall rehearse vnto you the articles for which I am condemned.

They examined me but of two articles which are these.

The first article.

Firste whether I thought, there were no Purgatory to purge the soule after this present life. And I sayd, that I thought there was none. For man is made but of two partes, the body and the soule. And the body is purged by y^e crosse of Christ, which hee layeth vpon euery child that hee receaueth: as affliction, worldly oppression, persecution, imprisonment &c. and death finisheth sinne. And y^e soule is purged by the word of God, which we receaue thorough sayth, vnto the health & saluatio both of body & soule.

Now and if I did know any thyrd part wherof we are made, I would also gladly graunt the thyrd Purgatory: but sayng, I know none such, I must deny the Popes Purgatory. Nevertheless, I count neither part a necessary article of our faith, necessarily to be beleued vnder payne of damnation, whether there be such a purgatory or not.

The second article.

The second article was this, whether that I thought, that the Sacrament of the aulter was the body of Christ. And I sayd yea, y^e I thought that it was both Christes body, and also our bodye, as S. Paule sayth. 1. Cor. 10. chapter.

In that it is made one bread of many grapes it is our body signifying that we though we be many, are yet one body: and likewise of the wyne

in that it is made one wyne for many grapes.

And agayne in that it is broken, it is Christes body, signifying that his body should be broken, that is to say suffer death, to redeme vs from our iniquities.

In that it was distributed, it was Christes body, signifying that as verely, as that Sacrament is distributed vnto vs, so verely is Christes body, & the frute of his passio distributed vnto all faithfull men.

In that it is receaued, it is Christes body signifying that as verely, as outward man receaueth the Sacrament with his teeth, and mouth, so verely both the inward man, through sayth, receaue Christes body & frute of his passion, and is as sore of it, as of the bread that hee eateth.

Well sayd they, do you not thinke, that his very naturall body, both flesh and bloud is really contained vnder the Sacrament, and there actually present, beside all similitudes. He said I, I do not so thinke. Notwithstanding I would not that any should counte that I make my saying (whiche is the negatiue) any article of the sayth. For euen as I saye that you ought not to make any necessary article of y^e sayth of your part (whiche is y^e affirmatiue.) So I say agayne, that we thinke none necessarye article of the sayth of our parte, but leaue it indifferent for all men to iudge therein, as God shall open his hart, and no side to condemne or despise the other, but to nourish in all thynges brotherly loue, & to beare others infirmities.

An other question.

An answer.

The text of S. Augustine which they there alledged agaynst mee, was this: that in y^e Sacrament Christ was borne in his owne handes. Whereunto I sayd, y^e S. Augustine doth full well reponde him selfe. For in an other place hee sayeth *Ferebatur tanq^m in manibus suis*. That is, hee was borne after a certeine maner, in his owne handes. And by that hee sayth after a certeine maner

S. Augu-
stines text.

maner, ye may some perceave what hee meaneth. Howbeit if S. Augustin had not thus expounded himselfe, yet hee sayth *Ad Bonifacium*, that y Sacrament of a thyng, hath a similitude of proprietie of the thyng whiche it signifieth. And for that cause it hath many tymes, y name of y very thyng which it signifieth. And so hee sayth y he bare himself, because hee bare y Sacramēt of his body & blood which did so earnestly expresse him selfe, that nathing might more doe it. If you read y place of S. Augustine *ad Bonifacium*, which I alleage in my last booke, ye shall some see them answered.

Chryso-
stom.

An other place they alleaged out of Chrysofome which at the first blush seemeth to make well for them. But if it be well wayed, it maketh much lesse for them then they wene. The wordes are these.

Chryso-
stom
des.

Doest thou see bread and wine? doe they depart from thee into the draught as other meates doe? God forbid for as in waxe when it cometh to the fier, nothing of the substance remaineth nor aboundeth: so likewise thinke that the mysteries are consumed by the substance of the body.

These wordes I expounded, by the wordes of the same Doctour S. Chrysofome, whiche in an other Homilie sayth on this maner. The inward eyes as sodne as they see the bread, they flye over all creatures and thinke not of the bread that is bakken of the baker, but of the bread of everlastyng life, whiche is signified by the mysticall bread.

Now conferre these places together and you shall perceave, that the last expouñdeth the first clearly. First hee sayth, wilt thou see bread & wyne, I answer by the second, nay. For the inward eyes as soone as they see y bread, thinke not of it, but of y thyng it self y is signified therby. And so hee seeth it & seeth it not. He seeth it with his outward and carnall eye, but his inward eye seeth it not. What is to say, regarde not the bread or thinke not on it. Euen as we commonly say, when we play a game negligently (by my truth I see not what I doe) mea-

nyng that our myndes; is not bypon that thing which we see with our outward eye. And likewise we may assure were the next part, where he sayth.

Doe they depart from thee into the draught (as other meates doe? Nay forsooth sayd I, for other meates doe onely come to nourish y body, & to depart into the draught. But this meate y I here receave, is spirituall meate receaved with sayth & nozitheth, & neverlastyngly, both body & soule, & never entreteth into the draught. And eue as before the outward eye doe see the bread & yet the outward eye doe not regarde that or thinke by it. So likewise the outward man digesteth the bread, & casteth it into the draught. And yet the inward man doth not regarde that nor thinke bypan it. But thinketh on the thyng it selfe that is signified, by that bread.

The expo-
sition of S.
Chryso-
stom.

And therefore sayd Chrysofome euen a litle before the wordes whiche they here alleaged, list by your minde & hartes (sayd hee) whereby hee monisheth us, to loke bypon and consider those heauenly thinges, which are represented and signified by the bread and wyne, & not to marke the bread and wyne in it selfe.

The true
meaning of
Chryso-
stom
des.

Here they will say unto me, that it is not Chrysofomes mynde (for by his example hee playnly sheweth that there remaineth no bread nor wyne) that I deny. For the example in this place, proueth us more but y ye shall not think on y bread & wyne, no more then if they were not there, but onely on that thyng whiche is signified by them. And that ye may cuidently perceiue by the wordes solowng where hee saith, thinke that the misteries are consumed by the substance of the body.

Nowe whether Chrysofome thought that there remained bread or no, both wayes shall our purpose be proued. First if hee thought there remained still bread and wyne, then we haue our purpose. Now if he thought that the bread & wyne remayned not, but were chaunged, then are the bread and wyne neither misteries nor Sacramentes of the body and blood of Chryst. For that that is not, can nei-

Solution.

P.P.y. ther

Conclu-
sion.

ther be mystery nor Sacrament.
Finally if hee speake of hys outward
appearaunce of bread: then we know
that that remaineth still & is not con-
sumed by the substance of the body.
And therefore hee must needs be vn-
derstanded as I take him.

I thinke many men wonder how
I can dye in this article, seying that it
is no necessary articl^e of our sayth,
for I graunt that neyther parte is an
article necessary to be beleued vnder
payne of damnation, but leaue it as a
thyng indifferent, to thynke therein
as God^d shall instill in every mans
mynde, and that neyther parte con-
demne other for this matter, but re-
seruing eche other in brotherly loue, re-
seruing eche others infirmite to god.

Beholde
the cause of
my deathe.

The cause of my death is thys, be-
cause I can not in conscience, abiure
and swear, that our Prelates opini-
on of the sacrament, (that is, that the
substance of bread and wine is vere-
ly chaunged into the fleshe and blood
of our sauiour Iesus Christ) is an
vndoubted article of the sayth, neces-
sary to be beleued vnder payne of
damnation.

Note.

Now though this opinion were in
deede true (which thing they can nei-
ther proue true by scripture nor doe-
tours) yet coulde I not in conscience
graunt that it shoulde be an article
of the sayth necessary to be beleued.
ec. For there are many verities,
which yet may be vpon such articles of
our sayth. It is true that I lay in
prens when I wrote this: howbeit I
would not haue you to receaue thys
truth for an article of our sayth. For
you may thinke the contrary without
all teopardy of damnation.

The cause why I can not be-
leue their opinion of trans-
mutation is this.

- 1 First, because I thinke verely Three cau-
ses.
that it is false, and can neither
be proued by scripture, nor saythfull
doctours, if they be well pondered.
- 2 The second cause is thys, because
I will not bynde the congregation of
Christ (by mine example) to admitte
any necessarye Article beside oure
Creede, and specially none such as
can not be proued true by Scrip-
ture. And I say that the Church, as
they caule it, can not compell vs to
receaue any such articles to be of ne-
cessitie vnder payne of damnation.
- 3 The thirde cause is, because I
dare not be so presumptuous in en-
tering into Gods iudgement, as to
make the prelates in this pointe a ne-
cessary article of our sayth. For then
I shoulde damnably condemne all the
Germanes & Almaines with, infinite
moe, which in deede doe not beleue
nor thinke that the substance of bread
and wine is chaunged into the sub-
stance of Christes natural body. And
surely I can not be so foolishly hardy,
as to condemne such an infinite num-
ber for our prelates pleasures.

Thus all the Germanes, and Al-
maynes, both of Luthers side and al-
so of Oecolampadius, doe wholly ap-
proue my matter. And surely I thinke
there is no man that hath a pure con-
science, but hee will thinke that I dye
righteously. For that this transub-
stantiation shoulde be a necessary ar-
ticle of the faith, I thinke no man can
say it with a good conscience, although
it were true in deede.

By me Iohn Frith.



An exact and diligent Table; wherby you may readily turne to any speciall matter that is contained in all John Frithes booke. 1572.

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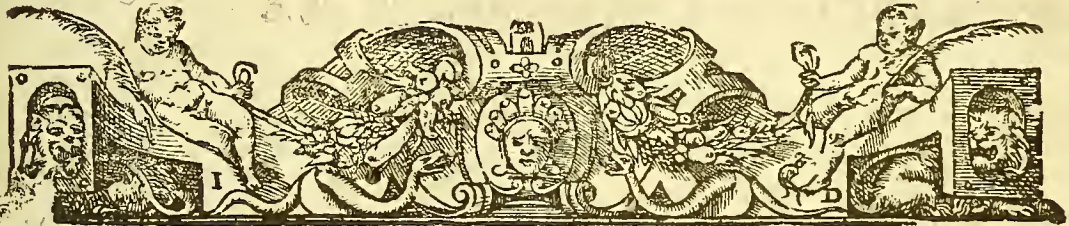
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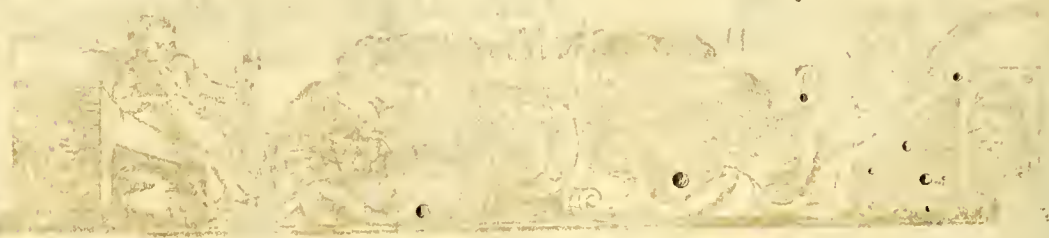
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THE WORKES

of Doctour Barnes.

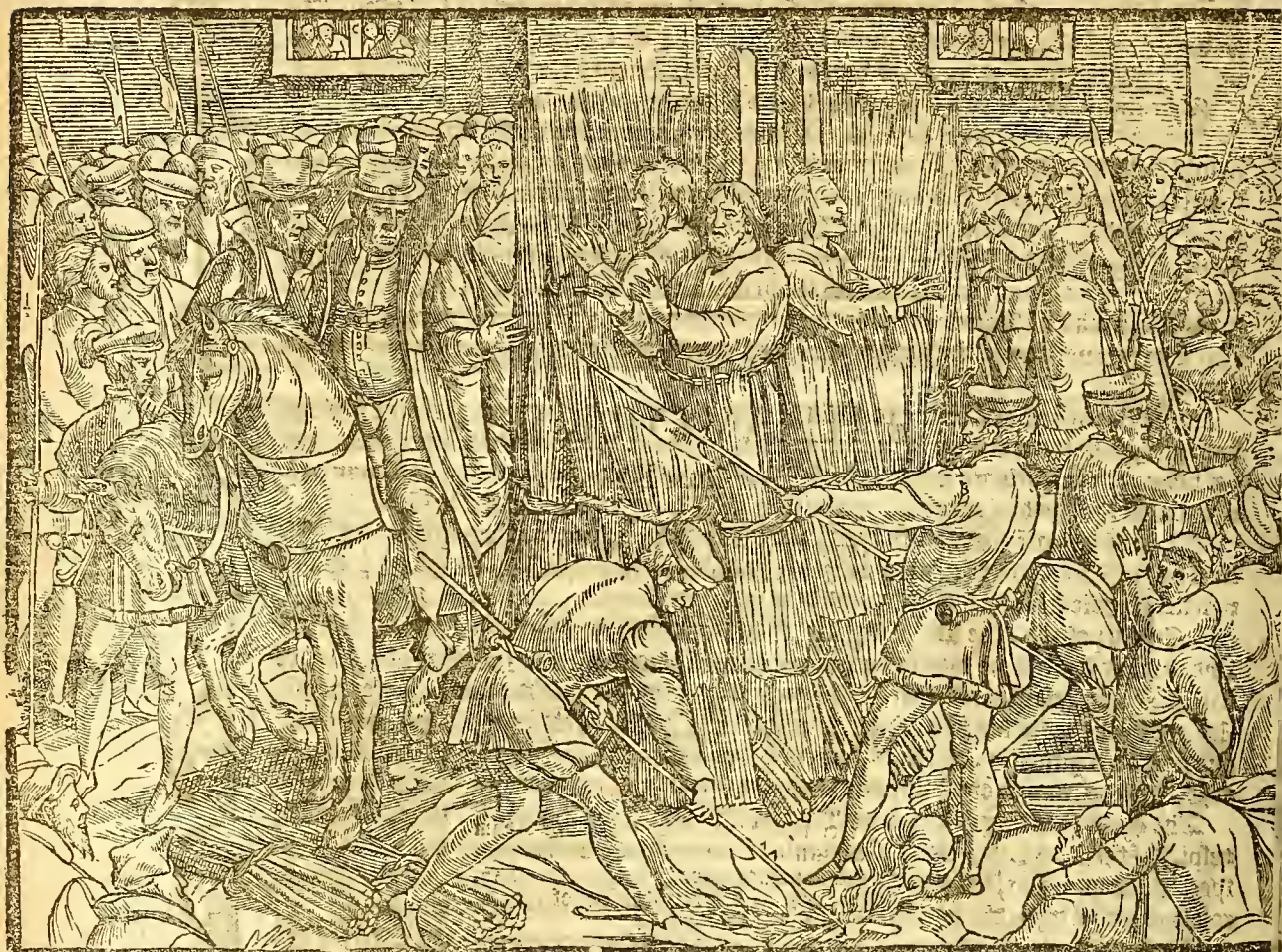
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12. That by Gods woorde it is lawfull to Priestes that hath not the gifte of chastitie, to marry women. 309.
13. That it is against the holy Scripture to honoz Images & to pray to Sautes. 339.
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ARISE, FOR

IT IS DAY.

*The death and burning of the most constant Martyrs in Christ,
D. Rob. Barnes, Tho. Garret, and W. Hierome, in Smithfielde. an. 1541.*



¶ A briefe discourse of the lyfe and doinges of Robert Barnes Doctour in Diuinitie, a blessed seruaunt, and Martyr of Christ, summarely extracted out of the booke of *Monumentes*.



The first bringing by of the sayd Rob. Barnes from a childe, was in the vniuersitie of Cambridge, and was made a squire in y^e house of y^e Fryer Augustines there. And beyng very apt vnto learning, did so profite, that by the helpe of his frendes, he was remoued from thence to the vniuersitie of Louayne in Brabant, where he remained certayne yeares, and greatly profited in the study of the tongues, and there proceeded Doctour of Diuinitie. And then from thence returned agayne into England, and so to the vniuersitie of Cambridge, where he was made Prior and Master of the house of Augustines, wherein he was first brought by. And at that tyme the knowledge of good letters was scarcely entred into the vniuersitie, all thynges being full of rudenes & barbarietie, sauing in very fewe, which were priuie and secreete: whereupon Barnes hauing some feeling of better learning, and had red better actours, begā in his house to reade Terence, Cicero, and Plautus, so that what with his industry, paynes and labours, and with the helpe of Thomas Parnell his scholer, whom he brought from Louayne

The life of Doctour Barnes.

uayne with him, reading *Copia uerborum et rerum*, he caused the house shortly to flourish with good letters, & made a great parte of y^e house learned, which befoze were drowned in barbarous rudnes, as M. Cambridge, M. Felde, M. Colman, M. Burley, M. Co-uerdale, with diuers other of the vniuersitie, that sojourned there for learnings sake.

Doct. Barnes
an a bother of
barbarisme, a
founder of
learning, and a
light of the
truth.

After these foundations layde, then did he read openly Pauls Epistles, and put by Duns and Dorbell, and yet he was a questionary himself: and onely because he would haue Christ there taught and his holy word, he turned their vsauery problemes, and fruitles disputations, to other better matter of the holy Scripture, and thereby in short space he made diuers good deuynes. The same order of disputation which he kept in his house, he obserued likewise in the vniuersitie abroad, when he should dispute with any man in the common schooles. And the first man that answered M. Barnes in the Scriptures was M. Stafford for his forme to be Bachelor of Diuinitie, which disputation was merueilous in the sight of the great blynde Doctours, and very ioyfull to the godly spirited.

Thus Barnes, what with his reading, disputation, and preaching, became famous and mightie in the Scriptures, preaching euer agaynst Bishops and hypocrites, and yet did not see his inward and outward Idolatry, which he both taught and maintayned, vntill that good Maister Bilney with other conuerted him vnto Christ.

The first Sermon that euer he preached of this truth, was y^e Sunday befoze Christmas day at S. Edwardes Church longyng to Trinitie halle in Cambridge, by y^e Pease market: whose theame was the Epistle of the same Sunday, *Gaudete in domino semper.* &c. And so postilled the whole Epistle, folowing the Scripture and Luthers postill. And for that Sermon, he was immediately accused of heresie by y. Felowes of y^e Kings hall. Then the godly learned in Christ, both of Pembrroke hall, S. Johns, Peter house, Quenes colledge, y^e Kings colledge, Gunwell hall, & Benet colledge, shewed theselues, and stocket together in open sight, both in y^e Schooles, & at open Sermons, at S. Maries, at S. Austens, and at other disputations: and then they conferred continually together.

The house that they resorted most commonly vnto, was the white Horse, which for despite of them, that bying Gods worde into contemp, was named Germany. This house specially was chosyn, because of them of S. Johns. The Kings colledge, and y^e Quenes colledge, came in on the backside. At this tyme much trouble began to ensue.

And first the aduersaries of D. Barnes accused him in the Regents house befoze the Vicechauncelour, where as his Articles were presented with hym and receaued, hee promising to make answer at the next conuocation, and so it was done. Then Doctour Norres, a ranke enemy to Christ, moued D. Barnes to recant, but he refused so to doe, as appeareth in his booke made to K. Henry the big. And this tragedy continued in Cambridge, in preaching one agaynst an other in trying out of Gods truth, vntill within vij. dayes of Shroftysde. Then was sent downe a Sergeaunt at Armes called Gibson, who sodainely arrested Doctour Barnes openly in the conuocation house, to make all other afrayde: and priuely they had determined to make search for Luthers bookes, and all the Germanes woorkes sodainely. But good Doctour Forman of the Quenes colledge, sent worde incontinently therof to the chambers of those that were suspected, which were in number xxx. persons. Vnt God be praysed, they were conueyed by that tyme that the Sergeaunt of Armes, the Vicechauncelour and the proctours were at every mans chamber, goyng directly to the place where y^e bookes lay, whereby it was perceaued that there were some priuy spyes amog that small company. The next day in the morning the Sergeaunt of Armes carried Barnes with him, and brought him to London befoze Cardinall Wolsey, where after long waiting, he by the reason of Doctour Gardiner Secretary to y^e Cardinal (of whose familiar acquaintance, Doctour Barnes had bene befoze) and M. Foxe maister of the wardes, at the last he spake with the Cardinall in his chamber of estate, and there befoze him kneeled on his knees. Then sayd the Cardinall vnto them, is this Doct. Barnes your man that is accused of heresie? They answered, yea and it please your grace, and we trust you shall finde him refoznable, for he is both wise and well learned.

Then sayd the Cardinall, what maister Doctour, had you not a sufficient scope in

The life of Doctour Barnes.

the Scriptures to teach the people, but that my golden shooes, my pillers, my Polleares, my golden cubsions, and my crosses did so sore offende you, that you must make vs *Ridiculum Caput* amongst the people? We were that day iolly laughed to skorne. Merely it was a Sermon moze fitter to be preached on a stage, then in a pulpit: For at the last you sayd I did weare a payze of red gloves (I shoulde say bloody gloves quoth you) that I should not be colde in the middelt of my Ceremonies. Then Barnes answered, I spake nothing but the trueth out of the scriptures, according to my conscience, and according to the olde Doctours: and then he deliuered him by. Sixtes of paper wyrtten, to confirme and corrobore his sayinges.

The Cardinall receaued them, smiling on him, and saying: we perceauē that you intend to stand to your Articles, and to shew your learning: yea sayd Barnes that I doe intende by Gods grace and your Lordships fauour. Then sayde the Cardinall vnto Barnes, such as you are beare vs little fauour and the Catholique Church. I will aske you a question: whether doe you thinke it moze necessary that I shoulde haue all thys royaltie, because I represent the kynges maiesties person in all the high courtes of this Realme, to the terrour and keeping downe of all rebellions, treasons, traytours, and all the wicked and corrupt members of the common wealth, or to be as simple as you woulde haue vs, and to sell all these aforesayde thinges, and to geue it to the poze, which shortly woulde pisse it against the walles, & to pull away this maiestie of a princely dignitie, which is a terrour to all the wicked, and to follow your counsaile in this behalfe? Barnes answered, I thinke it necessary to be solde and geuen to the poze, for this is not comely for your caulping, nor the kinges maiestie is not maintained by your pompe and pollares, but by God, who sayth, *per me Reges regnant.* Kynges and theyr maiesties raigne and stand by mee.

Then sayd the Cardinall, loe maister Doctours, here is the learned and wise man that you tolde mee of. When they knoed downe and sayd: we desire your grace to be god vnto hym, for hee will be reformatable. Then sayd he, stand you by, for your sakes and the vniuersitie, we will be god vnto hym. And then sayd the Cardinall to Barnes, how say you D. Doctour, doe you not know that I am *Legatus de latere*, and that I am habile to dispece in all matters concerning religion within this Realme, as much as the Pope may? He sayd, I know it to be so. Will you then be ruled by vs, and we will doe all thinges for your honestie, and for the honestie of the vniuersitie. He answered. I thake your grace for your good wil, I will sticke to y^e holy Scripture, & to Gods booke according to the simple talent that God hath lent me. Then sayd the Cardinall, answered well I woulde aduise thee, for thou shalt haue thy learning tried to the uttermost, and thou shalt haue the lawe.

Then D. Barnes requyred hym that he might haue iustice with equitie, but forthwith he should haue gone to the tower, but that Gardiner and Foxe became his suretyes for that night. And in the morning he came agayne to Poze place to Gardiner & Foxe, and forthwith he was comitted to y^e Sergeaunt at Armes, to bryng him into the Chapter house at Westminster, befoze the Bysshoppes and the Abbot of Westminster cauled Illip.

So soone as the Sergeaunt had presented Barnes, the sayd Bysshoppes and Abbot, did first sweare him, and layd Articles vnto hym, who answered in like maner as befoze he had answered to the Cardinall, and he offered vnto them his booke of probations: who asked him, whether he had an other for him selfe, and he sayd yea, & shewed it vnto them, and they toke them both from him, saying that they should haue no lay sure at that present to dispute with hym: But demaunded of him, whether he woulde subscribe to his Articles or not: And he subscribed willingly. Then was he committed to the Flæte, and the Warden of the Flæte commaunded that no man shoulde speake with hym.

On the Saturday folowing, he was agayne brought befoze them into the Chapter house at Westminster, where he remayned almost the whole day, and late in the euening they cauled him befoze them, and demaunded of him, whether he woulde abiure or burne? He was then in a great agonye, and thought rather to burne then abiure.

But

The life of Doctor Barnes.

But then was he sent agayne to haue the counsaile of Gardiner and Foxe, and they perswaded him rather to abiure then to burne, because they sayde he should doe more good in tyme to come, & with diuers other perswasions that were mightie in the sight of reason and flesh. Upon that kneeling upon his knees, he consented to abiure, and the abiuration put into his hand, he abiured as it was there written, and then he subscribed it with his owne hand, and yet they would scarcely receiue him into the bosome of the Church, as they termed it. Then they put him to an othe, and charged him to execute doe and fulfill all that they commaunded him, and he promised so to doe.

Then they commaunded the warden of the flēte to carye him with v. other of the stilliard that then were in like trouble with him vnto the flēte from whence they came, and to keepe them close prisoners, and in the morning to prouide v. Faggots for Doctor Barnes and iij. stilliard men, the which was readely done the next day by iij. of the clocke in the morning. At which tyme the knight Marshall with all his Billes, and gloues, & all the Tipstaues he could make was commaunded to bring them frō the flēte vnto Paules Church, and in like maner to bring them from thence to the flēte againe. And in the morning they were all ready by their houre appointed in Paules Church aforesayd, the which Church was then so full that no man might get in. The Cardinal had a skaffolde made for him in the toppe of the steyers before the Dyer doze, where he him selfe with xxxij. Abbottes, mitred Priors and Withoppes, and he in his whole Pompe mitred (which Barnes had spoken against) sat there in thronized, his Chapelynes and spirituall Doctours in gownes of Dammaske and Satten, and he himselfe in Purple, euen like a bloudy Antechrist. And on the top of the steyers also, there was erected a new pulpit for the Bishop of Rochester, whose name was fither to preach against Luther and Barnes, and great basketes full of Wokes standing before the with in the rayles, which after the ende of the Sermon, a great fyer being first made before the Rode of Pozthen, were commaunded to be there byent, and the aforesayd heretikes after the sermon to goe thize about the fyer, and to cast in their faggotes.

Now while the Sermon was a doing, Doctor Barnes and the stilliard men were commaunded to kneele downe, and to aske God forgiveness, & Catholike Church and the Cardinales grace. And after that he was commaunded at the ende of the Sermon to declare, that he was more charitabler handed then he deserved, or was worthy (his heresies were so horrible and so detestable) and once againe knēled downe on his knees, desiring the people of forgiveness, and to pray for him. And the Cardinal departed vnder a canopye with all his mitred men with him vntill he came to the West doze of Paules, and there he tooke his Hule, and the mitred men came backe againe.

Then Barnes and the other sayd pooze men, being commaunded to come downe frō the stage (whereon the sweepers vse to stand whē they sweep the Church) the Bishops sat them downe againe, and commaunded the knight Marshall and the warden of the flēte with their cōpany to carye them about the fyer, and so were they brought to the Bishops, and there for absolution knēled downe. At which tyme Rochester declared to the people, how many dayes of pardon and forgiveness of synnes they had for being at that Sermon, and there did asloyle Doctor Barnes with the other, and shewed the people that they were receaued into the Church againe.

These thinges being done, the warden of the flēte, and the knight Marshall were commaunded to carye them againe vnto the flēte, and charged the they should haue the libertie of the flēte as other prisoners had, and that their frendes might resort vnto them, and there to remayne vntill the Lord Cardinales pleasure were knowen.

After that Barnes had contynued in the flēte by the space of halfe a yere, at length being deliuered he was committed to be free prisoner at the Augustine friers in London. Whē those Caterpillers and bloudy beastes had vndermined him, they complayned agayne to their Lord Cardinal. Whereupō he was remoued to the Ansteyers of Pozthampton, there to be burned. Yet he him selfe vnderstanding nothing thereof, but supposing still that he should there remayne and contynue in free prison. At the last one M. Horne who had brought him by, and was his speciall frende, hauing intelligence of the wytt that should shortly be sent downe to burne him, gaue him counsell

A subtle and
pleasaunt de-
uise to escape
the crueltie of
tyrantes.

to sayne him selfe desperate, and that he should write a letter to the Cardinall, & leaue it on his table where he lay, and a paper by, to declare whether he was gone to drowne him selfe, and to leaue his clothes in the same place: & there another letter to be left to the Maior of the towne to search for him in the water, because he had a letter written in parchment about his necke closed in ware for the Cardinall, which would teach all men to beware by him. Upon this they were vij. dayes in searching for him, but he was conueied to London in a poore mans apparell, and taried not there, but toke shipping and went to Antwarpe, and so into Germany to Luther, and there fell to study untill he had made aunswere to all the Bishops of the Realme, and had made a booke intituled *Acta Romanorum Pontificum*, and an other booke with a supplication to King Henry the vij.

Immediately it was tolde the Cardinall that he was drowned, and he sayd, *Perijt memoria eius cum sonitu*. But this did light vpon him selfe shortly after, which wretchedly dyed at Leicester.

In the meane tyme D. Barnes was made strong in Christ, and got fauour both of the learned in Christ, and of soveraine Princes in Germany, and was great with Luther, Melancton, Pomeran, Iustus Ionas, Hegendorphinus and Apimus, and with the Duke of Saxon, and king of Denmarke: which king of Denmarke in þ time of More and Stokesley sent him with the Lubeckes, as an Embassadour to King Henry the eight. And during the time he remayned here, he lay with the Lubeckes Chauncelour at the Stiliard.

Syr Thomas More being then Chancelour would sayne haue entrapped him, but the king would not let him, for Cromwell was his great and deare frende. And ere he went the Lubeckes and he disputed with the Bishops of this Realme in defence of the trueth. And so he departed agayne without restreynt with the Lubeckes.

After this he went agayne to Whittembergh to the Duke of Saxon and to Luther and there remayned to set forth his woorkes in Print that he had begonne. And from thence shortly after he returned agayne into England in the tyme of Quene Anne Boleyn and continued a faythfull preacher in this Citie of London all the time that she remained Quene. And was well enterteyned and promoted.

After this by the meane of the Lord Cromwell he was sent Ambassadour from King Henry the vij. to the Duke of Cleue, for the mariage of þ Lady Anne of Cleue betwene the king and her, and was well excepted in that Ambassade, and in all his doinges, untill the tyme that Stephen Gardiner came out of Fraunce: But after he came, neither Religion prospered, nor the Quenes maiestie, nor Cromwell, nor the preachers, who after the mariage of the Lady Anne of Cleue, neuer ceased untill she had grassed the mariage in an other stocke, by the occasion whereof he began his bloody broyle.

Stephen Gardiner the author of mischiefes and decay of religion in England.

For not long after the dissolution of þ sayd mariage betwene king Henry the vij. and þ Lady Anne of Cleue, þ sayd Doctor Barnes with two of his brethren fellow preachers, named Iherome and Garrer, were apprehended and caried before the kynges maiestie to Hampton court, and there were examined: where the kynges maiestie seeking the meanes of Barnes safetie to bring Winchester and him agræd, at Winchesters request graunted him leaue to goe home with the Bishop to conferre with hym, and so he did. But as it happened, they not agræing, Gardiner & his comparteners sought by all subtle meanes how to entangle and intrappe them into farther daunger, which not long after was brought to passe. For by certayne complayntes made to the king of them, they were enioyned to preach iij. Sermons the next Easter folowing at the Spittle beside London. At the which Sermons besides other reporters which were thither sent, Stephen Gardiner Bishop of Winchester was there present, sitting with the Maior, either to beare recorde of their recantation, or els as the Phariseys came to Christ, to trippe them in their talke, if they had spoken any thing awry.

When the aforesayd three had preached their Sermons, among whom Barnes preaching the first Sermon, and he seeing Stephen Gardiner there present, humbly desired him in the face of all the audience to forgeue him, and that if he forgaue hym to holde vp his hand, and the sayd Gardiner thereupō helde by his finger. Yet notwithstanding,

The life of Doctour Barnes.

by the meanes of y^e said reporters, they all in immediatly after they had preached, were sent for to Hampton court, and from thence caried to the Tower by Syr Iohn Gostwyke, and there they remayned vntill the xxx. day of July next folowing. The ensued processe against them by the kynges counsaile in the Parliament, to the which Gardiner confessed himselfe to be priuy among the rest. Whereupon all the aforesayd thre^e Saintes and true Partyes, the xxx. day of July (not conning to any answer, nor yet knowing any cause of their cōdemnation, without any publique hearing) were drawen on herdelles from the Tower to Smithfield, where they preparing them selues to the fier, had there at the Wake diuerse & sondry exhortations, amongst whom Doctour Barnes first beganne with this protestation folowing.

I am come hither to be burned as an heretike, and you shall heare my beliefe inereby you shall perceaue what erroneous opinions I holde. God I take to record I neuer (to my knowledge) taught any erroneous doctrine, but onely those thinges which the Scripture leade me vnto, and that in my sermons I neuer mainteyned any error, neither moued, nor gaue occasiō of any insurrection. Although I haue bane slandered to preache that our lady was but a Saffron bagge, which I vtterly protest before God that I neuer ment it ney^r preached it: But all my study and diligence hath bene vtterly to confound and confute all men of that doctrine: as are the Anabaptistes, which denie that our Saviour Christ tooke any fleshe of the blessed virgine Mary, which scates I detest and abhorre. And in dede in this place there hath bene burned some of them, whom I neuer fauoured nor mainteyned, but with all diligence I did studie euermoze to set forth the glory of God, the obedience to our soueraigne Lord the King, and the true and sincere religion of Christ. And now harken to my sayth.

I belēue in the holy and blessed Trinitie, thre^e persons and one God, that created and made all the world. And that this blessed Trinitie sent downe the second person Iesu Christ into the wombe of the most blessed & purest virgin Mary. And heare beare me recorde that I doe bitterlye condemne that abhominable and detestable opinion of y^e Anabaptistes, which say that Christ tooke no fleshe of the blessed virgine. For I belēue that without the consent of mans will or power, he was conceaued by the holy ghost, and tooke fleshe of her, and that he suffered hunger, thirst, colde, and other passions of our body (sinne except) according to the saying of S. Peter, he was made in all things like to his bretheren (except sinne)

And I doe belēue that he liued here among vs: and after he had preached and taught his fathers will, he suffered the most cruell and bitter death for me and all mankinde.

And I doe belēue that this his death, and passion was the sufficient price and ransōe for the sinne of all the world. And I belēue that through his death he ouercame the deuill, sinne, death, and hell, and that there is none other satisfaction vnto the father, but this his death and passion onely: and that no worke of man did deserue any thing of God, but onely his passion as touching our iustification. For I knowledge the best worke that euer I did is vnpure and vnperfect. And here withall he cast abroad his handes and desired God to forgive him his trespasses. For although perchauce (said he) you know nothing by me, yet I doe confesse that my thoughtes and cogitations be innumerable. Wherefoze (said he) I beseech the o^r Lozde, not to enter into iudgment with me. According to the saying of the Prophet Dauid. *Non intres in iudicium cum seruo tuo domine.* And in an other place. *Si iniquitates obseruaueris domine quis sustinebit.* Lord if thou straightly marke our iniquitie who is able to abide thy iudgment. Wherefoze I trust in no good worke that euer I did, but onely in y^e death of Christ, & I doe not doubt but through him to inherite y^e kingdome of heauen. Take me not here that I speake against good workes, for they are to be done, and bereely they that doe them not, shall neuer come to the kingdome of God. We must doe them because they are commaūded vs of God to shewe and set forth our profession, not to deserue or merite, for that is onely the death of Christ.

I belēue that there is a holy Church & a cōpany of all them that doe professe Christ: & that all that haue suffered and confessed his name, be Sayntes, and that all they doe laude and prayse God in heauen, moze then I or any mannes tongue can expresse, and

The life of Doctour Barnes.

that alwayes I haue spoken reuerently of Saintes, and prayed them asmuch as scripture willed me to doe: And that our Lady (I say) she was a vergen immaculate and bndefiled: and that she is the most purest virgini that euer God created, and a bestell of God elected, of whome Iesus Christ should be borne. Then the sbriefe somewhat stayeing him and hastening him to make an ende, he turned him to the people and desired all men to forgeus him: and if he had said any euell at any tyme vnadvisedly, wherby he had offended any man, or geuen any occasion of euell that they would forgeue if him, and amende that euell they tooke of him: and to beare witnes that he detested and abhorred all euill opinions and doctrines against the word of God: and that he dyed in the fayth of Iesus Christ, by whom he doubted not but to be saued.

And with those wordes he desired them all to pray for him, and then turned him about, and put of his clothes, and made him ready to the fyre, where patiently he suffered the bitter and cruell Martirdome and death.

And the lyke dyd the other his companios that suffered with him. Which was in the yeare of our

Roode. 1541.



Grace and peace from God the father of our
Sauour Iesus Christ be with your most noble
and excellent grace for euer. Amen.

The com-
plaint of
Doctour
Barnes
made to K.
Henry the
viij. agaynst
the Lordly
Bishops &
Brelates
of Englad.



Lmost
hüble wise
cöplaineth
vnto your
grace your
continuall
orator Robert Bar-
nes, of the
intollerable
iniuries, wronges, and oppzessions
wherewith certaine Bishops of your
realme beve and haue beved, contra-
ry vnto the worde of God, and their
ownelawes, and doctours, not onely
me, but also all true preachers & pro-
fessors of the same, in condemning
them for hereticke, as they did me:
whiche thing they were not able to
proue by the Scripture of God, nor
yet shall, if it would please your grace
indifferently (according to the office
wherein God hath set you) to heare
the small as well as the great, and to
sustaine your poze orator agaynst
their violence and strength.

God I take to recorde that I am
right soz to make thys complaint vn-
to your grace agaynst them, if I could
constitute any other meane to cause
them to redresse their intollerable op-
pzeions, wherewith they daily op-
pze your poze and true subiectes,
so soze and so violently, that without
doubt (if your grace see not shortly a
remedy) God must needes punishe.
For I doe not beleue that euer hee
will suffer long so great tyranny a-
gainst his worde, and so violent op-
pzeion of true Christen me, as they
doe now vse, and that in the name
of Christ and hys holy Church. For
berely we doe not read in any me-
moyses, that our fathers haue left vs,
that euer the people were vnder so
great tyranny, as now your poze sub-
iectes be vnto the. Now it is so farre
come, that what soeuer hee be, be or

lowe, poze or riche, wise or foolithe,
that speaketh agaynst them and their
vicious liuing, hee is either made a
traytor vnto your grace, or an here-
ticke agaynst holy Church, as though
they were Kings, or Gods. This may
your most excellent grace, perfectlye
know, if you call to remembraunce
those god men that they haue had to
doe with. Is it not a maruelous court
that they haue? wherein there was
neuer man accused of heresie, were
hee learned or not learned, but they
found him guilty? Is not that a marue-
lous court y neuer hath innocentes?
What court within your realme may
say thys agayne? And if any mā speak
of Gods law and right conscience, a-
gaynst thys damnable tyranny, little
will they like to make him an here-
ticke. And if that will not helpe (to
colour and maintaine their oppzei-
on) then adde they treason agaynst
your grace, though hee be neuer so
true a subiect, and all vnlikly to make
any resistaunce, or to thinke any euill
vnto your grace.

Now if it please your grace, let vs
consider to what ende this vnchari-
table and vnrightheous accusation of
the Bishops, yea rather of y diuell is
invented.

First, if there be any men y preach
dispute, or put forth in writing any
thing not towching the, though it be
neuer so blasphemous agaynst God, y
bloud of Christ, and his holy worde,
they will not once be moued thereto,
the examples thereof are so playne y
it needeth no proufe. Your grace may
see what blasphemous rubrikes they
alloy agaynst y bloud of Christ, what
shamefull & abhominable pardons they
they tollerate & admyt, what disputa-
tions they doe mayntaine to proue y
Pope a God & no man, hauing these
wordes, That the Pope is neyther

The tyran-
nous go-
uernment of
the Bys-
shops of
England.

In the Bys-
shops court
no man can
be founde
Innocent.

what soe-
uer is not
agaynst the
Clergye,
though the
same be ne-
uer so vici-
ous, yet
finde they
no fault
therewith.

In Vr. Cap.
Quo. in Ver
bo Papa.
Dist. xl. Ca.
Si Papa.

whosoever
speake a-
gaynst or
preache a-
gaynst any
of their a-
buses and
abhomina-
tions, hez
must needs
bee caught
and moste
shamefully
and cruely
hædled and
tormented.

No power
noz poten-
tat: maye
lynder the
gayne and
profites of
the Clergy

As y false
preacher is
a persecu-
ter, so the
true prea-
cher is a
sufferer.

God noz man. And whether y Hope
can sinne or not? & that no man can
condemne the Pope though hee bying
innumerable soules to hell by his oc-
casion. Agayne let vs consider, that if
any mā but once speake agaynst their
cloked ipocrisie, or against neuer so
litle a thing y longeth to the m by the
which their abominations shoulde
be disclosed. And we shall eaydently
perceane that their can no scripture,
no place, no maistership, noz excuse in
the world saue, but hee must eyther to
open sham, or cruell death. So that
is playne that their cruelnes serueth
to no other ende, but as they shoulde
saye, yf that any man wyll take in hād
to preache the berety, and the true
Gospel of their Paister Christ purely
wherby those winnings shoulde be de-
minyshed, wherwith we mayntayne
our honour, our dignity, our worldly
promotion, our delicious luyng, our
gorgeous apparel, our sumptuous pal-
laces, our lordships, bzeily all things
that we vse to our pastime & pleasure
shoulde bee manifest to all mē, y we not
only get these things by false fayned
holynes in deceyuing and robbing
the people of their goodes, but also y
dypendyng of them to bee abhomy-
nable, and contrary to the ordynance
and worde of God. Now rather then
this shoulde come to passe, we had le-
uer gather our strength together & op-
preste by yolerance as many as wil hold
w this learning, bee King, Duke,
Lorde, Baron, knight, man, womā,
or childe. So that by there practise it is
euidēt to all that will see: that it is
they that goe about to make insurrec-
tion to y mayntayning of their world
ly pompe, and pride, and not the true
preacher, for hee entendeth to mayn-
tayne nothing, but to bring to light
the most glorious & heavenly word of
God, which by them hath bene dar-
kened and kept vnder, and that with
suffering persecution, as the nature
of the worde is) and not with perse-
cuting, for he maketh no stryuyng (yf
hee be the true preacher of God) noz
fighting for this worlde, but suffereth
the children of the worlde to enioye
these worldly thinges. Not withstan-

dyng they are not ashamed thus falsly
to laye it to the preachers charge, and
all because they would make your
grace to mayntayne their malicious-
nes. So that vnder the pretence of
treason, they myght execute the tyran-
ny of their hartes. For who is hee that
would bee a traytour, or mayntaine
a traytour, agaynst your most excel-
lent and noble grace? I thinke no mā
yea & I know surely that no man can
doe it, without the great displeasure
of the eternall God. For S. Paule
cōmaundeth straightly vnto all chris-
tians, to bee obedient in all thinges,
on this manner: Let every man sub-
myt himselfe to the augetypte of the
higher power. For whosoever resist-
eth the power, resisteth y ordinaunce
of God, And they that resist, shall re-
ceiue to them selues damnation. Al-
so S. Peter confirmeth this saying:
Submit your selues vnto all manner
of ordinaunce of mā for y Lords sake,
whether it be vnto the king, as vnto
their chiefe head, eyther vnto Dukes
as vnto them that are sent of hym for
the punishment of eucll doers, but to
the prayse of them y doe well. Wher-
fore if euery man had the scriptures,
(as I would to god they had) to iudge
euery mans doctrine, then were it out
of question, that the preachers ther-
of, eyther would or could make, or
cause to be made any insurrection &
gainst there Prince: scyng the selfe
same scriptures straightly commaun-
deth all subiectes to bee obedient vnto
their Princes, as Paule witnesseth,
saying: warne them (sayth hee) that
they submit them selues to Princes
and to powers, & to obey the officers.

Now how cā they that preach and
exhort all men to thys doctrine cause
any insurrection, or disobedience a-
gainst their prince. But let vs goe
further, and consider the preachers,
which onely haue preached the word
of God, and marke if euer they were
occasion of disobedience or rebellion
agaynst princes.

First call to mind y old Prophets,
and with a single eye iudge if any of
the eyther priuely or apertly stirred
up the people agaynst their Princes.

Roma. 13.

1. Pet. 2.

The scrip-
tures in the
common
tongue teach
all obedience
to the ru-
lers, and is
not the mo-
uer of sedi-
tion.

The Gos-
pell of
Christ is
not y cause
of insurrec-
tion.

No Pro-
phet that e-
uer stirred
up the peo-
ple agaynst
the Prince.

Loks

Christ sub-
mitted him
selfe to the
higher pow-
ers.

Loke on Christ, if hee submitted not hym selfe to þe hie powers: Þayde hee not tribute for all hee was free, and caused Peter likewise to pay: Suffered not hee with all patience the punishmentes of the princes: yea death most cruell, although they did hym open wrong, and could finde him guilty in no cause.

The Apo-
stles obey-
ed the
Princes.

Loke also of the Apostles (which both taught and wrote the doctrine of Christ, and in their living followed hys steppes) and if euer they stirred by any occasion the people agaynst their princes, yea if they them selues obeyed not to all princes, although the most part of them were tyrantes and infidels.

All true
preachers
teach obe-
dience to
the Prince.

Consider likewise those Doctors, which purely and sincerely hath had led the worde of God, either in preaching, or writing, if euer by theyr meanes any insurrection or disobedience rise among the people agaynst their princes: But you shall rather finde, that they haue been ready to lay downe their owne heades, to suffer with all patience, whatsoever tyranny any power woulde minister vnto them, geuing all people example to doe the same.

Now to conclude, if neither the Scriptures, neither the practise of the preachers thereof teacheth, or affirmeth that þe people may disobey their princes, or their ordinaunces, but contrarywise teacheth all obedience to be done vnto them, it is playne that those Bishops or rather Papistes, doe falsely accuse those true preachers and subiectes: which thyng woulde appeare in euery mans sight, if by their violence, the word of God were not kept vnder.

Now is this þe doctrine that I doe preach and teach, and none other, as concerning this matter, God I take to recozde, and all my booke & writings that euer I wrote or made. And onely I allow and fauour them, whiche furthereth thys doctrine of Christ, and of thys I am sure myne aduersaries, or rather aduersaries to Christs doctrine, must beare me witnesse.

But now as wee haue breifly touched the doctrine that the true preachers preach to the people, both by worde, writing, and practise of them: So let vs somewhat touch þe doctrine and practise of the Pope, and the Papisticall Bishops, and then let euery man seeke out þe heretickes, and traytors to their princes.

First, where the preachers onely of the worde of God, preacheth and teacheth all men to obey their princes and their ordinaunces, according to the wordes of S. Peter. Where the Pope and the Papisticall Bishops, contrary vnto the minde and face of Saint Peter, expoundeth S. Peters wordes saying: that S. Peter meant not hym selfe, nor his successours, but hys subiectes. And by this false interpretatio excludeth him selfe with hys, fro all obedience to princes. And yet not so content, but craftely drawing all other subiectes from the obedience of their princes, sayth to them also, that þe wordes of S. Peter were not spoken as a commaundement, but as a counsell.

And by this craft, if any prince espye hys falsehood, and of conscience goe about to reprove him, then by his false preachers, and maintainers of hym, he lightly withdraweth þe hartes of the commons from their prince, affirming the commaundement of God to be but a counsell, and at the least wyle his authoritie to be sufficient to dispence with all þe commaundementes of God. And thus (the people being ignorant, because they lacke þe word of God to iudge euery doctrine by) they delude their wittes.

And if any man that perceaueth their craft, of very loue that hee hath to God and hys commaundementes, exhorteth the people to iudge the doctrine of those Papistes by the worde of God: Anone they lay heresie vnto hys charge, laying for the there Gods lawe, saying: No man may iudge the Pope, no mā also may geue sentence about hys iudgement, but hee shall iudge all men vpon earth.

Item, the seate of Rome geueth strength and might to all lawes, but it

AAa.ij.

In 6. Lib. 1.
titulo. 33.
de maiori
obediencia
cap. Solite.

The Pope
falsly path
the Scrip-
tures.

The Pa-
pistes teach
disobedi-
ence to
Princes.

The doc-
trine of the
Papist.

Dist. xl. c. Si
papa. 9. q. 6.
ca. Cum ita.
30. q. 1. cap.
Ideo permis

is

is subiecte to none.

In 6. Lib. 2.
de sen. &
re iudic.

Item, that the subiectes may be disobedient to their own Lordes, and that hee may depose kinges.

15. q. 6. cap.
Alius.

Item, that hee hath authoritie to breake all othes, bondes, and obligations made betwene any man of hys or lowe degrée.

26. q. capis.
Quotiens.

Item, that the Pope hath power to interpret, declare, and to lay forth the holy scripture after hys own will, and to suffer no man to expound it contrary to hys pleasure.

In 6. de coc.
preb. ca. Ad
Apostolatus
in verb. con-
suetur dist.
40. cap. Si
Papa.

Item, that the Pope is a God by on earth, over all, heauenly, earthly, ghostly, and worldly, and hee is all hys owne, and no man may say to hym, what dost thou?

Item, though the Pope were so euill, that hee lead innumerable me by great heapes to hell, yet shall no man reprocue him therefore.

The shame
lesse doings
of the Pa-
pistes.

Now after that they had sypfen in the consciences of men, with these & such like abhominable doctrines, and had excludèd me fro y scriptures, as an unlawfull thing to haue in their mother tonge, lest they should espye their disceatfulnes: Then as me pass shame, being both without feare of God and man, spared not to put in executio these abhominable doctrines insomuch that they deposed openly Princes, and Emperours, yea and assoyled all their subiectes from the obedience of them, the commaundement of God not regarded. But that my wordes should the better appere to all men, I shall recite some of their practises, both out of Antieicke cronycles, and out of their owne lawe.

15. quest. 6.
Alius item.

Zacharias did depose the king of Francc, not all onely for his iniquitie, but also because he was vnprofitable for so greate a power, and set in his stæde Pipinum the Emperours father, and did assoyle all Francc of their othe and alleagyaunce that they had made vnto the olde king. The which thing, the holy church of Rome doth oftymes, by hir auctorite. &c.

The shame
full arrogā-
cie and ty-
ranny of
the Pope.

Now would to God your grace earnestly would loke on this lawe, or at the least, to suffer and geue the worde of God into y handes of your

subiectes to compare the obedience, that these men both preach and practice, to it. But sayne would I know of them all, who hath deposed any king syth Christs passion, sauing they onely? who will be kinges felowes, yea and cōtroulers, sauing they only? Is not this a subtile craft of Antychrist, to warne other men of heresykes, and of traytours, and in the meane season, while men stand loeking sh traytours, commeth hee in and playeth the parte of an open traytour sauing onely hee coloureth his name, and calleth himselfe a true Bysshop, & is ready to accuse other me of treatō, that he might escape hymselfe, but hee is sure, that hee wil neuer accuse none of them that speake against the auctōrite of Princes. But if a man doe beginne but to open his mouth, for to declare that hee hath no temporall power, then rageth hee, and cryeth out, treason, treason. But let vs returne to their lawe, & see how they can proue it by Gods word, and how it standeth with true subiection. Is this resonable, that the Pope, and they (being by Gods lawe, but subiectes) shall depose a king? what example haue they of our master Christ or of any of his Apostles? what scripture haue they to helpe them? How dare they be so bolde, as to depose a king, which is ordayned of God, yea and by his holy worde, hauing no example, nor scripture for them? Se they aboute God & his blessed worde? But they will say, that the king was a wicked man, I aunswere the cronicles geue contrary witnesse, how y he was a very good man, and ryght simple. And because hee was simple, Therefore Pipinus, which had all y rule vnder him, thought him self better worthy to rule then the king, so wrote by a Bysshop, and by his chaplayne vnto the Pope, & desired hym to geue sentēce, whether he was better worthy to be king, that had all the paynes and labours, or hee that had no labour & could doe nothing? Now the Pope. to make Pipinum his friend and trusting by that meanes to haue helpe

A call of
Antichrist.

Popes
take vpon
theyr the
deposition
of kinges.

helpe of hym agaynst the Emperour, with who he had then bene at variance, gaue sētece with him, & deposed the other, and made hym a Duke: & that this fallshod should not be perceiued they fained that h king had bene a Duke afoze, called Samuell. This can I proue by good cronicles. Now let your noble grace consider, if it were right, not onely to depose suche a king, but also to make him a Duke. Thus haue they done w other noble kinges, And no doubt, but that same or woorse, will they attempt to doe vnto your grace, if you displease them, and at the least they will doe their vttermost. Let all the hole rable of the tell your grace, when a true preacher of Christes Gospell dyd such a dede? There is no officer that hath naede to be afrayde of Christes Gospell, nor yet of the preachers thereof. But of these pryde traytours, can no man be so wary. But let vs graunt them, that h kyng was a wicked man. The Scripture commaundeth vs, to obey to wicked Princes, and geueth vs none auozitpe to depose them, as their owne glose testifyeth vpon this text: Subdite restote. Who was more wicked then Herode? & yet S. John suffered death vnder hym, who was wyckeder the Pilate? And yet Christ did not put hym downe, But was crucified vnder hym. Wæfye, which of all h Princes were god in the Apostles dyces? & yet they deposed none. So that Gods worde and their owne learnynge, and the practise of our Maister Christe, and his holy Apostles, are openly agaynst them. Doze ouer their owne glose sayth, that he was not deposed, because he was but sufficient, but because he was wanton and lecherous with wæmen. O my Lordes, if you bee not afrayde of the vengeaunce of God, at the least take a litle shame of the worlde vnto you, that haue so long tyme with so great tyzanny defended these lawes, that be so openly agaynst Gods ordinaunce, agaynst Gods word, and agaynst the common ordinaunce and consent of all the world. And this haue you done, to the great iniury of noble

Princes, to the intollerable subduyng of all noble blood, to the oppzession of their true subiectes, to the destruction of all common wealthes, and finally to the euerlastyng damnation of many a Christened soule. Tell me by your sayth, doe you beleue that there is a liuyng God, that is mighty to punish his enemies? if you beleue it, say vnto me, can you deuise soz to auoyde hys vengeaunce, which be so openly contrary to hys worde? What aunsweere thinke you to make to hym? Thinke you that he will suffer your worde to be heard, and let his godly word be despised? Thinke you, that it will be sufficient soz you to say, that they be the lawes of holy Church? Thinke you that hee will bee thus taught of you? When were it tyme to plucke hym downe, and set you vp. Say my Lordes hee is no childe, nor you shall finde it no childes game, thus to trifle and playe with hys holy word, and hys blessed ordinaunce, yea and that to the despising of the maker both of heauen and earth. Say what ye will, ye are not able by no learnyng, to defende this matter, neither afoze God, nor yet afoze our noble Prince, nor afoze any man of learnyng, that will bee true to his pzince. For whiche way soeuer you turne you, our maister Christ, & all his blessed Apostles bee agaynst you, & will openly accuse you, that you be contrary to their worde, and to theyr dede. Aunswere you to them, aunswere not to me. If I hold my peace, they will speake. For it will helpe you but litle, to crye after your old maner, heresie, heresie, a traytour, a traytour: for now you crye agaynst your selues, & of those thynges. Christ and his Apostles doe accuse you. Doe you thinke it with the ordinaunce of God, that you shal depose a kyng, because he lyueth in aduoultury, or is a lecherous man? If you thinke it a lawfull cause, why doe you not preach it openly? why doe you not lay it to kynges charge? Why suffer you them to be kynges, that lyue in aduoultury? Why doe you not put your lawes in executio? You say they be the lawes of holy church,

Christ and his Apostles are the ouerthrowers of the Popes doctrine.

We ought not to depose a king though he be wicked.

1. Pet. 2.

and therby may you depose Princes. But if you wil put them in execution, then were it much better, to bee a Bishop, or a Priest, the to be a King, or a Duke. For you may lyue in whoresome, or in any other vngacious lyving, yea and that to the destruction of many mens soules, and yet no mā so hardy to reprove you, as your own law doth openly commaunde in these wordes. If the Pope doe draw with hym innumerable people on a heape to the devill of hell, there to be punished for ever, yet shal no mortall man presume to reprove bys sinnes, for hee must iudge all men, and may bee iudged of no man, &c. Likewise haue you an other law in your Decretals; that no lay mā may reprove a Priest, &c. How thinke you by these lawes, if they bee not of the devill, tell me what is of the deuill? You wil both reprove, yea and also depose Princes, but you will neither bee deposed, nor yet reproved of any mortall man. What thinke you your selues? Gods? But and ye will depose Kinges for fornication, how would you handle King David? and King Salomon? would you depose them bycause of adoutry? So doe you moze then the Prophet Nathan durst doe. Wiestly will ye bee content that the King shall depose you for fornication, then shall we shortly bee rydde of the most part of you.

*Dist. xl. Si
Papa.*

*De hereticis. Cū ex
inimico.
Et sicut in.*

Dauid.
Salomon.
Nathan.

Herode.

But let vs come to Herode, that kept his brothers wife, would you depose hym therfore? Then doe you moze then S. John durst doe. For hee durst no moze doe, but reprove his vice, and dare you depose hym? But let vs go forth with your law. What authoritie had y^e Pope & you to set Pipinum in that rowme, and not rather to let the kyngdome chose the a King? Our master Christ sayd, hys kyngdome was not of this world. But you will bee above kinges in this world, & not all onely depose them, but also set in new at your pleasure. Moreouer by what authoritie did the Pope dispence with the Realme of their othe? Your law sayth, that the holy church of Rome is wont so to doe. I pray you

of whom hath she learned this same wout: who hath geuen her this authoritie? Can she discharge vs of our obedience that we owe to our Princes? Is not this of the law of God? I can dede it not also with y^e law of nature? Yea doe not Turkes & infidels sayth, fully obey to their princes? Is not the Princes power of God? & will you depose this power? or can you dispence with this lawe? S. Peter learneth you, y^e you are moze bound to obey God and his lawe, then man. but you litle regarde S. Peters saying, wherfore what say you to your owne lawe? whose wordes bee these? we must keepe vnto Princes and powers sayth and reuerence. &c. By wordes here you not *fidem* and *oportet*, & how come you with your dispensation, for our othe, and say, *Non oportet*, that we are not bound to be obedient to our princes, if you despence with vs. How caⁿ you dispence with vs of our othe, seing it is against Gods lawe? Here may men see, what teachers you haue bene, and also bee toward God and his holy Apostles, and towards your noble Princes. And y^e this thing may bee clearly knowre, I shall reape an other prayse of yours.

Our Chronicles make mention, that in the tyme of Edward the 3rd. Pope Urban dyd depose Bertrams King of Spaine, because hee was a vicious liuer, and set in hys stede one Henry a ballarde. How thinke you, how much this sate with Christes doctrine, which of vs all that preach the Gospel, hath gone about to doe princes such a villanye? you doe the dedde, and laye the blame to vs. Doe you not remember, how that in the dayes of Henry the 3rd, a captayne of your Church, called Richard Scrope, Archbishop of Bozke, dyd gather an hoste of men, & waged battell against hys King: but God the defender of hys ruler, gaue the King the victoie, which caused y^e traytoz to bee beheaded. And then your forefathers with their deuillish craft, made the people beleue by their false Chronicle, that at every stroke that was geue at the Bishops necke, the King receaved an other

The Pope will dispence with y^e othe of obedience that subiectes make to their prince.

Ann. 5.

*23. q. 5. Re-
gū officium.*

An. 1366.

Bishops captaynes of Rebelles against the Prince.

other of God in his neck. And where as the king was afterward stricken with a sicknes, you made him and all his subiectes believe y^e it was Gods punishment, because hee had killed the Bishop. And not thus content, but you sayned after his death, that hee dyd miracles. Is not thys too much, both to be traytors to your king: and also to faine God to be displeas'd with your king, for punishing of treason: finally to make hym a saint, and also that God had done miracles to the defending of his treason: How is it possible to inuent a more pestilent doctrine then thys is: Here is Gods ruler despised, and hereby is open treason maintained: Thinke you that God will shewe miracles to fortifie these thynges: But no doubt the p^rouerbe is true, such lippes such lecture, such saintes such miracles.

Here were many thinges to be sayd, but I will passe it ouer. I am sure you doe remember how obediently you droue King John out of his kingdome: And the very originall of the strife was, because there were iij. Bishops of England at variance with the kinges grace, and because hee required a dymie of the pyed Honkes of England, for to maintaine his warre agaynst the Irishmen, but they would geue hym none. Wherefore after y^e king had sped well in Ireland, hee reuenged him of y^e Honkes, and took of euery place a certayne. For y^e which thing your forefathers, maintainers of your deuillish doctrine, wrote vnto their God y^e Pope, and caused him first to excommunicate the kyng, and afterward to interdict the land, & gaue it to the French kinges sonne, which was maintained through your fathers, and your naturall king compelled to flee into Wales, and there to tarye till y^e time that hee was content to make agreement with your holy Idoll the Pope. The conditions of y^e agreement were, that hee should first geue xl. M. marke to the iij. Bishops, and make restitution to the pyed Honkes agayne, and also should geue to Pandolphus the Popes Legate, a great summe of

money. Finally, hee should be bound to geue yearely to the Pope of Rome a certayne great summe of money, and hee and all his successors shoulde receaue the land of the Pope, and holde it in fee ferme, and vnto thys your fathers set their hâdes & seales, binding them selues to compell the king to keepe thys contracte. But yet you were not so content, but afterward you found the meanes that this good kyng was poysoned by a traytorous Monk of Swinested, because he should say, that hee would make a halfe peny loafe worth xx. shillings if hee liued a yeare. For the which word your holy Monk was moued, and went and confessed hym selfe to the Abbot, how that he would poyson the king for thys, and the one deuill, as good as the other, the holy traytor absoued the holy murtherer befoze the deede was done, and for thys holy murtherer is there founded v. masses for euer.

This is the blessed obedience of your holy Church. How would you cry: how would you yaulpe, if we had handled a gentlemans dogge on this fashio: but you can call vs poyzened traytors, and in the meane season, you bring both king & kingdome into seruitude and bondage: What is treason: if this be no treason: to bring so honourable a kinge, and his lande into such bondage, and compell hym to receiue his naturall and free kingdome, of such a byllayne, and lynne of y^e deuill. What can be said or thought to defend this matter: you haue not all onely done wrong to the kinge, but vnto the yongest childe y^e lyeth in the cradell, y^e which by your meanes is bonde. And thinke it not sufficient, to say that it is not your deede: for first you are the children of these fathers, and you haue alwayes allowed this acte. This hath bene blas'd, blowen, preached, and cryed out, and all your booke full of this matter, and many a true mans blood hath bene shed for speaking agaynst thys. And yet was there neuer none of you, y^e did euer preach agaynst this damnable facte: but with full consent

Kynge John poysoned.

Abominable hypocrisie.

There is no such ceremony to a true man: as is a theefe.

Kynge John was cruelly handled of the Clergy.

with full agrément, both in worde, dede, and in wytyng, you haue allowed this treason. Therfoze I take you for the auctors, as well as your forefathers. I would not speake how dampnable it is; to institute masses, for a willing traytoz, and murtherer: there was neuer no learninge that could allow this. But there is no remedy, he that dyes agaynst his king, and for the maintayning of your treason must needs be a saynt, if masses, blessinges, and myracles wil helpe, for all these be at your commaundement to geue where you list. So that we poze men must be accused of insurrection and treason, and we must bere al the blame, we must be dzenen out of y realme, we must be burned for it, and as God knoweth, there is no people vnder heauen, that moze abhorreth, and with carnestert hart resisteth, & moze diligently doth preach agaynst disobedience, then we doe. Pea I dare say boldely, let all your bookes be serched, that were wytten this. 500. years, & all they shall not declare the auctozite of a pryncer, and the true obedience towarde hym, as one of our litle bookes shall doe, that be condemned by you for heresy, and all this will not helpe vs. But as for you, you may preach, you may wypte you may doe, you maye swear, against your Princes, and also alloyle all other men of their obedience towarde their prynces. You may compeill prynces to be swyne to you, and yet are you chyldzen of obedience, and good chrystien men. And if ye dye for this doctrine, then is there no remedy but you must be sayntes, and rather then faple, ye shall doe myracles. To proue this, I will tell you of a holy saynt of yours, of whom your legend and cronicles maketh mencyon, hys name, as ye call him is s. Germaine. So it chaunced y in the tyme of king Mortiger he came into England, into a place where the king lay, & desired for hym & his company lodging. The king because he kept no comd Anne, would not receiue hym. So he departed very angerly, and went to the kinges Peteherdes house, and there

desired lodginge, and meate, and drinke for hym and his compaaye. The Peteherde was content to lodge him, but hee sayd hee had no meate for hym, sayng a pong calfe, that stode suckyng of the damme by the crybbe. The byshop commaunded the calfe to be slayne, and to be drest, & brought afore hym, and hee and his company ate it by, and after commaunded the bones of the calfe to be gathered together and put in the calves skynne agayne, and to be layde in the cribbe by the damme, and by and by y calfe starte by aline agayne. The next day the byshop went to king Mortiger, & repproued him meruelous straightly, because hee would not let ge hym, and sayde that hee was vnwozthey to be kyng, and therfoze deposed hym, & made his Peteherde kyng in hys stede. Of the which Peteherde as y cronicles maketh mencyon came afterward many kings. This is wytten by one called *Petrus de natalibus*, the which wyteth the liues of all sayntes I thinke no man will binde me to proue this thing a lye, but yet it must be preached, & taught in your church it must be wytten in holy sayntes liues, & hee must be a saynt that did it, and why? because hee deposed a king, and set in a Peteherde. These shamefull and abhominable thinges doe you prayse, and allowe: and in the meane season, condemns vs for heretickes, and for traytozours. And if we thynce (moued by the abhominableness of your doctrine) to geue you but one euill woode, then all the world rekeneth vs uncharitable. But as for my parte, I take God to recorde, afore whom I shall be saued or damned, that though you haue done me shamefull wronge, and intollerable violence, yet with your owne persons am I neuer displeasid, nor angry: but agaynst that horrible deuyll y dwel- leth in you, that is the causer, & auctoz and maintayner of such abhominable doctrine, that is against God and his blessed woode, agaynst hym (I say) is my quarell, and agaynst hym doe I strue, this is the truth, let men take my wordes as they will. Is it not ab-

A worthy
miracle for
the Popes
Sayntes.

A kyng de-
posed by a
Saynt, and
a cowherd
set vp in his
kyngdome.

The story
of Ger-
maine one
of y popes
Sayntes.

hominable,

hominable, thinke you, so shamefully to depose princes? so to rebuke them so to handle them? to compell them to bee sworn to you? and to holde their lands of you? & to bee your ministers? to the greate dishonour of the liuyng God, and blaspheming of his blessed worde, and to the great dispight of all noble potentates? We remember the facte that is declared in your lawe of the noble Emperour Friderike, and that wretch Innocent the fourth: the thing was this. The Pope by his realme of certayne complaintes, made by the Emperours enemyes, cited the Emperour to appeare at Rome, and because the Emperour would not appeare, he cursed hym with booke, bell, and candell, and afterwarde deposed hym, and commaunded the electours to chuse an other. This is the cause of your lawe briefely. Wat your text declareth certayne articles agaynst the Emperour, which bee these. The first that hee had sworne to keepe peace with his church of Rome, which oth hee brake, sayth his Pope. The second that hee had done sacrilege, in takyng 22. Gallies laden with holy spiritual prelates the which would haue gone to his counsell, gathered agaynst the Emperour in Lugdane. The third, because his Emperour was accusid of certayne articles of heresye, the which bee not set out. The fourth, because that hee had not payed the annuall penyion for the Kingdome of Sicill (Sicill the which the Pope calleth the spirituall patrimony of S. Peter) in the space of ix. yeares. For these same thinges dyd hee depose his Emperour and pryuate hym of all his dignity, and alloweth all his subiectes of their othe and obedience, and commaundeth euery man not to obey hym, but all men his eyther gaue hym counsell, helpe, or fauour, to bee excommunicate & cursed. This is your facte, this is your doctrine, in this learning you bee promoted doctours, & vnto this learning you are sworn, these bookes bee read openly in your vnpuerities. Marke now, which of vs twayne bee traytours. Cyther you that doe depose Emperours, & kings

for such trifles, you and also make a lawe thereof, and swere vnto it, and compell all other to swere vnto it: or els we, that speake agaynst it, & say his you doe wronge both to God, to his blessed ordynance, and to all noble potentates. For firste, ye ought to bee vnder them, and not they vnder you, & more can you not doe but reuerence by Gods worde their vnlawfull factes, but to depose them though they bee infydelles, and heretickes, haue you none authorite. We see howe our matter Christ, and all his blessed Apostles did vse them selues towarde vnbelauiyng Princes, they neither deposed them, nor yet caused them to bee sworn vnto them. What a matter is it to depose an Emperour, because hee layeth handes of a carnall Cardinall? Is not Paule and Peter, as holy as all the College of you? And yet for laying handes of them was no man deposed. What and if hee keepe no peace: is that a sufficient cause to depose hym? your owne law testifieth otherwise. The holy church of God hath no sworde, but the spirituall sworde, with the whiche she doth not kill, but quicken. Lykewise in an other place, blessed S. Ambrose sayth, willyngly will I neuer forsake you, but if I bee compelled I may not resist, I may sorrow, I may weep, I may waille. Agaynst weapons, agaynst souldiers, agaynst the Gothans, my teares are my weapons. For such thynges bee the defence of a Priest, otherwise ought I not, nor may not resist. &c. Blessed S. Ambrose durst not depose the Emperour, neither for laying hand of hym, nor yet for heresie, neither for defendyng the liberties of holy Church. But S. Ambrose was a simple soyle, & knew not what the liberties of the Church ment, nor yet what the holy spirituall flocke of Cardinals is worthy, and therfore hee could do nothing, but weep & waille. But & if hee had bene halfe so wise, as I read of a certaine Bishop of Salisbury was, hee had done more in this matter.

In the tyme of kynge Richard the second, it chauced a baker of London

Note here the difference betwene the Papistes and Protestantes.

xxxij. q. ij. Inter hac.

xxxij. q. vij. Conuenior.

The haate mynde and losie courage of a Bishop.

Inst. li. ij. de sen. & re iudi. ca. ad Apoff.

Fridericke the Emperour deposed.

Articles alleged against Fridericke the Emperour

to beare horsebread in a basket, and there came a seruauit of the Bysshop of Halisbury, and take by violence a loafe frō hym. The baker asked why he dyd so, & hee made hym none answer, but brake his head, & the poze felow cryed for helpe against this violence, whereby the people were moued in the strete to come out, & keepe the kinges peace, so that the Bysshops seruauit was compelled to flye into a house:ouertheleste the people moued at this great violence, caused the Constable to come for to take hym, & to hyng him to pylon, but anone the Mayor and the Shyriues came and pacified the multitude, and so departed, & did the Bysshops seruauit no more hurt. Notwithstandyng the Bysshop of Halisbury, and the Archbysshop of Dorce were so moued with the Citie, for makyng an asaute to the Bysshops house, that they made such a cōplaynt to the kynges grace, that hee put the Mayor, and both the Shyriues out, and set in a knight called Syr Edward, to rule y^e Citie, and all this was done for a horseloafe. What shall a mā say to the patience of these spiritual men? They doe open violence, they breake the kynges peace, they robbe men of their goddes, yea & that in the kynges chamber, and also in the kynges hygh strete, to the great disdayne of iustice, to the rebuke of the kyng, and to the great dispeasure of his subiectes, and yet they can packe the matter so, that they bee white sonnes, and other men must suffer for it. I can beleue none other wise, but that they haue witches the worlde; that men could neither heare nor see. For if this bee not a shamefull fact, I can not tell what is shamefull. It had becōmmed them a great deale better, to haue punished their seruauit in erample of all other. But that was neuer the wont of the spirituall Church, and yet they will accuse all other men of insurrection, but I dare say there was no rebellion in this Realme this v. C. yeares, if the kyng had displeased them, but they were at the begynnyng of it. We doe read in the time of kyng Henry the second, that hee required of his spiritu-

The patience of Bysshops are soone turned to wrath.

Henry the second.

all Bysshops, that none of them should departe out of y^e land, but they should finde hym sureties, that they should purchase nothyng, to the hart of the kyngs person, & his Realme. But the spirite of the spirituall fathers would not agrē to it, but rather sounde the meanes, that Pope Alexander the thyrd (the whiche was an usurper of the sea of Rome) condemned this article for heresie, and after ward one of the Bysshops (but agaynst his will) dyed for this, and such lyke articles mo, and you declared him a synkyng martyr, but of this holy martyr, I wil speake moze an other time. If this bee obedience to Princes, to intende and purpose to betray them, and their Realmes, then are ye the best obedient children that euer were. But if makyng of dissention, debate, and strife, & setting men together by the eares, assolyng men of their othe towarde their Princes, may be cause of insurrection, and treason: then are ye the master of all masters, and the best conueyers of all iugglers. What true Englishe hart would thinke, but that the kynges request was both godly & lawfull? what learnyng is able to defende the contrary? Standeth it not with our fidelite that we owe toward our Prince? yea with the truth that we owe to our father and mother: to our brethren and susterne? and to all our cōtrey men? Doth not our othe made to our Prince, bynd vs, to it: yet you will not agrē to it: but all your booke must rather bee fulfilled with contrary doctrine, and all men must bee cōdēned for heretickes, that speaketh agaynst the. Beleene me, if I were your mortall enemy (as you reken me to bee, and as you haue wel deserued, that I should bee) I could so set out this matter, that all mē should spytte at you: but I will vse my selfe charitable toward you, and if the matter had not bene so haynously, and so violently hādled of you, I would not haue geuen you one ill worde. But now let no man require of me, that I should (vnto such an abhominable & detestable deuill, as hath brought in this wicked and shamefull learnyng

Alexander the thyrd.

The true occasions & matters that stirre by insurrection agaynst Princes.

and

and matters) put of my cappe, & make low curtisie, and geue sayre wordes, and say: God geue you god morow spy deuid, how fare you? I am glad of your welfare, and prosperitie, your Lordship doth rule very graciously, and all men prayeth you. I doubt not but God shall prosper you. I say, let no man require this of me: for I am, and will be so taken, for his most tall enemy, whersoever I doe finde hym, whether hee be Lord, or Bishop, sauing peradventure, if I spye hym dwelling in a Bishoppe, I will not handle him with so rough wordes, for the weaknes of certayne men, as I would, if I founde him in an other place. It were not vncharitable, if I recited here by name the innocent blood, that you haue shed in my time, for the speaking against your vnlawfull doctrine. Alas what fault coulde ye finde in god mayster Wylney, who ye haue cast away so violently: I dare say, there is not one among you (that knew hym, but must cominende and prayse his vertuous lvinge. And though you had founde him with a litle faulte (the which I thinke, and hee were now alivie, should be no faulte) alas would you cast away so cruelly, so godd a man, and so true a man: both to God, and to his kyng? But I will returne agayne to my purpose, and shewe an other example, how you haue learned, and taught to set kings and kingdomes together by y eares, for the maintenance of your dignities and doctrines.

Pope Urban the vij. which was chose in the yeare of our Lord 1378. by sedition, & violence of Romaines, which would haue no Cardinall of Fraunce, because they woulde the Pope should be resident in Rome. This Urban (I say) deuising how to mayntaine his seate and part agaynst his aduersary, which was called Clement, of whose side y kyng of Fraunce helde, sent to the kyng of England, Ed. the 3. (the which as than was not well content with the Frenche kyng) certayne Bulles contaynyng cleane remission *a peccata & a culpa*, for all them that would wage battayle a-

gainst the kyng of Fraunce, & against them that were of Clementes side. And because the kyng and his Lords should be the willinge to take battayle on them, hee sent a commaundement to the Bishops, to rayse of the spiritualtie a tax, for to pay the soldiers wyth. Howeuer because the Duke of Lancaster had a tittle to the kyngdome of Castell, the which helde of Clementes side: therefore y Pope graunted, that part of this money should also be deliuered to hym, if hee would wage battayle agaynst y kyng of Castell, promysing hym also, that hee would spyre the kyng of Poptyngale (which than had also varyaunce with the sayde kyng of Castell) to warre agaynst the sayd kyng, and to the mayntaynyng of his warre, hee would graunt y kyng of Poptyngale a demy of his spiritualtye throzow all his Realme. How much was gathered in Poptyngale, our stories maketh no mention: but in London, and in the diocese was gathered a tūne of golde, and in the whole realme of England was gathered xxx. C. M. frankes, whiche makes in Englishe money. CC. lxxvij. M. vij. C. lxxvij. l. And because this money was gathered of y spiritualtie, and by their diligence therefore the Pope ordayned Henry Spenser the Bishop of Poptyngale to be the chiefe captayne of this warre: but or euer the Pope coulde bynge this matter to pass, he sent to y king, to his Lordes, and to his Bishops xxx. Bulles: So that at the last, thys foresayd Bishop of Poptyngale was sent forth with a greate number of men, in the wages of the Church, And the Duke of Lancaster likewise agaynst the kyng of Castell. Theyr oth was geuen them, to fight agaynst no man, nor countrey that helde with Pope Urban. And our chronicle saith, that Pope Urban would haue made peace betwene the French king, and ours at the last. How thinke you: is not this a pretie practise, to set men together by the eares: and than to make them beleue, that he woulde make a peace? Fyrst we must haue cleane remission to fight, and thā we

Pope Clement against Pope Urban, and Urban against Clement, eche desiring and cursing another.

Dopes the spyres by and procurers of warre and destruction of people & countreys.

Master Wylney.

Johan Frof. in Croni. suis.

shall bee cursed as blacke as a pottle, if we will make no peace, And why? because the Pope hath his purpose.

Is not this a goodly packyng of spirituall men? Is not here goodly obedience taught toward Princes? Wee not mens soules well fed wyth this doctrine? Wee not these good fathers, that thus watcheth nyght and daye, for his cure and charge, that they haue of mens soules? Marke how charitable, and liberall that the holy Fathers bee, in distributing of Christes merites? Crery man that fighteth in his cause, shall haue cleane remission *a pena, & a culpa*, and must needs bee the childe of saluation. Let Christ say and doe what hee can, for the holye Church hath so determined. And that no man shoulde doubt of it, there bee xxx. Bulles graunted, and that vnder leade. And the Church of Rome can not erre, for the spirituall lawe sayth: what the sea of Rome doth approue, that must needs bee allowed: and that, that she reprobeth must bee of no strength. Likewise in an other place: So must the decrees of the sea of Rome bee accepted, as though they were spoken by the godly voyce of Peter hymselfe.

Agaynst these thinges dare I not speake, for I would sayne bee taken for a Christen man: but yet I muste bee so bolde to speake one worde, the truth is, the deuill hymselfe hath blown out these presumptuous voyces. And yet me must set both life, & soule on these wordes. For there bee xxx. Bulles of leade, to confirme the matter. And that is a weighty thyng. But when kynge John, our naturall prince, shoulde haue had of the pyed Popes, for the defence of this realme, but a small summe of money: When was there neuer a Bull to gette, nor yet one Bpshopp in England, to preach on his side: But now CC. pound gathered in one Lent, and a greate deale moze, & for the maintainance of his pope his holy kesh. Was not this a marueilous subiectio: that we should suffer our selues so lightly to bee moued, to geue, not onely so greate a summe of money: but also to send forth,

in the defence of such a wicked person, our naturall byethzen, kinsmen, and countrey men? I dare say of my conscience, that in fiftie hundred years, there was not such a summe of money so lightly graunted, (were the cause neuer so great) vnto our right naturall, and lege Lord. Wee I doe beleue, that if the kynnes grace at this same day, should desire of his spirituallty, but halfe of this summe, I dare say they wold neuer graunt him with their good will, nor there shoulde not be found one Diuine in England, of the holy Popes Church, that could and would proue by good Diuinitie, that the kynge might take it, and the spirituallty were bounde to geue it.

Alas, what shall I say: beleue me, I doe want wordes, to his setting out of this matter: where is naturall affection? where is naturall loue? where is fidelitie? where is truth of hart, that men ought to haue, and to beare toward their naturall Prince: toward their native countrey: toward their fathers and mother's? toward their wiues and childer's? yea toward their liues? God of his infinite goodnesse hath geuen vs a noble Prince, to the maintaynyng and defence of all these thynges, and toward hym we haue litle or none affection. But vnto this idole of Rome, are we ready to geue both body, and goodes, and the myge we geue, the better we are content. Was not this a merueilous p'duery, thyng to this Realme? to sende out so many thousandes: and to receiue nothing agayne: but deceitfull Bulles: and sheepes skynnes: and a litle peece of leade: yea and worst of all, to make men beleue, that their saluation dyd hang on it? I dare say boldly, that if we were men (which bee now condemned for heretickes, and also for traitours against our kynge) had not been, the Realme of England had not stād in so good a condition as it is, for men had bene bounde still in their conscience, for to obey this wretched idole. Who durst haue kept his innumerable summe of money, within the realme, his yearely was sucked out, by this order, if our godly learning had not in-

How ready the spirituallty is to helpe the Pope.

Dist. xix. Si. Ro. Enim vero Enim usus. Et ca. Sic omnes.

What prouise England hath by the Gospel.

strucked their conscience? Let all the Liberaries be sought in Englad, and there shall not be one booke writte in. iij. C. Pages, and (admitted by the Church of Rome, and by our spiritualltie) founde, that doth teach this obedience, and fidelitie toward Princes, and deliuereth our Realme, from the bondage of this wicked Sathan the pope, or els that is able to satisfie, and to quiete any mans conscience with in this Realme: and yet I dare say, hee is not in Englad, that ca reprove our learnyng, by the doctrine of our master Christ, or els of his holy Apostles. *Pea me haue studied, and deuised how they might bying our mighty Prince, and his noble Realme, vnder y fete of this deuill. There could be nothyng handled so secretly with in this Realme, but if it were, either pleasaunt, or profitable to the Pope to know, then were all the Bishops in England swozne, to reuelate that matter to him. This may be wel proued, by their shamefull, & trayterous oth, that they contrary to Gods law, mans law, and order of nature) haue made to this false man, the Pope. The wordes of their othe, written in their owne law, be these.*

I Bishop. *From this houre forth, shall be faithfull to S. Peter, to the holy Church of Rome, and to my Lord the Pope, to his successours, lawfully entryng into the Papedome. I shall not consent in counsell, nor in deede, that hee should lose either lyfe, or hymme, or that hee should be taken in any euill trap. His counsell, that shall be shewed vnto me, either by hym selfe, or els by his letters, or by his Legates, I shall open to no man, to his hurt, or damage. I shall helpe to defend & mayntaine the Papacie of the Church of Rome, the rules of the holy fathers (sayyng myne order) agaynst all men liuyng. I shall come to the Counsell, when soeuer I be called, onles I be lawfully let. The Popes Legate I shall honorably entertaine, both goyng, and comyng, & in his necessities, I shall helpe him. I shall visite yearely, either by myne owne proper person, or els by some*

sure messenger, the sea of Rome, onles I be dispensed with. So helpe me God, and this holy Euangelist.

There hath bene wonderous packing vled, and hath cost many a thousand mens liues, ere that the spiritualitytie brought it to passe, that all they should be swozne to the Pope, & owe none obedience to any man, but to him onely. This matter hath bene wonderous craftely conneped, for at the beginnyng the Bishops were not swozne so straitely vnto the Pope, as now. For I doe read in the tyme of Gregory the thyrde, which was in the yere of our Lord. vij. C. liij. how their othe was no more, but to sweare for to kepe the fayth of holy Church, and to abide in the vnyty of the same, and not to consent for any mans pleasure to the contrary, to promise also to seeke the profites of the Church of Rome. And if any Bishops did lyue agaynst the olde statutes of holy fathers, with him they should haue no conuersation, but rather forbidde it, if they coude, or els trewly to shewe the Pope of it. This othe continued a great many of yeres, tyll that a moztall hatred sprang betwene the Emperour, and the Pope, for confirming of Bishops, than as many Bishops as were confirmed of the Pope, did sweare the othe, that I haue first written. For this othe, that Gregory maketh mention of, was not sufficient: because that by it the Bishops were not bounde to betray their Princes, nor to reuelate their counselles to the Pope. The which thing y pope must needs know, or els hee coude not bring to passe his purpose, that is to say, he coude not be Lord ouer the world, and cause Emperours, and kyniges, to fetch their confirmation of him, and to kneele downe, and kisse his fete. The which when hee had brought to passe, hee proceeded farther, adding more thinges in the Bishops othe, to the maintayning of his worldly honour and dignitie, as it shall afterward appeare. But first we will examine this othe, how it standeth with Gods worde, and with the true obedience to our pynce. I pray you

Isidorus in Decretis Gregorij nominis.

The Pope chaungeth the bishops oth, as oft as it maketh for his profite.

Firste kyniges hee brought violence vnder the Popes foote, & then Bishops bee swozne to maintaine it.

In. Si. lib. ij. tit. de iure iurando c. Ego Episcopus.

The othe of the Bishops made to the pope.

tell me out of what Scripture, or els out of what example of our mayster Christ & his holy Apostles, you haue take this doctrine, to learne to swere to Saint Peter: or els to the Church of Rome: or els to the Pope? What néede you to swere to Saint Peter? ye cá neither doe hym good by your fidelitie, nor yet hurt by your fallshode. Whes be taken, that hée that the othe is made vnto, might bée sure of the true helpe, and succour of hym that sweareth, agaynst all men that could hurte hym.

Now Saint Peter hath none enemies, and though hée had, yet is not hée afearde of them, neyther can you helpe hym, nor deliuer hym, if hée had néede. But the verytie is, that good S. Peter must here stand in the fore frunt, to make men a frayde with, and to make men beleue that you are his frendes: but God knoweth, that you neyther fauour his person, lernyng nor luyng. For if S. Peters person were here with his nette on his necke, I thinke you would bid hym walke beggar, if you called him not heretik. Why doe you not swere to folowe hys luyng: and to preach and teach his doctrine: but that maketh nothing for your purpose. Therefore you speere all onely to S. Peters name. But wherein wyl you bée saythfull to S. Peter: to mayntane his worldly honours: dignities: or riches: you know well, hée sayth, that hée hath forsaken all these thinges for Christes sake: & And for these thinges, I thinke hée will require none othe of you. Wherefore if you will néedes bée saythfull, & swozne vnto S. Peter, it muste bée in mayntayning, and in defending spirituall thynges, as preaching of Christes Gospell purely, and sincerely, mynystring truely after the institution of our mayster Christ, & blessed sacramentes of holy church, and in vertuous luyng, geuing example to the holy church of Criste. But now if this bée your othe, truely you are periured, & worthy to weare papers, for you doe reken your selues to hys, and to honorable, to goe aboute such

simple thinges, as these bée. And therefore you haue applyed your selues, to other greater matters, as to chizing of belles, to halowing of churches, to blessing of candels, to consecrating of holy oyle, to halowing of chalesies, vestementes, and aulters, and to geuing 40. dayes of pardon, to them that receiueth your blessings in the streete, and to some that visyte holy saintes, & such like greate matters, which partayneth nothing to your othe. Wherefore I doe reken, & after the true forme of your othe, we haue but few byshops, but y bée periured or abiured (call it as you will) both agaynst God, agaynst S. Peter, and agaynst their prince. It foloweth And to the holy church of Rome. what néedeth this: what good can you doe to y holy church of Rome. Or what profyte is it to her, that you swere: where is any request of hée in holy scripture that you shoulde swere: Thinke you that she will compell you by your othe to bée true to her: then must shee néedes sue you of periurie if you bzeake your othe. But marke how y church of Rome is set in your othe, as the better person, before the Pope. wherefore it must néedes folowe, that y Pope is vnder y church, and lesse then the church, and no hed of the church, except you will make hym a third person, that neither partayneth to S. Peter nor yet to holy Church: but is a thyng of him selfe, and as your law sayth: neither God, nor man, but middle betwene them both, that is as much to say, after my lernyng, as the deuill hym selfe.

But what meaneth it, that you swere onely to the holy Church of Rome: will you bée traytours to the holy Church of Constantinople: or els to the holy Church of England: Or doe you thinke other Churches not holy: tell vs what you meane: for it seemeth a maruelous thyng, and also a speciall thyng, that you make such an othe all onely to the holy Church of Rome, naming none other church. Why are you not rather swozne to keepe: and to fede: to nourish: and to bée true to your owne Church: of the
which

The holy
wordes of
Byshops.

In Prohe.
Si. ca. Quo-
ni. in verbo
Papa.

Which you haue taken cure & charge?
 As S. Peter commaundeth you: See
 that you feede Shylles flocke, which
 is among you. For of these you haue
 taken your name, luyng, and digni-
 tie. You are called Bysshop of Win-
 chester, of London, and of Lyncolne,
 And of these you are sed, but these bee
 forgotten in your othe, and these you
 litle regarde, but to mayntayne the
 holy Churche of Rome, that geueth
 you neuer a peny, but robbeth all
 other Churches, you must bee straitly
 sworne. And why? Antichrist must
 haue a cloke for his treason. For now
 if hee bee a traytour, hee is to bee excu-
 sed, why? for hee is sworne to it. But
 shall I tell you what I doe take out
 of it? The truth is, that you sweare,
 to betray, to kil, and slay all members
 of all other Churches, sayng those,
 that liueth after the whojedome, and
 mischief, that is vsed in Rome. For if
 you should bee bounde to seeke out in
 Rome, Christened men, and those
 that doth liue after the liuyng of holy
 church, I thinke you should finde but
 few. Yea and vnto those, you would
 thinke scozne to bee sworne, Ergo, it
 must solow, that you are sworne to
 the worst sort of Rome, and that your
 holy Churche of Rome is taken for
 such a sorte, as liueth agaynst God, a-
 gaynst his blessed worde, agaynst the
 liuyng of holy Apostles, agaynst the
 conditiōs of our holy mother & church.
 I coulde say, in all whojedome, in all
 opprestion, in all Sodomytrie, in all
 murther, in all pōpe, & pride, *summa
 summarum*, in all maner of mischief,
 what tounge cā tell, or hart can thinke.
 But I will not say so, for men would
 reken me vncharitable, and to behe-
 ment. Neuerthelesse all the worlde
 knoweth, that you doe reckon your
 selfe, by the vertue of your oth, boude
 to no men: but vnto such, as in very
 dede, liueth after this vngracious ma-
 ner: and yet will you bee faithfull, and
 true vnto them agaynst all men. Yea
 I dare say, if that their conscience had
 not cōdemned them of such mischief,
 they would neuer haue desired this
 assistance of you, or els haue thought
 it necessary to haue required an othe

of you. But the veritie is, they bee
 naught, and haue neede of mayntai-
 ners in their mischief. And also sus-
 pect you, not to bee true, except you
 made an othe to them, yea and scarcely
 then, onles that you in very dede, at
 tyme and place conuenient, doe be-
 tray your Princes, for that is the cause
 of your othe, and other profite hath
 not the kyng by it. I will bee reported
 by all practise that euer came out of
 your othe.

It soloweth, And so my Lord the
 Pope, I would gladly learne, where
 the Pope hath got the dignitie of a
 Lord. This thyng is litle regarded of
 my Lordes the Bysshops, to byyng in
 such a worldly dignitie, yea they will
 say, it is but a trifle, and mocke men
 for speaking agaynst it. But the truth
 is, if they durst as much now, as in
 times past, they would durne for this
 litle trifle, the best Lord in England.
 For I dare say, it hath cost many a
 mans lyfe, or euer they brought the
 Pope to Lordshyp. Blessed S. Peter
 (whose successour the Pope boasteth
 him selfe to bee) knew nothing of this
 Lordshyp, for hee sayth vnto hys se-
 lowes, they shall not exercise no Lord-
 shyp ouer the congregation. And like-
 wise S. Paule durst not take vpon
 him to commaunde, as a Lord, collec-
 tions to bee made for poore men, but
 mekely desires the without any Lord-
 shyp. Also in an other place: Let no
 man iudge vs, but as the Ministers of
 Christ. Blessed S. Paule rekeneth
 him selfe but a minister, & a seruaunt:
 And yet the day hath bene, that he was
 so good, as my Lord the Pope. Our
 master Christ, that came to teach both
 Peter, and Paule, learned his Disci-
 ples not to vse the selues as Lordes,
 but as seruauntes. And marke the oc-
 casion that hee had.

There bee tins newe Disciples
 brought vnto him, and the old (beyng
 not yet persite) thought scozne, that
 these two should sit aboute all other, &
 one of the right hand, and the other
 of the left had: But our master Christ
 reproueth this proude stomacke of
 theirs, very straitely, saying: How the
 Princes & rulers of the infidels hath
 power

1. Pe. 5.

Bysshop
 Fisher o-
 therwise
 called B.
 of Roche-
 ster. answe-
 red that hee
 was sworn
 to the Pope,
 and there-
 fore hee
 would not
 sweare to
 the Kinges in-
 gremace.

A true de-
 scription of
 the leadnes
 of the Bys-
 shops of
 Rome.

How come
 meth the
 Pope by
 the name of
 Lord.

1. Pe. 5.

2. Cor. 8.

1. Cor. 4.

Math. 20.

BB. ij. power

power ouer their subiectes, but so shal not ye. For he that will be greatest among you, shal be least. Here our master Christ learneth none hypocrisie, that they shold be called least in name, and be greatest in very dede: but he will that this doctrine shal be expressed in their dedes. My Lord the pope, calleth him selfe in wordes, the seruant of all seruantes: but in very dede he wil be Lord ouer all Lords. Yea and my Lordes Bishops, will be sworne to hym, as vnto a Lord, & they wil reken them selues periured, if they burne not all them, that will take the Pope but for a seruant. Is not this a marueilous hypocrisie: to be called seruant of all seruantes: and yet desire for to be taken as Lord and King ouer all Kinges? Yea and vnto this be our Bishops sworne, because they wil be obedient to their Princes. But and their consciences were rpyped, you should finde no man sit there as a King, but my losell the Pope. And we wote men must be condemned, for reprobung of this. And why? Merely because my Lords haue sworne to hym, agaynst their Prince, and all his true subiectes.

But howe standeth it with your othe toward your Prince, for to be sworne to the Pope: which is, not all onely an other Lorde: but also contrary, yea and as the worlde now is the greatest moztall enemy, that our Prince hath. For I dare say, that if this wretched Clemēt could drowne our noble Prince with one worde, it shoulde not be longe vndone, *sine Clementia*. The common sayinge went in Hamburg, that this captyse hath not al onely excōmunicated our noble prince, but also geuen away the kingdome to an other. And this fate must you defende, for you are sworne to the Pope. Yea I dare say, if you had convenient occasion, you would declare your fidelitie. I doe Iudge after your factes, that you haue done to kinges in tymes past, whensoever that you had power & might to bring to passe that which you haue conceiued agaynst your Prince. If you thinke I iudge a myste, or els doe you wrong, let me be put to my p̄wfe, and you shall see,

what an heape of holy factes & I will bring you out of your own chronicles and bookes, for the which you will be lauded, and praised byely, that you haue so faithfully stucke vnto this detestable Idole of Rome. Yea I dare say it had bene heresie within this two yeares, to haue wrytten, or sayd thus much agaynst the lynne of the deuyll on our princes side. This all the worlde can testelye, wherefore I thinke you will put me to no trespall. But to your othe. Howe doth it stand with your allegyance toward your prince, to be sworne to the Pope: your owne lawe sayth, that a legge man can make none othe of fydelyte, to none other man, but to his owne kinge.

Howe couer you doe remeber your othe made vnto your prince, wherein you doe renounce all clauses, wordes and sentences, made vnto the Pope, which may be hurtfull or p̄iudiciall to his highnes. How agreely these y- othes: you may set them together as well as you ca: but I know no waies to auoyde your peridry. For the very truth is, that the kinges grace, and his counsell, considering your othe made to the Pope, to be p̄iudiciall to his regall power, causeth you, in your othe afterwarde made vnto him to reuoke those thinges that you haue afore sworne to the Pope, & to declare that his grace & his counsell did reuokon your othe made to the Pope to be agaynst him, therfore he maketh you to reuoke it by name, naming the same othe, & also the same Pope. So that you may clearely perceiue, how that our prince doth suspect you, for your othe making. And in very dede, the popes meaning & yours was none other: but for to betray the king and his realme. And therfore as soone as there was any variance, betwene the king & the pope, the were you first of all, alloyed of your allegyance deli vnto our king, and that absolucion, was blasfem and blowen, preached, and taught, throughtout all the worlde, & all dozes and postes must be decked with papers and bulles, for your discharge. But for to helpe your Prince, you could neuer be discharged of your heretypcall

*Seruus ser-
uorum.*

The Pope
is a mon-
strous hy-
pocrite.

*In. 6. lib. 2.
de sententia
re iudicaria.
ca. pastor-
alis in verbo
homagii.*

Excuse the
Bishops
perjurie
who can.

What good
minde Cle-
ment the
Pope bare
vnto King
Henry the
vij.

Bishops
be alloyed
of their oth
towards
their prince,
but neuer
from othe
made to the
Pope.

reticall, & trayterous othe made vnto the Pope agaynst your Prince. Here neither Peter nor Paule can helpe, nor there is no key y can open that locke.

O Lord God how haue we beene blynded thus trayterously to handle our naturall Prince? But how this Caterpillar is come to bee a Lorde, and hath brought kinges vnder hys fete, I will speake (God willyng) after this in a peculiar treatyse. It foloweth, and to his successours, lawfully and regularly entryng in. After what lawe? I reade in your owne bookes of law, after which me thinketh there bee very few byshops made wherein I finde among all other good thinges, that hee shoulde bee chaste of luyng, meeke, gentle to speake to, merciful, wel learned in y new & olde testamēt, and y we shoulde not forbyd marpage, nor shoulde blame the eating of fleshe, and shoulde also beleaue, that all maner of synnes, as well actual, as original, hee clerely forgeue in baptysme. How many of these things the Popes holines is indewed with all, and how many hee aloweth, his owne bookes, and deedes wil testifie. Wherefore I reckon that your othe doth not meane this lawe, nor yet y lawe that blessed S. Paule writeth of. For then I reckon, that by the vertue of your othe, you haue not bene bound to one Pope this 400. yeares, so that it must folowe, that you haue other lawes, then blessed S. Paule speaketh of, or the council of Charrhaginence to chole your Pope by: the which as farre as men can reckon, by common experience, and practice, bee these,

In primum, Hee that shall bee able to bee Pope, must bee a vengeable tyraut, neuer keepeing peace, but all wayes, warryng for the defence (as yee call it) of S. Peters patrimonye. To suffer no Prince to dwell in rest by hym but to snatch his possessions, to the unholy Church of Rome. To set princes together by the eares, tyll they bee both weary, and then to take y matter in his hande, and neuer to make an ende, tyll both partyes hath geuen some possession to his holy fatherhed:

to asloyle the soules, that hath bene slayne through his packyng. And hee that dare molte boldely, and with least shame, depose Princes, without a cause, hee is best able to bee pope. He that can by any trayne, craft, or subtiltye, bying vnder hym any byshop, or any spirituall person, or inuent any newe clausein their othe, hee is to bee alowued afoze other. Moreover, hee y keepest fewest women, and hath most of them, that you wote of, hee is helpfull, & apte to bee head of your church. And hee y can most tyranously burne me for preaching of y Gospel, and hee hym selfe to take no labours therein. Item to burne priestes y mary wines and hee hym selfe, to lye in all myschefe, & whoredome: yea in such abominablenes, as no man may with honestye speake (you knowe what I meane) this man I say, hath a good testimonny, afoze his spirituallty, that hee is a lawfull man to that office.

Furthermoze, hee that is a whores sonne, as our holy father is now, and can finde the meanes, that 12. men will forswere them selfe, that hee is lawfully borne, as this holy Clement dyd. This is a fitte father, for such children. Finally, hee y can geue most mony, and bye y greatestt part of cardinales of hys syde, hee is best worthy to bee called Pope, & to sit on Peters stole. For it can not bee vnknewen to you, how y Thomas Moulcy, an holy pillar of y our Church, woulde haue bene Pope, whē this Clement was chosen, and did offer for it a reasonable peny: But Clement dashed hym out of consayte with 20000. li. moze then hee offered, and so hee was iudged best worthy, and entered in lawfully, and regularly, and vnto him our bishops bee sworne, and obedient. And why because they will haue such a head, as they bee members: for how coulde els their kingdome stand? For if one shoulde bee chosen, after the rule of blessed S. Paule, or els after the luyng of these newe heretykes, which bee simple and pooze, and care not for no dignities, nor will neuer swere, nor fyght, and would rather mary a wyfe of their owne, then take

The popes wickednes described at large.

Clement the Pope was the sonne of a Curtisan.

If Popes shoulde bee chosen after S. Pauls rule, then all y bayne troupery of y clergie were clearly ouerthrowne.

Di. 23. Q. vii
episcopos ex
consilio. 4.
Cartha.

1. Timo. 3.
Tit. 1.

who is
lawfull to
be Pope.

other mens, and alwayes studying, & preaching Gods worde, seeking only the honour of God, and the profyt of his neighbour, and will be subiect and obedient in all thinges (desiring none exception) to his prince. This man I say, shoulde be unlawfull, & not eligible, for hee were able to destroy the whole kingdome of the papistes and not worthy to receive an othe of my Lordes the byshops, which will not gladly be periured for such a mas sake. For he were able to destroy the whole church of Rome, unto the which our Byshops haue bene befoze sworne. It foloweth in your othe, I shall not consent in counsell or in dede, that they shoulde lose eyther lyfe or member, or that they shoulde be taken or trapped, by any euill meane. What neede you to sweare thus unto the Pope? doth not the order of charitie binde you thus to vse your selfe towarde all men? that is to say, neither to hart them, nor to harme them, neither to intrappe them, nor betraye them. But all men must be betrayed and with craft and subtiltie vndone, for the mayntenance of thys one wretched person. The truth is, that neuer man spake against this popet, but you destroyde him, and betrayde him. But this popet hath blasphemed and betrayde all potestates, and yet you were neuer against hym. And why? because you be sworne to hym. And you will keepe your othe, be it right or wrong.

But in your last othe, which hath bene newly made, is added thys clause. That no man should lay violent bandes vpon them in any wyse, or any wrong shoulde be done vnto them by any maner of colour. This part is newly brought in, since the fleshe of the Pope hath bene so holy, that no man might touch it but hart losses. Christen men must patiently suffer iniuries and wronges, but your head will forswere that point, and mayntaine himselfe through your power against all men. How neare that this is the Apostles living, all Christen men can well iudge. It foloweth in your othe. Their counsell that shall

be shewed vnto me, either by theyr letters, or by their messengers, I shall open to no man to their hurte, or damage. Let Princes beware, when the pope sendeth counselles vnto you, for the meaning is to betraye them. For all the worlde knoweth that the pope and you doth litle regarde, what the beggars of the worlde doth handle: But what Emperours, kyngs, and Dukes doth handle, that must you let, and destroye. For that is the Popes counsell. And you may shewe it to no man, so not to your kyng. And why? because you are sworne to the pope.

But what say you to your othe made vnto your prince? wherein you sweare, that you shall be faithfull and true, and beare vnto him aboue all creatures, loue, and fauour, to lye and to dye with hym, and to geue vnto him all maner of counselles, that may be hurtful vnto his grace. Now is it well knowne, that the pope hath done and dayly doth handle such counselles, as be against our princes honour, and conseruation. And yet you may neyther tell it to your prince, nor let it. And why? because you be sworn to the pope, and forsworne to your prince. Tell me when any thyng was opened vnto our prince, by you, that the pope had handeled in counsell against our prince. Of this thing I will take recorde of his noble grace, whether I say true or false. Also yet must I be accused of treason. And why? because you are sworne to the pope, and I am true to the kyng. It foloweth. I shall helpe to defend and mayntaine the papistry of Rome, against all men, sauing myne order. And in your new othe, now in our dayes made, is added. The regalles of Saint Peter. What and in all me be contained your prince? you must needs defend him. And why? because ye be sworne to the pope, & forsworn to your prince. For your othe to your prince, is to defend him with all your wit & reason against all men. Now must you forsake one of them, and your practise hath bene alwayes to forsake your prince, and sticke to the pope.

Charitie byndeth all men to thinke well one of another.

The Pope doth practise counselles against the honourable state of Princes.

The fleshe of the pope is now much more holy, then in tyme past it hath bene.

poppe. For of your othe made to your prynce, you haue bene oftentimes asoiled. And as your lawe sayth, the Church of Rome is wont so to doe. But of your othe made vnto y^e pope, there is no absolution, neither in heauen nor earth. Neither was it euer redde, heard, nor sene, that there could be any dispensation for it.

Let me be reported by all y^e bookes that euer were wrytten, and by all the bulles that euer were graunted, and by all the experience that euer was bled. And if I be found false, let me be blamed. And yet I am sure many me will reckon, that I speake vncharitably. But I would faine learne of all y^e charitable me in England, with what other English wordes I coulde declare this intollerable or subtile treason, thus long & shamefully bled against my prynce, which is necessary to be knowne. And I am compelled by violence to declare both my confession and learning in this cause. For me hath not bene ashamed to report, that I would (which am but a wretch and poore simple woyme, and not habile to kill a Catte, though I woulde doe my uttermost) to make insurrection against my noble and mighty prynce, whom (as God knoweth) I doe both honour, worship, loue, and fauour, to the uttermost power of my hart, and am not satisfied, because it is no more. This I speake afoze God. Let him be mercifull vnto me as it is true. And if I were not so true in mine hart, it were not possible for me so earnestly to wryte agaynst the, whome I doe reckon to handle vnfaithfully, and vntruely wyth the prynce, yea against both Gods lawe, and mans lawe. The very truih is, I can suffer, (through Gods grace) all manner of wronges, iniuries, and scaunders: but to be called an hereticke agaynst God, or a traytour against my prynce, he liueth not, but I will say, he lieth. And wil be able so to proue him, if I may be reported by my woorkes or deedes, by my conuersion or liuing, or by any thinge that euer I did.

But vnto my purpose: the By-

shoppes doth sweare one othe to the pope, and an other contrary to their prynce. And yet they will be take for good and faithfull chidzen. And I poore man must be condemned, and all my woorkes for heresy, and no ma to reade them vnder the payne of treason. And why: because I wryte against their periturie toward their prynce. But how commeth S. Peter by these regalles, that you are swozne to defende: seing that he was neuer no kyng, but a fisher: All the worlde knoweth, that *regalia* belongeth to kinges, and to like power of kynges. Why are you not rather swozne to defend Peters net, and his fisherie: the which thinges bee both had and bled, & neuer regalles. But these thinges will not maintayne the holy Church of Rome, and therefore ye sweare not to maintayne them. But what meane you by that sentence: Sauiug mine order: why say you not, sauiug my kinges pleasure: Your glose sayth, you may not defend these thinges with weapons. But oh Lord God, what vnshamefulness is this: thus to delude with wordes all the whole worlde: Den knoweth, that when the Pope hath neede of your helpe, there is no men sower in armes then you are, if you call armes harneys, bylles, & glaues, swordes, and gunnes, and such other thyngs. Doe you not remember how sene the Bysshop of Norwiche, Henry Spenser, was in armes to defende pope Urbane? It were but folp to recite examples.

In the yeaere of our Lord . 1164. Was there a controuersie betwene the kynges grace, & the Bysshops of England, for certayne prerogatiues belonging to the kyng. Wherefore the king required an othe, and a confirmation of the Bysshops, as concernyng those Articles and prerogatiues. But a statute was made of the Bysshops, that those prerogatiues, *cum omnibus prauitatibus in regio scripto contentis*, were of none effect, nor strength, bicause they did so byd to appelle to the Court of Rome, onles the king gaue licence. And bicause that no Bysshop might

The popes Regalles.

Peter was acquainted with hys nettes, but not with Regalles.

In Verbo. saluo ordinis.

These Articles be now graunted and are none here.

v. quest. v. c. Alins.

Here is specially to be noted the practise of Brelates. For such are the doings of the holy father of Rome that for the rebellion agaynst the prynces, hee woulde geue absolution but for matter agaynst his popedom, there was neuer absolution might be obteyned.

goe at the Popes calling out of the Realme, without the kynges assent. And bicause that Clerkes should be conuenced in criminall causes afoze a temporall iudge. And bicause the kyng would heare matters, as cōcernyng tythes & other spirituall causes. And bicause that it was agaynst the sea of Rome; and the dignitie of the same, that a Byshop should be conuēted afoze h kyng. Wherby, they would not be vnder the kyng, but this addition should be set vnto it, *Saluo honore Dei, & Ecclesie Romane, & ordine nostro*, that is, we will be vnder your grace, sayung the honour of God, of the Church of Rome, and of our order. The cause why they dyd except these thynges, was this, as they them selues graunt: For kynges receined their authorites, and power of the church, but the Church receiueth her authoritie of Christ onely, wherfore they conclude, that the kyng can not commaunde ouer the Byshoppes, nor absolue any of them, nor to iudge of tythes, nor of Churches, neither yet to forbyd Byshoppes, the handlyng of any spirituall cause.

As not here a marueilous byndnesse and obstinacie agaynst the Prince? They will make it agaynst Gods honour, to obey their kyng, and are not ashamed to say in the kynges face, that his power is of them. But I pray you whether was kynges before Byshoppes? or Byshoppes before kynges? You shal finde, that God had long admitted kynges, or any Bishop (as you take hym) was thought of. Doth not the holy ghoist commaunde, that we should honour kynges? Also in an other place. Let all men be vnder the high powers, for the power is of God, and hee that resisteth the power, resisteth Gods ordinaunce. Here blessed S. Paule sayth, that kynges power is of God, & not of Byshoppes. Furthermore, what reason is it to defende the Popes prerogatiue agaynst your Princes? Is not your Prince nearer, and moze naturall vnto you, then this wretch the Pope? But here is a thyng, h maketh me to inaruede. When you sweare to the Pope (say

ung your order.) As as much to say, as you shall not vse no weapons: but els you shall be ready and obedient in all thynges. But when you shall sweare to your kyng, then (sayung your order) is as much to say, as you haue authoritie to confirme kynges, and to be their felowes, and neither to be obedient vnto them; nor yet to aunswere to any Justice before them, but clearly to be exempted, and they not to medle with you, excepte they will geue you some wooldy promotion. If I would vse my selfe as vniccharitably agaynst you, as you haue handied me, doubtles I could make some thyng of this, that shold displease you. How would you cry: and how would you handle me poze wretch, if you had halfe so much agaynst me, as this is: But I will let you passe, God hath p̄serued me hitherto of his infinite mercy agaynst your insatiablen malice, and no doubt but hee shall doe the same still. I will returne to your othe.

It foloweth, I shall come to the Synode when I am called, vnles I shall be lawfully let. But why doe you not sweare to compell the Pope to call a Council: seyng that it hath bene so oftey, and so instantly required of him, by many and noble Princes of Christendome, yea, seyng that all Christendome doth require wish great lightes, an order to be taken, & set in the highest articles of our faith: But vnto this you are not sworne: And why: bicause it is agaynst your holy popet of Rome. For if there were a generall Council, both hee, & you do know, that there must nedes folow, both ouer him & you a streight reformation. Wherfore after my counsell say, that you can not come, for you be lawfully let. It foloweth I shal honourably entreate the popes Legate, both going and coming, and in his necessitie I shal helpe him. I pray you see, and prouide well, that hee goe not a begging, as Peter did. And see also that he neither preach nor teach, but pyll and poull, with all mischief, and vnthamesadnes. And why: because you are sworne this to maintayne.

Saying of order hath two significations.

The Pope will hold a Council where and when it pleaseth hym.

The Prelates can not abyde to vse obedience to their prince.

We haue bene leade by bynde suppes.

The kings power is immediatly of God.

1. Pet. 2.

Rom 2. 13.

He that defendeth the Pope agaynst hys soueraigne Lorde or Lady is a vnnaturall subiect.

If I should visit yearly my selfe, or by some other messenger, the pope of Rome, unless I be dispensed with of them. I pray you what pertainteth this to the office of a Bishop, yearly to visit Rome? Christ and the most of his Apostles, were neuer at Rome, and yet they were meetly good Christen men. But I reade in the traditions of the Turke, that certayne of them must yearly visit their Mahomet. From whom I thinke, you haue taken this custome. Your owne law saith, that vnto this clause must these bishops all only be bounde, that be immediatly vnderneath the Pope. Now are not you such, for you sweare in your othe to the kyng, that you will immediatly take your Bishopspricke of him, and holde it all onely of his grace. Wherefore then doe you here sweare against your owne lawe? And also against your othe made to your prince?

Moreover, you know that there was an olde custome, in the dayes of kyng Henry the second, that no Bishop shoulde goe out of the Realme, without the kinges licence. Are you not bound to keepe this custome: but answer, that the Pope hath dispensed with you, and that you are not bounde to keepe any obedience towarde the actes that your prince maketh. Moreover, I meruaile sore, that you be all so straitly sworne of so long tyme, and neuer one of you that euer went in my dayes to Rome to discharge his othe. And why? because you are dispensed with. But were it not as good to leaue it out of your othe at the first, seeing you entende not to keepe it, as afterwarde to dispencc with you for it? No forsothe, for than the Pope coulde not bynde you to come to Rome at his pleasure, and betraye your kyng, & all his counsellors. But in your othe that is newly made, & that you haue sworne laste, is added. What if the pope be on this side of mountaines, you shall visit him euery yeare. But if he be beyond the mountaines, then euery thre yeares. One that knew not your practise and the circumsta-

ces of your factes y^e hath bene done, would litle suspect this additio. But the very truth is, there is a mischievous and abhominable treason in it agaynst Princes. For if it chaunced the Emperour, or els any tempozall Prince neare vnto Rome, to fall at variaunce with the Pope, then dyd the Pope straight runne into Fraunce, that is to say, on this side the mountaines, where you must visit hym yearly. And why? Because your god is in distresse, and hath conceived a deadly hatred agaynst a Prince, and can not bring it to passe without your helpe and counsell. Wherefore you must come yearly. And also he must know, through your betraying, how your Prince is mynded, and whether he be addited to his contrary parte or not. If he be, then must you betraye his counsell, and that yearly. And why? because the pope is on this side the mountaines. But and if he be in Rome, and hath all Princes neckes vnder his gyrdell, then is it sufficient that you come euery thre yeare. For you can at ones commyng, deuise as much treason, as Princes shall auoyde in five yeares.

But what belongeth this vnto a Bishop? that the Pope is on this side the mountaines, or beyonde. If ye be bounde by Gods law, yearly to visit the Pope, then must you visit him, where soeuer he be, though he were either with God, or the deuill, And if you be not bounde by Gods law, what a presumption is it of him to bynde you? Yea what an ouersight is it of you, to let your selfe thus to be bounde? And what a wickednes is it of you so straitely to keepe this othe: to the which you are not bounde by Scripture, agaynst your obedience made to your Prince, whiche is commaunded by Gods word? But I pray you what example hath either he or you of blessed S. Peter, to bynde by the vertue of an othe, the other Apostles yearly to visit him at Rome. All the world may perceiue, that this othe is inuented of insaciablc couetousnes, that the Pope and you haue toward honours and dignities. And that

A deuillish practise of Prelates.

The Bishops sweare to visit the Pope yearly.

In. di. lib. i. de usariate & obedientia dilecti filij. De iure in rando. ca. Ego in Gerbo singulari.

The Prelates will obeye the Pope, but not the Prince.

The Pope
taketh sure
order with
his Bys-
shops for
his owne
gayne.

that is well declared by these wordes, that soloweth in your othe. The possessions of my Church, I shal not sell, geue, lay to morgage, or make any feoffement, or by any other meanes alienate the same, without the counsell of my pope. But I pray you tell me one thing, why doe you not sweare, that you shall neither bye, nor yet receiue any possessions to your church, nor you shall neither pill, nor pooll, nor haue, to encrease the possessions of your Church. But the truth is, all is fith that commeth to the nette with you. And if it come ones within your cloukes, it neuer cometh out agayne, thoughe the kyng and his Realme should stand in neuer so great neede. But to receiue all his lande, you are allwayes ready, and it is not agaynst your othe.

xij. quest. ij.
s. Quattuor-
tesimo, &c.
Mos est.

I do not say thus, because I would ye should sell, or alienate the possessions of the Church, but because I see that there is nothyng maintained by them, but all onely your mischeuous pompe and your pride. Your owne law commaundeth, that the fourth part of the spiritual goodes, should be distributed among poore men. And for that cause they be called, *Bona pauperum*, but how litle their part is, all the world can testifie. Wherefore, doe you sweare, not to alienate your goodes, without the popes licence? The pope gaue them not to you, but the kyng & his subiectes. How commeth hee now to be so neare of your counsell in alienating them? and the king is thrust out, the whiche hath deserued best to be of your counsell. But doe you not remember your owne law? the which doth forbid that the pope in any wise, or for any necessitie, should alienate the goodes of the Church, except if be old houses, whiche can not be kept without great charges. This is your owne law, and agaynst this will you sweare? Then must you needes be periured, for if you alienate your goodes with the Popes licence, then is this Decree agaynst you and curseth you. Wherefore they put you this in your othe, saying you can not alienate your goodes with his consent,

xij. quest. ij.
c. non licet
Papa.

nor yet without it?

It soloweth in your new othe, decrees, ordinaunces, sentences, dispositions, reseruacions, prouisions, and commaundementes apostolike, with all my powder I will obserue, & shall and cause other men to obserue them. These things were added, when this Idole was brought so highe, that no man durste wyne agaynst hym, and when hee might saye, and doe what he would. And as your lawe commaundeth, no man so hardye to aske hym why hee doth so. When began decrees, ordinaunces, depocytions, dispocytions, reseruacions, prouisions with like shamefulness for to spring, and there is no remedy, but they must contynue? And why? Because you are swozne to keepe them your selfe, and to compel other men also to keepe them. And out of the keepinge of this part of your othe springeth out another sentence that soloweth, which is this. All heretykes, schismatikes, and rebelles, towarde our sayd Lorde my Pope, to my powder I shall persecute and withstand.

In vi. tit.
iii. ca. ad
Apost. in
Verbo conti-
netur.

This is the cause that hath made vs poore men so great heretykes. For it can neuer be proued, that euer we spake agaynst God, or our king, and yet be we heretykes. And why? For sooth because the Bishops are swozne to the Popes decrees, the which condemneth all them for heretykes, that speaketh agaynst his holynes, though hee be as holy as my horse. For hee sayth hym selfe in his lawe, that hee nedeth not to be holy hym selfe, but it is sufficient, that hee sitteth in an holy seat. These be his wordes: who doubteth but hee is holy, & which is cralled to so great a dignitie? In who though good workes of his owne merites be wantinge yet are those good workes sufficient, the which were done by his predecessours. Upon the which terte their glose sayth, that if it be openly knowen, that the Pope be an adouulterer, or a murderer, yet ought hee not to be accused, &c.

This is the clause that main-
taineth
the
Popes
pompe
and
glory. And
this is that
he geueth
him libertie
say and doe
what hee
list.

Dist. xl. ca.
Non nos.

Glose in
Verbo quis.

Now we poore men can not suffre such myscheuous byces, wherefore we must be heretykes. But why? be-
cause

The preachers of the doctrine of Christe must needs bee here = tickes for the said doctrine is agaynst the Pope, and so they preach agaynst the Pope, and therfore are heretickes.

cause my lordes & byshops are sworne to persecute vs. But neuertheles, I trust to Gods grace, and the Kinges, that my Lordes the Byshops, wyll not bee so hard, in this poynt of their othe, as they haue bene. And why? Because me may nowe come to their aunswere. Surely, there be many clauses in his last othe added, that be cleare iniury vnto princes, & agaynst Gods lawe, and mans lawe. And yet our Byshops will swere them, yea & that, which is worst of all, they will accuse other men of treason & rebellion, And there is no man sworne to treason, nor rebellion, but they onely.

Wherfore most gracious pynce with all mekenes and lowlynes that is due to soe noble a pynce, and also that doth become a true subiecte to doe, I lowly and mekely require and desire your grace, to Iudge betwene the Byshops and me, whiche of vs is truest and saythfullest to God and to your grace. I speake all onely of those that hath and also would nowe (if they durste) defende the Pope, and his lawes. Agaynst them I make this

supplication, and agaynst them haue I declared the learning and doctrine, that I haue both taught and wypten. And as for my factes, & deedes, what I haue done agaynst God and your grace, I require them to say their bittermost, that they can proue, or elles by your gracious fauour, I am here presente and offer my selfe to proue the lyars, And that vnder any maner of payne, that your grace shal assigne. And agaynst them I haue declared the learning and doctrine of theyr Church, and also brought exam- ples of their factes and deedes, with the whiche they haue put theyr doctrine in exercise. Nowe if they be graued, or thinke the selues wrongfully handled of me, then I require no more of your grace, but indifferently and graciously, to here both them and me, the whiche thing, no doubt as your grace doth knowe our heauy father doth require of you. who preserue your highnes in all honoz & dignite. Amen.

The writers petition of the Kinges grace.

The cause of my condemnation.



Moste gracious pynce, & your grace shoulde knowe what cause of heresy the Byshops had agaynst me, for & which, they so vncharitably, and so cruelly hath cast me away. Wherfore haue I set out & articles & were layde agaynst me. And as they were layd agaynst me, as I will be reported by their owne actes and bookes. The whiche articles doubtles were vncharitably, & falsly gathered agaynst me, in a sermon & I made in Cambridge, in S. Edwardes Church. Wherfore I will beseech your grace, with all mekenes, & lowlynes, to be my gracious Lord, & pynce. And not to suffer me thus shamefully, & cruelly, agaynst all law, & conscience, bitterly to be vndone, & cast away. But of your most highe godnes to suffer me to come to mine aunswere, and then, if I can not iustifie my cause I will be

at your gracious commaundement, to be punished after right, and conscience.

If thou beleeuest that thou art more bound to serue God to morow which is Christmas day, or of easter day, or of whitsonday, for an holynes that is in one day more then in an other, then art thou no saythfull chrissean man, but superstitious, And S. Paule is against thee, saying: You doe obserue dayes, yeares, monthes, and tydes. For vnto a saythfull chrissean man, euery day ought to be Christmas day, easter day, and whitsonday. The whiche thinge the fathers considering that thou diddest not obserue, yea, & that thou wouldest neuer obserue, if it were leste to thy iudgment, because thou art geuen so much to worldly businesse, for that cause they haue assigned thee certaine dayes to come to

The first Article.

Galat. 5.

why holy dayes were ordined.

Anno. 1525. die. 14. Decembris.

There is not one day of it selfe higher or better then an other.

the certayn dayes to come to y church to pray together, to heare the worde of God together, and to receave the blessed sacramēt together. what faulte synde you in this article? because I say, that one daye is not holper then an other? I pray you what is y cause or what nature is in one day, that is not in an other, wherby that it should be holper then the other? Because (you will say) that we halowe the remembraunce of Christes birthe and of Christes resurrection in one day, and not in an other. This thing I say must you doe every daye, for Christe is every day borne, every day risen, every day ascended by. And this must you beleve every day stedfastly. This must you sanctifie in your hartes daily, and not one day.

How vary we but in this thing. You say that we are bound to sanctifie but one Christmas day in the yeare, and that is superstitiousnes, & heresy say I, not that I condemne your one day, but that you set it to one daye all onely, that we are bound to do every daye. Whicly, my Lord of Rochester allowed this article, saying: he would not condemne it for heresy, for an C. li. (this was a great sūme of money) but it was foolishly sayde (quod hæ) to preach this afoze the butchers of Cambyrge, As who say, they were all butchers, that were at the sermon. And not y most parte of y vniuersity. But the byshop of Bathe asked me, whether we mighte labour on the holy dayes or not, seing it is wrytten, Thou shalt obserue thy holy day. I answered that Christen men were not bounde to abstayne from bodely labour by that commaundement, for it was so geuen to the Jewes. And if we were bound to abstayne from bodely labour by that commaundement then was the kinges grace, and all his counsell, my Lozde Cardinall, and all his counsell, in the waye of damnation, For they cause men to carpe their stuffe on the holy day, what daye so euer it be, whan they will remoue. At this reason all my Lozdes were alotted, and will not what to say: they were loth to cōdemne my Lord Car-

dinals grace; seing he was so holy a prelate of Christes church, and that facte they coude not seepe. Wherfoze at y last, my Lozde of Rochester remembred hym selfe, and objected in this maner. A godly reason, I will make you a like reason, The byshop of Winchester suffered y stues, Ergo the stues be lawfull. At this reason I meruayled much. For I perceued, that it was as lawfull for our noble Prince to carpe stuffe on the holy day (which is not agaynst y word of god) as it is for an harlot of y stues to liue in open whozdom, which is agaynst the worde of God. And yet my Lozds the byshops of their greate charitie, & and of their innumerable spirituall treasure suffereth agaynst their conscience both to be done.

The Byshop of Rochester agaynst the Byshop of Winchester

Whicly it were to longe to recite all the vncharitable maner that they dyd vse with me. And yet earnestly I must be condemned worse man for an heretyke. But I will recyte the saying of doctours for me, y men may see how shamefully I hæde erred. Saynt Hierome sayth, Therfoze be certine dayes assigned, that we should come together, not that, that daye, in the whiche we come together is holper then an other, but all dayes be like, and equal. And Christ is not alonely crucified in Parasceden, and risen only on the sonday, but the day of resurrection is alwayes, and alwayes may we eate of our Lozdes fleshe. &c. Here S. Hierome sayth y selfe words y I spake, And of these wordes was I moued to speake; as God doth knowe. Also S. Augustine sayth, we must obserue the sabboth day, not y we should reckon our selfe not to labour, but that all thinge that we doe worke well, muste haue an intention to the euerlasting rest. Wherfoze we must obserue the holy day, not by cozporall idlenes, and vnto the letter, but spiritually must we rest from byces, and concupiscences, wherfoze among all the ten commaundementes, that of the sabboth daye is alonely commaunded to be figuratiuely obserued &c. Also Tertullyan, The Carnall circumcision is put away, and extinc-

Gallac. 4.

All dayes be a lyke.

Epist. c. xix

Aduersus Iudeos.

ted

The Byshop of Rochesters great and deepe iudgement.

Let vs not playe the Jewes.

That wold they not doe, if it were agaynst gods commaundement.

ted at his time. So likewise the obseruation of the sabboth day is declared to be for a tyme, for we must keepe the sabboth day, not alonely the seuenth day, but at all tymes, as Clap sayth &c. But here my Lorde of Rochester sayde, fyrste, that I vnderstode not Tertulian, secundarily, that he was an heretike. But I passe ouer myne answers, for this is but a Lordly worde, and he could none otherwise saue his honour, but yet stādeth my scripture fast. And S. Hierome, and S. Augustine, & also their owne law, whose wordes be these: It is come vnto me, that certaine men, which be of an euill spirite, haue sowne certaine euill thinges among you, and contrary to the holy faith, so that they doe forbid, that men should worke on the Sabbath day. The whiche men, what other thing shall we call them, but the preachers of Antichrist, the which Antichrist shall make the Sabbath day, and the Sunday be kept from all manner of worke, &c. This law clearly declareth you to be Antichristes, this is moze then I sayd. I haue great maruile, that the Bysshop of Bathe, being so mighty a Lord in condemning otheretickes, was not learned in this law, saying it is his owne facultie.

De consec. dist. iij. cap. peruenit.

The second article.

Now dare no mā preach the truth, and the very Gospell of God, & in especiall they that be seable, and fearefull. But I trust, yea and I pray to God, that it may shortly come, that false and manifestt errors may be plainly shewed. There be certaine men like conditioned to dogges, if there be any man, that is not theyr countryman, or that they loue not, or know not, say any thing agaynst them, then cry they, an hereticke, an hereticke, *ad ignem, ad ignem*. These be the dogges that feare true preachers. What heresie finde you in this article? I doe thinke that you doe seale my prayer to be heard. For doubtles there be many shamefull errors now manifestly opened, that at those dayes had bene heresie to haue touched them.

The third article.

We make nowe a dayes many Martyrs, I trust we shall haue

many moe shortly. For the viritie coulde neuer be preached playnely, but persecution did follow. Here did my Lord of Bathe inquire of me, if I reckoned them for martyrs, that were burnt at Wuselles, I answered, that I knewe not their cause, wherefoze they died, but I reckoned as many men to be martyrs, as were persecuted, and dyed for the worde of God, but hee saide, hee woulde make me to syre for this. How thinke you by this holy prelate? Was not this a charitable argument to sell myne answer with? But this was the strongest argument, that euer they vled. And peraduenture I may see the day, that this argument may be made against them.

These lawes, these lawyers, these Iusticiars, that say, that a man may lawfully aske his owne good agaynste a Judge, and contende in iudgement, haue destroyed all patience, deuotion, and faith in Christen people. On this article hangeth also the nexte.

The iiij. article.

God for-gene them that layd this to me.

This pleading in iudgement, is manifestly against the Gospell. Luk. 12. *Homo quis constituit iudicē.* And contrary to S. Paule, *Iam omnino delictum est.* &c.

The fifth article.

Myne aduersaries most vncharitably sayde these two articles against me, as though I had condemned the lawemaker, lawe, and execution thereof, whan I onely spake agaynst the vncharitableness of some men, which rather seeke vengeance of their brethren, than any right or helpe of the lawe. For I speake not against all lawyers, or against any for pleading iustly, after the forme of the lawe: but onely against those which taught men, that they were bounde to prosecute the bittermost of the lawe, vnder the paine of deadly sinne, were the man neuer so poore, and vnlike to pay the debte. Against these two persons spake I, and against none other. For it is not, nor neuer was mine intent, to forbid suing at the lawe, for I doe know very well, that *maiestratus* is of God. Ergo, it must needs followe that all lawes, hauing probable reasons of nature, made to conserue a

As it is lawfull for a Christen man to demaunde his debt by the order of the law. So is it not lawfull to vexe and sue vncharitably those in whō there is such necessitie as they can not make payment, but rather shall perish and dye in prison, whiche thing is agaynst charitable & therefore it is lawfull.

common wealth, must also bee allowed of God, for lawes bee a parte of the power that is instituted of God.

Forcouer, S. Paule doth appeale to the Emperour, which is also *par sitis*. And that hee coulde not doe, if suing were *simpliciter*, forbidden. Also good lawes bee Gods gifts. Wherefore it must needs followe, that wee may lawfully vse them. But as men may misuse cunning, and beautie, so may mee also misuse the excellent gift of the lawes, not that lawes bee euill, but because wee vse them not to the intent that they were ordained for. No man doubteth, but in vsing of all Gods creatures, there must bee an *epykpa*, that is, a meane, a measure, and an order, so that no man may thereby destroy his neighbour against the order of charitie, which is a guide and a ruler in vsing of all creatures. As for men to make a rumour in a whole countrey, for a trifle, or els for a man to sue his neighbour, which is not able by no meanes to paye hys debte, and so vtterly to vndoe hym, and to take none ende with him, but after the extremitie of the lawe: I say that this maner of sutes doe not become Christen men. *Vbi transgreditur equitatis, et charitatis limites*. And that all men may clearly perceiue, that these onely were both my words and intent. I shall rehearse the occasion, that moued mee to speake of the lawyers, and suters. The cause was thys.

There was a poore man dead, and had made an other poore man his executour, and bequethed in his will to a Churche in Cambridge a kettell, worth .ij. s. .iiij. d. the which kettel was afterwarde required by the Churche Warden. But this executour being a poore man, and not able to geue this bequest at that tyme, therefore hee desired the Church Warden of longer respite, but hee could not be heard, for the Church Warden would haue the vttermoost of the law, and sued him before the Commisary, and at the last, condemned him vnto prison, where hee lay, and neither was able to pay his dette, nor to helpe his wife, & chil-

dren. Now, because I might doe something with the Church Warden, therefore the poore mans wife came weeping, and waylyng to me, desiring me in the way of charitie to speake to the Church Warden, for to bee good to her poore husband, wherby I was moued to send for this my frend, his name is called Iohn Drake, a man well knowen in Cambridge, vnto whom I spake in this maner.

Countreyman, I am very sozy to heare of your vncharitable demeanour. Here hath bene wince a poore woman weeping, and waylyng, and crying out; howe you haue vndone her, her poore husband, and her miserable children, for all they haue not one bitte of bread, towardez their foode, neither is she able to labour. Wherefore I marueile soze at you, that you wil bee so extreme vnto poore men, whom God visited with povertie, to proue your charity. What mercy will you haue at Christes hand? the whiche is so extreme vnto your poore neighbour: whom hee hath bought with his precious blood. Vnto this hee made me aunswere, on this maner, how that thyng pertained not to hym, but vnto the Church, wherfore hee sayd, that all Debtours of law did say, that they must sue therefore, vnder the payne of deadly sinne. And if it were wrong, why did they learne so? Now, I had many wordes with hym betweene him, and me, as concerning this maner.

But the next day, when I preached, by the reason that the selfe same man stode afoze me in the Church, was I brought to remembrance of the case, that hee, and I had commoned of. And because I had not clearly couered hym, therefore I recited the case in a parable, that no man knew what I meant, but hee, & I. And of this thyng was I moued (as God knoweth) to speake of sutes, the whiche I thinke in this case, no Christen man can allow. And therefore I say in myne Article, these lawyers. Now is there vtterly sinne among you (sayth Paule) because you goe to law one with another, why rather suffer you not wrong?

The cunsa
council of
the Doc-
tours of
law.

1. Cor. 6.

why

Extreme
law is ex-
treme in-
dice.

Math. 5.

I doe not
condemne
suing, but
in a case.

Why rather suffer ye not your selues to be robb'd? Also our master sayth, If any man will sue at the lawe, and take thy coate from thee, let him have thy cloke also. Nay not I say these wordes: wherfoze were they written by the holy ghost: but that they should be learned: Here our master Christ, and S. Paule speaketh agaynst suiters, no man can denye it, the text is so cleare. Now, what suing can bee vnlawfull: if this be not vnlawfull, agaynst the which I did speake: Here is a poore man, wife, and childzen destroyed, and no charitable wayes taken with the poore man, whereby hee might make restitution. And my learning sayth: That *Summum ius summa iniuria est.* Wherfoze I will be iudged by all Christen men, if I ought not in this case to geue my frende counsell, not for to sue. Whither I be worthy to be condemned for an hereticke, because I counsell my frende and brother, rather to suffer wrong, than for to vndoe a whole household for a naughty leude kettel. But let vs see, how the holy doctours that hath written ouer these places of scripture, doth expounde them.

The spiri-
tualitic for-
biddeth
Driettes
to sue, in
causa fan-
guinis et
suumen non
dāpnat lege
athanasius.

First, Athanasius, on this text of Saint Paule, that I bring: There is vtterly sinne among you, that is to say, It is to your condemnation, and to your ignomyie, that you doe exercise iudicials among you. Wherfoze doe you not rather suffer wrong? Also saint Hierome, It is sinne vnto you that you doe agaynst the commaundment of Christ, that you haue iudgements among you, the which ought allwayes to keepe peace, yea, though it were with the losse of your temporall goods. Wherfoze doe you not rather suffer wrong? Where as ye ought by the commaundment of the Gospell, and by the example of the Lord, patiently to suffer, there doe you the contrary, not all onely not suffer, but you doe wrong vnto them, that doe no wrong. &c. Marke how S. Hierome calleth it a precepte, and a commaundment, and no counsell, and also calleth it sinne to doe agaynst this commaundment. Likewise Hay-

S. Hier. ad
Cor. 6.

These doc-
tours wyl
not, nor
can not
destroy all
iudicialles,
but onely,
by charita-
ble suites.

mo sayth: It is offence and sinne in you, that you haue iudicials. For accusation engendzeth strife, strife engendzeth discorde, discorde engendzeth hatred. And leaſt peradventure they woulde say, this is no sinne, to require mine owne: Wherfoze sayth the Apostle: Truly it is sinne vnto you, for you doe agaynst the commaundment of the Lord, the which sayth: He that taketh away thy god, aske it not againe. Wherfoze doe you not rather suffer losse: that ye might fulfill the commaundment of the Lord. &c. Marke how hee calleth it the commaundment of God: and it is sinne to aske our owne with contention: Now, what haue I sayde in mine article, that holy scripture, and also holy Doctours do not say?

Haymo ad
Cor. 6.
Luke. 6.

But after this came a Doctour of lawe (whom I knew not) and sayde, that their lawe had condemned thys opiniō, and declared those scriptures to be but counsels. But I denyed that, and sayd, I knew no such lawe. And sodainely Doctour Steuen, now Bishop of Winchester, shewed mee their lawe, whose wordes be these: *Illud euangely, si quis abstulerit. &c. non est precipientis sed exhortantis.* Now let every Christen man iudge, whether that these wordes of theyr lawe be of sufficient auctoritie, to reſell the holy wordes of Scripture or no: But than came doctour Wolmā, and hee brought this texte. If thy brother doe offende thee, than tell the Church. What is that (sayd hee) tell the Church: to whom I aunswered, that this place made not for his purpose, aleging Saint Augustine for mee. For it speaketh of the crymes, that should be reproued by the congregation, and not of the correction of the temporall sword. It also followeth, If hee heare not y church, couete hym as an heathē, and as a publican. This is the vttermoſt payne, that our P. Christ assigneth there, y which is no payne of the temporall lawe. But at this aunswere, was hee soze moued and sayd: if I did abide by it, I should be burnt. This was a shary sentence, of so greate a man as hee is. Appel-

If it bee a
counsell,
than can ye
not con-
demne it
for heretic.
14. quest. 1.
His ita.

They burne
heretooke
myne an-
were so
well that
they were
than contē
with mee.

les was a ioly wyse felowe, that sayd
once to a shoemaker, *Ne sutor ultra cre-
pidam.* But neuer theles let hym, and
them burne as many as they can, yet
it is playne, that I haue spoken neuer
a worde, but the holy scripture, and
holy doctours say the same, both in
sentence, and in wordes. Wherefore
I can not see how they can condemne
this article, for heresye, yea, and I
dare saye for them, that they reckon it
none heresy, nor they did not condēn-
me for this article.

The sixte
article.

Tit. 1.

I Will neuer beleue, nor yet I can
neuer beleue, that one man may be
by the lawe of God a byshop of 2. or
3. cyties, yea of an whole countrey, for
it is contrarye to S. Paule, which
sayth, I haue left the behynde, to set
in euery cytye a byshop. And if you
finde in one place of scripture, y they
be called *Episcopi*, you shal finde in di-
uers other places, that they be called
Presbiteri.

The Car-
nall and
Doctour
Barnes
reasoned
together.

I was brought afore my Lorde
Cardmall into his galary, and there
he reade all myne articles, till he
came to this, and there he stopped, &
sayde, that this touched hym, and
therefore he asked me, if I thought it
wronge, that one byshop shoulde haue
so many cytyes vnderneath hym, vn-
to whom I answered, that I could no
farther goe, then to S. Paules terte,
which set in euery cytye a byshop.
Then asked hee mee, if I thought it
now vnright (seeing the ordinaunce
of the church) that one byshop shoulde
haue so many cyties? I answered, y
I knewe none ordinaunce of y church
(as concerning this thinge) but S.
Paules sayinge onelye. Neuertheles
I did see a contrary custome and prac-
tise in the world, but I knowe not the
originall thereof. Then sayde hee, y
in the Apostles tyme, there were dy-
uers cyties, some 7. myle, some vij.
myle long, and ouer them was there
set but one byshop, & of their subbardes
also. So likewise now, a byshop hath
but one cytye to his cathedrall churche
and the country about, is as subbardes
vnto it. He thought this was farre
fetched, but I durst not denye it, be-

But there-
fore was I
an heretick.

O figment.

cause it was so greate auctorite, and
of so holy a father, and of so greate a
denine. But this dare I say, that his
holynes could neuer proue it by scrip-
ture, nor yet by any auctorite of doc-
tours, nor yet by any practise of the
Apostles, and yet it must be true, be-
cause a pillar of the church hath spo-
ken it. But let vs see what y doctours
say to myne article. Athanasius doth
declare this text of the Apostle, I haue
left the behynde. &c. He woulde not
commit vnto one byshop a whole ylde
but hee did inioyne, that euery cytye
shoulde haue his proper pastor, sup-
posing, y by this meanes they shoulde
more diligently ouer see the people, &
and also that y labour shoulde be more
easie to beare. &c. Also Chrysostome
on that same terte. He would not y
a whole countrey shoulde be permit-
ted vnto one man, but hee enioyned
vnto euery ma his ture, by y meanes
he knewe, that the labour shoulde be
more easie, and the subiectes shoulde
be with more diligēce gouerned, if the
teachers were not distract with y go-
uerning of many churches, but had
cure, and charge of one church onely.
&c. He thinketh these be plaine wor-
des, and able to moue a man to speak
as muche as I did. But graunte, that
you may haue all these cyties, yet can
you make it none heresy. For my lord
Cardinall graunted, that it was but
agaynst hym, and agaynst you, which
be no Gods. But I praye man must
be an heretike, there is no remedy,
you will haue it so. And who is able
to say nay? Not all scripture, nor yet
God hymselfe.

If I say-
nes lutch a
cytye I
shoulde be
an heretick.

Athanasius.

Chris-
stome.

I can not be proued by scripture,
that a man of the church shoulde
haue so greate temporall possessions.
But they will say, if they had not so
great possessions, they could not kepe
so many seruantes; so many dogges,
so many horses, as 40. or 50. & main-
tayne so great pompe, and pride, and
line so deliciously, what heresye synde
you in this? Is it heresye to speake a-
gainst your horses, and your houndes
and your abhominable luyng? And
doubtles, I did not say, but that you
myght

The viij.
article.

myght have possessions, all onely I spake against the superfluousnes, and the abuse of them, for the which all y^e world wondereth on you. What mischief is there in the worlde bled, y^e is moze clerely, and openly knowen, then that you doe abuse the goodes of the Church? And yet must I be condemned for an heretyke, for speaking against it. Alas, doe you thinke, that God will suffer this violence, that you doe vse agaynst poore men? I will stand in y^e daunger, & proue how his Godly maiesty shall iudge this matter betwene you and mee I dare trust hym with it.

Sure I am, that they can not by the law of God, haue any iurisdiction secular, and yet they chalenge both powers, which if they haue, why doe they not put them both in vse? For they must say, as the Jewes sayde, we may kill no man. This is the article, that dyd byte you, for you can not be content with the office of a byshop, but you will be also kynges. Howe that standeth with Gods lawe, and with your othe, I haue declared it to our noble p^rince. I doubt not, but hee will put you to the tryall of it. Haue not you this many yeres condemned many a poore man, & then deliuered hym to the tempozall power to be put to death, which knew nothing of his cause? And if hee would, y^e y^e shoulde put hym to death your selfe, then answered y^e, how you might kyll no man. So y^e they were alwayes your hangmen.

They say they be the successours of Christ and of his Apostles, but I can see them folow none, but Judas. For they beare the purse, and haue all the money. And if they had not so great possessions, I am sure an C. would speake agaynst them, where now dare not one, for losse of promotion. As for this article I will overcome you with the witnes of all the world, you may well condemne it for heresie, but it is as true as your *Pater noster*. Judas soide our maister but once, and you sell him as often as hee cometh in your handes. But I would it were that y^e could proue

mee a lyer, and that you folowed any of the Apostles sauing Judas onely. Yea, I woulde that y^e were in certayne pointes as good as Judas was. It had bene better for you that you had not medled agaynst mee in these matters. For now I am compelled to speake many thinges, which I would for shame of the worlde neuer haue spoken. But now that you will haue it so, take it to you, and make the best you can of it.

There is not the greatest Pharisie in this Church, but I am sure I prycke him with these wordes, and hee knoweth that they be true, though hee say the contrary, and that doe I well know. This article did I speake because of Doctour Kydile, which on a tyme graunted in maister Doctour Buttes house, that the Bysshoppes were cleane out of order. And therefore I say, that I know it.

These ordynary Bysshops and prelates doe folowe that false prophet Balaam. For they woulde curse the people, but by the prouision of God, they were compelled to blesse them, that is to say, to teach them to liue well, though they theselues liue most mischeuously. And so the Asses which they ride vpon, that is, the common poople, haue their liues in abhominaiton. This is the haynous heresie. For it speaketh against the holy fathers, which be almost as holy as Balaams Ass, that did once speake the worde of God to a good purpose: And so doe they neuer. But I graunt that I did offende in caulling you ordynary Bysshops, for I shoulde haue called you inordinate butchers. And as for that, that I compared you to Balaam, it is your owne lawe. 2. quest. 7. *Secuti sunt*. And cap. *Nos si*. And as for your liuing all the worlde knoweth it. I coulde tell here many holy pointes of Bysshops liuinge, as keeping of mens wiues, and daughters, but I will not, for I shoulde be reckened vcharitable. But you may doe them, breaking not your holy charitie.

They set by an Idoll to deceaue y^e people withall, whiche is called

The viij. article.

The x. article.

The xi. article.

Officers be but byshops hangmen, God amende it.

The ix. article.

2. q. 7. *Secuti sunt*. & cap. *Nos si*.

C C c. iij. called

W^all Deoz, or W^all Phegoz, that is interpreted gasping, as their lawes and constitutions, the which gaspe and gape to maintayne theyr worldly honour. They cause vs to do sacrifice by saye women, that is by their carnall affections, and swæte wordes, so that God of Israell is for gotten. And thus by their swæte wordes, and benediction they deceiue the simple. These be y^e false maisters that Saint Peter speaketh of. These be the fountaines without water, for they geue no god doctrine to the people. Where is the heresie in this? because I compare your lawes to W^all: But loke whether the interpretation of the worde doe agree wyth the nature of your lawes or not? What doe all your lawes, but minish the auctoritie of Princes? and of all other Lordes, and exalte yours only: Call you not that a gasping Idoll? Let this article stand till you be able to proue it heresie.

Now they sell vs, they sell the people, they sell holy orders, they sell church halowing, there is no better marchandise in Chespeide. Wylte thou knowe what is the price of a Church halowing? no lesse than xl. shillings. They sell pardons, and remissions of sinnes as openly as a Cow, and an Ore is solde, for they neuer graunt them without money. The Suffragan of Ely did aske of maister John Burgolde xl. s. and the offering, for halowing of S. Edwardes in Cambridge: yea and he woulde not doe it so god chepe (quoth he) but because he had a Goddaughter buried in the churchyarde. But this may be proued by examples ynough. For byng y^e forth one church in all Englande, that you haue halowed without money, or without hope of money, and I will graunt my conclusion false. And as for your pardons, all the worlde knoweth your handling. I dare say it is the best marchandise in the worlde, as you handle it.

But was it not a maruaylous blindness, and a great presumption, so cruelly to handle mee for these articles? was there no middell to haue

punished mee for speaking agaynst you, but that I must needs be an hereticke? I dare say, there is not one among you so shameles, y^e dare come forth now at this day, and proue these articles heresie agaynst mee. But doubtles as long as I liue, and am not restozed to my name and fame againe, which you haue violently taken away from mee, will I be vnto you a deuill, and a pestilence. I require nothing of you, but my god name and fame, to the which I haue right, and to the which you ought of your charitie restoze mee, though I neuer required you. I thinke you haue punished mee enough, for speaking of a foolish worde or twayne agaynst you.

Wylte thou knowe what their benedictions is worth? They had rather geue thee ten benedictions, then one halfe peny. Is not this a soze heresie? You ryde thozowe strates, and townes, blessing man and stonc, but you neuer geue halfe peny to man, nor childe.

Now is come a pardon, wherby they say that they haue power to sende an hundred soules to heauen. And if they may so doe without any further respect, then may they likewise sende an other 100. to hell. For it foloweth in the text, *Quodcunque ligaueris*, that is, what so euer thou byndest. Is not this a soze heresie, to say that you may not rule this matter at your iudgment. But this is a marueylous texte, *Quodcunque ligaueris*, for it bindeth in hell, and loseth in heauen, and openeth mens purses, & cofers in earth, it deposeth Princes, it interditeth landes, it loseth a man out of his cote: yea and often tymes it loseth a man from his wife, yea and the horse out of the stalle. And all is done by this texte *Quodcunque ligaueris*. Is not this a merueylous text, that hath so greate a power? I know not such an other in all the Bible.

It is abhominable to heare howe they preach, and teach, that they may absolue a *pœna* and a *culpa*, which I am sure is impossible, as they vnderstand it. Make of this what you can,

2. Pet. 2.

The xij. article.

The popes pardons hath beene the best marchandise in England.

The xij. article.

The xij. article.

The xvj. article.

can, and loke of your owne scholasticall doctours. The which learneth boldely that the keyes of the church hath none auctorite ouer sinne, nor yet ouer eternall payne. But all onely hath auctorite to chaunge euerlasting payne vnto a temporall payne: & that the pope may chaunge, & take away at his pleasure. And amōg all temporall paynes, you reken purgatory & greatest. Ouer the which & pope hath full power. This is your owne doctrine.

to saynt Benets church in Cambridge and there did I marke it with myne owne hand, and yet the byshop was not asbamed to denye it. And why? Because I muste bee an heretyke, there is no remedye, the holy fathers hath so determined it.

They haue myters with glystering precious stones, they haue gloues for catching colde in & middelt of their ceremonies. They haue rnynges, and ouches, & other ceremonies, so many & there is in a manner now nothing els in the church, but all ieythe manners. Wyl you make this heresy? because I speake against your danable and pompous myters? I thinke such ornamentes were to bee condemned euen among heathen men, I will not say among christean men. But this dare I say, that there was neuer no God among heathen men, that euer delighted in such ornamentes: And yet you will serue the God of heauen by the. And your poze brother, whom Christ hath redeemed with his precious blood dyeth in prison, and openly in the streate & hangeth him selfe for necessitie, & yet wil you not bestow on hym so much as one of your precious stones. Tell me of one byshop that euer brake his myter to the helping of a poze man: was there neuer man in necessitie in England: but all & world may see what you bee. These thinges bee sensible enough.

The xix. article.

No man may speake agaynst the pompe of Prelates.

Alexander Duns, Bonaventure in iij. sent.

Loke in Alexander de Hales, in Duns, and in Bonaventure, in the 4. booke of the sentences. Now if you will condemne me, then must you first condemne this your owne doctrine.

The xvij. article.

What is the cause that they forbid vs that we shoulde not discusse how greate their power is: but because that they would make all men folles, and holde vs in ignoraunce: Your owne scholemen say, the popes power is so greate, that no man can, nor may discusse it. Also your lawe commaundeth. What is mā bee so hardy, as to aske & pope, Lord why doe you so? But put the case that this were a lye, yet is it sere from heresie. Yet my Lordes say, that I shall bee an heretyke; And why say I? Because we will haue it so, say they. Wea and thou best not so content, & shalt bee burnd. Marry I thank you hartely my Lordes.

The Pope may not bee controlled of any man.

Pro bona vestra informacione.

The xvij. article.

They haue a lawe mosse abominable, & contrary to Gods lawe and charitie, to excommunicate the people. 4. tymes in a yere, that is to say, those men that raise the rent of an house: that must you vnderstand, if it belong not to the church. For if it belong vnto & church, thou maist raise it in euery moneth ons, and no man shall curse the. Also they curse them that bee not buried in their parische church, & must bee vnderstanded, if that they bee rich men, so; if they bee poze, they may bee buried amōg the friers. The Byshop of Bath sayd, ther was no such maner to curse men. And all & world knoweth the contrary. Poze ouer I red these articles in the booke of the generall curse, that belongeth

These myters I can not tell from whence they do come, except they take them from the ielwes byshops, & if they take them from & Jewes, then let them also take theyr sacrifices, and their oblations from them, and offer calues, and lambes, as they dyd, and then haue we nothing to doe with them, for wee bee christen men, and no Jewes. I pray you tell me where ye finde but one picke in holy scripture of your myters? Dar mayster did institute byshops, And S. Paule setteth out what is their office, and also what is their ornament. & yet speaketh neuer a worde of your myters. But I dare boldely say, & if you bee put to & tryall, you shall bee sayne to rine to the olde lawe. But can I bee an heretyke,

The xx. article.

Byshops myters, cometh from the Jewes.

refpke, if I condemned clearely your mysters, and sayde they were of the deuyl: when you proue them to be of Chriffes institution, then will I be an heretyke. Is not that ynough? I praye you let me so long be taken for a chryftian man. And if you be not content with this, truely then doe ye me wronge.

The xxi. article.

3. King.

Bishops
be vayne &
foolish ce-
remones.

These mysters with 2. hoznes I can not tell what they should signifie, except it be the hoznes of the false prophet, of whome It is spoken, with these hozkes shalt I blowe afore thee all Syria. And so dyd he mocke their ringes, and all their ornaments, and ecclesiasticall ceremonies. It wil com to my saying, that you be byshops of the olde lawe, for you haue nothing to defende your rynges, your ornaments, and your ceremonies, but very tyzanny. Wherefore to mayntaine these, depose you kynges, and princes interdite landes & burne man, wyfe, and chyld. And when you haue all done, you haue defended but a deuylsly toké of pride. The doctours, that wolde fauour your proude tokens, & expound them to the best, haue declared that the two hoznes of your mysters dyd signify the new and the olde testament, that is, how you should be learned in them both.

Now I saw, that this exposition did not agre with that thyng (for no man can be lesse learned in them than you be, I speake or a great many.) Wherefore me thought it was but a vaine exposition, and therfore I compared them to the two hoznes of the false Prophet, because (as you know) this false Prophet sayde vnto the kyng, that he should with these two hoznes blow afore him all Syria. And yet he lyed, for the kyng was the first man that was slayne. So likewise you say vnto kynges, if they folowe your counsell, and mayntaine your authoritie, and be ruled after you, they shall they overcome all their enemies: As sinne, death, and hell, and yet (*Saluo ordine vestro*) you lye, for you haue no word of God for you. Wherefore you must be false Prophetes.

Here haue I compared with a simili-

tude your mysters to the two hoznes, and you to false Prophetes, what if this be false? what if I can not proue it? yet can you make me none hereticke. For then must you make those men hereticke, that haue compared the hozkes of your mysters to the new, and to the old Testamentes, and you to the true Apostles, for they haue made a greater lye then I haue done, and they are neuer able to proue it. And as for me, I will proue my saying true (if ye will stand to Scripture) or els wil I be taken for an hereticke.

They haue *baculum pastorale* to take shepe with, but it is not like a shepheardes hooke, for it is intricate and manifold crooked, and turneth alwayes in, so that it may be called a mase, for it hath neither begynnynge nor endyng, and it is more like to knocke swine and wolues in the head with, then to take shepe. They haue also pylles, and pollaxes, and other ceremonies, whiche no doubt, be but tryffes, and thynges of naught.

I pray you what is the cause that you call your staffe a shepheardes staffe: you helpe no man with it: you comfort no man: you lift vp no man with it: but you haue striken downe kynges, and kyngdomes with it, and knocked in the head Dukes & Charles with it. Call you this a shepheardes staffe: There is a space in the shepheardes staffe, for the foote to come out agayne, but your staffe turneth, and wyndeth alwayes inward, and neuer outward, signifying that what soener he be that cometh within your daunger, that he shall neuer come out agayne. This exposition your dexdes doe declare, let he be examined, that you haue had to doe with. And let us see how they haue escaped your shepheardes hooke. But these be the articles, for the whiche I must needs be an hereticke. Neuertheles all the world may see how shamefully, that I haue erred agaynst your holynesses in saying the truth.

My Lord Cardinal reasoned with me in this article, all the other he passed ouer, sayng this, and the sirte article. Here did he aske, if I thought

The req. article.

The meanyng of the
Bishops
crozier
staffe.

what the
two hoznes
of the my-
ster mea-
neth.

if god and reasonable, that he should lay downe his pylers and pollares, & coyne them & here is the heresie that is so abhominable. I made him aunswere, that I thought it well done. Then sayd he, how thinke you, were it better for me? (being in the honour and dignitie that I am) to coyne my pylers, and pollares, and to geue the money to. v. or vij. beggers? then for to mayntaine the common wealth by them as I doe? Doe you not reckon (quoth he) the common wealth better then five or sixe beggers? To this I did aunswere, that I reckened it more to the honour of God, and to the saluation of his soule, and also to the comfort of his poore bretheren, that they were coyned, and giue in almes. And as for the common wealth yd not hange of them, for as his grace knew, the common wealth was afore his grace, and must be whē his grace is gone, and the pylers and pollares came with him, and should also go away with him. Notwithstanding if the common wealth were in such a condition, that it had neede of them, then might his grace so long vse them, or any other thyng in their stede, so longe as the common wealth needed them. Notwithstanding I sayd, thus much did I not say, in my Sermon agaynst them, but all onely I damned in my Sermon the gorgeous pompe and pride, of all exterior ornaments. Then he sayd, well, you say very well. But as well as it was sayd, I am sure that these wordes made me an hereticke, for if these wordes had not bene therein, myne aduersaryes durst neuer haue shewed their faces against me. But now they knew wel that I could neuer be indifferently heard. For if I had got the victory, they must all the Bishops, and my Lord Cardinall, haue layd downe all their gorgeous ornaments. For the which they had rather burne xx. such hereticke, as I am, as all the world knoweth. But God is mighty, and of me hath he shewed his power, for I dare say, they neuer intended thing more in their liues, than they did to destroy me, and yet God of his mercy hath

saued me, agaynst all their violence, vnto his godly wisdom is the cause all onely knowen.

The Bishop of London that was then called Tunstall, after my departing out of prison, sayd vnto a substantiall man, that I was not dead (for I dare say his conscience did not reckon me such an hereticke, that I would haue killed my selfe, as the voice wēt, but yet would he haue done it gladly of his charitie) but I was (sayd he) in Amsterdame, where I had neuer bene in my life (as God knoweth, nor yet in the countrey this x. yeares) & certaine men did there speake with me (sayd he) and hee said certaine wordes, that they should say to me, & I to them, and added thereunto, that my Lord Cardinall would haue me agayne, or it should cost him a great summe of money, howe much I doe not clearely remember. I haue maruile that my Lord is not ashamed, thus shamefully, and thus Lordly to lye, all though he might doe it by authority.

And where my Lord Cardinall, & hee would spende so much money to haue me againe, I haue great maruile of it. What can they make of me? I am a simple poore wretch, and worth no mans money in the worlde (sauiug theirs) not the tenth peny, that they will geue for me. And to burne me, or to destroy me, can not so greatly proude them. For whē I am dead, the Sunne, & the Moone, the Starres, and the element, water and fire, yea and also stones, shall defende this cause agaynst them, rather than the veritie should perishe. But if they be so charitable to doe good workes, and to spende their money so well, they haue prisoners & poore men inough in the land, let them bestowe their money of them. And as for me, I doe promise them here by this present writing, and by the faith that I owe to Christ Iesus, and by that fidelitie that I owe to my prince, that if they will be bounde to our noble Prince, after the maner of hys lawe, and after god conscience, and right, that they shall doe me no violence

Tunstall Bishop of London had intelligence where D. Barnes was be = come.

I am now here what saye to you me.

Good counsaile geuen to the Bishops.

Cardinall wolsey by = ked well hys pylers & pollares.

where bee they now.

lence, nor wronge, but discusse and dispute these articles, and all other that I haue written, after the holy woꝛde of God, and by Christs holy scripture with me. Then will I (as soone as I may knowe it) present my self vnto our most noble pꝛince, there offering my selfe to his grace, that I will either pꝛoue these thinges by Gods woꝛde agaynst you all, or els I will suffer at his graces pleasure. Whom the father of heaue pꝛeserue in honour. Amen. And if you refuse this condition, then say that you are neyther god, nor charitable. For I dare say you can desire no more of a Christen man.

The xxij.
article.

Priestes doe mumble, and rote out their Dyrges, and Passes in the Church and churchyardes, for they founders, cyꝛious to speake theyꝛ woꝛdes distinctly. But I ensaue them that their prayers shall doe them no good, but onely *acceptatio diuina*. As for this article, the Bishops did not make much of, for they perceiued that it was gathered without any sentence. For my saying was, that men should make their prayers in such a sayth, and with such a deuotion, that God might accept them, and not so idley, and without all deuotion bable, and say their dyrges, alonely of bondage and of custome, and not of deuotion. I brought the saying of the Apostle for me, which sayth: Let your petitions, and prayes appeare before God. And also hee that asketh, let him aske in faith, nothing doubting.

Phil. 4.
Iaco. 1.

The xxij.
article.

There is no prayer acceptable to God, except it be fetched from the fyꝛe of the aulter. This article was also gathered without any sentence, for my aduersaries did not greatly care what they made of such articles, as pertayned to learning, and edifying. And therefore they neuer erred so much as they did in them. For in those articles that were agaynst the Bishops, they did great diligence, & in a part of them gathered theyꝛ my very true sentences, and myne owne woꝛdes. though in those thinges they left out vncharitably, those woꝛdes that made for my declaration, and al-

so for the pꝛobation of my saying, the which I haue also here leste out, all onely adding the articles as they laid them agaynst me, that all men may see y^e woꝛk that they had agaynst me. For all men may thinke that they will neither lay the best, nor yet the truth agaynst me. But this article dyd I thus pꝛeach: that men should not in their peticioꝛ and prayers, put to their god woꝛkes, nor their good dedes, and their merites: As *W Lord I doe lasse*, I doe pray, I am no theise, I am in charitie with all the world, and for them desire God to be mercifull vnto them. But they shoulde desire the father of heauen so be mercifull vnto them, alonely for Christs merites. For they were y^e thinges wherby both we, and our prayers are accepted in the sight of the father. And to pꝛoue this I brought certayne Scriptures. As this: whatsoeuer ye shall aske the father in my name, hee shall geue it you. And also the figure of y^e old law, where there was no sacrifice done, but y^e fire that was taken from the aulter. Now did I say, that Christ is our aulter. But thys myne aduersaries vnderstode not. But I maruaile what this article doth amonge the other hereticall articles: I thinke they doe not recker it heresie.

The articles as cuill as they were layd of myne aduersaries.

John. 14.

Hee did not praye for the three estates of holy Church, neyther made hee his prayers in y^e beginning of his sermon, according to the olde custome, but at the last ende, and for the true knowledge of all Christen men, making no prayer to our Lady, nor for the soules in gurgatoꝛy, nor for grace expedient. If the Bishops had had any indifferency in them, or any charitie, they woulde haue bene ashamed that such articles shoulde haue bene brought afore the. What is this to the purpose of heresie, that I did not praye for the three estates of holy Church? And yet they graunt, that I prayde for all true Christe me, and that men might come to the true knowledge. Is not all the church contayned in this? But they be vncharitable men, without all consideration, they

The xxv.
article.

they bee so blinded in their worldly honour. That I did not pray to our Lady, nor for the soules in purgatory, what is that to heresy? for then were the Apostles heretikes, for they did not pray in their sermons to our Lady, nor yet to the soules in purgatory. And as for praying for grace expedient, that is not the preacher bound to doe openly. But mee thinketh by these articles, that God gaue mee a greate grace, that I durst so boldely reprove their abhominable living not

fearing the daunger that should come thereof, but this I leue to other mens iudgement. And I dare boldely say, if I had spoken tentymes as muche against the auctorite of our noble prince and agaynst all his noble dukes, and Lordes, & had taken all power, both spirituall and temporall from them, and geuen it to our idle byshops, then had I bene a faythfull christen man, for I had defended the liberties of holy church. But god send them his grace, and space for to conuert. Amen.

The whole disputation betweene the
Bishops and Doctour Barnes.



Now most honorable, & gracious Prince, here haue I shewed your grace the articles, that myne aduersaries vncharitable, hath layd agaynst me. In the whiche though a greate many of my wordes, and sayings were. Yet neuerthelesse they were left out all those things, that did make for my declaration, and for probations of my wordes, and also for mollifying, and temperatung of those thinges, that seemed to be somewhat hardly spokē, agaynst the Bishops. The whiche thinges were to longe to recite vnto your noble grace. But as God is my iudge, and also my conscience, and all my wordes, and deedes, and all manner of my liuyng, and conuersation, I did neuer intende, to speake agaynst the Bishops, or els any other man, further then their liuyng, and conuersation were agaynst the blessed word of God, and the holy doctrine of Christes Church. For the truth is, there was no great clerke in the Church of God this CCC. yeares, that wrote any thyng, but hee complained vehemently agaynst the liuyng of the spiritualitie. Let their bookes be brought forth, to proue whether my saying be truth or not. Alas is it not a pituous case, yea and also agaynst all law and conscience, that I worse man shalbe thus violently cast away, for speaking

agaynst these vices, that bene damned by almighty God: and by all his holy creatures: yea and the Bishops them selues, and all the worlde must graunt that they doe liue as euill, yea and rather worse, then I did speake? Oh Lord God, where is loue to veritie: where is the shamefastnes that Christen men ought to haue: where is Justice: That I shalbe thus shamefully cast away, for speaking of that thyng, that euery Christen man is bounde to speake: They doe so lyue, and I beyng a preacher of the verity, must be condemned, for speaking agaynst it.

But most gracious and mightie Prince, God hath set your grace in the same honour, and dignitie, that you by Gods ordinaunce, ought to defende those men, that are oppressed wrongfully. Wherefore humbly, and meekely, and with all lowlynes, & reuerence, I beseech your grace to minister vnto me gracious iustice, & let me be heard indifferently, whether that I can iustifie my cause, with learning or not. If I can not iustifie it, your grace is a minister of iustice, I will refuse no maner of payne that shal be due for my transgressions. Wherefore ones agayne, with all meekenes, and lowlynes, in the way of charitie, and in Christes name, and for his swete blood sake, that hee hath shed for your grace, yea and also by the ver-

D D. j. tue

An earnest
petition
made by
Doctour
Barnes.

Liberties
of holpe
Churche
may in wise
bee impug-
ned.

All the ann
cient & lear
ned fathers
cry out vnto
the wyde &
leude ly-
uyng of the
Bishops.

due of your auctoritie, that the heauenly God hath deliuered you, I doe require, and desire of your grace audience, and iustice. And all my parétes be your naturall subiectes borne, and a great many of vs hath dyed in your graces quarell and yet is there none of vs, but are ready to doe your grace that seruice, with our bodyes, & bloud that shall become trewe subiectes to doe, to their noble pynce. Wherefore thydely, in my name, and in all our names (for al they are rebuked in me) with all meekenes & reuerence, I beseeche your grace of gracious audience and of fauorable iustice. This thing I trust your grace will not deny me. For yet take any displeasur with me your poore subiect, for thus requiring. For I haue none other pynce, nor Lozde to seke vnto here on earth, but vnto your grace onely. For can I come to any charitable ende with myne aduersaries. Wherefore I am compelled by extreme violence, thus to complayne vnto your grace, for my name, and fame, and estimation, & all thinges that belong to an honest poore man in this world, is takē wrongfully from me hereby, and haue bene by the space of .9. or 10. yeres (which is no smale tyme) compelled to liue in misery, and obloquy. Wherefore most gracious pynce, lamentably I cry, & call vnto your grace, for gracious audience, & indifferent iustice. It were to long a processe to trouble your grace with, to tell all the vncharitable handling, that the Cardynall, and the bishops apoynted by hym, dyd vse with me. But I wil make vnto your grace a short somme of it, as neare as I can call now to remembraunce.

1525.

In the yere of our Lozde. 1525. the .24. day of December, dyd I make a sermon, at the request of the parish in S. Edwardes church in Cambryge out of the which sermon dyd myne aduersaries gather these articles: which when I knew, I offered my selfe to preach agayne the sonday folowing. And to declare my selfe, and my meaning clearly. But Doctour Wydley, and Doctour Bresson, chaplens, and kynsmen to the byshop of London soude

the meanes, & the Vicechauncelour did inhibit me to preach. But I could neuer know any reasonable cause why, but that alonely hee sayde, it shoulde be for my prosyt to holde my peace. And with this I was so content. Tyll at the last, that these foresayd doctours with one master Tyzell gathered in in wytyng certayne articles, and presented them to the vicechauncelour, which sent for me, and asked me, what I sayd to those articles. I answered, that they were none of myne. But certayne wordes, and sentences there were in them, that I had spokē, but that was left out, & shoulde make for my declaratiō. Wherefore I sayd they were none of myne, And that I would be reported by the audience. To this hee sayde, that I shoulde take hede what I denied, for if they brouht wytnes agaynst me, the must I needs dye. I answered, that the wytnes shoulde be false, for I neuer spake them. Then sayde hee, I could not proue a negatiue. I answered, that I would sweare the wytnes false, what so euer hee were. Hee sayd, whether they were true or false, I must suffer for it, if wytnes come in agaynst me, for that was the lawe, I sayd, howe it was a piteous case, And by that lawe they might condemne our S. Christ. Hee sayd, howe I shoulde remember me what I did, for the matter was so dangerous, and so haynours in the lawe, that I might haue no counsell. Then I answered, & sayd, well, let god helpe, which knoweth all thinges. This was in the vniuersite scholes, the doores shut fast, no man being in on my parte, but I alone. But of my aduersaries parte, was there doctour Wydly, doctour watson, doctour Bresson, and a doctour of law, whose name I haue forgotten, their was also one master Foke, & master Tyzell which was appoynted amonge them, to be the presenter of these articles.

Howe the Vicechauncelour when hee coulde haue no more of me, in communication betwene vs, hee asked me, what I would doe, I answered, hee shoulde goe his way, and let hym downe, and heare their complaint,

and

Doct. Barnes inhibited of preaching.

The Doctour's law is tyrannous.

Doctour
Barnes is
accused of
contention,
sedition and
heresie.

And I would make such an aunswere as God should put in my mynde. Hee required me instantly, not to cast my selfe away. So hee went and set hym downe, and I was called before him, As soone as I came, then stode forth M. Tyrell, & presented a roule, in the which were certayne articles (as hee sayd) gathered out of my sermon, of y^e which some of them, sayde hee, were contentious, some were sedicious, some were sklauderous, and some were hereticall. When hee had thus spoken, Then sayd I to hym, Good M. Tyrell, wyl you present any of these articles as heresye? At this worde spake y^e vicechancelour to mee, good mayster doctour, let that passe. Wyl you be content to submyt your selfe? Then sayd I where so euer I haue spoken against Gods word, or against the exposition of holy doctours, I will be content to be reformed, and to submyt my selfe. But with this was not doctour Wythe, nor doctour Watson content, except I should adde unto it, If I had offended the lawes of the church. But at that I stopped, and sayde, it was to large, for I knewe not, what they ment by the lawes of the church, nor I was no doctour of lawe. Wherefore I iugged it sufficient for mee, to be reported by Gods worde, & by the exposition of holy doctours. For that was my facultie. The vicechancellour rekened, that it was sufficient for mee. But we could not agree in a great space, in this thing. Wherefore I sayd I would agree to all manner of lawes, y^e were not gaynst Gods worde, nor S. Agustine nor S. Hierome, nor yet against none of the foure doctours. So did it rest y^e day, at this poynt, and no moze was handeled. For in this tyme was the whole body of y^e vniuersitie gathered together, and knocked at the schoole doores, and said, they would heare the examination, seeing the matter was manifest. And these few persons should not take auctorite on them onely to here, and to determine such causes. Then the vicechancelour sent the bedell to the doze, requiring them to be content, but they were the moze

moued, and knocked soyer. So rose the vicechancelour, and went hym selfe to the doze, & gaue them as good and as faire words as hee coulde. But the conclusion was, they would not departe, except they might heare this matter iudged, and as they sayd, it appertained to learning. And they were the body of the vniuersitie. So y^e vicechancelour came backe agayne vnto vs all, and sayde, we must geue ouer this matter for the vniuersitie is in a rumour, & so departed we a sunder.

The within two or thre dayes after, was I cauled into Clare hall, to y^e vicechancellours chamber, where were also the foresayde doctours, gathered agaynst mee. There did they entreate mee with good wordes for to be content to be ordered after master vicechancellours counsell, I did require, that master vicechancelour would indifferently heare mee, and myne aduerfaries together, And then if I had sayde any thing agaynst learning, I would be ordered at master vicechancellours commaundement. The sayd they, that it was done for my p^resert, that mayster vicechancelour did not sit in iudgment. For (as they sayd) they were all my frends, and would be lothe that my matter should be heard in iudgment. For if there came any witnes against mee (as they were sure there would) the were I but lost. I answered, what witnes soeuer should come to p^roue those articles as they were layde against mee, I would p^roue them false. For I had p^reached openly, and many learned men were at my sermon, and I doubted not, but they would testify the truth for both parties. But then aunswere was made mee, that if thee witnesses came agaynst mee, then would thre and twenty not helpe mee, for that was y^e course of the lawe. Then sayde I: This is a pitious case, y^e a man shall not be reported indifferently by his audience, seeing it was in the vniuersite. But by 2. or 3. false witnesses. Wherefore I would abide the danger & let myne aduerfaries doe their vttermost. If I shall thus dye, I must be content (sayd I) I am no better

The bodye
of the vni-
uersitie
sitted by.

Here yee
may note
the course
of y^e popes
lawe.

then our master Christ. Then was there many wordes bled, and many dangerous wayes shewed me, to haue withdrawn me from this purpose, but I did stand fast in it. So they required me to goe backe into a chamber, & they communed together secretly alone. And at the last they sent vnto me the Vicechancelour, which intreated me very sore, to be content with their ordinaunce. For by his conscience hee could not perceiue, but they were all my frendes, and intended to saue both my name and fame, which they could not doe (the lawe was so dangerous) onles I would folowe their counsell. Then asked I M. Vicechancelour, what they would that I should doe. For truly (said I) these articles were falsely, and vncharitably layde vnto me. Hee answered, that there should be no leoperdy in the matter, and therefore I should be contented to graunt the. But vnto the I would not agree in any wise. Wherefore I desired hym to depart agayne vnto the, and I would come, & make them a resonable answer, So came I in, making this protestation first.

A subtle, craftie, and popishe Chamce-
lour.

A protesta-
tion.

Right worshipful maisters, I trust you be all my frendes, and haue so much charity in you, that you will not cast me away, onles you perceiue a great fault, and obstinacy in me, the which I trust you shall not fynde, for I did neuer intende, to speake, nor yet to doe, agaynst Christs holy doctrine. Notwithstanding, seeing that the lawe is so dangerous, as M. Vicechancelour, and you haue tolde me: Therefore I had rather put my selfe vnto your charity, then to stande to the danger of the lawe. And for this purpose two of these articles that be layd vnto me thus I answer.

D. Barnes
answere to
the articles
alleged a-
gainst him.

These articles as they doe here stande, were neuer mine nor I neuer intended to speake them, as they bee here written. But neuertheles I doe graunt, the here be many of my wordes and also a great many of my sentences the I did speake. Wherefore I doe submit my self vnto you, desiring you charitably to deale w me, & not to take my wordes to the worst sence. Then made

they me to be sware, to stande to the Vicechancelours determination. At that I stopped a great while, but at the last I graunted to abide his determination, if it were not agaynst learning and charitie. And vpon this the Vicechancelour assoyled me, as they said *Ab excommunicatione iuris*. Now had they there standing vnknown vnto me, a notary, which did make an instrument of all my agreements. For I did not know, but the they dealt with me as frendes, and as private persons. And this instrument made by the notary, was after ward presented vnto the court, for witness against me, when I was brought before the bishops. And as we were thus talking in the Vicechancelours chamber, The Uniuersitie gathered together, so that the bodye of the Uniuersitie was there. And then sent they by certayne maysters, and bachelours of diuinity to the Vicechancelour, requiring him that they myght be admptted to here the examination of me, in as much as they had heard me preach. Answer was made agayne, that there was no suche matter in hand, but that they did deale with me frendlye, to deuise an ende moste to my profite. By the reason of the which congregation, we were compelled to departe a sorder, as for that tyme. And so rested the matter still, the space of a moneth. In the which tyme, doctour watson, and doctour Heston, at the agreement of the Vicechancelour, wente & wrote a reuocation, and made it of euery article by it selfe, making me in the reuocation to graunt the articles, as they were layde against me. Addyng also to euery article, that because some men had so vnderstode me, therefore I should reuoke the article, as in the first article, where I had sayde, after the mynde of S. Hierome, the all dayes were of lyke vertue. They added, the certaine men did take me, the I would haue no holy dayes. And therefore I must reuoke that article as herespe.

Note here
the craftie
and wily
Fores.

Note here
the most
false and
deuillish
practise of
the popishe
cleargie.

Item where I had spoken in myne articles agaynst the gorgeous pompe, and pride of spirituall ornamentes. They did adde, the certayne men do take

take out of my sayinge, that I would haue no halowed chalices, nor vestimentes, nor any ornameutes in y^e church, And therefore I must reuoke that article, as heresy. And so in euery one of my articles where they coule expounde a wo^rd to an euell sentence or els of malice, make any mischeuous, or sedicious saying, that layd they to me, & would haue me reuoke it, as though it had bene my saying, and meaning. So there was neuer an article, but that was either hereticall, sedicious, contentious, blasphemous or els, *pijs auribus offensiuus.*

Moreouer, I had in y^e same place a good frende, the which wrote the same reuocation w^h help, as fast for me as hee did w^hight it for doctour P^reston. The which man is yet alieue. Nowe when I had this thing in w^rytynge, I cauled into my chamb^re, an eyght, or tenne, of y^e best learned men, y^e were in Cambryge, the which be yet alieue, as farre as I know, sauing master George Stafforde, and master Wylney. Of all these I asked their counsell, what they thought best to doe, seing this reuocation was so vncharitably made, and thinges falsly layde vnto my charge, which were not in myne articles, nor yet could be charitably taken out of them. They also concluded, that it was neither right nor conscience, that I should agree to this reuocation. Wherefoze afterward when the Vicechauncelour called me agayne afoze doctour Rydley, doctour Watson, doctour P^reston and master Wyll, and deliuered me this reuocation in his chamb^re, which I should rede openly y^e sonday folowing in S. Edwardes church, and should saye neyther moze nor lesse, then was therein w^ritten. Yea and should also promyse, that if I were afterward called forth by any hygher power spirituall, to be content, and suffer all payne, & punishment, that hee or they shoulde lay vnto me, Then would I not agree in no wise to this determination, nor consent to these condicions. For they were neyther agreeable to learning nor yet standing with charitie.

There were certayne articles condemned for heresie, that were as true

as S. Johns Gospell. And charity would not, that I should be blamed for that thing, that I neuer spake, nor thought, but alonely malicious persons dyd take out of my sayinges false meaninges. Wherefoze here was a greate tragedie among the. For some sayde, that I was periured, by y^e reason I was s^worne to abide the determination of y^e Vicechauncelour. And the other parte rekened, that my oth bound me not, by the reason that it was so vncharitably made, the which was not their promyse to doe: Yea y^e Vicechauncelour hym selfe, thought it to extreme. So y^e after many words y^e the cōgregation of them was dissolued, and I should make an aunswere within eyght dayes, what I would do now in the meane season, did master Wyll ride to London, and founde y^e meanes (by the reason that hee could not obtayne his mynd in the Uniuersitie, so; I sayd I would appeale from the vicechauncelour, to y^e whole body of the Uniuersitie) that the Cardinal sent downe doctour Capon, and a sergeant of armes, called Gylsō, which did arest me in the Uniuersitie, so; to appere befoze your graces counsell. So was I brought w^h to London, y^e Tuesday afoze W^houe Sondaye, and on the wedensday at night after was I brought afoze the Cardinall in hys gallery at westmynst^r, which toke & red all my articles quietly, tyl he came to the 6. There he stopt and asked me, if a byshop might haue any moze Cities the one. I answered, y^e a Byshop was instituted to instruct, and teach the Cytie, & therfoze hee might haue as much vnderneath him, as hee were able to preach and teach to. And to that me thought S. Paule did agree commaūdyng Timothe to set in euery Cytie a Byshop. Wherefoze I knew none other order but this.

Then sayde hee: That in Paules dayes, a Citie was 6. or 7. myles long, beside the sabburbes and of that whole Cytie, was there but one Byshop. So likewise now, a byshop had but one Cathed^rall se, and all the residue of the countrey, were as sabburbes vnto it. To this I sayde no

thing,

Barnes is
rested by a
Sergeant
at armes.

God to
helpe his
true prea-
chers stry-
reth by
some good
men.

Orwell
mercy lesse
Papistes.

Cardinall
greatly de-
lighted and
esteemed his
crosses and
pollaxes.

hyng, for he woulde heare me no moze, but returned and read forth the articles, till that he came to the xxiij. articles, where hee founde his pylers, and his pollaxes. And there hee stopped, and had a great disputation with me of them, as I haue written afoze in my articles. So at the last we came so farre, that I sayde, how these articles were vncharitably gathered out of my Sermonde. Then hee sayd, you are defamed of heresie. I answered, and sayde: I trust there is no god man that knoweth me, which will suspect me. Hee sayde, doe not you knowe that there is a rumour, how that you hee brought afoze vs for heresie? I answered, that rumour is scattered by mine aduersaries of malice, and not of any occasion that I haue geue. He sayd, I beleue that to be true, but how will you purge your selfe: I answered, I will be bounde to byngge vnto your grace xx. honest men, and well learned, of god name and fame, that shall depose for me, how that I am not worthy of this infamy. Then hee sayde, can you byng me vi. or x. doctours of diuinitie, that wil sweare for you, that you are neyther gilty, nor yet worthy to be suspected? I answered, that it was not possible to byng so many Doctours for me, seeing there were no moze but two at my Sermonde, and they belonged both to Bishops. Wherefoze I supposed they woulde, not testifie wyth me: But I woulde byngge as many honest men, as shoulde be required, and they shoulde be as well learned, and better then I, for to testifie wyth me. But he sayde, that woulde not helpe, for they must be my peeres, after the forme of the law. I sayd, it was impossible. Then sayd hee, you must be burned. I answered, that I trusted to haue moze grace, and fauour at his hand. Hee sayde, hee was sworne to maintayne the lawes of the church, and therfoze hee must follow the forme of the lawe. Wherefoze I shoulde take deliberation with my selfe, whether I woulde stande to the course of the lawe, or els submit my selfe to his grace.

Bothyng
els.

Now because I had once submitted my selfe to the Vicechancelour, and I was thereby contented: Therefore, I thought I wold not be so hasty in submitting my selfe: And therefore I answered, that I woulde submit my selfe to his grace, in any thing that coulde be proued agaynst me, that I had spoken, contrary to learning. He sayd, that this was no submission. And I woulde graunt no moze. So after much communication, hee concluded wyth me, & sayd, how that I was but a foole, & coulde not perceiue, how god hee was vnto me. Wherefoze seeing that I woulde be reported by my deedes, therefore hee had signed xv. or xvj. Doctours (sayde hee) the which shoulde the nexte day heare me. And so the nexte day, which was on the Thursday befoze Festigam Sunday, was I brought into the Chapterhouse of Westminster, where sate the Bishop of Bathe, as principall iudge, and the Bishop of saint Asse, the Abbot of Westminster, the Abbot of Wyke, Doctour Quarten, Doctour Allen, Doctour Stephen then secretary, with many moe, which I knew not. Then sayd the Bishop of Bathe: Syr you are defamed of heresie: but I denyed the same. Hee sayde, yee doe see what a multitude of people here is gathered to heare your examination, whiche must rise of some fame? I sayde, that I knewe no cause of that gathering, for I knewe neuer a man there, nor brought any man wyth me, sauing a childe of xij. yeares.

The man-
ner of the
examinatio
at west-
minster.

Then sayde hee, Dyd you neuer heare of any man, that you were accused of heresie? Then sayde I, Men may say their pleasures, I can not let them, but it is no matter to me as long as I am faultles.

Then sayde hee, Wee doe beleue that you are faultles, but yet you must purge your selfe, and declare your innocency. I answered, to that I was content, and woulde be reported by all men that euer knew me, or heard me. Well sayde hee, that is wel said. Now sayde hee, be there certayne articles deliuered vnto vs, agaynst you, what

Here ye may note the crafty iugling of the Papistes.

The more innocēt the sooner trapped and condemned among the Papistes.

What say you to them? My desire was to know myne accusers. They sayde hee, w^{ch} proceded after an other forme of the law, wherefore, what say you to these articles? I aunswered, that they were vncharitably gathered agaynst me, wherefore I did deliuer certayne articles into the court, subscribed wth mine owne hande. As sone as they had them, than had they what they woulde, for I was nolwe come in further daunger, then I wist of, for now must I nēdes purge my selfe after their request, or els reuoke all thinges that they had said agāst me, as though they had bene myne, or els I must nēdes dye, after theyr lawe. The w^{ch} th^{ing} I than neyther knew, nor suspected, And thys hath bene the cause, that all maner of men, whatsoeuer they were that came afore them, w^{er}e they neuer so good, nor innocēt, must nēdes be heretykes, if they were not good vnto them, the which they were seldome, as their deedes hath declared.

But to come to our purpose, they enquired diuerse questions, no-thing pertepning vnto mine articles: As whether a man might sweare or not? And whether my Lord Cardinall were myne ordinarye iudge or not, wth other lyke captious interrogations, at the last they came to my first article, and inquired of me, if all dayes were alyke. I sayde, after the mynde of S. Hierome, that all dayes were equal. Then asked they me, if we shoulde keepe any holy dayes? I sayde, yes. And in this matter we had a great disputation, till at the last my Lord of Rochester came. And hee asked me if this commaundement, *Sabaturn sanctifices*, were a ceremoniall, or a morall precepte? I answered, that it was a ceremoniall, alleaging for me S. Augustine. Whā sayd hee, that I was not learned. But alwayes when they had asked of me a question, and I had alloyled it, so that they neyther woulde, nor coulde abiecte any th^{ing} agaynst me, than was I commaunded alwayes to stand a parte. And they layde their heades together, till they had intented an o-

ther captious question. Than was I called agayne, and myne answe geuen, I was comaunded backe agayn. Thus they continued with me thre dayes, in the which space their Notary wrote a reuocation of all my articles, befoze the tyme that myne aunswere was heard. And on the thyrde day after none, about iij. of y^e clocke, was there a greate long rolle offered vnto me for to read word by word as it there stode, and commaundement was geuen me by y^e Byshop of Bath, that I should not speake one word agaynst the people, more or lesse, the was written in the rolle, for if I did, hee would handle me well inough. So I required first to see what was writte in the rolle, or I would graūt vnto it. Aunswere was made, that if I would read it as it was written, well & good, if not, I should stand to the ieoperdy. So I desired them to know, if they had condemned any of my articles for heretic.

They sayd, yea. I asked the which it was. They sayd they would not tell me more, then was writte. I aunswered, Alas my Lordes, y^e truth is, that to my iudgement I haue spoken no-thing, but that standeth with S. Augustine, with S. Hierome, and with other Doctours of holpe Church. Wherfore if it shall chaunce me thus to be cōdened, and not to be taught: where in, I can not tell what I should preach in tyme to come. The Byshop of Bathe aunswered, that I shoulde take no care for that, for as for preaching hee would prouide for me. But I should alonly aunswere, if I would read this rolle, or not. I desired that they would first pointe with their finger (if they wold not speake it) which article they had condemned for heretic, and I would be bounde to proue it true by S. Augustine, or els by S. Hierome, or I would be take for an hereticke. To this said the Byshop of Bathe, that if S. Augustine, and S. Hierome were here, they should stand to the determination of the Church. Vnto whom I sayd, that the Church had so determined of S. Augustine, & S. Hierome, that if any other church

Doctour Barnes forbydden preaching.

determined agaynst them, I would suspect it. Well sayth he. If you will stand vnto them, doe. We are content, alonely tell vs whether you will read this rolle or not.

Then sayd I. My Lordes, I beseech you in the way of charitie, and for Chrisses sake, deale charitablye with me, & doe me no wrong. For S. Paule sayeth, that you haue power geuen, to edifying, and not to destruction. Very well, sayd the Bishop of Bath, ye neede not to feare. Here be to many witneses, that we should oppresse you wrongfully. But sayd he, tell vs whether you will read this rolle or not? This is the thyrd tyme, & the last. Then sayd I. I will not graunt to it, except I may first see it. Doe as it shall please you. At this they sat all still, wone looking on the other. Then the Bishop of Bath commaunded me to departe aside. So toke they their counsell togithers. And at the last I was called agayne, and this was sayd to me. Saye ye shall haue a man, that shall read it vnto you afoze. Well said I. I am content. And so one of their Notaries, a lay mā, was assigned vnto me, and we departed a litle aside, & there he began to read. The yeare of our Lord, such a day of the moneth, was one Doct. Barnes conuened before the bishops in Westmister, for certeine articles, which were gathered out of a Sermonde, that he preached in Cambridge, of the whiche, some of them be sclanderous, some be erroneous, some be contentious, some be seditious, some be foolish, and some be hereticall. When that he came to this worde hereticall. I asked hym, which of them were hereticall? He answered me agayne, ye haue heard what my Lordes sayth. I can make you no answer.

Alas sayd I, shall I be thus condemned for an hereticke, and can not tell what is myne heresie? Then sayd he, it belongeth not to me, speake vnto them. Well said I. Read no more. So went I agayne before the Bishops. And fell downe on my knees, and desired them for the better passion of Christ, that they would shewe vnto me, whiche article they condemned

for heresie, and then if I would not be taught, they should handle me after the forme of law. But to this the Bishop of Bath answered, & sayd, I should chose whether I would read y rolle, or els be burned: y one of both I should doe. The sayd I, Iesus haue mercy on me, I wil surely not read it. And so I deliuered it to them againe.

Then the other Doctours cryed vpon me, the one here, the other there, that I shoulde remember my selfe, and not to call my selfe awaye after this manner. For to read the rolle, said they, was but a small thing, and I was neuer the worse mā. And I should see that my Lord Cardinall should be good, & gracious vnto me, and they would all speake for me, so that I supposed in very dede, that they would haue required no more of me, but for to haue read the rolle afoze y face of the world, that I should not seeme to haue the victory agaynst them all, which thing I did not greatly regarde. But in very dede, and if I had knowen, that there had bene so many Tyranny, and cruelties, in them, as I founde afterward. I would neuer haue read it, to haue dyed for it. But God byngeth all thinges to passe at his pleasure.

Now vpon this opinion that I had in them, and by the reason of theyr god wordes and pitious, that they spake vnto me. I graunted to reade the rolle. But then when I should haue read it, the Bishoppe of Bath sayd, it was to late. so was there a great disputation betweene them, vpon the matter: Till that Doctor Quarton sayd, my Lord it is not to late, for it is all in one session, and in the tyme of one iudgement. But the Bishop of Bath (our Lord forgeue him) sought all y means y he could, & vsed all maner of cruelties to haue destroyed me. Neuertheles, at y last he deliuered me y rolle for to reade. The was all y people y stode there, called to heare me. For in y other iij. dayes, was there no man suffered to heare one worde that I spake. So after their commaundement that was geuen me, I red it, adding nothing to

Note here the tyranny of the Papistes.

That was the left.

Grace with out deservyng.

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vow

to it, nor saying one word, that might make for myne excuse, supposing that I should haue binde the Bishops the better.

Note here
what cross-
ing & toss-
ing & pas-
sages be.

After this, I was commaunded to subscribe to it, & to make a crosse on it. Then was I commaunded to goe knée downe befoze the Bysshop of Bathe, and to require absolution of hym, but hee woulde not assoyle mee, except I woulde first sweare, that I woulde fulfill the penance, that hee should enioyne to mee. So did I sweare, not yet suspectinge, but these men had had some crumme of charitie within them. But when I had sworne, then enioyned hee mee, that I should returne that nyght agayne to prison. And the next day, which was Fastingham Sunday, I should doe open penance at Baules. And that the worlde shoulde thinke that I was a marueylous haynous heretyke, the Cardinall came the next day with all his pompe and pride, that hee could make to Baules church, and all to bring mee worse soule out of consayte, And mozeouer were there commaunded to come all his bishops, that were at London, and all the abbots dwelling in London, that dyd weare miters, in so much that the prior of S. Mary spittell, and an older moncke, which I thinke was of Tower hill, were there also in their myters.

And to set the matter moze forth, & that the world should perfectly know & perceiue, that the spirituall fathers had determined my matter substantially, The byshop of Rochester must preach there the same day, and all his sermon was agaynst Lutherians as though they had couided me for one: The which of truth, and asfoze God, was as farre from those thinges as any man could be, sauing that I was no tyrant, nor no persecutour of Gods worde. And all this gorgyous fasting with myters and crosseanes, abbots, and priors were done, but to blinde the people, and to outface mee. God amend all thinges that is amysse. I had bene well content to haue suffered all these thinges, so I might haue come to a charitable end. But I must

The glori-
ous assem-
bly of the
papistes.

returne agayne after this to prison, & there remayne, till my Lord Cardinalls farther pleasure. The which pleasure, I did abide first and last, 2. yeares, and thre quarters & yet could neuer be at any poynt with the. For I sent vnto his byshop of London that was then, certayne worshipfull men of the Citty of Lodon, whose names be these. Master Lambert, which hath bene Prior, M. Raynold, which hath bene threne, M. Palmer, M. Petyt, M. Jones, and M. Bernell. And desyred these men in the way of charitie, to goe to the Bysshop of London, and to desire him to be good and gracious vnto mee. And if I had offended, I would be glad to make amends, as much as hee should reasonably require of mee. Desiring hym to shew the, what hee would of his charitie require me to doe, they for to be bound vnto hym, if I would keepe it.

The Cardinall had put the matter to hym.

This they dyd. But what answer they had of hym, they be men alive for the most part, they can tell. And amongst all other, maister Petit sayd vnto the byshop: Alas my Lorde it is a petuous case. If a man come in the daunger of your lawe, there is no remedy to helpe hym out. Yes sayde the byshop. What is that sayd maister Petyt? This is a pong man, & hath god frendes, which would be right lothe to haue him cast away. wherefoze if there be any remedy, deuise you it, and we will be bound for him. At this the byshop was assouryed, and sayde at the last, that hee would speake to my Lorde Cardinall for mee. Then these men offered him to goe with him and to be bounde for mee. Hee sayde it should not neede: But neuertheles hee spake so vnto them, or they departed, that when they came home, there was not one of them, that durst geue mee so much bread & meat as hee durst geue his dog, nor yet speake one word to mee. Immediately after this, the byshop founde his meanes, that I was sent to northampton, there to remayne as in a perpetuall prison.

God saue me from such speaking.

Thus most gracious prince haue they handled me pour worse Matour. I beseeche your highnes, to be good and

D. D. b.

and gracious vnto me, & iudge, if this be charitable dealing, thus to condemn me for an heretike & not to shew me the poynt wherof. But euen with a violent tyrannye, to compell me to doe, & confesse what they will, or els to be put to death. And if there be any of them yet, y will come

Onely fayth iustificieth before God.



Now, if your grace doe not take vpon you, to heare the disputation, & the probation of this article out of the ground of the holy Scripture, my Lordes the Bishops will condene it, afore they read it, as their maner is to doe with all thynges, that please them not, and which they vnderstand not: and then crye they, heresy, heresie, an hereticke, an hereticke, hee ought not to be heard, for his matters be condemned by the Church, & by his holy fathers, and by all long customes, and by all maner of lawes.

Unto whom, with your graces fauour, I make this answer. I would know of them, if all these things, that they haue reckoned, can overcome Christ, and his holy worde, or let the holy ghost to scholer? And if they can not, why should not I then be heard? that doe require it in the name of Christ: and also byng for me his holy worde, & the holy fathers, which haue vnderstand Gods worde as I doe? Therfore though they will not heare me, yet must they needs heare them. In holy Scripture, Christ is nothing els, but a Saviour, a redeemer, a iustifier, & a perfect peace maker, betwene God, and man. This testimony dyd y aungell geue of him in these wordes. He shall saue his people from theyr sinnes. And also S. Paule, Christ is made our righteousnes, our satisfactiō, and our redemption. Moreouer the Prophet witnesseth the same, saying: For the wretchednes of my people, haue I stricken him: So that here haue we Christ with his properties.

forth, and proue any of these articles heresye; I will not refuse to suffer any payne, that your grace shall iudge me worthy. Thus our Lord Iesus Christe preferue your noble grace euermore Amen.

Now, if we wil truly confesse Christ, then must we graunt with our hartes, that Christ is all our iustice, all our redemption, all our wisdom, all our holynes, all alonely the purchaser of grace, alonely y peace maker betwene God and man. Wherof all goodnes that we haue, & it is of hym, by him, and for his sake onely. And that we haue neede of nothyng towardes our saluation, but of hym onely, and we desire no other saluatiō, nor no other satisfactiō, nor any helpe of any other creature, ether heauenly or earthly, but of him onely, for as Saint Peter

Christ is all in all.

saith, there is no other name geuen vnto men, wherein they must be saued. And also S. Paule saith, by hym are all that beleeue, iustified from all thynges: Moreouer S. John witnesseth the same, in these wordes. He it is, that hath obtained grace for our sinnes. And in another place. He sent his sonne to make agreement, for our sinnes.

Now my Lordes, here haue you Christ, and his very nature full, and whole. And hee y denyeth any thyng, or any part of these thynges, or taketh any part of them, & applyeth them, or geueth y glozy of the to any other person, then to Christ onely, the same man robbeth Christ of his honour, and denyeth Christ; and is very Antichrist. Wherfore my Lordes, first what say you to this? and vnto the properties of Christ? If you graunt them, the are we at a poynte. For they proue that sayth in Iesus Christ, onely iustificieth afore God. Secundarily, if you denye it (as I am sure you will, for you had leuer deny your Crede, the graunt it.)

Now

Math. 7.
1. Cor. 2.

Esay. 53.

Actes. 4.

Actes. 13.

1. John. 2.

1. John. 4.

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How can you the auoyde, but that you be the very Antichristes: of whō S. John speaketh: For now haue we tryed your spirites, that they be not of God, for you deny Christ. That is, you deny the very nature, & the proprietie of Christ. You graunt his name, but you deny the vertue. You graunt that he descended from heauen, but you deny the profite thereof. For he descended for our health, this denye you, and yet it is your Crede. You graunt, that he was borne, but you denye the purpose. You graunt, that he is risen frō death but you deny the profite thereof for he rose to iustifie vs. You graunt, that he is a Saviour, but you deny, that he is alonely his saviour. I pray you wherfore was he borne: to iustifie vs in part: to redēme vs in part: to doe satisfaction for part of our sinnes: so y we must set a paye of old shoes, a kumpe of bread, & chiese, or a lousie gray coate to make satisfactiō, for his other part: Say what you will, if you geue not all, and fully, & alonely to one Christ, the demerit Christ, and the holy ghost. And S. John doth declare you to be contrary to Christ. This may also be proued by a playne Scripture of the holy ghost, which is this. No man in heauen, nor in earth, nelther vnder the earth, was able to open the booke, or to looke on his booke, till the lambe came, vnto whom the seniores spake, on this maner. Thou art worthy to take his booke, & to open the scales thereof, for thou wast killed, and hast redēmed vs by thy blood.

How say you to this my Lordes: In heauen was there none founde, neither by the aungels, nor yet by the seniores worthy to open the booke, but Christ onely. And will you finde, that they could not finde: will you set an helper to Christ, whō they set alone: But I pray you tel vs what he shall be. All the world knoweth, that they be god workes. But now, from whēce come your god workes: whether from heauen: or out of the earth: or frō vnder the earth: If they were in any of these places, where were they when the aungels, and the seniores sought them: Haue you

founde them: whom they could not finde: but let this passe. I praye you, what will you lay for your god workes: or by what title will you bypnyng them in, to ioyne them with the labe in openyng of the booke: The seniores haue layd for them, that the labe alonely was worthy to open the booke, because he was slayne, and redēmed them with his precious blood. Now what cause laye you for your god workes: The labe hath alonely dyed for vs: The lambe hath alonely shed his blood for vs: The lambe hath alonely redēmed vs: These things hath he done alone: Now if these be sufficient: then hath he alone made satisfaction, and is alonely worthy to be our redēmer, and iustifier.

Moreouer, they that be in heauen confesse, that this lambe is alonely worthy to redēme them. Wee your workes better then theirs: or can your workes helpe them: If they can: then is not the lambe alonely worthy to redēme them. Moreouer, the seniores fall downe before the lambe, geuyng him alonely prayse. And shall your god workes stande by by the lambe: When be they better then the seniores. But let vs proue this thyng by open Scriptures. S. Paule toke so great labours to proue this article, as he neuer toke in any other, & all because he would make it playne, and stoppe the mouthes of the agaynelayers. But all this will not helpe them, that haue not the spirite of God. Nevertheless, we will by Gods fauour, doe the best we can to confounde the crooked enemyes of Christes blood, & thoughte we can not make them his frendes, yet at the lest we will so handle them, that they shall be ashamed openly so to speake agaynst him, as they haue done longe tyme, and so will we handle them (by Gods helpe) that all the world shall know, that they glory in Christes name, and by hym be they also so high promoted in this worlde, that they can not be higher, And yet deserue they of Christ, worst of all men.

But let vs goe to our purpose. S. Paule sayth: All men be sinners, and want

1. Iohn. 4.

The Papistes denyng onely sayth to iustifie denye the nature of Christ.

Apoc. 5.

Christ onely hath wrought our redēption.

Christ is our onely redēmer & iustifier.

Roma. 3.

wante the glory of God, but they are iustificed freely by his grace, thorough the redemption that is in Christ Iesu. What is this that all men haue sinned, yea and are iustificed freely? How shall a sinner doe good workes? How can hee deserue to be iustificed? What call you freely? if there be any deseruing lesse or more, then is it not freely. What call you by his grace? if it be any part of workes, then it is not of grace. For as Saint Paule sayth:

Roma. 11.

When grace were not grace. Here can be no euasion, the wordes be so playne. If you bring in any helpe of workes, then so much is not our redemption freely, nor yet is it of grace, as concerning the part that cometh of workes, but partly of workes, and then doe you destroy all Saint Paule

Faith with out workes iustificieth.

and his whole disputation. For hee contendeth agaynst workes, & clearly excludeth workes in iustification, and byngeth in grace onely. Nowe, that that is excluded in the whole by contention, can not be brought in, in parte to the cause. This is open in his wordes, where hee sayth: Where is now thy reioysing? It is excluded. By what lawe? by the lawe of workes? Nay, but by the lawe of sayth. We doe iudge therfore, that a man is iustificed by sayth, without any workes of the lawe. Heare you not, that the gloriation of workes is excluded: and yet will you boaste your workes? Heare you not playnely S. Paules sentence, that iudgeth clearly wyth sayth, and agaynst all workes? How can this be auoyded?

Roma. 3.

Is it not clere? What can be aunswere to it? Is not thys Paules proposition, that hee toke to proue, faith onely iustificieth? It were but lost labour for Paule to proue that workes did helpe to iustification, For that the Jewes did graunt, and required no more, but that workes might not be clearly excluded. They were Christened, and content to receiue Christ for their sauour, but not onely, and alonely. This was the contentation. In so much that they gloryed agaynst the Gentiles, which had no maner of workes, and for that dispised them,

as people vnworthy to be iustificed.

But peradventure here wyl be sayde, that Paule condemneth the workes of the olde lawe, but not the workes of the newe lawe. Are you nowe satisfied in your consciences? Thinke you, that you haue well analysed S. Paules argumēt? Thinke you, that this is sufficient to auoyde Saint Paule, that hath takē so great labour to proue this cause? Thinke you, that you shall be thus discharged afore God? If you doe, then goe boldly into the strait iudgement of God with this euasion, and doubt you not but there shall you finde S. Paule as stiffly and as strongly agaynst you, and your newe workes, as euer hee was agaynst the Jewes, and theyr olde workes: And if hee did condemne the workes of the lawe, that were instituted by the mouth of God, and the best workes that euer were? Thinke you that those workes that you haue invented, shall be there allowed?

A crafty & subtle euasion.

Briefely, what workes can you doe, or excogitate (that be good) which be not in the olde lawe? and of the olde lawe? Ergo, hee speaketh of all maner of workes, for the lawe includeth all workes that euer God instituted. The highest, and the best, and most of perfection of all workes be, *Opera decalogi*, the workes of the ten Commaundementes. And these be the workes of the olde lawe, and can not iustifie, after your owne saying. Nowe what workes haue you of the newe lawe, other then these? or better then these? Our mayster Christ sheweth, that in fulfilling y. of these Commaundementes, be all workes included. What workes then be of the newe lawe, that were not commaunded in the olde? Peradventure you will say: All those workes that Christ speaketh of in the v. of Math. be of the newe lawe, and not of the olde. For Christ sayth, I say vnto you: He that calleth his brother swearer, or that looketh on a woman to desire her, and such like, doth offend. These seeme to be workes of Christ, and not of Moyses. Ergo, there be workes of the newe lawe, that were not commaunded

All good workes are contained in the law of God

maunded in the olde, and against the disputeth not S. Paule, say y^e.

To this I answer that our maister Christ doth there reprove y^e false interpretation, that the Scribes and Pharysies did set to the lawe, but hee teacheth no newe workes, nor is no gener of any newe lawe. For Saint John sayth: The lawe is geuen thorough Moyses, but grace and veritie came by Iesus Christ. Hee is the geuer of grace and mercy, as all the prophetes testifieth, and not an other Moyses. And therfore to purchase his favour, hee dyed on the crosse, and so did not Moyses: But hee commaundeth vs to doe this, and doe that. But Christ sayth, hange thou on my doing, & beleue thou, that I haue done for thee, for thee, and not for mee.

Now to our purpose, Christ I say doth interpret, and declare the olde lawe agaynst the Scribes and Pharysies, which learned, that the lawe was fulfilled and content wyth outward workes, and that was their iustification. This false doctrine doth our maister Christ reprove: And sayth, that the lawe doth require a pure and a cleane hart, and will haue his workes fulfilled out of the hart, and not onely wyth hand, and fete, and tothe, and nayle, as the Pharysies sayth, and teacheth. So that our maister Christ teacheth no new workes, but onely expresseth the vertue of the olde lawe. And thus doth holy Doctours declare this v. chapter of Math. and specially S. Augustine. Therfore out of that place can not be proued, that there be certayne workes of the new lawe, that were neuer commaunded in the olde.

Moreouer, loke in the olde lawe whether these thinges be forbidden, or commaunded, and you shall finde that the wordes of the lawe, and Christes exposition doth agree. So that our maister teacheth no newe thyng, nor yet any newe workes. But now graunt, that there be certayne workes of the new lawe, which be not of the olde: yet haue you not, nor can not proue that those shall iustifie? For there can be no more goodnesse in

workes, then were in workes of the olde lawe, for they were to Gods honour, and to the profite of our neighbour. What goodnesse can workes haue more? And yet you graunt, that they can not iustifie. How then shall your newe workes iustifie? Blessed Saint Paule disputeth agaynst them that were Christened, and had both workes of the olde lawe, and also of the newe. And yet concludeth hee, that Christ onely was their iustifier. Marke his argument, if righteousness cometh of the lawe, then is Christ dead in bayne: As hee woulde say: if the lawe helpe to iustifie (for that was the opinion of the Jewes) then is not Christ onely your iustifier. If hee be not your iustifier onely, then is hee dead in bayne. How will S. Paule proue this consequent? On this manner: Either Christ both thys thyng alone, or els hee is dead in bayne, for hee will haue no helper. Thys must needs be the meaning of hys argument there.

Now will I take this argument of S. Paule, and likewise dispute agaynst your newe workes. If newe workes doe helpe to iustifie, then is Christ deade in bayne. But Christ is not dead in bayne. Ergo new workes doe not helpe to iustify. The first part is Paules, The second you graunt. Therfore the thid must needs follow. But let vs see how S. Paule proueth this proposition by an example, not of the olde lawe as though hee disputed onely agaynst the workes of the olde lawe, But by that holy and excellent Patriarch Abraham, who no maner of workes coulde iustifye, but sayth onely. Thynke you y^e S. Paule doth speake here of the workes of the olde lawe: nay doubtles. For how could Abraham doe y^e workes of lawe, & there was no lawe gen^e. 400. & 30. yeares after: wherefore S. Paule constrayneth you to conclude, that no maner of god workes, (though they be soe good as Abrahams workes) can helpe to iustification.

Note also S. Paules argument. Abraham was iustified so many yeares before y^e lawe was geuen. Ergo (sayth hee)

what goodnes is in good workes?

Galat. 2.

Rom. 4.

Galat. 3.

John. 1.

Christ suffered for our sinnes.

August. in ser. Domini de monte. Exod. xx. & Levit. xix.

hæ) the lawe doth not iustifie. So like wise dispute I agaynst your newe woꝝkes. Men were sufficiently, and perfectly iustified alonely by sayth, afoze any new woꝝkes were geuen, or preached. Ergo, the woꝝkes of þe new lawe doth not iustifie of necessitie. The anticident I prouethus. Abrahā, Isaac, Jacob, and John Baptist, and all the holy prophetes were perfectly iustified, afoze any new woꝝkes (as you take new woꝝkes) were spoken of. Ergo, men were sufficiently iustified, alonely by sayth. If Saint Paules argument conclude, so must mine also. Wherefoze say what you can, Here standeth holy S. Paule Bissy, and strongly foꝝ mee, and agaynst you and sayth: That we bæ fræly, and alonely iustified by sayth, without all maner of woꝝkes. But let vs see what

Ambro. ad
Rom. 3.

S. Ambrose sayth to this text. They are iustified fræly, foꝝ they doing nothing, noꝝ nothing deseruing, alonely by sayth are iustified by the gift of God. &c. Here you not, þ men woꝝking nothing at all, noꝝ nothing deseruing, are iustified by sayth onely: yea and fræly: you were wonte to cry foꝝ Sola, sola, sola, onely, onely, onely. Here haue you him, and to helpe him you haue also gratis, that is to saie, fræly, and also dono Dei, that is to say the gyft of God, and Nihill operantes, that is as much as woꝝking nothing at all. If these woꝝes, doe not exclude woꝝkes, and alowe sayth onely. I can not tell what woꝝes will doe it: graūt these woꝝdes, and I will bæ content. I will also bring you Origyne on this same text, whose woꝝes bæ these. Paule sayth, that the iustification of sayth is alonely sufficient. So that if a man doe belæue onely, hæ is iustified, though there bæ no woꝝkes done of hym at all. By sayth was the thæse iustified, without the woꝝkes of the lawe. Foꝝ our Lorde did not aske him what hæ had done: noꝝ did loke foꝝ any woꝝkes of him: but did accepte him all onely, foꝝ cōfessing of Chyist. It foloweth. Wherefoze a man is iustified by sayth, vnto whom, as concerning iustification the woꝝkes of þe lawe helpe nothing. &c. What say you to Origyne: that sayth how men bæ iusti-

Orig. ad
Ro. lib. iij.
cap. iij.

Faith onely
and alone
iustifieth.

fied, though they doe no good woꝝkes at all, foꝝ woꝝkes doe helpe nothing to iustification, but sayth onely: Wæ not these plaine woꝝdes: Graūt these woꝝdes, and we will aske no moze of you. Here haue you also, Sola, sola, sola. So þ you nēde not cry no moze foꝝ Sola. Also Origyne bringeth an opē example of the thæse, that no man can deny. Who can haue lesse good woꝝkes then a thæse: which is neither good before God noꝝ man, So þ all þ woꝝde may see, that this is no new opinion, seeing that the scripture, and also holy doctours doth teach it. Also S. Paule in the 9. chapter bringeth in the Gen-

Roma. 9.

typle, which knoweth nothing of God, noꝝ hath done any good woꝝkes, but cōtrary blasphemed God & his name, & hath allwayes lyued in Idolatrye, and bæene an bitter enemy vnto al goodnes. Hæ bringeth in also the Jewe full of good woꝝkes of the law which hath also great zeale vnto God, and to his woꝝkes, yea & of that Paule beareth hym witnes. Wieselve, hæ bringeth in foꝝ him, such a Jewe, that no man can complaine of, but is full of good woꝝkes. Yea take all the best of the Jewes togither, (foꝝ it were madness of Paule to speake of the damnahle

Roma. 12.

Jewes, that were open wretches, & damned by the iudgment of the lawe) with all their good woꝝkes, and yet S. Paule doth exclude thẽ, & repelleth thẽm clearely from iustification, with all their good zeale, and with all their good woꝝkes, and concludeth with playne woꝝdes, that the gentyl, which is full of damnahle woꝝdes, and had neither zeale, noꝝ loue vnto goodnes, is iustified by sayth onely. These bæ S. Paules woꝝdes: we

Roma. 9.

say, that the Gentils, which folowed not righteousnes, haue obtayned righteousnes. I meane þ righteousnes, which cometh of faith. But Irael, which foloweth the lawe of righteousnes, could not attayne vnto righteousness. Wherefoze: Because hæ sought it not by sayth, but as it were by the woꝝkes of the lawe. Wæ not these playne woꝝdes: That the Gentiles, which folowed no righteousnes noꝝ had any minde therunto, are iustified

sted freely by sayth: Is not here *Sola fides*, onely sayth: Moreover, the Jew is reprovued with all zeale, with all his loue, with all his studie, and with all his god woorkes. Is not this a merueylous thing: yea verely, And so merueylous, that you shall neuer vnderstand it, without you beleue. But peradventure here shall be sayd, that the god woorkes of the Jewes dyd not profite the, because they had no faith: But if they had had faith, then would they haue holpen to their iustificatiō.

To this I make answer, Trouth it is, god woorkes did not profite the Jewes, for lacke of sayth. But this is false, That woorkes should haue holpen to iustification, if they had had sayth. For S. Paule proueth clerely that god woorkes helpe nothyng to iustification, nor euell woorkes let not the iustification, y^e commeth by sayth. And this hee proued by the example of the Gentyll, which had no good woorkes, but all damnable woorkes, & yet is iustified by sayth. Moreover, the Jewe had h^e zeale of God, and all manner of good woorkes, & yet is not iustified, that the world can deuise, yea & also S. Paule speaketh of the Jewes y^e were Chyrtened, & all this could not helpe. Wherefore no manner of woorkes, whether they be in sayth, or out of faith, can helpe to iustifye. Neuerthelesse woorkes hath their gloze, and reward. But the gloze, and prayse of iustification, be due to Christ onely. Also S. Paule proueth playnely in these wordes, that woorkes haue no place in iustification: To him that woorketh is the rewarde not geuen of fauour, but of ductye: To hym that woorketh not, but beleueth on hym, that iustifieth the wicked man, is sayth counted for righteousnes.

Roma. 4.

Fayth is
accounted
for righte-
ousnes.

How thinke you by these wordes: be they not sayd agaynst all woorkes: Sayth hee not, y^e iustification is imputed vnto him y^e woorketh not but onely beleueth in hym, y^e iustifieth y^e wicked mā: I pray you what god woorkes doth the wicked mā: Marke also how hee sayth, that righteousnes is imputed vnto him. Ergo, it is not deserued. For that that is deserued, is not impu-

ted of fauour, but it must be geuen of ducty. How thinke you? Is not this *Sola fides*, onely sayth: You know that there be but woorkes, and sayth that doe iustifie: And S. Paule excludeth woorkes clearely. Ergo, sayth alone remaineth. But peradventure you will say, y^e woorkes with sayth doe iustifie. Neuerthelesse of meekenes, and lowlynes, & auoyding of all boast of godnes, you wil geue all y^e gloze to sayth, as vnto y^e principal thyng, & without the which, no woorkes can helpe.

Not withstanding woorkes be god, and helpe to iustification, though of meekenes you will not know it. Is not this damnable hipocrisie: yea and that with God: which were intollerable, if it were with men. But how can you proue by Scripture, that woorkes are worthy of any gloze of iustification: Is not this open lying on sayth to geue all to him, & yet (as you say) hee is not worthy of all: for woorkes be worthy of parte. If sayth be not worthy alone, confesse it openly, and geue woorkes his prayse, and saith her prayse, & say not one thyng with your mouth, and thinke an other in your hart. For God searcheth the priuities of hartes. Who hath required of you such a meekenes? But I praye you how can woorkes helpe to iustification lesse or more: when they be noyther done, nor yet thought of: Who is iustified, but a wicked mā: which thinketh nothing of god woorkes. But these make lyes, deserue none answer. Wherefore let vs heare what holy Doctours say, on this texte. To hym that woorketh not, &c.

Saint Ambrose sayth on this manner: It was so decreed of God, that after y^e lawe, the grace of God should require vnto saluation, alonely sayth. Which thyng hee proueth by the example of the prophet, saying: Blessed is that man to whom God doth impute iustification, without woorkes. Hee sayth, that they be blessed, of whom God hath determined without labour, without all manner of obseruation, alonely by faith, that they shall be iustified before God. Blessed are they whose sinnes be forgiven, Clear-
ly

ly they are blessed, vnto in hom without labour, or without any woꝝke, their iniquities be remitted, and their sinnes be couered, and no maner of woꝝkes required of them, but alonely that they should beleue. &c.

*Sola fides
iustificat.*

Be not these woꝝdes playne: God hath decreed, that he shall require no thyng to iustificacion, but sayth: And he is blessed, to whom God imputeth iustificacion, without all maner of woꝝkes, without all maner of obseruations. Also their sinnes be couered, & no maner of woꝝkes of penance required of them, but alonely to beleue. Here haue you *Sola fides*, and *Tantum fides*, and here can you not say, that S. Ambrose speaketh alonely of woꝝkes of the law, but of all maner of woꝝkes, of all maner of obseruations, yea and also of penance. Peradventure it will be sayd, as a great Doctour sayd once to me, that S. Ambrose dyd vnderstand it of young children, that were newly baptised: them their sayth should saue alonely without woꝝkes. How thinke you? is not this a likely aunswere for a great Doctour of Diuinitie? for a great Duns man? for so great a preacher? Are not S. Paule, and S. Ambrose wel auoyded and clerke? But I made him this aunswere, that this Epistle was wytten of S. Paule to the Romanes, which were men, and not children, and also the woꝝdes of Scripture, speake of the man, and not of the childe. And S. Ambrose sayth, blessed is that man.

D. Wethersall.

But at this aunswere, he was not a little moued, and sware, by the blessed God, let Ambrose, & Augustine, say what they will, he would neuer beleue, but that woꝝkes dyd helpe to iustificatio. This was a Lordly word of a Prelate, & of a pyller of Christes Church. But what medlyng is with such mad men. But yet peradventure you will say, how that I take a peece of the Doctour, as much as maketh for my purpose. Notwithstandyng he sayth otherwise in an other place, which I doe not byng. What is that to me? yet is not my Doctour thus auoyded. For you can not deny, but this is his sayng, and vpon this place of

Scripture, and this doth agree with Scripture, or els he doth expounde Scripture euill. Wherefore you must aunswere to the sayng of the Doctour in this place, for this is the place that is layd agaynst you, and this is the place, whereby other places must be expounded. And if you dare deny him in this place, then will I deny him in all other places, by that same authoritie: then be the holy doctours clearely gone. Neuertheles, holy Scripture standeth openly agaynst you, which if you deny, then haue I a cause to suspect you. Wherefore take heede what you doe. But yet peradventure will ye say, that I vnderstand not S. Ambrose, nor holy Doctours, as my Lord of Rochester sayd howe I vnderstode not Tertullian, he had none other euasion to saue his honour with. But this is not inough, so to say, but you must proue it, & other men must iudge it, betwene you and me.

Here haue I translated a great many of their saynges into English, let other men iudge, whether I vnderstand them or not. Go ye to the Latin, and let vs see what other sense you can take out. But my Lordes, remember that our God is almye, whose cause we defende, afoze whom I dare well say, you are already confounded in your conscience, wherefore doubt you not, but that terrible vengeance hangeth ouer you, if you repēt not, which whe it cometh, cometh sharply. How are ye able to defend a thing, that you can not proue openly by holy Scripture? Say what you will, your conscience will murmur, and grudge, and will neuer be satisfied with mens dreames, nor yet with tyranny. Thinke you that your lawes, and your inuentions can be a sufficient rule for Christen men to liue by? and to saue their conscience therby? Thinke you, that your cause is sufficiently proued, when you haue compelled poore men by violence to graūt it? Then may we destroy all Scriptures, and receiue alonely your tyranny.

But my Lordes this matter is not righted by your iudgemēt, but by our matter Christ, and his blessed woꝝde:
alsoe

afore whose strapte iudgement you shall be iudged, and that straptly. For when all your grace, all your honour, all your dignitie, all your pompe, and pride, by which all that your hartes doe nowe reioyce in, shall lye in the dust, then shall you be called to a strapte reckening: It is no light game, nor no chilles playe. Marke it well, for it lieth on your necke. But what needeth me to lose many wordes, for if you be halfe so full of grace, as you say you be of good workes, then will you reckon it better then I can moue you. But againe to our purpose. S. Paule proueth the iustification of faith onely, in these wordes. No man is iustified by the workes of the law, but by the faith of Iesus Christ, and we doe beleue in Iesus Christ, that we may be iustified, by the sayth of Christ, & not by the workes of the law.

Marke how he sayth, that no man is iustified by the workes of the law, no not S. Peter: Howe thinke you? doth not S. Paule exclude workes? & bringeth in alonely faith, and that the workes of the law, whiche were the best workes in the world, and he beleueth to be iustified onely by the sayth of Iesus Christ and not by workes, and that proueth he in these wordes of the Prophet: A righteous man lyueth by sayth. Here you note how a righteous man liueth by faith? What call you liuing by sayth? If hee liue any part by workes, then lyueth hee not by sayth, but partly by workes. This is S. Paules probation vniuersall. But let vs see how your Doctors doe expounde this terte.

Now doth hee plainly shewe, that sayth alonely hath the vertue in him to iustifie, and bringeth Abacuk saying: Of faith (and not of the law) shall a righteous man liue. Hee addeth, well afore God, for afore man peradventure they shall be reckened righteous, that sticke to the lawe, but not afore God. &c. Here haue you *Sola*, onely. And also that this holy iustification is afore God, and after his iudgement, & not after mens iudgements. Wherefore glozy as much as you can of your good workes, they can not alonely

iustifie you, but also they be of no nature, but damnable and very sinne, if there be no sayth. So farre are they from helping to iustification. This doth S. Augustine witnesse in these wordes. Those same workes that be done afore sayth, though they seeme vnto men laudable, yet are they but bayne, and I doe iudge them, as great strength, and as swift running out of the way. Wherefore let no man count his good workes before sayth, where as faith is not, there is no good work, the intention maketh a good worke, but sayth doth guide thee intention. &c. Here S. Augustine condemneth all your good workes afore sayth, & sayth that they be nothing worth, but vain and thinges out of the way. How can such thynges helpe to iustification?

Marke also how that your good intention (wherupon you boast, that you doe so many good workes by) can not helpe you, for hee is blynde, and knoweth not what to doe (though he stand well in his owne conceite) with out sayth, which is his guide. So that all thinges afore sayth, are but very blindnes. But as soone as sayth cometh, hee doth both iustifie, and also maketh the workes good, which were afore sinne. But let vs see what Saint Barnarde sayth of good workes. I doe abhorre (sayth hee) whatsoeuer thyng is of mee. Except peradventure that that be myne which God hath made me hys. By grace hath hee iustified mee freely, and by that hath hee deliuered mee from the bondage of sinne. Thou hast not chose me, (sayth Christ) but I haue chosen thee, nor I found any merites in thee, that might moue me to chose thee, but I preuented all thy merites. Wherefore thus by faith haue I maried thee vnto me, and not by the workes of the law.

I haue maried thee also in iustice, but not in the iustice of the lawe, but in the iustice which is of sayth. Now this remayneth, that thou doest iudge a ryght iudgment betwene thee and mee, Geue thou iudgment, wherein that I haue maried thee, where it is open, that thy merites dyd not come betwene, but my pleasure, and will,

Aug. in prolo. fol. 31.

Good workes without sayth are but sinne.

Barnar. super. Can. ser. lxxij.

Gallat. 2.

Abacuc. 2.

Athanasius. Galat. 3.

The righteous man lyueth by sayth & not by workes

et. S. Barnarde doth despise all hys god woꝝkes and taketh hym onely to grace, but you speke partly to your god woꝝkes, and not onely to grace. Had S. Barnarde no god woꝝkes to speke foꝝ? Marke that S. Barnarde is Gods child freely by grace, which can not bee, if woꝝkes doe helpe lesse oꝝ moze. Was hee not a christened man? Had hee no woꝝkes of the newe law, as you call them? I thinke yes. And yet hee sayth, y there was no merites, noꝝ any godnes, but that we were freely choꝝen. Wherfoꝝ hee prouoked you, & all such as you be to iudge righteously betwene God and you, the which hath preuented all your godnes and that of his owne will, and of hys owne pleasure. How can hee finde any godnes, that preuenteth all godnes? So that here haue you clearly, that god woꝝkes of y law, oꝝ moꝝall god woꝝkes (as you sayne) doe no thing helpe to iustificatiõ afoꝝe God, foꝝ they bee preuented of iustificatiõ.

This is also well proued by Saint. Augustines sayinge. Wherfoꝝ these things considered, and declared after the strength, that it hath pleased God to geue vs, we doe gather, that a man can not bee iustificed, by the preceptes of god liuing, that is, not by the lawe of woꝝkes, but by y law of fayth, not by the letter, but by the spirite, not by merites of woꝝkes, but by free grace. et. Here you this: not by merites of woꝝkes, but by free grace: what call you free grace? but without al things, sayng grate? what call you not of woꝝkes, but y woꝝkes helpe nothing. Foꝝ if woꝝkes did helpe, then would hee not say, not of woꝝkes, but not of woꝝkes onely, but part of woꝝkes, & part of fayth, but hee excludeth woꝝkes fully & onely. Agayne the same thing, that purchaseth vs remission of our sinnes, doth also purchase iustificatiõ. Foꝝ iustificatiõ is nothing but remission of sins. Now sayth purchaseth vs remission, Ergo, by fayth we are iustificed.

Now we that sayth doth purchase remission of sinnes, it is well proued by this article of our sayth, *Credo remissionem peccatorum*, I beleue remission of sinnes. Now if I haue not this re-

mission foꝝ sayth, then sayth deceiueth me, foꝝ I doe beleue onely, because I woude haue remission of sinnes. What needeth me to beleue remission of sinnes, if I may deserue it by woꝝkes? Also our mayster Christ declareth openly, y no manner of woꝝkes what so euer they be, can iustifie afoꝝe God. These be his woꝝdes: *whẽ* Luke. 17. you haue done all things, that be commaunded you, yet saye, that we are vnprofitable seruauntes, If you be vnprofitable, then be you not iustificed. And if you can not be iustificed, when you haue done all things, how will you be iustificed. When you doe in a maner nothing? and specially of those things, that be commaunded you wherfoꝝe this is playne, y our woꝝkes can not helpe vs to iustificatiõ. Foꝝ whẽ we haue done all things yet we are vnprofitable. But let vs proue this by an open example. I put this case my Lordes (vnto you I speake) that our noble prince would call you all before him, and say. My Lordes, ~~for~~ what hath pleased vs to call you vnto the spiritual dignitie of Bishops, & to make you of our counsell, and Lordes of our Realme; and also of our parliamēt. Now wold we know of you which of you all hath deserued it, oꝝ rekeneth hym selfe worthy by his deseruing, les oꝝ moze of this dignity? What will you say to this? What will you aunswere to the Kinges grace? Is there one amonge you all, that dare be so bolde as to say to the kinges grace, that he hath not geuen it vnto hym freely, but that hee hath done the king so faythfull seruice that he was bound to geue it vnto him? Yea, and that of his deseruinge? If there were one that were so proude, as to say this, thinke you that y kings grace woude not laye to his charge, how that hee had not done halfe his duetie, but were rather bound, to doe ten tymes as much moze, and yet the Kinges grace were not bound to geue hym a byshoppycke, foꝝ hee had done but his duetie, and not all that.

Now if your good woꝝkes, and all your saythfull seruice, be not able to deserue a byshoppycke, of the kinges grace

woꝝkes of
the newe
law.

Aug. de spi-
ri. 8. lit.
ca. xij.

No man
can bee iu-
stified by
lawe of
woꝝkes,
but by the
law of fayth
in Christes
bloud.

Good woꝝ
kes can not
deserue re-
mission of
sinne.

grace, How will you be able by your woꝝkes, to deserue heauen, and iustification before the king of all kynges? When you haue answered to this, before the kynges grace, then come and dispute with God, the iustification of your woꝝkes, and yet shall they be farre unlike. Wherefore I conclud of these scriptures, and of these doctors, that the sayth, that we haue in Christ Iesus, and his blessed bloude, doth onely, and sufficiently iustifie vs befoꝛe God without the helpe of any woꝝkes.

And though y all scripture bee no thing els but a holle probacion of this article (that is, alonely a perfect commedation, and a prayse of Christ, and of his blessed merites, that hee hath deserued foꝛ vs) yet will I passe ouer to byng in any moe places. Foꝛ they y are not cōsēt with these scriptures, wyl not be satisfied, noꝛ yet content to geue alonely gloꝛy to God, though I brought in all the newe testament. Yea Christ hym selfe could not satisfie them, if hee were here, yea noꝛ yet though heauen, and earth and all creatures therein, were nothyng els, but probacions of this article, it would not helpe. Wherefore I let such infidels passe, and leaue them to the iudgement of God, alonely certifieng them of this one thyng, that is infallible, how the day shall come, that it shall repent them, yea, and that soꝛer then I can either write, or thinke, that they did not beleue the lest pꝛicke of this holy article. But vnto our purpose.

The very true way of iustification is this. Firſt cometh God, foꝛ the loue of Christe Iesus, alonely of his mercie, and geueth vs freely the gift of sayth, wherby we doe beleue God, & his holy word, and sicke fast vnto the promises of God, and beleue, that though heauen, and earth, and all that is in them should perith, and come to nought, yet God shall be founde true in his promises, foꝛ this saythes sake: be we the elect children of God.

This is not such a sayth, as men dreame, when they beleue that there is one God, and beleue that hee is eternall, beleue also that hee made the

woꝛlde of naught, yea, and beleue that the Gospell is true, and all thing that God spaketh must be true, and fulfilled, with other such thynges. This I say, is not the sayth that we be iustified by, foꝛ deuils and infidels haue this sayth, and also we may at- tayne to these thynges by strength of reason: But the sayth that shall iustifie vs, must be of an other maner of strength, foꝛ it must come from heauen, and not from the strength of reason. It must also make mee beleue, that God the maker of heauen and earth, is not alonely a father, but also my father: yea, and that thozow the fauour that Christ hath purchased mee, from the whiche fauour, neither heauen, noꝛ earth, tribulation, noꝛ persecution, death, noꝛ hell, can deuide mee. But to this sicke I fast, that hee is not alonely my father, but also a mercifull father, yea, and that vnto mee mercifull, and so mercifull, that hee will not impute my sinnes vnto mee, though they be neuer so great, so long as I hang on the blessed bloud of Christ Iesus, and sinne not of malice, but of fraillie, and of no pleasure.

Hee is also a lyberall father, yea, and that vnto mee lyberall, which will not alonely promise mee all thynges, but also geue them me, whether they be necessary to the body or to y soule. Hee is also not alonely lyberall, but myghty to perfoꝛme all thynges, that hee promyseth vnto mee. Briefely, this sayth maketh mee to hang clearely of God, and of his blessed promyses made in Christ, and in his swete and precious bloud, and not to feare death, noꝛ any affliction, noꝛ persecution: noꝛ tribulation: but to despise all these thynges: and not alonely these, but to despise also myne owne lyfe foꝛ Christes sake.

Finally, of a fleshely beast, it maketh mee a spirituall man: of a damnable child, it maketh mee a heauenly sonne: of a seruaunt of the deuill, it maketh mee a free mā of Gods, both deliuered from the lawe, from sinne, from death, from the deuill, and from all myserie that might hurt mee. By

Fides iusti-
ficans.

Roma. 8.

The maner
of iustifica-
tion.

Fides his-
torica.

The frutes
of sayth.

Wordes, this is the sayth that doth iustifie, and that we do preach. And because it is geuen from heauen into our hartes by the spirite of God, therefore, it can be no idle thing: But it must needs do all maner of things, & be to the honour of God, and also to the profite of our neighbour: In so much, that at all tymes necessary, it must needs worke well, & also byng forth all good workes that may be to the profite and helping of any man. But these workes be not done, to iustifie the man, but a iust man must needs doe them. Not vnto his profite, but alonely to other mens profites, euen as our maister Christ, suffered hunger, and thyrste, and persecution, and toke great labours in preaching of his worde, yea, and also suffered death. All these thinges, I say, did hee do to further or to profite himselfe, but for our merites, and for our profite. So likewise doth a iust man his workes. And as a good tree in tyme of the yeare, byngeth forth good Apples, not to make hym god, for hee is god afore, nor yet this apple is not to his profite, but vnto other mens, notwithstanding, & good nature that is in hym, muste needs bring it forth. So likewise, the iust man must needs doe good workes, not by them to be iustified, but alonely in them to serue his brother: for hee hath no neede of them, as concerning his iustification.

An exaple how sayth byngeth forth good workes.

Math. 7.

Solutions and argumentes to the Scriptures.

Wherefore now here haue you the very true cause of iustification, that is, sayth alonely: And also the very true way and maner of doyng good workes: And how that no man can doe good workes, but a iustified man, as our maister Christ sayth: Cyther make the tree good, and then his fruite good, or els the tree euill, and his fruite euill: for a good tree must needs bring forth good fruite, and a badde, euill fruite. But now let mee aunswere to the Scriptures, and to the reasons that they bring to proue that workes doe iustifie. First commeth the fleshy and dampnable reason, and the sayth: If we be iustified alonely by sayth, what neede we to doe any good

workes? what neede we to crucifie, or mortifie our fleshe? for all these wil not profite vs, and we shall be saued though we doe none of they all. Thus did blinde reason dispute with Saint Paule, when that hee had proued that God of his mercy, had deliuered vs freely from the damnable bondage of the law.

Roma. 6.

Anone hee iudged that he might do what hee would, for hee was no longer vnder the law. To this S. Paule answereth, & if we obey vnto & workes of sinne, then are we the seruautes of sinne, & if we obey to the workes of iustice, then are we the seruautes of iustice. So that if we truly haue that same sayth, that iustifieth vs, we shall desire to doe none other workes but those, that belong to iustification, not that the workes doe iustifie, but that we must needs do those workes, as the very true causes of iustification, and not as the cause of iustification. And therfore those men, that will doe no good workes, because they be iustified onely by sayth, & not the childre of God, nor the children of iustification. For the liuyng spirite of God, is none authour of ilnes, nor of sinne, but hee crieth in our hartes, *Abba pater*. And of that, is this a sure, and an euident token, for if they were the very true children of God, they would be the gladder to doe good workes, because that they are iustified freely. Therfore should they also be proued freely to workes, if it were for no other purpose, nor profite, but alonely to doe & wil of their mercifull God, & hath so freely iustified the, and also to profite their neighbour, whō they are bound to serue of very true charitie.

Good workes are the frutes of true sayth.

in deed

Take an example, here is a theefe, that is condemned by right, & the law to be hanged, whom the kings grace of his mercy, doth freely deliuer from the gallowes, and geueth him his pardon. Now this theefe, thus deliuered, will not keepe hym selfe a true man, nor doe those workes, that belong to a true man to doe, but fallieth agayne to stelyng, because the kyng pardoned hym so freely, and reckeneth that the kyng is so mercifull, that hee will haue

A very good example.

no thæues, but deliuer them all of his mercy, without their deseruing. Now how thinke you? wil y king bee mercifull vnto this thæue, when he cometh againe to y gallowes? Nay truely, for hee was not deliuered for that cause, but for to keepe hym selfe a true man.

Then cometh my Lord of Rochester, and hee sayth, that sayth doth begyn a iustification in vs, but woorkes doe performe it, and make it perseite.

I will recite his owne wordes. *Per fidem initiari dicitur iusticia solum, non autem consummari, nam consummata iusticia non aliter quam ex operibus nascitur, & in lucem editis acquiri potest, opera consummata iustificanc. Fides primum in choat. &c.*

What Chriſtened man would thinke, that a Bpshop would thus trifle, and play with Gods holy word? Gods word is so playne, that no man can auoyde it, how that sayth iustifieth alonely, and now commeth my Lord of Rochester, with a litle, & a bayne distinction, inuented of his owne bayne, without anthozitie of Scripture, and will clearely, auoyde all Scriptures, and all the whole disputation of S. Paule. Bat my Lord, say to me of your conscience, how doe you reckon to auoyde the vengeaunce of God, sith you thus trifle, & despise Gods holy word? Thinke you, that this bayne distincion, will be allowed afoze Iesus Christ? for whose glozpe we doe cōfede & vrine: afoze whom, we doe handle this matter?

I doe thinke berely, that your owne conscience doth soze accuse you, for thus blasphemng the holy worde of God. Wherefoze my Lord, for Chriſtes sake remember, that you be aged, and shall not long tary here, and these bayne distincions that you haue inuented to the pleasure of men, and to the great peruerstng of Gods holy word, shall be to your euerlastyng damnation. And at the lest wayes, if you feare not y terrible vengeaunce of God, remeber the shame of y world, & thinke not, that all men be so mad, and so vnlearned, as for to be deceiued by this trisyng distincion, seyng that the worde of God is so playne agaynst it. Doth not S. Paule say, that

our iustification is alonely of sayth: & not of woorkes? How can you auoyde this same? *Non ex operibus?* Not of woorkes: if that woorkes doe make iustification perseite, then are not Saint Paules wordes true? Also S. Paule sayth, that we be the childre of God, by sayth. And if we be the childre, we are also the hepyes.

Now what imperfection finde you in childre? and in hepyes? Chyſtē me desire no moze but this, and all this haue they by sayth onely. And will you say, that sayth doth begyn a iustification: Beside that, you know well, that S. Paule doth proue in all the whole Epistles to the Romanes, and also to the Galatians, that sayth doth iustifie, yea, and that by contention agaynst woorkes. Now how can you byng in woorkes to make iustification perfect? And S. Paule hath excluded them?

Moreouer, why did not the Iewes, against whose works S. Paule disputeth: byng in this distincion for the? Briefely, what will you say to all the Doctours, that I haue here recited: which say, that *Sola fides*, onely sayth, doth iustifie. Bat doubtles, if it were not to satisfie other men, this distincion were not woorthy an aunswere. An other damnable reason is made, that is an open, & a playne lye, which is this. Thou sayst that woorkes doe not iustifie, nor yet helpe to iustification, but sayth onely. Ergo, thou denyest all good woorkes, and wilt that no man shall worke well, but alonely believe.

I aunswere, if there were any shame in men, they might well be ashamed of these open lyes.

Tell me one, that is learned, that euer did say, or teach, that men should doe no good woorkes: Many there be, that say, woorkes do not iustifie, as S. Paule, and all his scholers, but no mā denyeth good woorkes. But I marueile not at them, for they doe but the woorkes of their father, whiche was a lper, & a murderer from the begynnyng. I pray you, what cōsequēt is this, after your owne Logike: woorkes doe not iustifie, Ergo, wee neede not

Good woorkes are to be done although they iustifie not.

to doe them, but despise them, for they be of no valure. Take a like consequent. You say, that the kinges grace doth not iustifie, Ergo, you despise him: Ergo, hee is no longer kyng: Also the Sunne, and Moone doe not iustifie, Ergo, you destroy them? But such a damnable lye, must S. Paule needes suffer, whē hee had proued, that sayth onely did iustifie. Then came your ouerthwarte fathers, and sayd, Ergo, thou destroyest the law, for thou teachest, that it iustifieth not. God forbid, sayth S. Paule, for we doe learne the very waye to fulfill the law, that is, faith, whereby the law alonely is fulfilled, and without the whiche, all the woorkes of the law, be but sinne. So doe we likewise teach the very true way, wherby all good woorkes must be done. As first, a man by faith to be iustified, & then a iust man, must needes doe good woorkes, whiche afoze were but sinne, & now be all good, yea, his eatyng, drinkyng, & sleeping, are good.

Roma. 3.

Iam. 2.

But beside all these, haue they certayne scriptures. First of S. James, whose woordes be these. Wilt thou vnderstand, & thou bayne man, that sayth without dedes, is dead? Was not Abraham our father iustified of his dedes? When hee offered his sone Isaac on the altur: Likewise was not Rahab the harlot iustified, when she receiued the messengers: and sent them out an other way. S. Augustine doth declare in diuers places, y blessed S. Paule, and S. James, seemed for to be contrary in this matter, And therefore S. Augustine willing to saue the estimation of this epistle, doth declare, how that S. Paule doth speake of woorkes, that goe befoze sayth, and S. James speaketh of woorkes, that folow sayth, And yet S. Augustine will not be compelled by the woordes of this epistle, to graunt, y any woorkes doe iustifie, by the reason, that Saint Paules woordes be so apparty, and vehemently to the contrary. Wherefoze seeing that there sheweth a controuersy here in two places of y scripture, it standeth with all reason, and learning, that the same place, which seemeth for to be secklest, & also dark:

Aug. 83.
quest. c. 76.

est, should be expounded, and declared, by that part of scripture, that is clearest, and most of authority. Now is this of truth, that the apostolic of S. Paule hath alwayes in the church of God, bene more of estimation, and strength, then euer was this epistle, (though that this epistle hath bene receyued) and especially in this cause, y we now here speake of. For in all the scripture is not this article of iustification so playnely, and plenteously handled, as it is by blessed S. Paule, this must euery learned man graunt.

Wherefoze it standeth with reason and learning, that this saying of Saint James must needes be reduced, and brought vnto blessed S. Paules meaning, & not S. Paule vnto S. James saying.

Now therefore in as much, that both blessed S. Paule, and also Saint James meaning is, that gods woorkes should be done, and they y be christē men, should not be idle, and doe no good, because that they are the childē of grace, but that they should rather in their iuyngē expylyse outwardlye their goodnes, receiued of grace: and as blessed S. Paule sayth, To geue their membes to be seruantes vnto righteousnes, as they were afoze seruantes vnto vncleanes. For this cause (I say) S. James saying must needes be vnderstanded, for to be wyrtten agaynst those men, that boasted them selues, of an idle, and bayne opinion, that they thought the selues to haue, which they reckened to be a good sayth. Now S. James to proue that this sayth was but an idle thing, & of none effect, doth declare it clearly, by y, that it brought forth in time and place conuenient, no good woorkes. And therefore hee cauleth it a deade sayth.

Roma. 6.

Hee byngeth in also a naked brother, the wich hath neede of clothing, vnto these men, y boasted their sayth, which hath no compassion of his necessitie. Wherefoze hee concludeth, y that they haue no true sayth. And therefore hee sayth vnto them, shew vnto mee thy sayth without woorkes, and I shall shew vnto thee of woorkes,

Fayth that byngeth forth fruite is the fayth that iustifieth, and yet the fruite doth not iustifie.

my

my sayth.

Heare is yf playne, that S. James would no moze, but that that sayth is a dead sayth, and of no balure yf hath no workes. For workes shoulde declare and shew the outward sayth, & workes shoulde bee an outward declaration, and a testimonie of yf inward iustification, receiued of sayth, not yf workes can or may take away our synne, or els bee any satisfaction, for any part of synne, for that belongeth all onely to Christ. As blessed S. John sayth, and also S. Banys he hath offered once for al, to put sinne to flight by the offering by of hym selfe. And that this is S. James meaning, it is declared by that that foloweth. Thou seeest (sayth he) that sayth wrought in Abrahams deedes & through yf deedes was his sayth made perfect.

Marke how sayth wrought in hys deedes: What is, his sayth, because it was a liuyng sayth, brought forth & wrought out, yf high worke of oblation. Also his sayth was perfect through his deedes. This is his sayth was declared, and had a great testimonie afoze all the worlde, yf it was a liuyng, and a perfect; and a right shapen faith that Abraham had. So yf his inward sayth declared him afoze God, & his outward workes afoze the worlde to bee god; and iustified. And thus was his faith made perfect afoze God and man. Now vnto this, doe we all agree that yf sayth alonely iustifieth before God, whiche in tyme and place doth worke well, yea it is a liuyng thing of God, which can not bee dead, nor idle in man. But yet for all that, we doe geue to sayth, and to Christes blood, that gloze, that belongeth to them onely, that is to say, iustificatio, remissio of sinnes, satisfieng of Gods wrath, taking awaye of euerialyng vengeance, purchasng of mercy, fulfilling of the law, with all other like things. The gloze of these, I say, belongeth to Christ onely, & we are partakers of them by sayth, in Christes blood onely. For it is no worke, that receyuethe the promise made in Christes blood, but sayth onely.

Take an example. God sayth to A,

Abraham, In thy seede shall I blesse all people. Now can Abrahams workes doe nothyng to receiuyng of this blessing, nor yet can they make him hang on that seede, but hee beloueth God, and sticketh fast by sayth to that promise, and thinketh, that God shall bee true, though hee bee a lyer, and so is hee partaker of the blessing made in yf seede. Note also, that this blessing is promised in Abrahams seede, and not to Abrahams workes. Ergo, Abraham is blessed, because hee hangeth on the seede, & not on his workes. Also blessed S. Paule doth driue a soze argument agaynst workes, in as much as Scripture sayth, *in semine, non in seminibus quasi in multis, sed in uno.*

Now if workes doe helpe lesse or more to iustificatio, then must needes the promise bee made, and pertaine to many, and not to one onely, yf which were soze agaynst blessed S. Paule. Wherefoze I conclude, that the gloze and prayse of iustification belongeth onely to sayth in Christes blood, and not to workes in any wise. Notwithstandyng we doe also laude, and prayse god workes, and doe teach diligently to doe god workes, in as much as God their maker hath commaunded them: yea, & also to profite their neighbours by their god workes: and furthermore, that other men, which blasphemeth the veritie, might bee moued through their vertuous liuyng, & conuerfatio, to the holy religio of Christ.

For these causes, and other moe, I say, doe I teach god me to liue wel, and vertuously: yea, & also wee teach that god workes shall haue a rewarde of God as scripture testifieth, but not remission of sinnes, nor yet iustification for their rewarde. Wherefoze this saying of S. James must needes bee verified against the, that boasted them selues of bayne sayth, that was in dede but an idle opinion, and no true sayth, for it did worke thorough charitie. And therfoze S. James disputeth well agaynst them, that this sayth was but a dead sayth, and could not helpe them no moze then it helpeth the deuill. So that this thing of S. James maketh nothing agaynst me, but

Gala. 3.

The re-ward of good workes is not remission of sinnes.

1. Iohn. 2.

Hebr. 9.

Faith iustifieth before God, and good workes declare our iustification to the worlde.

but rather wyth mé.

Roma. 2. Also you haue an other Scripture for you, which is this. Before God, they are not iustified which heare the lawe, but they which doe the lawe shall be iustified. Of this terte you glory & cry *opera, opera, woorkes woorkes*. But if yee would consider the mynde of S. Paule, you should well perceauē that hee meaneth not, how woorkes might deserue iustification, for then coulde hee not haue concluded thys agaynst the Jewes, for they did the woorkes of the lawe to the uttermost, and yet were they not iustified. Wherefore S. Paule meaneth by the hearers of the lawe, all them that doe the outward woorkes of the lawe, for feare, or for rewarde, or of hypocrisie, or els by them to be iustified. The doers calleth hee them that doe the woorkes of the lawe, after the intent of y lawe, and as the lawe commaundeeth them, that is, in the true sayth of Christ Iesus, which is the very ende of y lawe, and the fulfilling of the lawe (as Saint Paule sayth) to all them that beleue. Wherefore all men be but hearers onely of the lawe, till the tyme that they haue the sayth of Christ Iesus, which is imputed vnto them for iustice. And the woorkes of the lawe be no cause of iustification, but alone-ly an outward testimonie and witness that the lawe is fulfilled inwardly in their conscience afoze God, and fulfilled that it hath no accusation against them, for Christ hath made satisfactio for them, of the which they be partakers by their sayth. And so the lawe must be content to admitte all these men, to be fulfillers & doers of y lawe.

August. de
spiri. & lit.

And now, that you shall not say, that this is my dreame, here be S. Augustines woordes. The doers of the lawe shall be iustified. So must it be vnderstanded, that we may know that they ca none otherwise be the doers of the lawe, excepte they be first iustified, not that iustification belongeth vnto doers, but that iustification doth precede all maner of doinges. &c. Heare you not that iustificatio is first geuen, that men might be able to doe the woorkes of the lawe? This is also the exposition of your glose. I haue

meruaile you studie it no better.

Also you haue an other Scripture, *Glose.* and that is this. Cornelius a Gentile, did great almes, and prayd vnto God alwayes: Vnto whome hee Augell spake on this maner: Thy prayer, & thy almes are come by into remembrance in the presence of God. Of this terte you gather, that hys god woorkes, did helpe to iustifie hym. I aunswere: The holy ghost hath openly declared hymselfe there. For hee sayth, that this Cornelius was a deuoute man, and one that feared God. How coulde this be, without y God had taught hym inwardely by sayth? Yea, how coulde hee know God, and that deuoutly, but by sayth? Ergo, hee was iustified afoze God by his sayth, but y world knew not his iustificatio. And therfore y holy ghost doth declare hys inward iustificatio, wher hee saith, that hee was deuoute, & feared God: And also doth shew openly the fruits of his iustification, when hee sayth, that hee did almes. Moreover, you haue there that the holy Ghost fell on them afoze they were baptised in water, the which declareth openly, that they were iustified afoze God.

The man
that is iustified
before
God can
not be idle
but must
doe good.

This is well declared also in your owne lawe, whose woordes be these: Cornelius Ceturio, being yet a Heathē mā, was made cleane by y gifte of the holy ghost. Here haue you playnly y hee was iustified by y gifte of y holy ghost, afoze all good woorkes. For hee was an heathē mā. An other scripture yee haue, which is this. If I haue all faith, so y I may traspose mountaines, and haue no charitie, I am nothyng. Of this gather you, that sayth wythout charitie can not iustifie. I aunswere. This can you not gather of S. Paule, for it is open that hee speaketh not of this thyng, wherby that men may be iustified, but alonely hee teacheth how they that be iustified, must woork with charitie. It is also plaine, that hee speaketh not of sayth, that doth iustifie inwardly, but of that sayth that doth woork outwardely. The which is cauled a gifte of the holy Ghost: As y gifte of tounge, the gift of prophesies, the gifte of healing, the gifte

ij. Quest. 69
Non omnes
Episcopo.

giste of interpretation, as it is open in the chapiter afoze. Now is this sayth not geuen to iustifie, but alonely to doe myracles, wonders, and signes by. And therefore sayth Paule: If I had all sayth, so that I coulde moue mountaynes.

Also it is open, that certayne men shall say vnto Christ: Beholde, we haue done myracles, and cast out deuils in thy name: And yet hee shall say to them, truly, I know you not. So that this sayth is a giste of God, that iustifieth not, no more then the giste of science, or prophesies. And sometyne is it in the Church, and sometyne not, and it is neuer of necessity there to be. But the faith that we speake of, which doth beleue the promises of God, and sticketh fast to the blood of Christ, hath none other vertue but to iustifie, and must needs iustifie, wheresoeuer hee is, and hee sticketh so fast to Gods worde, that hee looketh for no myracles. Thys sayth is neuer out of the Church, for it is the lyfe of the Church, and it is that sayth that our mayster Christ prayde for, that it myght neuer faile. And therefore S. Paule, when he describeth this sayth, hee caulleth it a sayth that worketh by charitie, not that it iustifieth by charitie. For as he sayth there playnely, it is neyther circumcision, nor yet vncircumcision, that is of any balure in Christ Iesu, but sayth. Here doth hee playnely exclude from iustification, the hyghest worke of the lawe, circumcision, and setteth sayth alone: not the gyfte of sayth, that doth myracles, but the gift of sayth, that worketh by charitie. And that ye shall not thinke thys to be adzeame, here bying I you Athanasius sayinge, whose wordes be these.

There are two maner of saythes, one is iustifieng, as that, of the which is spoken, Thy sayth hath saued thee. An other is cauled the gyft of God, whereby myracles be done. Of the which it is written: if you haue sayth, as a grayne of mustard seede. &c. So that here haue you playne, that sayth doth iustifie onely, and perfectly, be

foze all maner of woorks, that is, sayth is geue of God freely into our soules vnto the which sayth, iustification is all onely promised, and is all onely imputed, and rekened of God. Neuertheles, this sayth in tyme, and place conuenient, is of that strength, that hee must needs worke by charitie, not for to be iustified thereby, for if he were not afoze iustified, it were not possible that hee coulde haue charitie. For after your owne schoole men, an Infidell ca not haue charitie: but y iustified ma, hee is a free seruant vnto God, for the loue y hee hath vnto him. The which loue seeketh not in God, his owne profit, nor his owne aduantage, for then were hee wicked, but seeketh alonely the wyll of God, and the profite of other men, and worketh neyther for loue of heauen, nor yet for feare of hell. For hee knoweth well, that heauen wyth all the ioyes thereof, is prepared from the begynnyng of the world, not by hym, but by hys father. And it must needs folow, as contrariwise the Infidell, and the wicked man, doth not worke hys wicked deedes because hee woulde haue hell or euerlasting dampnation to hys rewarde, but hee woulde rather the contrary. Notwithstandyng, hell and euerlasting dampnation, must needs folow his wicked deedes. Finally, a righteous man, is a free seruant of Gods, and worketh not as an hyerelyng. For if it were possible that there were no heauen, yet woulde hee doe no lesse god, for his respecte is to the maker of the worlde, and the Lord of all rewarde.

There is also an other argument, and that is thys. Sayth is a worke: but workes doth not iustifie, Ergo, sayth doth not iustifie. Answer: Truth it is, that we doe not meane, how that sayth for his owne dignitie, and for hys owne perfection, doth iustifie vs. But the Scripture doth say, that sayth alonely iustifieth, because that it is that thyng alonely, whereby I doe hange of Christe. And by my faith alonely, am I partaker of ymerites and mercy purchased by Christes bloude, and sayth it is alonely,

F. F. j. that

Faith that iustifieth vs is geue vs freely of God.

Mach. 7.

Iohn. 17.

Gala. 5.

Atha. ad Rom.

Fayth onely iustifieth because by fayth we attaine the benefite of Chyrties death which onely iustifieth vs.

that receaue the promyses made in Chyrt. Wherefoze we say with blessed S. Paule, that fayth onely iustifieth imputatiue: that is, all y^e merites and goodnes, grace, and fauour, and all that is in Chyrt, to our saluation, is imputed and reckoned vnto vs, because we hange and beleue of hym, and hee can deceaue no man that doth beleue in hym. And our iustice is not (as the schole men teacheth) a formal iustice, which is by fulfilling of the lawe, deserued of vs, so; then our iustification were not of grace, and of mercy, but of deseruing, and of duty. But it is a iustice that is reckoned & imputed vnto vs, so; y^e fayth in Chyrt Jesus, and is not of our deseruyng, but clearly, and fully of mercy imputed vnto vs.

Now most honorable, & gracious Prince, I haue declared vnto your highnes, what faith it is, that doth iustifie vs before God, and also brought fo; my sentence, not alonely the blessed word of God, the which were sufficient in this cause, but the exposition of holy Doctours, that your grace might see, that I am not moued to this opi-

nion of a light cause, nor that this doctrine of myne is so new, as men hath noted it. Wherefoze, I haue declared vnto your grace, how that I would haue good workes done, & would not haue a Chyrtien mans life to be an idle thyng, or els a life of uncleannes: but I would haue them to be chaunged into all vertue, and goodnes, and to liue in good workes, after the commaundement & will of God. So that your grace may well perceiue, that myne aduerfaries hath not reported cruelly on me, when they haue sayd, how that I would, that men should neither fast, nor pray, nor geue almes, nor yet be penitent fo; their sinnes. I haue neuer sayd it, nor yet taught no lyke sentence, I take God to re corde, my workes, and my dedes, and all my wytynges, that euer I wrote, or made. Wherefoze I doubt not, if it please your grace, graciously to here me, but that I wil p;oue them vntrue in this cause, & many other mo. This doth almighty God know to be true.

Who euer preserues your moste royall maieste, in honour, and goodnes. Amen.

It is no new doctrine that is nowe taught.

What the Church is: and who bee therof: and whereby men may know her.

The Pope and hys Churche agreeth no more with the maners of holy Churche, then darkness & light.



The name of the holy church, haue those men of long tyme vsurped presumptuously and wout all shame, they were the greatest enemies that holy church could haue in earth. Fo; they did no more agree with the maners of holy church, then darkness and light, then God and y^e deuyll. Fo; where holy church had no man but Chyrt onely: They would heare all manner of men sauing Chyrt, and neuer heare him, except it weare to fo their profit or glozy.

Where as holy church was ruled in this worlde, they would rule all the worlde, & where as holy church would be holy by Chyrt onely, they would be holy by their owne helpe.

And where as holy church was all-

wayes despised, and persecuted of the world, They would be honored of the world and persecuters of all men.

And where as holy church was inwardly decked with spiritual vertues, they would be outwardly shynyng in spirituall araye. And where as holy church would be chaste in spryte they would with their mouthes bow chastite, and spend all their liues in whoze dome.

And where as holy church dyd all wayes shew mekenes in the worlde, they would be so proude, y^e hart could deuise no more.

Briefely whatsoeuer thing y^e was agreeable with the church, of that had they neuer a crumme, but allonely by violence vsurped the name of holy church, So that if a man had had a crowne or a long goune and a white

smock

The Pope is a persecutor of holy Church.

How farre the Pope doth differ with his Churche from the true holy Churche.

smock ouer his gowne, the was there no remedy, but hee must nedes bee of the church, yea and holy church her self. So if a Barber had made a Bul a crowne, & a Taploz Jack napes a log gowne, & brought an Assc forth in a white rochet, the no ma might doubt but y there were holy church, & eue-ry man must fall downe to receyue cleas remission *a pœna and a culpa, toties quoties*, for there came the succours of Peter & Paule: and they that haue the despensatiõ of Chrisses bloud, and the merites of holy saints, and y suffrages of holy church to distribute, and the key bearers of heaue and hell. Who can denye but this is truth?

It is to opẽ to neede an probation, for wee see it dayly befoze our eyes. So that if a man will compare our Christ y is y very head of holy church vnto these Prelates (that call them selues his vicars) hee shall finde but smale agrẽment, betwene the person and the vicar: and hee that will consider S. Peter and S. Paule, withall other Apostels whar in, what eyther they were none of holy Church, or els our prelates: for they agrẽ in nothing. Yea & hee may reche that S. Peter & S. Paule were sturke soles & ryght mad men that liued so despectuous a lyfe. What neede me to make many wordes, or to tell their names that I speake of, There is no doubt but that galden hose will be wyay hym selfe. But shortly, if the denyll would come in his owne person disguised, tell me how it were impossible that hee could bee moze contrary to Christ and hys apostels, then those men that call the selues y holy church: yea take away the name of the church, and set in her stee the name of the deuyll, & how will you then know a byshop fro the deuyll? By their workes? nay trewly for they bee all one: And yet will you hee the heades of Chrisses church, yea the holy church her selfe: not so yewicked, not so.

Wherefoze that this blessed spouse of Christ may bee knowen from the open and abhominable whozes and harlots, therefore will I (by gods

grace) set out what holy Church is and where by men shall know her, This worde *Ecclesia* both in y new testamēt and the olde, is taken oftē tymes for the whole congregatiõ and and the whole multitudine of y people both god and bad, as it is in the booke of Pumeri: Why haue you brought into the congregation of Church of God into wildernes.

Also in an other place, The king turned his face and blessed the whole congregatiõ of Church of Israell, and all the Church of Israell stode. Likewise in the new testamēt Saint Paule to the Corinthians, I haue set vnto you Timothy the which shall learne you my wayes, hee in Christ Jesu, as I doe learne euery where in all congregations.

Also in an other place: doe you despise the congregatiõ of God: and shame the that haue not? In all these places & in many moe, is it open that this greke word *Ecclesia* is taken for the whole congregatiõ both of god & bad. Wherefoze this is not y church that we will greatly speake of: for in this church are Iewes and Sarasens, Furtherers, and Thæues, Baudes, and Harlots, though we know them not.

But there is an other holy Church of the which S. Paule speaketh: you men loue your your wiues, as Christ hath loued the Church, and hath genẽ him selfe for her, that hee might sanctifie her, and cleanse her in the fountaine of water thzough the worde of life, to make her to him selfe a glorious Church without spot or wrinkle, or any such thyng, but that she might bee holy & without blame. Here haue you the very true Church of Christ, that is so pure and so cleane without spotte.

But wherby is she pure & cleane: not by her owne merites nor by her owne might, not by exterior araye, not by gold nor siluer, nor yet by precious stones, neither by mysters nor crossestanes, nor by pillers nor pollares. But wherby then: by Christ onely which hath genen him selfe for that intẽt that hee would make her cleane

F ff. y. and

The foule and greate abuse of the Pope in taking by hym, that hee and his were y holy Church.

dist. - b. k.

Num. 20.

3. King. 8.

1. Cor. 4.

1. Cor. 11.

Eph. 5.

The holy Church truly despoiled.

what difference is betwene a Byshop & the deuyll.

The true
holy church
is that
which is
sanctified &
made holy
by Christ.

and therefore sayth S. Paule: Hee
gaue him selfe that hee might sancti-
fie her, that hee might cleanse her,
and make her to him selfe a glorious
Church.

1. Cor. 1.

Also in an other place: you are was-
hed, you are sanctified, you are iusti-
fied in the name of Iesus Christ, and
in the spirite of God. See my Lordes,
how the Church is washed by Christ
& by his holy spirite, and not by your
blesynges, not by your spirituall or-
namentes, nor by your spirituall holy
water, for these thynges cannot helpe
the holy Church: for she is holy in spe-
rite and not in outwarde hypocrisie:
she is also cleansed by Christes blessed
blood, & not by outward disguisinges.

Augustinus
de Verbis
domini ser.
50.

This doth S. Augustine wel proue,
sayng, Of Christ is the church made
sayre: first was she filthie in sinnes, af-
terward by parbon and by grace was
she made sayre &c. Here S. Augustine
sayth y^e Christ hath made his Church
sayre, and that by his grace & his par-
don, and not by your pardons, nor by
your grace. For this Church standeth
by Christes election, & not by yours.
And if Christ haue not washed you &
chosen you then be you none of this
Church, though you ride with a thou-
sand spirituall horses, and haue all the
spirituall tokens on earth. For and if y^e
sonne of God haue deliuered you, the
are you truly deliuered. He can not
make by all your power and holynes
that we shall alwayes finde god ale-
one, where there hangeth out a
greene signe: and will you with your
spirituall signes and tokens make the
Churche of God to follow you, or by
them assigne out where the Churche
shall be: Nay, nay, my Lordes, it will

Iohn. 6.

The faith-
ful beueers
in Christes
merites,
are y^e right
holy church
of God.

not be: but they that beleue y^e Christ
hath washed them from their sinnes,
and sticke fast vnto his merites, and
to the promise made to them in hym
onely, they be the Church of God, &
so pure and so cleane that it shall not
be lawfull, no not for Peter, to say
that they be vncleane: but whether
they be Jew or Graeke, kyng or sub-
iect, carter or Cardinall, butcher or
Bishop, tancarbearer or cannella-
ter, free or bounde, Frier or silder,

Monke or miller: if they beleue in
Christes word, & sticke fast to his blef-
sed promises, and trust onely in the
merites of his blessed blood, they be
the holy Church of God, yea and the
very true church afoze God. And you
with all your spirituall tokens, & with
all your exterior cleaues, remaine
in your filthynes of sinne: from the
which all your blessings, all your par-
dons, all your spiritualitie, all your
holynes, can not cleanse you, nor bring
you into this Church. Woast, crake,
blast, blesse, curse till your holy eyes
fall out of your head, it wil not helpe
you, for Christ chooseth his church, at
his iudgement and not at yours. The
holy ghost is free, & inspireth where
hee will, hee will neither be bound, to
Pope nor Cardinall, Archbishop nor
Bishop, Abbot nor Prior, Deacon
nor Archdeacon, Parson nor Vicare,
Sunne nor Frier.

God is not
to bee ruled
by any state
or degree of
person.

Briefly come ail the whole rabble
of you together that call your selues y^e
holy Church, and exlude all other:
yea and take sunne, moone, & stari es
to helpe you with all the frendes you
haue in heaue and earth: and yet shall
you not be of holy church, except that
you haue y^e spirite of Christ, & be wa-
shed in his blessed blood. For y^e holy
Churche of Christ is nothyng els but
that congregation, that is sanctified
in spirite, redeemed with Christes
blood, and sticketh fast and sure a-
lonely to the promises that hee made
therein.

So that the Church is a spirituall
thyng, and no exterior thyng, but in-
uisible from carnall eyes (I say not
that they be inuisible that be of the
Church, but that holy Church in her
selfe is inuisible) as sayth is, and her
purenese and cleanes is before Christ
onely, and not before the worlde. For
the worlde hath no iudgement nor
knowledge of her: but all her honour
and cleanes is before Christ sure and
fast. And if there appeare any of her
godnes vnto the worlde, of that she
maketh no reckenyng, nor thinketh
her selfe any thyng thyng the better,
that the worlde iudgeth well of her:
for all her trust is in Christ onely. She
inse.

The holy
Churche
which is y^e
true church
of God is
to y^e worlde
inuisible.

suffereth the worlde to rage and blasphemie both agaynst her and agaynst Christ her maker. Shee standeth fast and belongeth stedfastly, that, that shal haue a shewfull ende, and enerlasting damnation to rewarde. Briefly, her meditationis and her thoughtes are heauenly, and all that shee doth is spirituall. For shee can not erre, shee cleaueth so fast to the worde of God that is the veritie.

And for this cause S. Paule calleth her the pillar and grounde of truth, not that shee is so sure of, and in her owne strength, but that shee sticketh so fast to the luyng God, and to hys blessed worde, that is the very true Church, that is scattered thozow all the worlde, and is neyther bounde to person by the reason of dignitie, nor yet to any place by the reason of sayned holynes, but shee is a free thyng thozow all the worlde, as S. Augustine doth witnesse in these wordes. The holy Church are woe, but I doe not say, as one should say, woe that bee here alonely, that heare mee now, but as many as be here agaynst Christe, ned me in this Church, that is to say, in thys Citie, as many as be in thys region, as many as be beyonde the see, as many as be in all the worlde (for from the rising of the sunne, till the goyng down, is the name of God praped) so is the holy Church our mother. &c.

Here haue you playnely, that the holy Church is the congregation of saythfull men, wheresoeuer they be in the worlde. And neyther the Pope, nor yet hys Cardinalles be moze this Church or of thys Church then the poorest man in earth. For this church standeth alonely in the spirituall faith of Christ Iesus, and not in dignities nor hongurs of the worlde, as Liranius doth declare in these wordes. The Church doth not stand in men by reason of spirituall power, or secular dignities: For many Princes and many Popes, and other inferiour persons haue swerued fro the sayth. Wherefore that Church doth stand in those persons in whome is the true knowledge and confession of sayth,

and of beritie. &c.

O my Lordes, what will you say to Lyra? I haue great maruayle that you burne hym not. It is hys tyme to condemne hym for an heretike, for hee speaketh agaynst your lawe xxij. q. i. *Quodcumq;*. Where as your glose declareth that God suffereth not, the church of Rome for to erre. And Lyra sayth playnely that many popes haue erred, and also that the Church standeth not in dignitie, but in confession of Christ and of hys blessed veritie.

But now here wyll be objected that I sayne such a Church, as our Logitions doe *intentionem secundam*, that is a thyng is no where. Where shall a man finde a Church that is so pure and so cleane that hath neyther spot nor wyckle in her, and that is wythout all sinne, sayng that all men must of trueth saye, for geue vs our trespasses: And if any man say (bee he neuer so righteous) that hee hath no sinne, the is hee a lyer, and there is no beritie in hym. To thys I aunswere, that thys holy Church hath sin in her yet is shee pure and cleane. Marke S. Pauls wordes: Christe hath genen hymselfe for her, that hee might make her glorious. So that the cleannes of this holy church is the mercy of God toward her thozow Christ: for whole sake, he layeth nothing to her charge: yea and if any other person woulde, hee is ready to geue her his cleanes, and to let her by sayth clayme of right hys purenes for her owne. For betwene them, all is common, as betwene man and wyfe. So that if the Church loke on her owne merites and of her owne workes, shee is full of sinne, and must nedes say, *demitte mihi debita*. The which shee needed not to say if shee had none.

But if shee referre her selfe vnto the merites of her blessed husbnde Christ Iesus, and to the cleanes that shee hath in hys bloud, the is shee wythout spotte. For by the reason that shee wicketh by sayth so fast vnto her husbnde Christ, and doth abyde in confession of her sinne, & requireth mercy for them, therfore is there nothing layde to her charge, but all thyng is

ff. l. ij. so;

The true holy church is the pillar and ground of truth.

August. ser. 99. de sem. porc.

here

The holy Church is the congregation of saythfull men wheresoeuer they be in the worlde.

Lyra in mat. ca. 19.

Math. 6. i. Iohn. i.

Ephe. 5.

The holy Church how it is made pure and cleane wythout spotte or wyckle.

*

forgeuen her. And therefore sayth S. Paule, there is no damnation vnto them that be in Christ Iesu. And that this may be the playner, I wyll bynyng you S. Augustines wordes, the which was bered of the Donatistes wyth thys same reason that is layd agaynst mee, hys wordes be these. The whole Church sayth, forgeue vs our synnes, wherefoze she hath spottes and wyrinkles, but by knowledging of them, her wyrinkles be extended and stretched out, by knowledging, her spottes are washed away.

Augustinus de verbis Apostoli .f. 29.

The Church abyedeth in prayer that she myght be clesed by knowledging of her synnes. As long as we liue here, so standeth it, and when we shall departe out of thys bodye, all such thynges be forgeuen to euery ma, wherefoze by thys meane y church of God, is in the treasures of God, wythout spott and wyrinkles: and therefore here doe we not lyue wythout synne, but we shall passe from hence wythout synne, &c. Here haue you clearly that the church of God is clesed and purified by Christ for knowledgyng of her synnes, and not by her owne purenes. Therefore such a church there must needs be, though that y carnall eye can not see her, nor fleshly reason can iudge of her. Therefore we beleue thys article by sayth, that holy church is a communion or fellowship of holy men, and know it not by sayng or feelyng, as we doe the fellowship of Drapers or mercers, for then were it none article of the faith.

The church of God is the treasures of God without spott or wyrinkle.

And it is playne, that all your exterior signes, wyth all your holy ornamentes, as your holy mysters, your holy crossestanes, your holy pyllers, polaris, your holy red gloues, your holy ouches, and your holy rynges, your holy annoynted fingers, your holy bestimentes, your holy chalice, and your holy golden shoues, yea, & take also to helpe you S. Thomas of Canterburys holy shoue, wyth all the holy bootes of holy Ponkes, and all these together can not make one crumme of holynes in you, nor helpe you one prycke forwarde, that you may be wythin thys church. For if these

That which is of sayth can neither be scene nor felt.

thynges coulde helpe, then were it no mastery to make an Ass to be of the church of God.

But our holy mother the Church hath an other holynes, that cometh from God the father, though the swete bloud of his blessed sonne Iesus Christ, in whom is all her confidence and trust. Unto whom she sticketh onely by stedfast sayth, by whose purenes shee is also pure in that, that she doth confesse her vncleannes, for shee beleueth stedfastly that she hath an aduocate for her synne to y father of heauen, which is Christ Iesus, and hee is the satisfaction for her synnes: & hee of his mercy & not of her merites hath chosen her for to be his, and because she is his, therefore must she be cleane so long as she abideth in him.

The true holynes that is of our right holre mother the Church.

1. John .2.

This is well declared in S. John where our master Christe is compared to the vyne and all the members of holy Church to the bzaunches, that as the bzaunches, can bring forth no frute of them selues, so ca holy church of her selfe bring forth no goodnes except she be vnto Christ by perate sayth.

John .15.

This is wel proued by your owne law whose wordes be these, therefore is the Church holy, because she beleueth righteously in God, &c. Here pla not the cause wherefoze the Church is holy: because she beleueth righteously in God, that is she beleueth in no thyng but in him, and she helgueth nor heareth no worde but his, as our master Christe beareth witnesse, my shepe heare my voyce, and an other mans voyce doe they not know. Also in an other place, hee that is of God heareth the wordes of God. How cometh this, that y Church of God hath so sure a iudgemēt, that she knoweth the voyce of Christ fro other voyces, & can not erre in her iudgement. Because that Christ hath chosen her, and because she is learned of God as our master Christ sayth, and because she hath (as S. John sayth) the inward annoyntment of God, y teacheth his all manner of verity, so that she can not erre. But why can shee not erre? because she may doe what she will: Because that

De con. D. D. .c. prima scriptur.

1. John .2.

that all thing that she doth, is well done: because she may make new rules and new lawes at her pleasure: Because she may inuent a newe ser- uice of God that is not in Scripture at her wil: Nay nay my Lordes. For she is but a woman and must be ruled by her husbande, yea she is but a sheepe and must heare y^e voyce of her shepheard, and so long as she doth, so long ca she not erre because the voyce of her shepheard can not be false.

De pene. Dis. 2. Si in gloss. 24. 9. in A recta & in Glossa.

The saythfull congregation can not erre.

This may be proued by your owne law whose wordes be these, y^e whole Church can not erre. Also in an other place, the congregation of saythfull men must needes be, whiche also can not erre. &c. These wordes be playne what Church it is that can not erre: that is the congregation of saythfull men that be gathered in Christs name, whiche haue Christs spirite, whiche haue the hgly opntement of God, whiche abyde fast by Christs word, and heare no other mas voyce but his. Now my Lordes gather you all together with all the lawes that you ca make, and all the voyces, that you can deuise and crye, the Church, the Church, and the Councils, the Councils that were lawfully gathered in the power of the holy ghost (all this may you say y^e yet lyf) and if you haue not in dede the holy ghost with in you, and if you doe heare any other voyce then Christs, then are you not of the Church, but of the deuill, and thowes & murtherers as Christ saith. For you come into the fold of Christ without him, you bring not his voyce, but you come with your owne voyce, with your owne statutes, with your owne word, & your owne mandamus, mandamus, precipimus, precipimus, excommunicamus, excommunicamus.

The voyce of murthers and theuys.

These be the voyces of murthers and theuys, and not of Christ, therfore you can not but erre, for you be not taught of God, you haue not the holy opntment, you haue not the worde of God for you, you heare not the voyce of the true shepheard, therfore must you needes erre in all your counsells. This is an other maner of rule then my Lorde of Rochester doth

assigne to examine your counsells by, for hee sayth, where that the Pope and the counsell doth not agree all in one, there will hee suspect the counsell not to be right.

Who did cuer heare such a rule of a Christian man: yea and of a bishope yea and of a doctoz of Diuinite, where hath hee learned this Diuinite: to re- ken a counsell to be treyn, because y^e the Pope and so many men doe agree in one, yea and that such men as haue so often tymes erred in their counsells, as hee doth declare hym self re- uening the counsell of Constantinople that had .330. Bishops and yet did erre, and hee knew no other cause, but because the Pope did not saye to them. Is not this a resonable cause: ca not the Pope erre: let hym read his owne lawe. Distinctio. 19. Anastasius, & Distinctio. 40. Si Papa and also .24. q. 1. A recta in the glose, and there shall hee fynde that the Pope hath erred. Wherefore then should the matter stande in his indgment: Now how will hee by thys rule saue the counsells of constance, and of Basell where in both counsells, the Popes were con- demned for heretykes: As the same counsells make mencion, also that the counsells haue erred, that grauted hee hymselfe, but peradventure hee will saye, that they were not full Coun- cels.

Now is it well amended, what dis- tinction is (as concerning the veritie in a counsell that hath a thousand bi- shops and in an other that hath fyve thousand, can the multitude helpe to the veritie: When had the Turke the veritie and we the falled, then had the Prophet Nicheas the worse part for hee was alone against .iiij. hundred so was y^e veritie by y^e Prophets of Wall, and not by Elyas, for they were foure hundred and fyfthe & hee was but one man. Whiesely Christs flocke is al- wayes y^e smallest nuber in this world but yet it is the best, not the smallest number maketh Christs flocke, but that Christs Church standeth neyther by the greatest number nor yet by the smallest, nor by the indgmet of num- bering of man, but by the calling and election

A rule that Rochester teacheth to know the difference betweene y^e Pope and Council.

The Coun- cell erreth if the Pope agree not to their do- ynges.

Popes haue erred.

Popes con- demned for heretykes.

3. King. 2. 3. King. 18.

The litle flocke of Christ.

election of God. Wherefore let my
 Lorde bring forth what counsell that
 hee will, and if they haue not the word
 of God, I will not all onely say they
 may erre, but also that they doe erre
 in verie dedde. And that will I proue
 by the greatest lawyer that they haue
 called Panormitanus whose wordes
 be these, that Councils may erre as
 they haue erred, as concernyng that
 contract of matrimony, *inter raptorem
 & raptam*, and the saying of Saint
 Hierome was afterwarde preferred a
 boue the statute of the counsel as it is
 proued. 36. q. 2. *Tria*, for in thinges
 concerning the sayth is the saying of
 a priuat person to bee preferred afore
 the saying of the pope, if hee haue bet-
 ter reasons and scriptures of the new,
 and of the olde testamēt for him then
 the Pope: noz it can not helpe, to say
 that the counsell can not erre, because
 that Christ did pray for his Church y
 her sayth should not fayle. For I an-
 swere to this, that though y generall
 coucell doe represent y whole vniuer-
 sall church: neuertheles in verie dedde
 there is not y very vniuersall church,
 but representative. For the vniuersal
 church standeth in y election of all sayth
 full men: & all faithfull mē of y world
 make that vniuersall Church, whose
 head and sponse is Christ Iesus, & the
 Pope is but the vica of Christ and
 not the very head of the Church. this
 is the Church that can not erre. &c.

Here it is open that the counsell
 may erre, and that a priuat person
 hauing scriptures for hym is to bee
 heard befoze the Pope and also y cou-
 sell, hauing no scriptures for them,
 you haue also what is the very trew
 Church which can not erre, which
 thing can not bee verifed of your
 counsels for they bee neyther without
 errour, noz yet the holy Church, but
 that they doe represent the Church as
 a legate representeth a kings person:
 but of that followeth not that hee is y
 king, or hath as much power as the
 king, or is aboue. The king or that he
 may rule the king, this may also bee
 proued by S. Augustine whose wordes
 be these, those counsellors that bee ga-
 thered in euery prouince must with-

out doubt geue place to the auctoritie
 of the full counsels which bee gathered
 of all Christendom: and also those full
 counsels oft tymes must bee amended
 by the full counsels that come after:
 if any thyng bee opened by any expe-
 rience that was a soze but, and if any
 thing bee knowen that was bydden.
 And this may bee done without any
 shadowe of superstitious pride, with-
 out any boasted Arrogancy, with out
 any contentiō of malicious enuy, but
 with holy meekenes, with holy peace
 and with Christen charity. &c.

Here it is playne that your full cou-
 sels may bee amended and reformed:
 y which thing neede not, if they could
 not erre: yea and if they did not erre
 in dedde. Moreover you must needes
 graunt that there is a rule where by
 your counsels must bee examined, &
 where by sentence must bee geuen
 which of your counsels be true and
 which false, by the which rule if your
 counsels bee not ordered, they must
 needes erre and bee false, and of the
 deuill. Wherefore gather all your cou-
 sels together, and yet of them can you
 not make holy church.

But peradventure there may bee
 many in your counsels god and perite
 men and of holy Church: but they
 and you together make not the vni-
 uersall holy church that can not erre:
 neither haue you any auctoritie ouer
 holy Church, farther then the holy
 scripture of God: but as soone as you
 forsake Christ and his holy worde, so
 soone are you the congregation of the
 deuyll, and thēues and murderers:
 and yet for all this, there must needes
 bee an holy church of Christ in earth,
 that is neyther bounde to Jerusalem
 noz to Constantinople, noz yet to
 Rome, as though they were lyke vnto
 the Assē and the sole.

But now wyll there bee objected,
 that our Payster Christ commaun-
 deth, if my brother offende mee, that
 I shoulde complayne to the church.
 Now is this church that I haue set
 out spirituall, and no man knoweth
 her but God onely, shee is also scatte-
 red thozow out the worlde, wherefore
 how can a man complayne to that
 church

Councils
 haue erred
 and many
 erre.

The holy
 scriptures
 are the
 iudges of
 the Coun-
 cels doings

Math. 10.
 209.

De electio.
 & significa.

The Coun-
 cill of Adel-
 delci dyd
 erre.

A generall
 Council
 is, not the
 vniuersall
 Church.

Augustinus
 de bap. li. 2.
 c. 3. contra
 Donatistas.

church: I answered, our M. Christ doth playnly speake of a man that hath wronge, the which must needs be a perticular and a certayne man: and therfore likewise hee biddeth hym complayne not to the vniuersall church, but to the perticular church.

There are perticular Churches to whome we may complayne.

Now this particular church, if she be of God, and a true member of the vniuersal church, she will iudge righteously after Christes worde, and after the probations brought afoze her. Neuerthelesse, oftentimes cometh it to passe, y this particular church doth fully and wholly erre, and iudgeth wronght, and excommunicateth him that is blessed of god, as it is open in your owne lawe, whose wordes be these: oftentimes hee that is cast out is within, and hee that is within is kept without. &c.

24. 7. 3. Si quis et c. in aliquis.

Here haue you playnly y the particular church may erre. Wherefore that church that can not erre is all only the vniuersal church which is called the communion and the felowship of Saintes, the which addition was made by holy fathers (for in Ciprians time was there no mention of it) by all likelyhode to declare the presumption of certayne men, and of certayne congregations that reckened themselves to be holy church. Wherefore my Lordes see well to it, least the holy Ghost haue pricked you wyth this addition, for you haue alwayes made your selfe holy church, yea and that wythout any holines. Now haue I declared vnto you, what is holy church, that is, the congregation of faithfull men thorowout all y world: and whereby shee is holy, that is, by Christes holynesse and by Christes blood: and also what is the cause that shee can not erre: because that shee keepeth herselfe, so fast to the worde of God, whiche is a perfite & a true rule.

How a man may knowe the church.

Nowe must we declare by what signes and tokes, that we may know that in this place or in that place there be certeine members of this holpe church. For though shee be in her self spirituall and can not be perfiteky knowen, by our exterior senses, yet neuerthelesse we may haue certeine

tokens, of her spirituall presence, whereby we may reckon that in this place and in that place be certeine of her members. As by a naturall example, though the soule of man in her selfe be spirituall & inuisible: yet may we haue sure tokens of her presence, as hearyng monyng, speakyng, smellyng, with such other. So likewise, where the word of God is truly and perfiteky preached without the damnable dreames of men, and where it is well of the hearers receiued, & also where we see god worke, that doe openly agree with the doctrine of the Gospell, these be god and sure tokes whereby we may iudge, that there be some men of holy Church.

An example teaching how y true church may be knowne.

As to the first, whereas the Gospell is truly preached it must needs light in some mens hartes, as the prophete witnesseth, my word, shall not returne agayne to me frustrate, but it shall doe all thynge that I will, and it shall prosper, in those thynges, vnto the which I did send it.

Esay. 55.

Also S. Paule sayth, sayth cometh by hearyng, and hearyng cometh by the word of God: and therfore it is open in holy Scripture that when Peter spake the wordes of God, the holy ghost fell downe on them all. Wherefore it is open that Gods worde can neuer be preached in vayne, but some men must needs receiue it, and thereby be made of holy Church, though that men doe not know them neither by their names nor yet by their faces, for this word is receiued into their hartes.

Roma. 10.

Actes. 10.

The second token is, that the receiuers of this word doe worke well thereafter as S. Paule declareth of his hearers: when you receiued of vs the word where with God was preached, you receiued it not as the word of men, but euen (as it was in dede) the word of God, whiche worketh in you that beleue. So that if men doe worke after the worde of God, it is a god token that there be men of the Church, though that we (hypocritic is so subtil and so secret) may be oftentimes deceiued by these outward workes, but neuerthelesse charitie iudgeth

1. Thess. 2.

Good workes are the fruite of good sayth.

Charitie may be de- ceaued, but sayth can neuer bee de ceaued.

geth well of all thinges that haue a good outward sholue, and bee not openly agaynst the word of God. But it is no teoperdy though charitie bee deceiued, for it is open to all teoperdies: but sayth is neuer deceiued.

Now to our purpose, that where the worde of God is preached truly, it is a good & a perfit token that there bee some me of Chyristes church. This may bee proued by Chrysostomes wordes: they that bee in Iudea let the fle by into the mountaines, that is to say they that bee in Chyristendome, let them gette the selues to Scriptures. Wherefore commaundeth hee that all Chyristened men in that tyme should flye vnto Scriptures, for in that tyme in the which heresies haue crept into the Church, there can bee no true probacion of Chyristendome, nor no other refuge vnto Chyristen men, willing to know the veritie of sayth, but y Scriptures of God. Afoze by many wayes was it shewed which was the Church of Chyrist, and which was the congregation of Gentiles: but now there is no other way to them that will know whiche is the very true Church of Chyrist, but alonely by scriptures. By wordes first was the church of Chyrist known when the conuersation of Chyristen men, either of all or of many were holy, the which holynes had not the wicked men, but nolme Chyristen men, bee as euill or worse then hereticks or Gentiles, yea & greater continencie is founde among them, then among Chyristen men.

Saying of Chyristendome.

Wherefore hee that will knowe which is y very church of chyrist, how shall hee knowe it but by Scriptures onely. Wherefore our Lord considering that so greate confusion of thynges should come in the latter dayes, therefore commaundeth hee that Chyristen men which bee in Chyristendome willing to reserue the stedfastnes of true sayth, should flye vnto no other thyng but vnto Scriptures, for if they haue respect vnto other thynges they shall bee sclandered and shall perithe, not vnderstandyng whiche is the true Church. &c.

These wordes naede no exposition

they bee plaine inough: they doe also exclude all maner of learping sauing holy scripture. Wherefore see how you can with honestie saue your holy lawes, and defend them against Chrysostome. Moreover if Chrysostome complayne of the incontenency that was in his dayes, how would hee complaine if hee now liued & sawe the bawdy and fornication, that is in the Church: And also he sendeth men to scriptures that will know the holy Church, and not vnto y holy Church for in the Church were heresy, but not in scripture.

Chrysostome sendeth vs to scriptures to learne which is the holy Church, & not vnto them that call themselves y holy church.

Also, S. Paule witneseth the same saying, you are built vpon the foundation of the Apostles and Prophets, heare haue you playnely that the very trewe Church is grounded, yea and founded of holy scripture, and therefore wheresoever that the worde of God is preached, that is a god token that there bee some men of Chyristes Church. But now as to the fruites and workes of this Church, she doth all onely fetch out her maner of lyving and all her good workes out of y holy word of God, and she sayneth not, nor dreameth any other new holines, or new inuented workes that be not in scripture, but she is contented w Chyristes leasning and beleueth, that Chyrist hath sufficiently taught her all manner of god workes that bee to the honour of our heauensly father. Therefore inuenteth shee no other way to heauen but followeth Chyrist onely, in suffering oppressions, and persecutions, blaspheminges, & al other things that may bee layd vnto her, which as S. Agustine sayth she learned of our S. Chyrist. Our holy mother y church throughout all the world scattered saye and long, in her trewe head Chyrist Iesus taught, hath learned not to feare the contumelys of the Crosse nor yet of death: but more and more is shee strenghted not in resisting but in suffering. &c.

Ephe. 2.

The holy Church is built and founded vpon the Apostles & Prophets.

Augustine.

The true Church is a sufferer, and no persecutor.

Now my Lobes compare your selfe to this rule of S. Agustine, and let vs see how you can bring your self into the Church: or els to prouue your self to bee holy: The Church suffereth persecutions

2.Tim.3.

persecutions (for as S. Paule sayth, they that will liue deuoutly in Christ must suffer persecution) and you with stand all thinges and suffer nothing. You oppresse euery mā, and you will be oppressed of no mā. You persecute euery man, and no man may speake a woerde agaynst you, no though it be neuer so tiue. You cast euery mā in prison, & no mā may touch you, but he shal be cursed. You compell euery mā to say as you say, & you will not once say as Christe sayth. And as for your holynes all the worlde knoweth what it is: for it standeth in clothing and in decking, in watching and sleeping, in eating and drinking this meate or y meate, this drinke or that drinke, in pattering and mumbling these Psalmes or those Psalmes, without deuotion.

The Dopes church are persecutors but no fasters.

The glory of the Dopes church is in trash.

Hilarius cont. Arianos.

Wrestly all your holines is in books Bels, Casels, Chalkes, oyle creme water, hozes, houndes, pallaces, & all that is mighty and glozyous in the worlde, there on hange you, there in glozy you, there on crake you, there on boast you, there vpon builde you. Is this y nature of y church? is this holines? Of whome haue you learned these maners? You can not deny but these be true, and if you would denye it, all the worlde is witness agaynst you: yea and also your owne faces & deedes. Of whom haue you learned this holynes? not of Christ noz yet of his holy Church: but you haue learned it of the Arians, y were the seruauntes of the deuyll. Hilarius wyrteth in these wordes, the Church doth threaten, with banyshmentes & prysonmentes, and shee compelleth men to beleue her, which was exciled and cast in prison, now hangeth shee on the dignite of her fellowshipp, the which was consecrated, by the threateninges of persecutors: shee causeth priestes to spe that was encreased & by the chasung away of priestes, shee glozyeth that shee is loued of y worlde, y which could neuer be Christes except the worlde did hate her.

How thynke you my Lordes, doe not you all these thinges, that be layd

to the Arians charge? Your owne frendes, yea your owne consciences must nedes accuse you of all these thinges, and yet will you be called Christes childzen, I lay nothyng to you, but that holy Doctours lay vnto you.

But let vs see what S. Barnarde *Barnardus* sayth on you: they call themselves the *super can.* ministers of Christ, but they serue Antichrist: they goe gorgeously arayd of our Lordes goods, vnto whome they geue none honour, and of these gods commeth the harlottes decking that thou seest dayly, the game players disguising, and kynges apparell: of thys cometh golde in their bridles, in their saddles, and in their spurres, so that their spurres be bryghter the the aulters: of thys commeth theyr plenteous wine presses and their full sellers, bolkyng from thys vnto that: of thys cometh their tunnes of swete wyne: of thys be their bagges so filled, for such thinges as these be, will they be rulers of the church, as Deacons, Archdeacons, Byschoppes, and Archbyschops. &c.

Note here the saying of Saint Barnard.

My Lordes I had thought to haue added Cardinales and Legates, Abbottes and Byschops, to haue made the company more holy, but I durst not. How thinke you, of whom doth hee speake when he sayth Byschops and Archbyschops: what holynes doth hee repute, when hee speaketh of gorgeously araye, of harlottes deckyng, of game players disguising, of goulden spurres, saddelles & bridles? If there were an C. that did vse it more then you, yet must you nedes graunt that hee speaketh of you. Hee passeth more soze in condemning of your holy ornaments, for hee caulleth you the seruauntes of Antichrist, and your holy ornaments harlottes decking, and game players disguising, and hee saith that you are neyther the church noz of the church, but the seruauntes of Antichrist, how thinke you by S. Barnarde, it is tyme to condemne hym, for hee speaketh agaynst holy church and all her holy ornaments, thys dare I well say, that if the best Christen

S. Barnard greatly repro- ueth the insupportable pride of the Dopes Church.

Christen man within the Realme should preache these wordes of Saint Barnarde, you woulde not sticke to condemne hym for an heretike, but you were wonte to call hym swæte Barnarde, but me thynketh that

hee is soure inough in thys thyng.

Wherefore dispute the matter wyth hym that you may come into the Church, and not wyth me.

FINIS.

An other declaration of the Church, wherein hee aunswereth to Maister More.

In my first booke I dyd declare how that certayne men dyd take vpon them to be counted of holy Church, whose mannerers and lypnges, dyd nothing agree wyth holy church. But after that, commeth M. More, and hee layeth to my charge, that I counted all the spiritualtie to be naught, because hee woulde make my name somewhat odious vnto them. But verely hee doth me great wronge, for it was neuer my meanyng, nor yet my saying. But myne intent was to declare that neyther the Pope, nor his colledge of Cardinalles, nor yet all the Bysshoppes in the worlde, gathered together, did make holy Church, because of theyr names, or else for theyr long gownes, or for theyr shauen crownes, or for theyr aynted fingers, nor yet for any other exterior thynges, that the worlde had in admiration. But yet neuertheless I dyd graunt, and also owe now confesse many good men to haue shauen crownes, and also longe gownes. But yet for these thyngs, they were neuer the more of the church.

*xliij. quest. i.
r. Quodcumq;
in Verbo Re
conciliat.*

All the popes learning hath bene, that hee and his, hath bene the church, the which can not erre, and all things that belong vnto them, were called the goods of holy church. All lawes made by them, were the lawes of holy Church. They myght not be conuicted befoze any tempozall Prince, because they were men of holy church. They myght not be hanged for murder, because they were annoynted, and of holy church.

Wherfore, there be innumerable

such thynges inuented of them, to maynetayne and to defende theyr holynesse, and to proue that they be holy Church, the which thynges I thynke M. More can not denye. And if hee woulde, yet there be a great many of bookes forth comming, to proue my sentence against him. And also the practise that hath bene vsed in the worlde, will testifie the same.

I thinke M. More, nor yet any man lypng, dyd euer know in hys tyme, that any man was indged, or taken to be of the church, but such men as I haue spoken of. And I thynke thys name church, was neuer named, but it was taken specially, and principally, for those men that had shauen crownes, and other lyke tokens. Let me be reported to those men that be alyue. Now, because I saw that these thynges were nothing the cause of holy church, nor yet belonged greatly to holy church, therefore I say, was I moued to declare what holy church was, and who were thereof, and by what signes and tokens men myght know her.

M. More would haue vs to thinke there is none other holy church but the Pope and his Cardinalles and Bysshoppes etc.

Now to declare this, I brought certayne places of scripture to proue, that this worde Ecclesia, was taken in scripture, for the whole congregation, both of god, and bad. But I sayd, I would not greatly speake of that congregation, for that was not that which could not erre, of the which was mine intent to speake. And I brought for me, the saying of S. Paule. Christ hath geuen hym selfe, for his Church, that hee might sanctifie her, and cleanse her in the fountaine of water, through the worde of lyfe, to make her to hym selfe a glorious church, without spot,

Eph. 5.

oz wincle, oz any such thyng. But that thē might bē holy, and without blame. To p^roue, that the Church was cleaⁿed by Christ, I brought the saying of S. Augustine for m^e. Of Christ is the church made saye. First was thē filth^y in sinnes, afterwarde by pardon, and by grace, was thē made saye. &c.

Howeouer, to p^roue, y^e this church was made cleane by Christ, and not by names, oz by clothyng, oz by any o^ther exteriour thyng, I brought for me y^e saying of S. Iohn. If y^e sonne of God haue deliuered you, then are you truly deliuered. Also S. Paule. You are washed, you are sanctified, you are iustificed, in y^e name of Iesus Christ, & in the spirite of God. But vnto these things, doth M. More answer, that I doe not well to exclude, out of this Church bad m^e, for y^e knowne church (sayth hē) standeth in a gathering togither of good m^e and bad: & to p^roue that, hē bringeth in certeine parables of our Saviour Christ.

To this I answer, that I neuer denyed, but that there was such a cōgregatiō of god, and bad: but I sayd, that that was not y^e very true church, as p^roued God, though it beare the name of the Church, and in hys dēde, hys owne parables doth declare, that our mai^ster Christ shall at length, geue sentence agaynst them, that call them selues falsly of the Church. Judas was called an Apostle, and taken so of all his company, but yet our mai^ster Christ calleth him the deuil. Now if M. More will haue Judas in hys Church, I must bē content, that hē shall also betraye Christ. The very trueth is, that bad men bē mixt here in the Church, and after outwarde signes, hē taken for members of the Church, specially if they bē not excommunicate. But the Church, whiche I byd speake of, was not a felowshipp gathered togither in a cōsent of exteriour things, and ceremonies, as other politicke felowshipp bē. But it is a felowshipp specially gathered in the vnitie of sayth, hauyng the holy ghost within them to sanctifie their spirites, whiche doth set their trust

onely in the redemptiō promised thē, in Christes blessed blood.

This I say, is the very true church of God, let the worlde say what they will, and let men call them selues as it pleaseth thē. For as S. Paule saith, hē that hath not the spirite of God, is none of his. Also M. Mores learnyng will graunt that euill men, bē the dead members of the Church: what they bē worth, let other men iudge. But M. More reckoneth, that there is not such a Church here in earth, that is without spot, and wincle, as S. Paul sayth. For the Church, sayth hē, is here gracious, and not glori^{ous}. Truly, I haue marueile, what hē meaneth, thus to expound Saint Pauls saying: for I thinke hē can not p^roue, but that S. Pauls saying is verified of the Church, that is here militant, and not of the church triumphaunt. But I will not at this tyme greatly dispute with M. More. But, and if hē were as hē hath bēene, I would say some thyng more to hym, then I will doe at this tyme. Hē can neither mocke me, nor iest me out of cōceite, and if I were disposed to couple with hym, nor it is not hys soule, & shameles workes, and vnt^rue sayings, that hē layeth to me, that could feare me. But now, that it hath pleased God (without any helpe, oz knowledge of me) to byyng hym vnto this fall, I will p^raye to God for hym, to geue hym grace, that hē may reuoke all such false doctrine, as hē hath brought into the worlde. For doubtles, if hē abyde in the meanyng, that hē is now in, I doe not see, how hē can dye Gods seruant. Yea, his owne knowen Church is agaynst hym, whō (hē sayth) men are bound to belēue, vnder payne of damnation. But truly, as God shall iudge me, I am soz for hys trouble, if I could helpe hym with any lawfull meanes, I would doe my best, so euill will beare I him.

But to p^rocēde farther in my matter, I will not greatly speake much of the Church, by the reason, that many other men, sence my fyrst wytyng, haue declared this article, much better then I can doe it. Wherefore I will

GG.s. alone.

Aug. de Ver
bis Domini.
serm. l.

Iohn. 6.

1. Cor. 6.

Roma. 8.

Homo mor-
tuus non est
homo.

Ephes. 5.

M. More
layeth ma-
ny thynges
to me w^rog
fully.

How euill
men be in
the church.

What the
very true
church is?

all onely reside the places of holy doctours, that I have brought for me in my first booke, and the intent wherefore I alleaged them, to prouue that the Church was a free thing, throughout all the world, and not bounde eyther to place or to person. I brought for me the saying of S. Augustine, saying these wordes. The holy Church are we. But I doe not saue, are we, as one should say, we that be heare all onely that heare me now, but as many as be heare saythfull christean men in this Church, it is to say, in this Cytie, as many as be in this region, as many as be beyonde the sea, as many as be in all the whole world (for from the rising of the sunne, vntill the goinge downe, is the name of God praised.) So is the holy Church our mother. &c.

Aug. Serm.
99. de tempore.

Lyra in
Mar. ca. xix

Also Lyra sayth, The Church doth not stand in men, by the reason of spirituall power, or seculer dignitie. For many princes, and many Popes, and other inferiour persons, haue swerued from the sayth. Wherefore the church doth stand in those persons, in whom is the true knowledge, and confession of sayth, and of veritye. &c.

Here Lyra sayth as much as I doe in cleare wordes. And M. More doth not, nor yet can refell hym. Afterward I bring a saying of S. Augustine, to prouue, that the Church hath spottes, and wyncles in her: And yet by confessing of them, and by stycking to Christes blood, they be not imputed vnto her. This is his saying.

The whole Church prayeth, Lord forgiue vs our sinnes. Wherefore she hath spottes, and wyncles. But by knowledging of them, her wyncles be stretched out, and by knowledging, her spottes are washed away. The Church continueth in prayer, the which myght be clesed by knowledging of her synnes. And as long as we here liue, so standeth it. And when euery man departeth out of this body, all such sinnes are forgiven hym, the which ought to be forgiuen. For they be forgiuen by dayly prayer, and be goeth hence clesed. And the Church of God, is layde vp in the treasure of God, for pure golde, & by this meane

De Verbo
Apost. ser.
421x.

A notable
saying of
S. Augu-
stine.

the Church of God is in the treasure of our Lord, without spotte or wyncle.

It foloweth: Let vs therefore pray that God may forgiue vs, and that we may forgiue our detours, seeing it is sayde: and it shall be forgiven vnto you. We say this dayly, and dayly we doe this, and this thing is done dayly in vs. We are not here without sinne. But we shall departe hence without synne. &c. Let euery man iudge, whether that this place of S. Augustine, maketh for my purpose, or not, that is to say, whether that the Church hath any spottes or wyncles in her, or not. And yet nevertheless, she hath no spottes nor wyncles. For S. Augustine sayth, the Church of God is in the treasure of God, without any spotte, so that through Gods mercy, nothing is imputed vnto her. Her cleannes is not, the which hath no spots: but because, that for Christes sake, there is nothing layd to her charge.

M. More maketh many wordes of benyall synnes, and deadly synnes. But to speake after his owne scholmen, it should be to harde for hym to defende that exposition, that he here maketh of S. Augustine. But to prouue that the Church is cleane, by the reason of Christ, I brought for me their owne lawe, whole wordes be these. *De conse. D. iij. c. 19.* Therefore is the Church holy, because she belongeth righteously in God. &c.

Furthermore, to prouue that this congregation of saythfull men, is the Church, that can not erre, I brought for me their owne lawe. Whose wordes be these. The holy Church can not erre. &c. Also in an other place *xxiiij. q. 2.* The Congregation of saythfull men *A recta in glo.* must nedes be, which also can not erre. &c. So that it is cleare, first, that there must nedes be a congregation of saythfull men, which be neyther bounde to Rome, nor to Hierusalem, nor yet to any certayne place, but it is spread abroad throughout the whole worlde, and standeth in the vnitie of saythfull christen men. And that is the church, that God suffereth not to erre in those thinges, that belong to saluation. Wherefore I dyd say in my other

ther booke, that the Popes counsels were not the church, that coulde not erre. For, for most part, those counsels did not order themselues after Gods worde. Wherefore I sayd, they myght well erre. And for that cause a pꝛivate person, hauing scripture for hym, ought to be preferred afoze a whole counsell, if they had no scripture. For Gods worde ought to be iudge ouer all counsels, and to pꝛoue this, I brought for mee the saying of Panormitanus, which sayth. The counsell may erre, as it hath erred, concernyng y^e contrade of matrimony, *inter Raptorem & Raptam*. And y^e saying of S. Hierome, was afterward preferred afoze the statute of y^e counsell, as it is pꝛoued 36. quest. 2 *Tria*. For in these thynges concernyng the sayth, the saying of a pꝛivate person, is to be preferred before the saying of the Pope, if hee haue better reasons and Scriptures of the newe and olde testament for hym, then the Pope hath. Neyther it can helpe to say, that the counsell can not erre, because y^e Christ did praye that the sayth of the church should not fayle. For I aunswere to thys, that though the general counsell doe represent the whole vniuersall church, yet neuerthelesse, in very dede, there is not the vniuersall church, but representatiue. For the vniuersall church standeth in the election of all saythfull men, throught out the whole worlde, whose head & spouse is Christ Iesus. And the Pope is but the Vicar of Christ, and not y^e very head of the church. Thys is the Church that can not erre. &c. Here sayth this Doctour, that same sentence of the church, that I sayd. I brought also for the same purpose, the saying of Augustine, whose words hee these. Those counsels that be gathered in euery pꝛouince, must without doubt geue place to the auctoritie of the full counsels, which be gathered of all christendome. And also those full counsels attentymes must be amended by the full counselles that come afterward, if any thing be opened by experience, that was befoze shutte, and if any thing be knowne that was be-

foze hydden. And this must be done without any shadow of superstitious pꝛide, without any boasted arrogancy, without any contention of malicious enuy, but wyth holy meekenes, with holy peace, and with Christen charitie. &c. Here S. Augustine sayth plainly, that the full counselles may erre, and may be reformed.

After this I did declare, how a man should know this church, & by what signes and tokens, & sayd, that where as the worde of God was purely and sincerely pꝛeached, and the sacraments orderly ministred, after the blessed ordinance of Christ: and where as me did patiently suffer for the veritie, & the hearers did applye their hertes to Christes doctrine, and with meekenes receaued the holy sacraments: These I sayde, were good and perfect tokens to iudge vpon, that there were certayne members of Christes church. And to pꝛoue this, I brought also S. Augustine, saying: Our holy mother the church, throught all the world scattered farre and wyde, taught in her true head Christ, hath learned not to feare the contumelies of the Crosse, nor yet of death: But more, & more, is shee strengthened, not in resisting, but in suffering. Also Chrysostomes wordes be these. They that be in Judea, let them goe vnto the mountaynes, that is to say, they that be in Christendome, let them geue themselves to scriptures. Wherefore commaunded hee that all christen men in that tyme, should sic vnto scriptures? For in that tyme, in the which, heresies haue crepte into the church, there can be no true probation of christendome, nor no other refuge vnto christen men, willing to know the verity of sayth, but the scriptures of God.

Befoze by many wayes was it shewed, which was y^e church of God, and which was the congregation of y^e Gentiles: But now, there is none other waye to them that will knowe, whiche is the very true Church of Christ, but alonely by scriptures. By woorkes, first was y^e church of Christe knowne, when the congregation of christen men, cyther of all, or of ma-

The full counsels may erre.

How a man may knowe the church.

The church suffereth.

Christ in opere Impefecto.

By scriptures men may knowe the veritie.

De electio. Significant. 1.

The counsell of well-dons did erre.

Au. de Bapt. li. 2. cap. 3.

ny were holy, the which holynes had not the wicked men. But now, christen men be as euill, or worse, then heretikes or Gentiles: yea, and greater continencie is founde amonge them, then christen men. Wherefore hee that will know which is the very church of Christ, how shall hee know it but by scriptures onely? And therefore our Lorde, considering that so great confusion of thynges shoulde come in the latter dayes, for that cause commaundeth hee, that christen men, willing to reserue hie steadfastnes of true faith, shoulde flee vnto none other thyng, but vnto scriptures. For if they haue respect vnto other thynges, they shall bee sclaudered, and shall pearthe, not vnderstandinge, which is the true church. &c.

Maister More hath no great thing in this pointe agaynst mee, sayunge, that hee sayth, these sayinges are none of Chrysostomes, but of an other man written in Chrysostomes name. Nevertheless, I let it passe: let other men iudge betwene vs both. Afterwarde, because that I sawe so great persecution bled by the popes church agaynst all maner of sortes of god men, whome M. More caulleth heretikes, moze for his pleasure then for theyr deseruynge: For this cause, I say, I brought a saying of Hilarius, to proue that they that did exercise such tyranny, were moze to be compared to the Arians, then to Christes church: his saying is this. The church doth threaten with banishmentes, & imprisonmentes, and shee compelleth men to beleue her, which was exiled and cast in prison. Shee hangeth on hie dignitie of her selowshipp, the which was consecrated by the threatenings of persecutours. Shee caueth priettes to flee, that were increased by the chasling away of priettes. Shee glozieth that shee is loued of hie worlde, the which coulde neuer be Christes except the worlde did hate her. &c.

*Hila. contra
Arianos.*

*Barn. sup
ca. ferm. 33.*

After this I brought a saying of S. Barnard, to proue, that the name of

spirituall array, & gorgeous apparell hie is bled in hie Popes church, dyd not make hie Church. Hys saying is thus: They be the ministers of Christ, but they serue Antichrist, they be gorgeously arayed, of our Lodes goddes vnto whom they geue no hono. And of these commeth the decking of harlots, that thou seest dayly, the game players disguising, & kings apparell. Of this commeth golde in their bydells, in their saddelles, and in their spures: so that their spures bee brighter then the aulters. Of this commeth their plenteous wyne presses, & their full sellers, bolking from this vnto hie. Of this cometh their tunes of sweete wyne. Of this be their bagges so fylled. For such thynges, as these be will they be rulers of the Church. As Deacons, Archdeacons, Bishops, & Archbishops. &c.

Men may make an exposition of S. Barnarde, but it wil be hard to frame hym to their purpose. But for a conclusion, M. More, and I doe bary, but in this poynt, that hee sayth, the very Church of God standeth by them, that be god, and bad; and I say, that the true church of Christ, standeth in the onely, that be god men. For the kingdome of Christ is distinded in hie dyde, from the kingdome of hie deuyll. For euell men be doubtes the members of the dyuell, as Paule sayth, Ephe. 2. Also our D. Christ sayth, vnto the Pharysyes: You are of your father the dyuell. Wherefore it can not stande with no learning, that wicked men, which be the members of the deuyll, and be gonernd by hym, can be members of Christes body, though that in this present lyfe, they be not yet so declared vnto hie worlde. God send vs all his grace, hie we may be of his holy Church, and members of his blessed

The true church of Christ standeth onely in them that are good men.

Sonne Iesus

Amen.

FINIS.



Declare this matter our Scholemen haue wrapped them selues in suche doubtles that they were neuer able to come out of the, nor yet to satisfie the selues nor any good Christen mans conscience. For all y they write is but dreames of theyr own inuention, and as Paule calleth them the doctrines of y deuill agaynst the holy word of God, and wryngyng & wrytelyng the blessed worde of God to their purpose, alonely consideryng how they might, by right or by wrong stablish the authoritie of miserable men, not cōsideryng the intent of the holy ghoſt whiche intended nothyng els in all places of Scripture, but to open vnto vs. Christ, & the loosing from our sinne by hym alonely. The which thyng our dreamers, and inuenteres of all subtille yves dyd neuer preferre, nor neuer sought for: but by despying the holy worde of God, and stryking so fast to therr owne corrupted reasons, dyd they fall into innumerable heresies, dissentions and contentions, and brawlynges of wordes, and scoldyng lyke harlots, so that none of the could agree with an other. Wherefore that saying of the holy Prophete may well be verified of them.

By people haue not heard my voice and Israel hath taken no heede vnto me, and therefore haue I let the passe after the desires of their own harts: and therefore they shall solow their own inuentions. This is alwayes the sore vengeance of God, when we will not beleue and receiue alonely hys worde, then doth hee let vs passe, so that we can doe nothyng but erre. Notwithstandyng we are so blynded that we thinke darkenes light, and errors veritie.

This is openly proued, by all our greate clarkly scholemen: and that it may be open to all men, I will recite what they learne of the keyes. Duns & all his scholers say that these keyes be nothyng els, but an authoritie geuen to Priestes whereby they gene

sentence; that heauen must be opened to this man, and shyt vnto the other: so that heauen is opened & shyt at the sentence of y priest. This is his learnyng. Who could haue inuented such a doctrine; but y deuill him selfe: who can speake greater heretic then this is: who can speake more openly agaynst Christe and hys holy Scripture: If the authoritie of the Priest be the keyes of heauen, and can open open and shyt heauen, then neede we no other thyng to our saluacion; but the authoritie of the Priest: then can no man be saued without the authoritie of the Priest: then may there no Priestes be damned: For they haue the keyes of heauen: I thinke they will not be so mad: as by their authoritie to shyt them selues with the deuill.

Briefely what neede haue we of Christ and of hys holy word. For the authoritie of the Priest is the keye of heauen; but let me byng their owne words y the matter may be playner.

The keye in this purpose is taken after the similitude of a materiall keye whiche is the next instrument to shyt and to open a doore; whereby we enter into the house: So lykewise, the authoritie to geue sentence that heauen must be opened vnto this man, is called the keye. &c. To vse many wordes in refellyng this damnable opinion it needeth not. But agaynst them all, I will let the authoritie of S. Hierome whose words be these. I shal gene thee y keyes of heauen. This place; the Bishops and the Priestes not vnderstandyng haue vsurped vnto them somewhat of the Phariseis pryde; so y they thinke that they may condemne innocentes, and lose them that be gilty: when afoze God not y sentence of the Priest but the lyfe of the gilty is regarded. &c. Here you haue playnly that the sentence of the Priest is not looked on, nor able to lose a sinner afoze God. Marke also that S. Hierome sayth you vnderstand not this place.

Moreouer I would know of you all, where you ca byng me one exam-
G G. ij. ple

How Duns
interprete
teach the
keyes.

Nicho. de
orb. di. 6.
supra.

Hiero. in
M. c. 16.

The say-
ing of S.
Hierome
vppon the
keyes.

1. Tim. 4.

The keyes
of y church
is the open-
ing of
Christ, and
the loosing
of vs from
sinne.

Psal. 80.

Scotus 4.
sent. di. 18.

ple in Scripture, that the sentence of a Priest hath losed a sinner, or bound a righteous man, and if it can not doe this, then is there an other thyng above the sentence of a Priest.

Furthermore that your auctoritie should be the keyes of heauen, it is a gainst reason, & agaynst your owne learning. For Duns and also Lyra of the same text: *Quodcunque ligaueris*, doe playnely declare, that your key of auctoritie may erre. Now if it may erre, then is it not the right key to the locke of heauen, for the right key can neuer erre in his owne locke. Wherefore at the most you can make it but a picklocke which belongeth to robbers and thieves onely.

Moreover if this were the key, the should we neuer be in surety whether heauen were opened or not. First we haue no promise nor no worde of God, made vnto this key. And againe we can not know when it openeth heauen and when not: for it may erre after your owne doctours. And if it chaunce for to erre, then are not heauen gates opened. So by this meanes we shall be alwayes in doubt, whether we be losed fro our sinne or not.

Wherefore we must seeke out an other key that is the very trew key to the locke the which can not erre, of the which we shall be in surety and without all doubt. But ere wee declare what this key is, we will first shew the nature and the propertye of this key.

S. Augustine sayth, That must be called a key where by the hardnes of our harts are opened vnto sayth, and where by the secretnes of mindes are made manifest. A key it is (sayth he) the which doth both open the coniecture to y^e knowledge of synne, and also includeth grace, vnto the whole soynes of euerlasting misery. &c. This is the diffinition of this key that we speake of after, S. Augustine. Now compare your power vnto this diffinitio, and see how they doe agree.

First what can your power doe (which you call your key) to remoue away the hardenes of the harte, and to bring in sayth?

Agayne what can your key Iudge of the secretnes of mans mynde?

Thirdly what can your power doe to mens consciences, to make the to knowledge their sinne: where by doe you know your awne synne: by your power? then haue all priestes a like knowledge. Finally what grace doth your power include in hym, y^e may bring vs to euerlasting Joye? Wherefore you see that this diffinitio on agreeeth as well with your key, as Chalke and Cheese.

Therefore must we seeke an other key, y^e hath all these properties. This is nothing els but the holy worde of God, whereby that we receaue sayth into our hartes as S. Paule sayth: Sayth is by hearing and hearing is by the wordes of God. And for this cause the holy Prophet calleth it a lanterne, saying. Thy word is a lanterne vnto my fete, & it is a lyght vnto my pathes. By this word doe we receiue lyfe as the prophet sayth. Thy speach shall quicken me. Also the secretes of our hartes be opened by this word.

S. Paule declareth saying if there come one that doth not beleue, hee is reppoued by the word of all men, and the secretes of his harte are opened. By this worde also is declared vnto vs grace and euerlasting lyfe: as S. Paule sayth, Christ hath put away death, and hath brought lyfe and immortallitie vnto the light through the Gospell.

This is the thing onely where by that our conscience is losed and made free from synne. Wherefore sayth the holy Prophet there is much peace vnto them that loue the lawe of God, & there is no sclauder vnto them. Much peace is nothyng els but remission of synnes: yea & that without any doubt for hee that is losed by the worde of God, that is, hee that hath the open word of God for hym, that his synnes be forgiven him, hee can not be sclaudered: that is, there is nothyng can make him to doubt: but though heauen and hell, life and death, doe threaten him, hee is not offended, hee is not sclaudered, but by dethe fall, & knoweth surely that all these thynges must perish

Scorus 4.
Sen. dist. 15.
Quest. 1.

Roma. 10.

Psal. 118.

Ibidem.

1. Cor. 14.

2. Tim. 1.

Psal. 118.

August. ser.
2. de sanc.

Thena=
ture & pro=
perty of the
keyes of
heauen.

All things
shal perill,
but the word
of God en-
dureth for
euer.

Hebr. 4.

Roma 3.

perill, but the word of God bydeth for euer. Wherefore this is the very keye that adgetteth the thoughtes and the intentes of the hart, as S. Paule sayth: By this haue we also the very knowledge of our sinne, as S. Paule declareth to the Romaines: by this is also declared vnto vs grace, & also remission of our sinnes if we beleue it.

Wherefore this must needes be the very true keye, as you may see evidently throughtout all Scripture, and not your boasted and craked power: for there is no such thyng, no yet can be in man, that can lose the soule of man from hys sinne.

Wherefore, it is damnable and deuilliche learning, and commeth of the presumptuous pride of mā to learne, that man hath a power in hym, by the which power, mans soule is bounde or loosed from sinne. But this is all that mā hath, he is a minister, and a dispensator of the heauenly worde of God, for whose sake our sinnes be remitted, when we beleue it, and our sinnes be retained when we doe despise it.

Wherefore the blessed word of God is the very keye, and in that is all the might and power to louse our sinnes; and man is but a minister and a seruant vnto this worde. This may be proued by our Maister Christes wordes, where he sayth: See your wayes into all the worlde, and preach the Gospell vnto all creatures, and he that doth beleue and is baptised shalbe saued, but he that doth not beleue shall be damned.

Here may you playnely see, that the Apostles be but ministers and seruauntes, and haue no power, but alonely ministracion. The keyes that they haue, whereby they must louse men and bynde, is the very worde of God. And therfore sayth our Maister Christ: he that beleueth shall be saued, and he that doth not beleue shall be damned. By this worde did the holy Apostles declare grace thorough Christ, and learned me to set all their hope of saluation in Christ onely. By this worde did they learne men to knowledge their sinne, and to seeke for grace, & fully and wholly to hope

what power
it is that
the Christ
hath.

The word
of God is
the true
keye that
openeth &
loseth.

Math. 6.

for remission & forgiveness of theyr sinnes in Christ onely. Briefely, by these keyes is opened all godnes, if they be receaued: And all godnes is shutte from vs, if we receaue them not. Now, where this keye is receaued by faith, there is all things loosed: that is, all sinnes be forgiven, and the consciences be made free. And where it commeth not in, nor is receaued by faith, there all thynges be shutte and bounde.

Of this maner did the holy Apostles bynde and louse, when they preached this holy worde of God vnto y people: As we haue an open example of S. Peter that preached this holy worde, and at his preaching y hearers were pricked in their hartes, and asked Peter what they myght doe, and he answered them, repent and be baptised eury one of you, in the name of Iesus for remission of your sinnes, and you shall receaue the gifte of the holy Ghost, wherfore as many as receaued his word, were baptised.

Here you haue playnely, the very true maner of loosing from sinnes, as y holy Apostles bled it, that is, when the people beleued the worde that they preached, the they declared how their sinnes were remitted for Christes sake, and not thozow any power that they had, for they were but ministers. But the very power was in the word of God whereby they were deliuered from their sinnes. This is well proued by our maister Christes word, where he sayth vnto them, goe and preach, saying. What the kyngdome of heauen is at hande. What

is this the kyngdome of heauen? not any power that is in man, but remission of sinnes shall be geuen to them that receiue either your power or your persons: and therfore followeth it. In what house you enter, say first peace be with you, and if the house be worthy, your peace shall come vpon the same, that is to say if they receiue your word and beleue it, than shall your peace, that is the peace of the Gospell which you bring with you geue them quietnes of conscience, and lose them from all synne. But if the

Acte. 2.

The true
maner of
loosing and
bynding, &
of opening
and shut-
tyng.

Math. 10.

house be not worthy, your peace shall returne to you agayn, and whofoener shall not receiue you, nor will heare your preaching, when you depart out of that house, shake of the dust from your feete. I say vnto you it shalbe easier for Sodom and Gomozra in the day of Iudgment then for that Cytie.

What is this your peace shall returne agayne? nothing els but that they shall not be pertakers thereof, but shall remaine bound in their sinne. And why? because they receiue not your persons or your power: nay trewly: but because they heare not your preaching.

It is not to be doubted, but that many men hearing the Apostles preaching the word of God, were losed from their synnes and yet neuer spake with the Apostles. Wherefore they receauyng of the word, & not the Apostle, loseth vs from our synnes: & for that cause the Apostle did declare by their departing fro the that would not beleue the word y they remained still in their synnes, for as S. Marke sayth, your departing shal be a testimonie agaynst them, that is to say a token of their condemnation.

We haue also an open practise of S. Paule how he dyd bynde the that did not receiue his preaching, to who he sayth these wordes: Pour' blood vpon your heades. I will departe fro hence in clennes vnto the Gentiles.

Now haue you playnely how the holy Apostle dyd bynde and lose, and with what keye they did it, that is by preaching of the holy word of God. And because this thyng shoulde be done without any error, and that no man should doubt in it, he gaue them the holpe ghost, saying these wordes: whose synnes you doe forgeue shall be forgeuen, & whose synnes, you doe retaine shall be retained. To these wordes addeth S. Luke. The opened he, their wytte that they might vnderstand the Scriptures, so that where S. John sayth, he gaue them the holy ghost, Luke sayeth, he opened their wytte to vnderstand Scripture.

It foloweth in Luke, thus, & thus, is it wrytten that Christe must suffer

death and rise agayne the thyrday & that repentance, & remission of synnes shoulde be preached in hys name among all nations. Now where Saint John sayth, whose sins you doe lose shall be losed &c. That sayth Luke in these wordes remission of synnes must be preached in hys name. So that whose synnes you doe lose shal be losed, is nothyng els but that you must preach remission of sins in my name, and as many as receiue this word, you shall lose them by this word & as many as doe not receiue it you shall bynde them by that same word.

That this is the sentence of these two places, it is open by that, that they speake all of one story & of that thyng that was done all in one day. This doth also S. Paule proue wel where he reciteth the wordes of Luke sayng, Christ must needes suffer & rise agayne from death, and this Jesus is Christ. Here is it plaine that S. Paule losed men from their synnes by preaching remission through Christ: so that you haue openly here the practise of the holy Apostles, how they did bynde & lose by preaching the word of God.

They did bynde with the word when it was not beleued. They dyd lose by the worde when it was beleued. Thus dyd they by one word preache both saluation and damnation, but vnto diuers men. This vertue of the worde doth S. Paule declare in these wordes, we are vnto God the fauour of Christe both among them that are saued, and also among them which perish. To the one part are we the saueur of death vnto death, vnto the other parte are we the saueur of lyfe vnto lyfe. What is this saueur nothyng els but the Gospell, which is vnto one saueur of lyfe, that is nothyng els but losing and remission of synnes: And vnto the other, it is the saueur of death vnto death, that is occasion of bynding and reteinyng in sinne. This doth Paule also declare in an other place. The preaching of the crosse is to them that perish foolishnes. But vnto vs which are saued it is the power of God. What is the power of God? nothyng els but remission

Luke. 14.

Preaching of the word of God is losing from sinne.

Actes. 17.

How the worde of God byndeth & looseth.

2. Cor. 2.

1. Cor. 1.

and

The hearing of the word of God and beluyng the same, loseth vs from our synnes.

Mark. 6.

Actes. 18.

Iohn. 20.

Luke. 24.

The worde of God is remission of sinne, if it be beleueed when it is preached.

and losing from our sinnes. What is folishenes; nothyng els but they despise the Gospell & reckon it of no value, any of no power. Wherefoze they remain bound in their sinne.

Thus is it declared that one word of God worketh in diuers me, diuers operatiōs. In y^e one it worketh lyfe, y^e is; remission of sinnes: in the other worketh it death, & is taken for folishnes, that is, it declarerh them bounde and retained in their danable sinnes: and yet in him selfe, hee is of one goodnes and of our nature: but the diuersitie cometh, of them that be the receiuers. This may be proued by a natural example. The dew of heauen cometh downe indifferently vpon all grounde: but in the one it byngeth forth god corne & swete frutes: and in the other it byngeth forth nettles & brombilles, that be nothyng worth but to the fier. This exaple haue you in the epistle to the Hebrues, for this same purpose. Likewise by one word doe the holy Apostles & Christes ministers lose an dhynde: but this doe they not by charmpng, coungeryng, tugglyng, and whysslyng absolutions as you doe: But by preaching the holy word of God which when it is beleued doth quiet and lose our conscience from all sinne, and offereth it vs thzough Christ onely. But when it is not beleued then doth it bynde vs and retaine vs in sinne. So that this holy worde is the very true kepe of heauen, for by it heauen is opened and shut.

This doth Chrysostome wel proue in these wordes. The key is the word and the knowledge of Scriptures, whereby the gate of veritie is opened vnto men &c. S. Augustine doth also witnes the same saying. Those keyes hath hee geuen to the Church, that what she byndeth in earth shall be bound in heauen, and what she loseth in earth shall be losed in heauen, that is to say, who soeuer doth not beleue that his sinnes be forgiven him in the Church, they be not forgiven him: But hee that doth beleue, and auerte him selfe from his sinnes, bepng with in the Church by that same sayth and

amendement is hee made whole &c.

Here haue you openly that by beleeuing the worde of God our sinnes be losed: & by unbelæse be we boude in our sins. But now must we search to whom these keyes be geuen. They may not all onely be geuen to Peter, for then Paule, and the two sonnes of thunder had them not. For they may not be geuen, to one moze then to the other: For Christ was indifferent and they were all his Apostles & their confession was all one. Wherefoze no doubt but these keyes weare geuen vnto all Christes Apostles vnto the whole Church, as S. Augustine doth declare openly vpon John.

This may be also proued by the wordes of your owne lawe which be these, if Peter haue power all onely to binde and to lose, then doth it not the Church: But if this be donne in the Church, then did Peter when hee receaued y^e keyes, signifie holy church &c. Heare haue you openly that Peter had not onely the keyes, but hee receiued them in the name of the Church. Wherefoze they belong to all Christen men. This doth Origene well proue in these wordes. Tu es Petrus, &c.

These wordes were spoken vnto Peter, vnto all Apostles, vnto all manner of perfect saythfull men (for all they are Petrus) & in all them is builded the church of Christ, and agaynst none of them ea. the gates of hell preuaile. Dost thou reckon that y^e keyes of heauen were all onely geuen to Peter, and that no other Christen man did receane them: &c.

Here is it clearly that all Christen men be Peter and all they haue receyued the keyes of heauen, and hell can not preuaile agaynst them. S. Augustine. doth also testifie the same in these wordes. Wherefoze the church which is founded and grounded in Christ, of hym hath receyued in Peter the keyes of heauen, that is, to say power to bynde and lose, &c.

Thus is it playne that those keyes are geue to y^e whole church of Christ for her sayth, and they be the comon treasure of the Church and belong

Augustine in Ioan Trac. 124.

24.9.1. Quodcuq;

Origenes Super. M. Ho. 1.

The church is builded vpo the confession of all the Apostles and of all faithfull people.

Super Ioan Trac. 124. c. 21.

100. 101.

Hebr. 6.

By preaching of the worde of God heauen is opened and shut.

Chrise. in M. c. 15. De doct. christi. li. 1. c. 15. et. 18.

no more to one man then to an other but because that all men can not vse these keyes all together (for y would make a confusion) therofore doth the Church, that is the congregation of saythfull men committ the ministrattion of these keyes, that is of preaching y worde of God, vnto certayne men whome they thinke most able and best learned in the worde of God: the which me thus chosen, be but ministers of the common treasure, and no Lordes ouer it. For the Church may depose them, y is shee may take away the open and the common ministrattion that shee committed vnto them, if they vse it not well and then they be but as other Christen men hauing no common office nor ministrattion in the Church.

Wherfoze they may neither preach nor yet minister Sacramentes openly but as other Christen men may doe ppruately, in their owne houses, or in other places where men be gathered, which wil heare of Christ: there I saye both they and all other Christen men, may speake and learne Christes worde, and declare it after the gift y is geuen vnto them of God. And they that doe beleue this word thus preached by Christen men, be by the power of y keyes losed from their sinne and bound if they beleue not. For all the Church and euery part of the Church haue power to execute these keyes, all onely the open order be not broken, This doth S. Paule declare saying, you may all interpretate scriptures but see that all thinges be done after an order.

Now to keepe an order and that nothing should be done after a confuse manner, therofore the Church assigneth certayne men to be the open and the common ministers of this treasure the which be but all onely ministers, and no Lordes. And of this common treasure and not of their private treasure as S. Paule sayth let a man so recke vs as the ministers of Christ and dispensatozs of the mynistry of God. Also in an other place, what is S. Paules what is Appollo? but ministers by whom you haue beleued,

Also S. Peter your predecessor, commandeth you, that you should not exercise any dominion ouer the congregations, but geue example to the flocke. Be not these playthe scriptures, how you be no Lordes but ministers of Christes treasure: and you leaue the ministrattion and vsurpe auctoritie. S. Peter, whose successors you boast your selues to be, commandeth you that you should be alone but ministers, & keybearers of these keyes. As Chrysostome proueth in these wordes: The keye bearers are priests, vnto whome is committed the worde to teach, and to interpretate Scriptures. &c.

Heare you not, how you be but keybearers, and teachers of y worde of God. This doth S. Ambrose witness in these wordes: sinnes be forgiven by the worde of God, whose interpreter is the Diacon. &c. Marke that sinnes be forgiven by the word of God, of the which you be but interpreters.

Where is now I pray you your Lordly power? which you call the keyes of heauen, is not Scripture, and the practise of the Apostles, and the exposition of holy Doctors openly against you? Will you vsurpe a thing that is contrary to all these? I pray you where finde you in all holy Scripture, but one, that Peter or Paule did asloyle after the manner of your keyes. And yet no doubt, but they had the keyes, yea and also dyd vse them. Wherfoze it is to mee great maruayle, of whome you haue leared your vsages, and where you haue gotten such keyes. It maketh no matter to mee though you cry as you are wonte. Fathers, Fathers, Counsels, Counsels, the Church, the Church. For it wil not helpe you, you see openly that I haue the holy worde of god, and our maister Christe, which is elder then our fathers. I haue also the practise of the holy Apostles, that vnderstand this thyng better then all your counsels.

But let vs graunt that you haue fathers and counselles for you, What is the next way to decreaue the church

Preachers, if they abuse their preaching, maye bee deposed.

1. Pet. 5. The ministers of the Church ought to be no Lordes.

In M. c. 23.

li. de Cain et Abell.

1. Cor. 14.

The Bishops and clergie are but Christes keyes.

1. Cor. 4. Item. 3.

of

The false alleggng of fathers and Councils is the next way to deceane the Church of God.

of God. By whom can Christen men be deceaued, but by such men as be of auctoritie, and dignitie of þe world? This you know, that men can not be deceaued by Moses, nor by Calues, but it must be by men, and not by follethe me (for who will regarde folles) but by them that be reckoned of wisdom and of reputation in the world. And not by one wise man (for an other wise man may be of as good reputation and wisdom as he) but it must be by many, or els it can haue no shyne nor colour of excellencie, yea and by such a multitude, that reason can not suspect. So that there is neuer so great daunger vnto the church of God, as when all these thynges come together. And therefore sayth þe holy Prophet: Blessed is that man that foloweth not the counsels of wicked men, You know that counsellors can be no small thing, nor no follethe: nor the wicked men themselves doe reckon it for no small thing, but for the greatest thyng, and the worst thyng, and the strangest that they can thinke or deuise. And no doubt but it hath a force reason, and a force all the world a great apparence of no small wisdom, and is so strong that every man is compelled to receaue it. Yea and also those men haue auctoritie (for as the Prophet saith: they sitte in the chayre, the which doth both signify great learning, and also great auctoritie): And yet saith þe Prophet, that blessed is he that foloweth not their counsellors, nor sitteth in their chayre.

Now, if these thynges could be iudged by some reason, or els they seemed so euill, that all the world could iudge them. What neede the holy Ghost to make such a doo, or to write so wrongly agaynst them? yea and to say, that blessed is he that heareth them not: Wherefore he must needs speke of such mischief, and of such falshood, and of such errors as haue all those thynges for them, that you bynge for you: That is, fatherhood, wysdome, learning, auctoritie, multitude, and long custome. The which thyngs be able to peruerse any man, be he ne-

uer so wise, or neuer so holy, if hee sticke not fast to the worde of God onely. And therefore sayth the Prophet: Blessed is he whose wpll and meditation is night and day (that is continually) in the law of God. Vnto the which, if all your counsels, all your fathers, all your customes, byesly all that you bring for you, be compared, then shall we see whether it be true, and of God or not. For of themselves they haue no truth, but be inuentions of corrupted reason, and persuasions of the deuill, to peruerse the holy church of God.

But my Lordes, let vs goe to reason: Tell me by your honour, is it reasonable that the holy Church of God, redeemed with Christes precious blood, and asloped by hym from all her sinnes, should be now bounde vnto you, and to your absolution: and that she should not be released, but thoroow your power: seeing that you be but ministers and seruaunts, or dayned of Christ vnto her profite, and not to your honour: Whys wyll I declare by an example.

I put this case, that there be a prisoner bounde fast in cheynes, ouer the which you haue the custody and the keeping, after the kynges commaundement, now the kynges grace saith vnto you, loose that fellow, & let hym goe free out of prison vnder this condition, that he shall promise to serue no Prince but me onely. What, will you loose him or not? Can you, or dare you keepe hym longer if you would: Or can you compell him to make any other composition with you, than al onely to serue þe king? If you would keepe him longer in prison, did you not runne in the kynges displeasure: And if hee did promise you any other composition, were hee bounde there to: Say doubtles. Moreover, in loosing of him, what thyng doe you by your auctoritie: yea what thyng doe you at all, but that you are mynisters vnto the kynges commaundement, and a seruaunt to the poore fellowe. The ministracion & seruice is yours, but the auctoritie is the kynges, of the which you haue neuer a crumme.

Take

Blessed are they whose meditation is in the law of God.

An example.

The ministracion of the Church belongeth to the Byshoppes & other ministers but the auctoritie of the same belongeth to Christ.

Another
example.

Take an other example. If it please the kynges grace to make any of you an Embassadour, and geeue you a commission, and commaunde- ment, to fetch home into his lande a banished man, vnto whom the kinges grace writeth his pardon, with such wordes and vnder such condition as pleaseth his grace. Now, this pardō deliuereth hē to you, soz to beare and to declare vnto the banished man. Here woulde I know of you, what you can doe soz this banished man moue the is written in your commissi- on? Also what can you doe againste hym, in these thinges that the kinges grace hath pardoned hym? You can neyther at all nor take away from the kinges pardon. You can no more doe but declare it vnto the partie. And if hē receaue it, then may hē as lawfully, and as freely come into the land as you may, and you can not say by right that you haue by your auctoritie dis- charged hym, or geuen him any par- dō of his banishmēt, but alonely you haue deliuered & declared vnto hym the kinges pardon, which when hē had receaued with the considerations therein, then is hē discharged of hys banishment. And if hē will not re- ceauē the kinges pardon, then can you neyther helpe him, into the land, nor yet discharge hym of his trasgres- sion: but onely you leaue hym, and declare vnto him, yea and that by the kinges wordes that hē is a banished man, and so shall remayne till hē re- ceauē the kinges pardon.

So likewise y word of God where in is pardon for all sinners is commit- ted vnto you to preach and to declare, which if they receiue by faith, they are free and loosed from their synnes, but if they doe not they are bound (not by your auctoritie, for you be but myni- sters and seruantes, and can no fur- ther goe then your commission) but by y auctoritie of God onely. Where- fore see well to your conscience how you can discharge your self afoze God that doe so presumpuously vsurpe his auctorite, of the which you haue ney- ther worde nor example in scripture.

Howeuer how can you proue this

manner of absolution. *Ego absoluo te auctoritate mihi comissa*, soz to beē law- full. I pray you wifere was there e- uer any auctoritie comitted vnto man to take away synne? There is no auc- toritie committed vnto man, but all onely ministratiō of the worde. Now your absolucion maketh mencion of auctoritie, yea and that without the sworde, and a great many of you vnderstode not the worde. Duns sayth, *Quod absolutio sacerdotis, est dispositio necessitatis ad remissionem culpe*. How thinke you, be these fitte wordes for a Christen man? if your absolution be necessary, then can not God take away sinne without you, nor you w- out hym, but God and you together take away sinne. Whether will you now? Will you ascend so hie, will you be check mates with God? I thinke shortly you will also be Gods. The Pharesies did reckon much better of God then you doe, for they sayd, that God onely did absolue from sinnes, & you say I doe aswole, yea and that by auctoritie, so that you farre passe the Pharesies. But let vs see what S. Au- gustine sayth of such mē, many sinnes be forgotten thee, hē Propheced of men that be to come. There were many men to come, that would say, I forgive sinnes, I iustifie, I sanctifie, I make whole so many as I baptise. Wherefore the Jewes did better vnderstande the remission of synnes the heretykes doe, for the Jewes sayde, what mā is this, y forgiveueth synnes, & the heretyke sayth, I forgive, I make cleane, I sanctifie, &c.

These wordes be playne inough agaynst you, for you say we haue au- thoritie to remyt synnes. And S. Au- gustine sayth, you be heretykes for so sayyng. You can not deny, but S. Augustine reproveth your owne ab- solucion, where in you say that your absolucion is requisite of necessitie to remission of sinnes, the which is no- thing els, but clearly denying of christ, of his blessed blond, and also of his ho- ly worde. But if we had grace, we might perceaus that neyther you, nor your absolucion, nor yet any thing y you doe weare of God. For all y you

The autho- rite of the church be- longeth to Christ one- ly.

Luke. 7.
Aug. lib.
Quingua- ginta home- liarum. ho.
23.

The popes & Clergy is condemned by S. Au- gustine to be heretickes.

The do- ctrine and true prea- ching of the worde of God is the pardon and remission of our sins.

doe is clearely done for money and for no other cause. Recken one thing that you doe, as concerning your ministracion, but that you will haue money for it: Not so much as washing of a heape of stoncs.

Whereby haue you gotten all your great possessions, but alonely vnder the collour, that you bee Christes holy bishops. For money you make whoze dome as lawfull as matrimony. For money, stolen good shall bee better the heritage. For money, you make vsury lawfull marchaundise. For money, all sinnes bee vertue. Yea and also haue great pardon to them. For money, you sell yran, wife, mayde & child king, and land. For money you make as good marchaundise, of womens priuities, as a Goldsmith doth of giltted plate. You will recken that this is a shame for me to write, but it is moze shame for you to doe it. And if you did not these shamefull deedes, I shoulde haue none occasiō to make this shame full writyng. Take you alway y cause and I will take away y writyng. Yea you are not so content, but you sell Christ, you sel the blessed Sacrament of his flesh and blood, you sell his holy woꝝde, you sell all other Sacramentes. Briefely you sell, all maner of thyng that euer hee left in earth to the comfort of mans soule, and all for money. Yea and not so content, but you make also moze lawes, and moze statutes, & dispense with them for money, and all these thynges doe you, by the authoritie of the keyes, that both open heauen and hell, and a mans coffer and also his purse yea & sometime they losse the coate fro his backe.

Our maister Christe sayth vnto you, you haue receiued it free, geue it free agayne, and you geue nothyng free. But I know your answer. You will say that you sell not your Masse, nor Sacramentes, nor the woꝝd of God, but the labour that you haue about them. O thou deuill when wilt thou bee without an excuse, whē wilt thou graunt thy selfe guilty? Tell me ye that bee without shame, if you doe sell but your labour, is it not soze and an vnlawfull price to sell it so deare? what

Bysshop can deserue by his labour a thousand pound by yea: & yet some of them haue a great deale moze, and labour nothyng at all. How deare wil these men sell their labour, if they shoulde bee tankerdebearers. They would make water dearer the wyne. Yea tel me what labour there is with in the Realme that is halfe so deare sold as their idleness is?

But you belly gods, did not Christes Apostles take paynes & labours about the ministracion of the woꝝde: and in fulfillyng of their orate, moze in one day then you doe in all your lyues: and yet was it not lawfull for them moze to receiue then a lyuyng. For our maister Christ sayd, y worke man is worthy of his meate: so y our maister wold that they shoulde receiue no moze but that was necessarie. Also S. Paule sayth our Lord dyd ordeine that they whiche preache the Gospell shoulde lyue on y Gospell. Marke how hee sayth, they that preach y Gospell. Now which of you all doth preache y Gospell: not one: and yet will you enioye these innumerable possessions. S. Hierome sayth on this same text, you must lyue on the Gospell, but not be riche, also Chrysostome sayth, I say boldly that the byshops and Prelates of the Church, may haue nothyng but meate and drinke and cloth. &c.

Heare haue you playnely, that if you did labour saythfully and truly in the Gospell, you could haue but a lyuyng there on, and no Lordly possessions, but now doe you nothing in the woꝝlde, but exercise tyzanny on them that would preache the Gospell, and make lawes and statutes, to destroy them, and the holy Gospell of God, so that Chrysostome speaketh well of you: Behoide I see men that haue no trespence of holy scripture: yea they vnderstand nothing at all thereof: & to passe ouer many things, for I am ashamed to call the mad men, triflers & wꝝanglers) they bee such as know not what they say, nor of what thyng they speake, but all onely bee they mighty & bold to make lawes, & to curse & cōdemne those things, of y which they know nothing at all. &c.

The Pope sellet hys sware vtry deare.

Math. 10.

1. Cor. 9.

Hierome.

Chrysostomus ad Ti. 5.

S. Chrysostome is very straight to byshops and the rest of the Clergye.

Chri. 6. de anathemate.

Money is the Popes best marchant.

Shame = full doyngs must bee shamefully rebuked.

The Pope sellet God and all his ordinaices

The Pope will not follow nor obey to Christes commaundment, for hee biddech hym loose.

Be not these your workes: who can say, but that these wordes be spoken of you: who maketh statutes and lawes but you: who curseth and condemneth but you: how can you lay these thinges from you: how can you auoyde the: so long shall they be layd agaynst you tyll you can bring in one that is gilty of them, I think that will be long. And yet will you haue these great possessions, and be also great Lordes, doing nothing therefoze at all but al onely play the part of a byshop, as a Christmas game player, doth of a king, and as a Popet which springeth by and downe and cryeth Peace Peace and good Christs way. So doe you make a countenance of great holines & of great perfectio, but all y world can testify what you doe in indeede. Moreouer you are more bound to the Gospell, then all other men be in y world for thereby haue you all your honour all your riches, all your Lordly possessions, and if the gospell were not, men

Bishops compared to popets and stage players.

would no more regard you, then they doe Coblers, & yet deserue you worst of all men of the Gospell.

Wherefoze I can no more say vnto you, but the wordes of our Maister Christ, Woe be vnto you hypocrites the whiche shut heauen gates before other men, and as. S. Luke sayth, you haue taken away y key of science and neyther enter in your selfe, nor yet suffer other that come to enter in. Now let mee see, how all your keyes, and al your power can assoyle you fro this same woe y our M. Christ doth heare laye vnto you: This worde of God byndeth you to euerlasting damnation: let vs see if your piklocke can open this locke then will I say that you haue the keyes of heauen or els not. I thinke you may seeke all your clogge, with keyes and fynde not one that will open this locke.

Math. 26.
Luke. 11.

A soze sentence of Christ agaynst vngapnyng preachers.

FINIS.

Free will of man, after the fall of Adam of hys naturall strength, can doe no- thyng but sinne beefore God.

In this article will we not dispute, what man may doe by the comon influence genen hym of God, ouer these inferior and worldelye thinges, as what power he hath in eating and drinking, in sleeping, and speaking, in buying and selling, and in all other such naturall thinges, that be geuen of God indifferently to all men; both to god and bad. But here will we search, what strength is in man, of his naturall power, without the spirit of God, for to will, or to doe those thinges that be acceptable before God, vnto the fulfilling of the will of God: as to beleeue in God, to loue God after his commaundemets, to loue iustice for it selfe, to take God for his father, to reckon him to be mercifull vnto him, to feare God lovingly, with all other thinges that me

In what thinges we haue free will, and in what none.

doe call god workes: this is the thing that we will search to knowe Now, that hee can doe nothyng in these causes, by his free wil, our maister Christ proueth it in these wordes: He that abideth in mee, and I in him, bringeth forth much fruite, for without mee can ye doe nothing: if a man abide not in mee, hee is cast out as a bryanch, and shall burne.

John. 15.

Here it is open, that freewill without grace, can doe nothing. I doe not speake of eating, & drinking (though that be of grace) but nothyng that is fruitfull, that is meritorious, that is worthy of thanke, that is acceptable before God: For hee that hath not Christ in hym, is cast out, this is the first fruite of freewill: than wythereth hee, that is the second fruite, this wythering helpeth hym nothing to godnesse, hee must wither, let him doe the best: than is hee gathered, and cast

The frutes of freewill without gods grace can doe nothyng that is good.

cast in the fire, this is the thirde fruit. What can hee in the fire doe: nothing but burne. Hee can not lye there as a thing indifferent, but hee must needs burne. Hee ca not come out of y fier by his owne strength: let hym intende as much as hee can, his intention can not helpe hym, noz yet further hym. So that all the might of freewill, when hee is left alone, is nothyng els, but firste to hee cast out: and seconde to wyther, so decayeth hee: thyr dly, to be cast into the fire. All this is woors, and woors. Finally, hee burneth, this is worst of all, for here is hee past helpe, so that this is the strength, that freewill hath, to byyng him selfe to vtter destruction?

Now, where will our Duns men, byyng in their *Bonum conatum*? they are so longe in byyngng of it in, that freewill is brought to the fire, & there can hee neither saue him selfe fro burning, noz yet helpe him selfe out. But to this my Lord of Rochester aunswereth in a certaine place, that freewill can doe no good meritorious, *sed tamen non omnino facit nihil*. What is this to say, but *nihil*? If hee doe no good, y is meritorious, noz worthy of thake befoze God, I pray you, what doth hee, but *nihil*? Our disputation is, what godnes that hee can doe, wout grace, and you graunt, that hee can doe no godnes, and yet you say, that hee can doe somethyng. But let vs see how S. Augustine vnderstandeth this text of S. John. Lett any man should suppose, that the byaunche of hym selfe could byyng forth, at the lest wayes, a litle frute, therfoze sayth hee, noz without me, can you doe a litle, but without me can you doe nothyng, therfoze whether it be litle, oz much, without him, can it not be done, without who is nothyng done. One of two things, must the byaunche needs doe, either abyde in the byne, oz els burne in the fier, if it be not in the byne, then is it in the fire. &c.

By Lord, where will you byyng in here, your somethyng, that freewill doth: Saint Augustine sayth, without grace, ca freewill doe neither litle, noz much: for if thee be not in Christ, thee

burneth in the fire. Call you that somwhat? Where be nowe M. Dunsis me, with their *bonum conatum, bonum studium, & applicationem ad bonum*. Here must they needs lye in the fire, with all their good intetes, with their good preparations, and their holy dispositions. Also S. Paule, we are not sufficient, to thinke any thyng of our selues, but our sufficiencie, is of God. What is this? that we are not able to thinke any thyng of our selues: what can be a smaller thyng, the to thinke: and yet this small thyng, can we not doe. It is also open, that Saint Paule meaneth not of the thinkyng, that cometh by naturall power, for y God doth not let, but letteth procede, after his first ordinaunce, as we haue open experience in infidels. But here hee speaketh of such a thinkyng, as is acceptable, and thankfull befoze God, and therfoze soloweth it, God hath made vs worthy ministers of y new Testament. Here is it open, that hee speaketh of that thinking, that is singular, and a speciall gift of God, and not of the common gift of nature, for that were nothyng, to the ministratio of the Gospell.

But let vs see what S. Barnarde sayth, of this text. What shall we say: is this alonely all the merite of freewill, that hee doth alonely consent: yea doubtles. Not that, the same consent, in the whiche is all his merite, is not of God, when that we can neither thinke (the whiche is lesse, then to consent) any thyng of our selues, as though we were sufficient of our selues. These wordes be not myne, but the Apostles, the whiche geueth vnto God, and not to his freewill, all maner of thinges, that can be god, that is to say, to thinke, to will oz to perfozme. &c. Here you not, that all thyngs, that can be god S. Barnarde geueth to God? Now, what strength hath freewill, hee can neither thinke god, noz wel, noz yet perfozme it: what remaineth? I know nothyng, but either it is included in thinking, in willyng, oz in perfozmyng, and all these be geue to God. Also our maister Christ saith,

Dices doc trinc ouer= throwen.

2. Cor. 3.

we of our selues as of our selues can not doe so much as thinke a good thought.

Barnards lib. arbit.

Math. 7.

Bona intentio,

Super Testam. nem tract. lxxi.

or figges of byzomb bushes? An euill tree, can byzng forth no good frute. What meaneth our maister, whē hē sayth, that grapes hē not gathered of thoznes: nothyng els, but that y frute must hē lyke the manner of the tree. And therefore sayth hē, an euill tree, can not byzng forth good frute. Now, can you not denye, but that frēwill without grace, is an euill tree, Ergo, his frute must nēdes hē euill, hē may well byzng forth frute, but it shall not hē good. Is not all frēwills power declared in these wordes, hē can not? I pray you, what meaneth our maister Christ in these wordes, hē can not? Christ sayd, hē can not, and will you say, hē can not? and our maister sayth. You adders byzdes, howe can you speake good thynges, sēyng that you hē euill. Had not these men frēwill: and yet sayth our maister, they could not speake good thynges. You reckon it but a small power, to speake good, and yet as small as it is, frēwill can not doe it, hē may well speake, but it shall not hē good. For how should hē speake good, that is euill of him selfe? how should hē doe good, that knoweth no good: but is the very enemy of goodnes, yea and asmuch as lyeth in him, hē wold there were no goodnes.

You haue also a commō pinciple, there is nothyng loued, and desired, but that, that is knowne. Now how should frēwill flē from sinne, and desire goodnes, and hē knoweth not, whiche is very sinne, and which not? As S. Paule sayth: by the law, is the knowledge of sinne, so blinde as frēwil, that hē knoweth not sinne, to hē sinne, nor vertue, to hē vertue, but iudgeth that thyng to hē good, that is euill, and that thyng, that is euill, to hē good, for hē is lost, & hath no true iudgement. As S. Augustine sayth, what goodnes can hē doe, that is lost, except that hē hē deliuered from his miserie? Can hē doe good by his frēwill: God forbyd, for man euill vsing his frēwill, did both lose him selfe, & also his frēwill, and as man being alyue, doth kill him self, & whē hē hath killed him selfe, hē cā not make him selfe aliue agayne. So likewise, whē

we doe sinne by frēwill, & sinne hath the victory, then is frēwill cleane lost, for of whom a man is overcome, vnto hym must hē hē seruaunt. Doubtles, this sentence is of Peter the Apostle, the whiche, sēyng that it is true. I pray you what maner of frēdome can a bonde seruaunt haue? except it hē, when it pleaseth him to sinne. &c.

What can hē sayd to this: doth hē not clearely say, that mā hath lost his frēwill by sinne: and can no moze doe vnto goodnes, then a dead man can doe, to make him selfe alyue agayne? yea, hē can doe nothyng, but delight in sinne. Call you that a frēdome? Call you that *bonum conatū*? Call you that a preparyng to grace? S. Augustine doth declare, what goodnes, that frēwill deserueth, without grace sayyng. O cursed frēwill, without God, we haue experience, what frēwill cā doe without God, therefore are we miserable, because we haue experience, what frēwill is able to doe, without God. Behold, man was made good, & by his frēwill, was by made an euill mā. Whē shall an euill mā by his frēwill, for sakyng God make a mā good, hē bēyng good, could not keepe hym selfe good, and now, that hē is euill, shall hē make hym selfe good? whē that hē was good, hē kepte not him selfe good, and now, that hē is euill, shall hē say, I make my selfe good? &c.

Here is the very strength of frēwill, by his strength, are wē made miserable, and that doth experience learne. And yet wē boaste frēwill? S. Augustine calleth it cursed frēwill, and will wē call it blessed frēwill? Is not this a godly frēdome, and great power to byzng vs to this euerlasting miserie? This is our *bonum conatum*, and *facere quod in se est*, and *preparare se ad gratiam*, with other dampnable dreames, that wē haue, whose conclusions are nothing els, but to byzng vs to dampnation. You see S. Augustines wordes hē so plaine that no mā can anoide them Also S. Paule saith: The wisdom of the fleshe, is enemy to God, it is not subiecte vnto y law, nor cā hē, for they that serue y fleshe, can not please God. And hē that hath

Man by vsing of hys frēwill, did lose both hym selfe & his frēwill.

De Verbis apost. ser. 11.

Man's free will cā doe nothing but sinne.

Roma. 8.

not

Math. 12.

Man's free will without Gods grace can doe nothing that is good.

Roma. 3.

In Enche. ca. 29.

not the spirite of Christ, the same mā is none of his: for the selfe spirit beareth witnes to our spirite, that we be the children of God. Here haue you plainly that the wisdom of y^e fleshe, is the very enemy against God. It can not be saide, but by wisdom he vnderstandeth the best thyng that is in man, for better the wisdom, can there nothing be: and yet that is enemy to God, for it is but fleshe, and all that is in man without the spirite of God. And that S. Paule declareth, when he sayth: he that hath not the spirite of Christ, the same man is not Christes. Here is playne, that will, reaso, wisdom, hart, or whatsoeuer thyng y^e is in man (without the spirit of God) is but fleshe, and can not be obedient. He sayth not, he wyll not, but he can not, he hath no might, he hath no power, let hym intende his best, doe all y^e lye in hym, with all his might, & all his power, & yet can it not please God, for it is but all fleshe.

As fleshe
by wisdom
is enemy to
God.

Duns.

But here S. Duns will make a distinction, and say, that fleshe is take here for fleshe, desires onely: and voluptuousnes, & not for the desires of the soule, nor for the electio of y^e will. I woulde know, what part of man it is, that desireth: or that coueteth thys voluptuousnes? It is not the bones, nor the sinowes, nor the fleshe that hangeth thereon, but it is the highest parte of man, the very soule of man, he is the grounde and auctor of all consupisence: take away hym, and there remaineth no voluptuousnes. Therefore S. Paule declareth hym, and hys operation, when he cauleth it the wisdom of the fleshe. But I woulde gladly know what he vnderstandeth by vncleane desires, and by voluptuousnes? If he vnderstand, euill cogitations, as aduoutry, fornications, manslaughter, thefte, concouisnes, deceite, vncleane, blasphemie, pride, and solishnes. If he call these voluptuousnes, these be they that come from the hart of man, and be chosen by the election of the will, as our M. Christ doth clearly declare Mark. viij. Yea, and that from the very bottome of the hart. Can they in-

Marke. 7.

uent any other vncleane desires the these? And these come not from the bones, nor from the sinowes, but fro the very ground of the hart, and these be all hys desires, and other hath he none of hym selfe. Wherefoze these dreamers dreame, they wot not what, and speake, that they vnderstand not. For all that is in man, harte, soule, fleshe, and bone. &c. wyth all theyr woakes, is but fleshe, excepte the spirite of God be there. Every man hath a soule, but by that is he not Christes, for the Infidels were Christes, but the spirite of Christ, maketh hym Christes, and the spirite of God geueth witnes to our spirite, that we be the children of God. Our spirite geueth no witnes to himself, that he is Christes, for then were the spirite of God frustrate.

Roma. 8.

Wherefoze let our spirite as well as he can, studie hys beste, to apply hymselfe to godnes after the bittermost of his power: and yet is it but wisdom of the fleshe, and hath no witnes of God: yea, it is but an enemy, and it must needs be sinne. For S. Augustine sayth: He that feedeth without me, feedeth agaynst me. &c. Marke how he sayth, agaynst me. Wherefoze all that freewill can doe without grace, is but sinne. Marke also, that Paule did write vnto the Jewes: yea, and to the best of them, which did studie to doe god woakes: yea, and that the best woakes, that were the woakes of the lawe, and yet all these be cauleth but fleshe, and declareth openly; that all these god woakes coulde not helpe them, & yet no doubt but that the Jewes dyd as much as lay in theyr freewill to doe, to come to the fauour of God, & yet it helped not, for all was but wisdom of the fleshe, and enemy to God.

De Verbis
Domini ser.
xv.

Freewill
without
grace is
sinne.

Also S. Paule sayth: If you mortifie the deedes of the fleshe, by the spirite, you shall liue. You will not recken, that S. Paule doth iudge the spirite of God necessary, to kyll the desires of the fleshe, that is, of the sinowes, or of the bones, or of any other thyng that is in man, beside the spirite of man, for that were but a

Roma. 8.

Wh. ij. small

small thyng, yea it were but frustrate to set the spirite of God to kyll these thynges, for the spirite of man can kill them, yea and also rule them. For after your owne Philosophers, the spirite of man, is the ruler and the guider of all the woorkes, that be done by the body. Wherefore the spirite of God must be that shall kyll the disease of our spirite, the whiche is the most spirituell thyng in vs: and yet is it but fleshe asofore God. For if there were any power in hym, hys, or lowe, to kyll hys desires, then were it but boode to call the spirite of God to helpe. But let vs heare what S. Augustine sayth on this terte, if you moztifie your selfe. &c. Thou wylt say, that can my wyl doe, that can my freewill doe. What wyl: what maner of freewill: excepte that he guide thee, thou fallest. excepte he lyte thee by, thou lvest. How canst thou then doe it by thy spirite, seeing that the Apostle sayth: As many as be ledde by the spirite of God, be the children of God. Wylte thou doe of thy selfe: Wylte thou be ledde of thine owne selfe to moztifie the daedes of the fleshe: what will it profite thee? For if thou be not an Epicure, thou shalt be a Stoicke: Whether thou be an Epicure, or a Stoicke, thou shalt not be amonge the children of God. For they that be guided of the spirite of God, be the childre of God: not they that lyue after their owne fleshe: not they that lyue after theyr owne spirite: not they that be ledde of their owne spirite: but as many as be led of the spirite of God, they be the children of God.

De Verbis
Apost. f. xij.

We can doe
nothyng
that is
good with-
out the spi-
rite of God

who are
children of
God?

But heare a man will say, Ergo, then are we well ruled, and we doe not rule. I aunswere. Thou both rulest, and art ruled, but then doest thou well rule, if thou be ruled of the good spirite. Utterly, if thou want the spirite of God, thou canst doe no good. Thou doest truly without his helpe, by thy freewill: but it is but euill done. Unto y is thy will apte, which is cauled free, and by euell doing, is the made a damnable bonde seruant. When I say without the helpe

of God, thou doest nothing, I vnderstand by it no good thing, for to doe euell, thou hast free will, without the helpe of God; though that be no freedom, Wherefore you shall knowe, that so doe you godnes, if the helping spirite be your guider, the whiche if it be absent, you can doe no good at all. &c. Hee thinke this saying is sufficient, if men would believe S. Augustine. Marke how hee sayth, without the spirite of God we lye in synne, let our spirit doe y best hee can: For they be not the children of God, y are guided after their owne spirite but after the spirit of God. For our spirite can doe no good at all, but euell, if the spirite doe not leade hym. There is now our *bonum studium*: our *bonus conatus* and *applicacio ad bonum*? For our spirite can doe nothing but euell, and is of hym seife, but a damnable seruant: What god can a damnable seruant doe of hym selfe? So that here it is openly proued, that the free will of man, of his owne strength, and of his owne power, can doe nothing but synne.

Bonus conatus
est Veritum
de congruo.

But now cometh the damnable fleshy & carnall reason, and fleshy wisdom, & will dispute, and say: if our freewill can doe no godnes, what neede God to commaunde so many god things: what neede God to geue those commaundementes, that he knoweth well be impossible for vs? And if they be impossible, what right is in hym that damne vs for that thyng, that is impossible, for vs to doe? I aunswere.

O thou blinde and presumptuous and damnable reas, where hast thou learned of any other creature, to enquire a cause of thy makers will: or els to murmour, agaynst the ordinance of thy lyping God: What hast thou to doe to require a cause of his actes? Hee hath made thee without thy coit and counsell, & may hee not set lawes, and commaundementes to rule thee by, at his pleasure, without thy counsell: thou art woorthy of none aunswere; thou art so presumptuous: no; there is no godly aunswere, that will satisfie thee. Neuertheles, I will stoppe thy blaspheming mouth, by thine owne wisdom

sofedom, to thy great shame.

First, this thing must thou graunt mee, that thy God is Essentiall godnesse, and is nothyng but goodnesse. Wherefore hee can commaunde nothyng but that is good, iuste, and righteous. Which thynges, if thou doe not, or be not able to doe, thy maker may not let his goodnesse vndone, because of thy naughtinesse, or for thyne vnablenesse. And if thou be not able to doe those good thynges, that hee commaundeth thee, there is no faulte in the commaunder, nor yet in the commaundementes. Wherefore then dost thou grudge agaynst hym without a cause? But yet wilt thou murmur, and say, how that hee knoweth, how they be impossible for thee. Truth that is, hee knoweth it. Then wylte thou say, wherfore doth hee commaunde them to mee? Thou presumptuous creator, it were sufficiently answered to thee, to say, that it is his pleasure so to commaunde. What couldest thou say more? what occasiō haddest thou to murmur? what prouerbe hast thou?

But I will goe farther. Thy maker knoweth that they be impossible for thee: hee knoweth also thy damnable & presumptuous pride, that reckenest, how thou canst doe all thynges, that be good of thyne owne strength, without any ether helpe. And to subdue this presumptuous pryde of thine, & to bring thee to knowledge of thyne owne selfe, hee hath geuen thee hys commaundementes, of the whiche thou canst not complayne, for they be both righteous and good. And if thou complaine because they be impossible for thee, then consider thy dampnable pryde, that thoughtest thy selfe so stronge, that thou couldest doe all goodnesse.

But what wilt thou now doe? These commaundementes be geuen, and can not, nor shall not be chaunged, to satisfie thy presumptuous pryde. Whereof wylte thou now complayne? Gods commaundementes be reasonable, they be good, they be righteous, and they be laudable. Shall all these things be destroyed, to satisfie thy pryde: nay

not so. But thou shalt rather remaine with all thy pryde, vnder the damnation of these commaundementes. What sayest thou thereto? Canst thou auoyde this? Canst thou say but this is right? Canst thou saue thy selfe from daunger? Canst thou auoyde thy damnation, by all thy carnall wylsome? Nay verely. For hee that is thy aduersary is omnipotent. Wherefore, say what thou wilt, so must it be, for it is Gods ordinaunce, which may not be chaunged. But now, wilt thou aske what remedye? no remedye but this onely, to confesse thy weakenes, to confesse thy pryde, to knowledg thy vnablenesse, to graunt, y these commaundementes be fulfill, holy, and god, & how thou art bounde to keepe them, and to geue laude, and prayse to God for them, & to goe to thy mercifull maker with thy confession, and to desire hym, that hee will helpe thee, that hee will be mercifull vnto thee, that hee will strengthen thee, for thou art to weake, that hee will geue thee his spirite: for thy spirite is to fleshy, to fulfill these spirituall commaundementes, and doubt thou not, but thou shalt finde hym both mercifull, and also gracious, for hee gaue thee these commaundements for that intent, secretly declaryng, both thy pryde, & also thy weakenes, that thou mightest seeke, and call vnto hym for helpe.

This doth S. Augustine declare well in these wyddes: *De temp. ser. lxiij.* If man doe perceiue, that in the commaundementes, is any thing impossible, or els so hard let hym not remaine in hym selfe, but let hym runne vnto God, his helper the which hath geuen his commaundementes for that intent, that our desire might be styred by, and that hee might geue helpe. &c. Marke S. Augustine sayth, that the commaundements be impossible vnto our strength, but we must call to God for strength.

The Pelagians dyd reckon, that they had got a great victorie, when they had made this carnall reason, y God would commaunde nothyng, that was impossible. Of this reason did they glory, and triumphe, and thought, that they must needs haue some naturall strength,

Wh. iij. strength,

As God is nothyng but goodnesse, so can hee commaunde nothyng but that which is good.

why God hath geuen hys commaundementes to bee kept.

Strength, and power to fulfill the commaundementes of God, saying that God would commaunde nothing impossible to man. Of this same reason, doth my Lorde of Rochester, and all his scholars glozy vnto this same day.

De lib. arb.
cap. xvi.

But let vs see how S. Augustine answereth them. The Pelagians (sayth hee) thinke, that they know a wondrous thing, when they say, God will not commaunde that thyng, the whiche hee knoweth is impossible for man to doe. Every mā knoweth this, but therfore doth hee commaunde certeine thyngs, that we can not doe, because we might know, what thyng we ought to aske of him, sayth is hee, which by prayer, obtaineth that thyng, that the law commaundeth.

Eccl. 12.
Gods commaunde =
mentes bee
impossible
to our nature.

Briefely, hee that sayeth. If thou wilt, thou mayest keepe my commaundementes. In the same booke, a litle after sayth. Hee shall geue me keeping in my mouth. Playne it is, that we may keepe the commaundementes, if we will, but because our will is prepared of God, of him it must be asked, that we may so much wil, as wil suffice vs to doe the. Truth it is, that we will whē we will, but hee maketh vs to will that thyng, that is god. &c.

Here haue you playne, that my Lord of Rochesters opinion, and the Pelagians, is all one, for they both doe agree, that the commaundementes of God, be not impossible to our natural strength. But S. Augustine sayth, they be impossible. And therfore be they geuen, that we should know our weakednes, & also aske strength to fulfill them. For sayth by prayer, doth obteine strength, to fulfill, the impossible commaundementes of the law. Here haue you also, that God moueth vs, and causeth vs to be god willers, & geueth vs a god will, for els we wold neuer will, but euill.

whereof
our good
will cometh.

Here is also to be noted, that the Pelagians, & our Duns me, agree all in one, for they both say, that the grace of God doth helpe mans god purpose, so that man doth first intende, & purpose well. And as Duns sayth, disposeth hym selfe by attricio to receiue grace, & the God doth helpeth hym. But the

De cogno.

truth is contrary, for there is no god purpose in man; no god disposition, nor god intent, but all is agaynst godnes, & cleane contrary against all thing that agreth with grace, bytill that God of hys mere mercy commeth & geneth grace; & chaungeth a mans will vnto grace, and geneth hym will, to will godnes, yea, and that when hee thought nothing of godnes, but doth clearly resist all godnes.

This doth S. Augustine proue in these wordes. The Pelagians say, they graunt how that grace doth helpe enery mans god purpose, but not the hee geneth the loue of vertue to hym, that triueth agaynst it. This thyng doe they say, as though man of hym selfe, without the helpe of God, hath a god purpose, and a god mynde vnto vertue, by the whiche merite procedyng afoze, he is worthy to be holpen of the grace of God, that foloweth after. Doubtles, that grace that foloweth, doth helpe the god purpose of man, but the god purpose should neuer haue bene, if grace had not preceded. And though that the god study of man, when it begynneth, is holpen of grace, yet vnto it neuer begyn without grace. &c.

De lib. arb.
cap. xvi.

The Pelagians sayth that God giueth good lawes & man may keepe them of his natural strength or els the commaunde = ments wold frustrate.

Here it is open, that the Pelagians graunt as much of grace, as my Lord of Rochester doth, and all his Duns men, whiche learneth, that man may haue a god purpose, *bonum studium*, and a god mynde, & a loue of grace, of his owne naturall strength. The Pelagians graunt euen the same. But here you see, how Saint Augustine is cleare agaynst them. Vnto now let vs here D. Duns wordes. A sinner may by the naturall, and by the commō influence of God, consider his sinnes, as a thyng that hath offended God, & as a thyng contrary to the law of God, and letteth hym from reward, & bytgeth hym to payne, & by this meanes may hee hate, and abhorre his sinne: this calleth hee attricio, wherby there is a disposition (sayth hee) or a merite in a man of congruence, to take away mortal sinne, and this attrition is sufficient for a man, that shall receiue the Sacramentes, & quod non ponat obi-

iiij. sen. dist.
xiiij. quest.

9.

cem, that is, that hee haue no mortall sinne actually in his will, this is sufficient, and also a necessary way to receiue grace, &c.

This is ten tymes worse then the Pelagians sayings, for they graunt, that man must needs haue a speciall grace, to performe his good purpose. And *M. Duns* sayth, that man may performe his attrition, of his naturall power, yea, and this attrition of congruence, is a disposition to take a way mortall sinne, without any speciall grace.

I pray you *M. Duns*, of what congruence is it? What hath attrition deserued, that mortall sinne should be taken awaye for his pleasure? what hath hee deserued, that grace must follow hym? Infidels may haue this attrition (for you graunt, that it cometh of naturall strength) and yet shall it not followe of congruence, that they must receiue grace, and also remission of their sinnes? Also had not Judas this attrition, when hee sayd, I haue sinned? and was sorry for his sinne, & also repeted him? and knew well, that hee had offended God, and also deserued payne: and was no more willing (I thinke) so to doe, and had all properties, that belongeth to your attrition, and yet saw how hee dyd deserue of congruence grace, and remission of his sinnes. Yea, dyd not this attrition, bying hym to extreme desperation? Howe can a man without a speciall grace, abhorre his sinne? It is not possible, but hee must loue sinne, so longe as hee is the enemy of God, yea hee woulde there were no God, to punish the sinne, such a pleasure hath hee vnto sinne.

This is the nature of our hartes, and that doth euery one of vs feele, though these men teacheth the contrary, but I say to them the wordes of the Prophete, *redite ad cor preuaricatores*, grope in your bosomes, & there finde you the mortall enemy of God, which neither careth for Gods displeasure, nor yet for his sinne. And you say that hee may haue a good attrition, of his naturall strength, and if this attrition be good, then may hee doe good befoze

grace, so that we shall gather grapes of thornes, and figges of byers.

But what sayth *S. Paule* to your god attrition? He sayth, that all thing without sayth is nothyng. Is not this man a fleshy man? and hath nothyng of the spirit of God (for by your own learning, hee hath but the commō influence) and yet shall hee be sorry, that hee hath offended God? Shall hee abhorre his sinne? Shall hee depose hym selfe of congruence to grace? *S. Paul* sayth, The flesh lusteth contrary to the spirite, and the workes of the fleshe, be aduoultury, fornication, vncleannes, idolatry, witchcraft, hatred, wrath, zeale, sedition, enuying, with such other. I pray you, howe these workes agree with your attrition? Call you this abhorryng of sinne? Call you this heauines, for offending God? Be these good dispositions? Be these our good preparatiōs vnto God? Thinke you, that these workes, doe deserue of congruence remission of mortall sinne? These be the best workes, that a sinner hath in his hart, or els *S. Paule* sayeth, Wherefoze it is not possible, but hee must haue in his wil, actual sinne, for hee can will nothyng but sinne. And therefore, if hee receiue the Sacramentes with this attrition, hee receiue them to his damnation. For befoze grace, hee is an bitter enemye to God, and to all his Sacramentes. Wherefoze God must of him mere mercy, mollify his hart, and geue him grace to will godnes, or els hee can neuer doe it, nor yet desire it. As *S. Augustine* doth declare in these wordes. The grace, which is geue of the largenes of God, priuely into mens hartes, can not be despised of no maner of hard hart. For therfoze it is geue, that the hardnes of the hart should be taken away. Wherefoze when the father is hard within, and doth learne, that we must come to his sonne. Then taketh hee away our stony hart, and geueth vs a fleshy harte. And by this meanes, hee maketh vs the children of promise, & the vessels of mercy, which hee hath prepared to glory. But wherefoze doth hee not learne all men to come to *Christe*? Because that those,

Roma, 18.

De gredes. cap. 8.

Grace fin- deth our hartes stony.

Hee that hath not grace of God cannot abhorre sin.

that hē learneth, hē learneth of mercy, and those, that hē learneth not, of hys iudgement doth hē not learne them. &c. Parke, that S. Augustine sayth. That there is no hardnesse of hart, that can resist grace. And Duns sayth, that there may bē an obstacle in mā's hart. S. Augustine saith, that grace findeth the harte in hardnes, & obstinacie. And Dū's saith, that there is a mollifieng, that precedeth grace, whiche hē calleth attrition. S. Augustine sayth, when the father learneth vs within, then taketh hē away our stony hartes. And Duns sayth, that we can doe it by the common natural influence, that is, we can dispose our selues of ~~congruence~~. Parke also, how all men, bē not taught to come to Christ, but alonely they, y^e bē taught, of mercy bē taught: and if it bē of mercy, then it is not of congruence by attrition.

Meritum de congruo.

Wherof, a greater heresie, more contrary to Christe, and his blessed word, cā no man learne, and yet must hē bē taken for a great clark, and a subtile Doctor, because hē pleaseth the fleshe. But shortly, haue I openly proued by inuincible Scriptures, and by Doctors of great authoritie, that frē will of his naturall strength, with out a speciall grace, can doe nothyng, but abyde in sinne. Fayne, inuent, excogitate, and dreame, as many ho. y purposes as we can, as many subtile distinctions, as many god attritions, as many god applicatiōs, and all they bē but sinne, till grace come: yea our lēppng, our eatyng, our dypnyng, our almeses, our prayers, our singyng, our ryngyng, our confellyng, our mumblyng, our mournyng, our waylyng. Wherof, all that we cā doe, is but hypocrisie, and double sinne afoze God, till the tyme, that hē of hys mercy choseth vs. For as hē sayth. Thou haue not chosen me, but I haue chosen you.

Sine fide im possibile est placere Deo

Now will I declare a scripture of two, that men bying to prouē our *conatum* and our *bonum studium*. The fyrst place is this. God, from the bēgynnyng byd ordayne man, and left hym in the handes of his owne coun-

sell, hē did geue hym his commaundementes, and his p̄ceptes, if thou wilt kēpe the commaundementes, & also kēpe peaceably sayth, for euer they shall kēpe thē. I haue set befoze thē water, and fyre, stretch thy hand to which thou wilt.

Of this place is gathered, that mā may haue agod intent, a god mynde, to apply hym selfe to God of his naturall power. But this can not be proued of this text. For there is neuer a woꝛde of entending, of studying, or of applying will. For if we will take the woꝛdes of the text, as they sound, they rather prouē, that we may kēpe the Commaundementes of God, yea, and also beleeue in God, then any other thing, the which, I am sure no man will graunt. For then howe could men auoyde, but that the Philosophers be sauēd? For no man can denye, but that they dyd aynlich, as lay in their naturall power to come to God: Howeouer the Pelagians bying this text, to prouē, that man may doe god of his naturall strength. Nowe how will we anorde them? For if we denye, that it proueth their opinion (for the which y^e woꝛdes sound most) then will they denye, that it proueth our *conatum*, and our *bonum studium*, of the which, the text speaketh neuer a woꝛde. Wherefoze this text maketh neither for thē, nor yet for you. Plain it is, that the woꝛdes of the text soude of kēping, and of beleeueing, if we will, and not of intending, nor of studying. Wherefoze it maketh not for your purpose.

But let vs goe to the text, God frō Eccl. 16. the bēgynning byd make man. These woꝛdes bē open of the creation, of y^e fyrst man. Whē left hym in the handes of his owne counsell. These woꝛdes make nothing for frē will, for heare is nothing commaunded hym to doe, but all onely heare is signified, that man is made Lorde ouer all inferior creatures, to vse them, at hys pleasure, as it is exp̄. Genesis. 2. Where that all thinges were brought afoze Adam, to receyue their names, signifying, that they were all left vnto his vse, and to hys will, & hē was Lorde ouer

Man Lord ouer all creatures of God.

ouer them all, and none ouer hym. This was his kingdome, in y^e which hee dyd raigne, and gouerne all things after his commaundementes, but yet was it by generall influence, geuen him first of God: Hee did adde his commaundementes, and his preceptes. In these wordes is there no power geuen vnto hym, but heare hee geuen hym commaundementes, Whereby hee must be ordered, and ruled, And not rule after his owne counsell, but after the counsell, and commaundementes of God. Wherefoze by these commaundementes, was their parte of hys free domination, and lordship, that hee had ouer the inferior things taken away, as where God commaunded hym, that hee should not eate of y^e Tree of knowledge, both of good and euill. Now was it not free for hym to vse this tree after his owne will, but after the commaundement of God, and what power hee had, by his free will to keepe this commaundement, y^e effect did declare. If thou wilt keepe y^e commaundementes. Here beclineth the doubt. But yet of these wordes can you not gather, that hee hath power to keepe them, noz yet y^e hee might intend to keepe them. For it followeth not, if thou wilt, Ergo, thou mayst, oz thou mayst intend, As it followeth not, if I would, Ergo, I could depose you, for you will let this consequent.

Also you haue a generall rule, *Condicio nulli nihil ponit*. Wherefoze these wordes, if thou wilt keepe the commaundementes, geueth no power, noz strength to free will. But this all onely followeth of this terte, if man will keepe the commaundementes, then they shall keepe hym. But now, where shall hee haue this will: that is not in hys power: but looke o^rs. Augustine aboue recited, and there shall shall you fynde, how man commeth by this will. Also the wordes of y^e text be not, if thou wilt, thou mayst keepe them, oz intende to keepe them. For they be not, Man may keepe them, oz intende, if hee will. But if thou wilt keepe them, then they shall keepe thee. Wherefoze of these wordes, can you not conclude any power in man. For

it followeth not, when God sayth, doe this, heare this, heare that, keepe this, keepe that, if thou wilt doe this, if y^e wilt doe that, That we can doe these things, oz can intende to doe them. For God commaundeth vs to doe all good thinges. Ergo, we be able of our naturall strength to doe them: When were the spirite of God frustrate, for the spirite of God is not geuen vs, to geue commaundementes, but for to geue vs strength, to fulfill, and righteously to vnderstand those thinges, y^e be commaunded vs.

By the commaundementes, is declared that thyng, that we ought to doe and also they shew our weaknesse, and imbecillitie, that we might learne to seeke for a greater strength, and greater helpe, then is in vs. As Sainte Augustine sayeth, in these wordes. The lawe was geuen that man myght fynde hym selfe, and not to make hys sickenes whole, but by his preaching, the sicknes increased y^e the phisicion might be sought. Wherefoze the lawe threathning, and not fulfilling that thing, that hee commaundeth, maketh a man to be vnderneath hym, but the lawe is god, if a man doe vse it well. What is that, vse the lawe well: By the lawe, to know our sinnes and to seeke Gods helpe, to helpe our health. &c.

Heare is it playne, that the commaundementes of God, geue vs no strength, noz yet declare any strength to be in vs, but sheweth vs our duetye, and also our weaknesse, and also moueth vs, and causeth vs to seeke further for strength? So that these wordes, *si volueris, si feceris, si audieris, si emundaueris, si vis*, with all other such, that be wordes of commaundementes, oz wordes vnder a condittion, doe nothing declare, but what we are bounde to doe, and what shall followe, if we doe them. And as the wordes of the lawe doe threathen an euill ende for synne, all onely for to feare euell doers, and wicked persons from euell, so doe the wordes of promise styre vp and quicken good mens hartes, for to doe well, and also comforte the, that they should not dispayre

mans dominion restrained.

August. de Verb. Apost. sent. xij.

wherefoze the lawe is giuen.

Aug. de lib. arb. cap. xvi

in aduerſities: But neither theſe, nor thoſe geue vs any ſtrength, to doe that that is commaunded: but alonely they doe declare what paines and what reward ſhall folow to the breakers and the keepers of them.

Math. 23. An other ſcripture haue you, where as our Maſter Chriſt ſayth: How often woulde I haue gathered thy children, and you woulde not: Here cry you, *liberum arbitrium, lib. arb.* For if they had no freewill, what neede our Maſter Chriſt to ſay, thou wouldeſt not: Firſt muſt wee conſider, if there are two maner of wills in God: One is called hys godly will, or hys ſecrete or inſcrutable will, whereby that all things be made and ordered, and all things be done. Of this will no creature hath knowledge what he ought thereby to doe, or not to doe, for as S. Paule ſayth, it is inſcrutable, & therefore it is ſufficient for vs, to knowe thereof alonely, that there is an inſcrutable will. The other will in God, is called a declared, and a manifeſt will, the which is declared and geuen to vs in holy Scriptures.

Gene. 2.

This will was ſhewed vnto the vttermoſt by our M. Chriſt the ſonne of God, and therefore is it lawfull. And alſo, men are bound to ſearch, & to knowe thys will, and ſo that conſideration, was it manifeſted vnto vs. This will doth declare what euery man is bounde to doe, and what euery man is bounde to ſie. And by thys will is offered vnto euery man, thoſe thynges that be of ſaluation: And by this will GOD will haue no man damned, for he letteth his worde to be preached indifferently to all men.

Nowe, hee that will knowe this will, muſt goe to our Maſter Chriſt, in whome as S. Paule ſayth, is all treasures of wiſdome and ſcience. So that hee will ſhew vs as much as is neceſſarye for vs to knowe, and as much as the father of heauen woulde wee ſhoulde know. Nowe to the texte, here ſpeaketh God, that is incarnated, that was ſent to will, to ſpeake, to doe, to preach, to be familiar with vs, to doe myſtacles, yea, and alſo to

ſuffer death for our ſaluation.

Now, ſayth hee, I woulde haue gathered thy children, that is to ſay, I byd preach, I did labour wyth all diligence to conuerſe thee, I did myſtacles afoze thee, yea, I wept, I wailed for thy ſake: all theſe thynges did I, with all other things that myght be to thy conuerſion, and that beloged to God incarnate to doe. But all theſe things did not profite them. And why? Because they woulde not. In hym was there no faulte. For there was no thyng vndone, that belonged to hym to doe, ſo that hee was wylling, and yet did it not profite Ieruſalem. And why? Because they woulde not. But now, why woulde they not? Because it was in theyr power to will, to conſent, and to will, not to conſent: Nay truly, but because as Iohn ſayth: John. 11. They coulde not beleue, for hee had blinded their eyes, & hardened their hartes, that they ſhoulde not ſee with theyr eyes, nor vnderſtand with their hartes. So that they myſt needes alonely will, not to conſent, and coulde no otherwyſe doe, but not conſent: and yet were they neyther conſtrayned, nor compelled, nor wryunge to it wyth violence, but freely they woulde not conſent, and yet had they the libertie of their freewill, that was to be agaynſt Chriſte, and not to be wyth hym. For the libertie of freewill ſtandeth not in this, that he may wil this thing, and alſo will the contrary thereof. But it ſtandeth in that, that all Magiſt. ſen. in. 4. his owne will, and is not therto conſtrayned, but wylleth it freely wythout compulſion, and yet hee can not choſe, no nor wil not choſe, but ſo to will; or ſo not to will. So that there is a neceſſitie immutable, but not a neceſſitie of compulſion, or coaction.

Nowe is it open, that this place maketh not for you, for there was no power, nor none entente in their freewill, to conſent vnto Chriſt, but to will the contrary, and not to will vnto hym: and all was because they were blinded, and their hartes were hardened. And therefore of their natural strength coulde they none otherwyſe

Howe Chriſt willed to ſaue the Jewes

Two wills in God.

wherin the libertie of freewill conſiſteth.

Magiſt. ſen. in. 4.

It was not in their handes to change their Will.

wyſe

lyse doe, but bary from Chyist: no, they would, nor desired no other wise, but to swarue from hym: that was all their will and delyste. But wherefore they were blynded, and wherefore they were hardened, that must you inquire of the inscrutable wyll, that pleased hym so to leaue the. The cause therof, I am sure hee ca tel you, if hee woulde. I am sure it is righteously done, that is inough for mee.

But now commeth the blynde and fleshye reason, and murmureth at thys, and asketh, why are wee condemned for this? why doth God punish vs for this: seeing wee can wyll no otherwyse? Also hee blyndeth vs, hee maketh our harts harde, that wee can not amende vs, and it lieth not in our power without his will. Powe, why complayneth hee of vs: why layeth hee it to our charge? Here is nothyng done but hys will: wee bee but instrumentes of hys will. And if wee doe not well, why geueth hee vs not strength to doe better? Thou dampnable reason, who can satisfie thee? which reckonest nothyng to bee well done, but that thou doste, and that is done wyth thy counsell? Thynekst thou not, that thou art god and perfect in thyne owne nature: and all that is in thee, is both wel and righteously made?

To this, thou wilt answer peae, for thou wilt not condemne thy selfe, nor any thing that is thine. But now answer wee mee to this. What hath made thee so well: and geuen thee all thy righteousnes: and all thys goodness that thou hast? Thou must needs say God.

But what was the cause that thou art so well: so righteous: and so good made: seeing that thou deseruest nothyng? Peae, and all these thynges bee done so well, and so righteously, that thou canst not complayne, nor amende them: no, nor yet deuise which way to amende them.

Now, why doest thou not murmur agaynst God: seeing, that all thynges is done without thy knowledge: and also without thy deseruing? why doest thou not inquire a cause of hym? why

murmurest thou not, that hee hath made thee so good, and so rightfull: seeing thou haddest nothyng deserued? But here wilt thou graunt, that God dyd all thyng for the best. Why doest thou not lykewise in other thynges?

Furthermore, thou must needs graunt, that God thy maker, and the governour of all thyngs, is most wise most righteous, and most mercifull: & so wise that nothyng that hee doth, can bee amended: so righteous, that there can bee no suspicion in hym, of vnrightheousnes: so mercifull is hee, that hee ca doe nothyng without mercy. Howe thinkest thou? wilt thou graunt these thynges of thy maker? Thou must needs graunt them.

Now compare vnto this rule, thy blindnes that is within thee, thy induratio, that is in thee, thy peruers will toward godnes, and what cause hast thou to complayne? Thou hast graunted, that hee doth all thynges righteously: Ergo, thou hast no wrong. Hee doth all things mercifully: Ergo, thou art in thy blyndnes, and in thy hardnes, better intreated the than thou hast deserued. Dozeouer, thou beleuest, that God is righteous, that God is wise, and that God is mercifull. Now sayth is of those thynges, that doe not appeare, nor that can bee proued by exteriour causes. Hold thee fast to this sayth, then all thy fleshye reasons bee assoiled. For whye God saueh so few men, and damneth so many, and thou knowest no cause why, yet must thou beleue, that hee is mercifull, and righteous. This is sayth, which if it could bee proued by exteriour causes, then were it no neede to beleue it.

Now, if thou beleue, that hee is mercifull, good, & righteous vnto thee. Wherefore murmurest thou? But yet wouldest thou know wherefore hee indurateth thee, and blyndeth thee, and geueth thee no grace to amende, and vnto thy brother, that hath no better deserued then thou hast: peae, hee hath likewise euill deserued as thou hast, and yet hee geueth hym grace, and taketh away his hardnes, & geueth him a will, to will all godnes. This is not indifferently done as thou thinkest.

we may not bee to inquisitive of Gods secretes.

Nothing that God doth ca bee amended.

Note here the wicked and sinfull state of man.

Farth doth not come of exteriour causes, but is the mere gift of God

God dispo-
seth hys
mercy to
whom it
pleaseth
hym.

First, I say to thee, thou hast no cause to complayne, for thou hast no wrong, thou hast all thyng, that is thyne, and nothyng is taken frō thee, that belōgeth to thee. Why dost thou complayne of this right? Hea, but yet sayest thou, that hee geueth the one mercy, and geueth the other none. I aunswere, what is that to thee: is not his mercy his owne: Is it not lawfull for him to geue it to whom hee will: is thy eye euil, because hee is good? Take that, that is thyne, and see thy way. For if it be his wil to shew his wrath and to make his powler knowne, or uer the vessels of wrath, ordeined to damnation, and so declare the riches of his glory, vnto the vessels of mercy which hee had prepared, & elected vnto glory. What hast thou there with to doe? what sayest thou therof to cōplaine: it is the will of God, which can not be, but well, & righteous, the which (as thou sayest) thou belieuest.

Math. 20.

Roma. 9.

God hath
no delight
in our dam-
nation.

Wherefore leaue of thy murmur-
ing, & thy disputation agaynst God,
and rethen, that hee is of his nature
mercifull, and hath no delite, nor no
pleasure in thy damnatiō, but belieue
thou stedfastly, that if hee shewe hys
mercy but vnto one man in all the
worlde, that thou shalt be that same
one man, & though an ayngell would
make thee belieue, that all the worlde
should be damned, yet sticke thou fast
to his mercy, and to his iustice, that
iustifieth thee, and belieue, that the
swete blood of his blessed sonne, can
not be shedde in bayne, but it must
needes iustifie sinners, and so many
as sticke fast vnto it, though they be
neuer so blynded, and neuer so hard-
ned, so: it was shedd alonely for them.

I comfort-
table and
wholesome
doctrine.

If thou canst thus satisfie thy selfe,
then doest thou wel, & thou art doubt-
les out of isoperdie. If thou wilt not
be content, but wilt dispute, and in-
quire causes of Gods inscrutable
will, then will I stand by, and loke
on, and see what victoꝛdome thou shalt
get I doubt not, but it will repēt thee,
and that hee will conclude with thee,
on this maner. Nay not I doe what
I will: Now here haue I answered,
to an intricable doubt, that our schole

men are wrapped in, whiche would
know, what is the cause of predesti-
nation, and of reprobatiō. Duns be-
yng wrapped betwene carnall rea-
son, and the inuincible Scriptures of
S. Paule, can not tell, whether hee
may graunt, that the will of God is a-
lonely the cause of election, or els any
merites of man preceding afoze: hee
concludeth, that both y opinions may
be defended. Bonauenture blyndly
concludeth, that there may be a cause
preceding grace to deserue it. So that
in these vnfuitfull questions, which
in tender nothing but coniecton, haue
they spent all their liues, and for these
things be geuen vnto them peculiar
names, as subtil and seraphicall, and
irrefragible Doctours. But agaynst
them all, I set S. Paule, whiche take
intolierable labours, to proue by in-
uincible Scriptures, and examples
therof, that there was no cause but a-
lonely the will of God. And to proue
this, hee byngeth in an euident exam-
ple of Jacob, & Esau, how Jacob was
elected, & Esau reprobated, afoze they
were borne, and afoze they had done,
either good, or bad.

Bonuaen-
ture.

Jacob, E-
sau.

Can there be a playner example
what meaneth Paule in these words
when they were neyther borne, nor
had done neyther good nor bad, but
that the election of God myght stand?
Doth hee not clearly take away all
manner of merites, both *de congruo*, &
also *de condigno*? and declare the will
of God to be the cause only? But
heare will subtil blyndnes say, that
God sawe befoze, that Jacob should
doe good, and therefore dyd hee chuse
hym. Hee sawe also, that Esau should
doe no good, and therefore hee repel-
led hym. Alas for blindenes, what
will you iudge of that, that God saw.
How know we that God sawe that?
And if hee sawe it, yet how know we
that that was the cause of Jacobs e-
lection? These children be vnborne,
and they haue done neyther good nor
bad, and yet one of them is chosen, &
the other is refused, S. Paule know-
eth none other cause, but the will
of God, and will you dispute an other.

Meritum
de congruo.

Jacob is e-
lected and
Esau reie-
cted.

And where you say, that God did
see

see afoze, that one of them should doe god, I praye you what was the cause or whereby saw hee, that hee should doe god: you must needes say by that that hee would geue hym his grace, Ergo, the will of God is yet the cause of election, for because y God would geue hym his grace. Therefore God saw, that hee should doe god, and so should also y other haue done, if God woulde haue geuen hym that same grace. Wherefoze you gyauntes, that will subdue heauen and earth, leaue your searching of this cause, and bee content with the will of God, & doubt not, but the will of God, is as righteous, and as lawfull a cause, as your merites can bee. And doubt you not, but S. Paule (that toke so great labours in this matter) dyd see as farre in mans deseruing, as we can doe: & yet hee concluded with these wordes of scriptures, I will shew mercy: to whom I shew mercy: I will haue compassion, of whom I haue compassion. So lycth it not in mans will, or cunning, but in the mercy of God. Hee sayth not, I will haue mercy on hym, that I see shall doe god: but I will shew mercy to whom I wil. Hee saith not, I will haue compassion of hym y shall deserue it *de congruo*: But of him of whom I will haue compassion. This doth S. Augustine well proue in these wordes: The disputatio of the is baine y which doe defend y presece of God, agaynst the grace of God, and therefore say, that we were choien afoze y making of the world, because y God knew afoze that we should be god, not because hee should make us god. But hee that sayth, You haue not choisen mee, sayth not that. For if hee dyd therefore chose us, because that hee knew befoze, that we should be god, the must hee also knowe befoze, that we should first haue choien hym etc.

Here is it playne, that the election of God is not, because hee sawe afoze, that we should doe well, but all onely the cause of election, is his mere mercy, and the cause of our doing well, is his election. And therefore S. Paule sayth, not of workes, but of callinge.

Now goe to you subtyll Duns men, with all your carnall reasons, & search out a cause of his secrete will. If you dyd belæne, that hee were good, righteous, and mercyfull, it were a great comfort for you, that the electio shode all onely by hys will, for so were you sure, that it should be both righteously done, and mercifully, but you haue no sayth, & therefore must you needes mistrust God, and of that, fall you to inuent causes of election of your own strength. As one should say, because God will not of his righteousness, or of his mercy chose us, we will be sure that we shall be elected. For first will we inuent, that the election cometh of deseruyng, and then will we also dreame certayne workes, that shall thereunto be appoynted of us, and those will we doe at our pleasure, so that the election, and reprobacion, shall stande all in your hands, let God doe what that pleaseth him. But now because there be certayne open places of scripture, that geue onely the cause to God, all onely of election, & also of reprobacion, therefore are these men soze troubled, and can not tell no other remedy, but all onely to stude, how they may wyng, & wyell the open scriptures, to the fortifying of their errour, and to the satisfyinge of their carnall reason: so that where the holy Ghost sayth, I will obdurate the hart of Pharaos, they will take by on them to learne and to teach the holy Ghost to speake better, and to say of this maner: I will suffer Pharaos to be indurated, but I will not doe it, but my easynes, my softnes, whereby that I shall suffer him, shall bring other men to repentaunce, but Pharaos shall it make more obstinate in malice. So that God doth indurate (as you say) when hee doth not chalice a synner, but sheweth softnes, and easynes and sufferance to hym. Hee is mercifull, when hee doth call a sinner to repentaunce by affliction and scourging. So that induration after your exposition, is nothing els but so: to suffer euill by softnes, and by goodnes. To haue mercy, is nothing els but to correcte, to scourge, and to punythe

God is mercifull.

Man good intent to saue hym selfe.

Rom. 9.

Gods mercy is y cause onely of our saluation.

August. super Ioan-nem tract. lxxxviij.

men for their synnes.

*Origine in
periarcon.
Glof. Rom. 5.
Hier. super
Esaiam.*

This is the exposition of indurati-
on, after S. Hierome and after your
common glose. S. Hieromes wordes
bee these: God doth indurate, when
hee doth not by and by castigate a syn-
ner. Hee hath mercy, when hee doth
call a synner by and by vnto repentance
by afflictions. &c. This is aueritie
inough, as you thinke, what shoulde
you search any farther? Dyd not these
men vnderstand scripture? Is not this
exposition playne? This taketh away
all inconueniēces: By this exposition
God is not the author of euill: This
is a clarkely exposition: Briefly, this
this must needs bee the true expositiō
Wherefore it weade better for you, to
erre with S. Hierome, and with our
oude scholemen, then for to say true
with these newe heretykes, so call you
all them, that will reprove oude er-
rours.

*Which bee
newe men.*

Now haue you well defended the
matter. Now is your cause well pro-
ued. Now must the holy Ghost chang
his wordes. For hee hath newe schole-
maysters. And wheare hee was wont
to say, I haue hardened Pharaos hart.
Now must hee say. Pharaos hath har-
dened hym selfe, by my softnes, and
by my easines, but I haue not done it.

But yet I pray you, how woulde
you satisfie a weake conscience? that
tickes false to the worde of God, and
reckeneth that the holy Ghost know-
eth well what hee shall speake, and wil
speake nothing without a great cause
but that that hee speaketh, shall bee so
well spoken, that you can not a-
mend it?

How thynke you? is it sufficient
to say to this poore man, S. Hierome,
and all schole men say so: holde thou
thy peace, bee thou content with their
expositions, serch thou no further, it
doth not become thee to know it?

But now, if hee wyll laye to your
charge, that this thynge is openly writ-
in scripture, and the wordes of Moy-
ses and of Paule bee playne, therfore
you must aunswere to them. And it
shall bee as lawfull and as necessary for
hym to know the minde of holy scrip-
ture, as the expositiō of S. Hierome,

or of S. Duns. Scripture saith plain-
ly, that God doth indurate Pharaos
hart, and not Pharaos himselfe hart.
It is a newe exposition, to say, I will
indurate Pharaos hart, that shall bee
as much, as Pharaos shall indurate
himselfe thorough my softnes and pa-
tience. By this rule that Anaragozas
Philosophy come in place, that shall
make of euery thing what hee wyll.
And where as scripture sayth, Saul,
Saul, why doste thou persecute mee:
Shall bee as much to say, as why suf-
ferest thou mee to bee persecuted. Al-
so the father of heauen, sent hys one-
ly sonne into the worlde, shall bee as
much to say, as hee suffered his sonne
to bee sent. So that we shall expounde
all places of Scripture, to our owne
purpose, and not to looke what is the
sentence of holy Scripture, nor yet
what the mynde of the holy ghost is:
but what expositiō will please vs best,
and what will best serue to our car-
nall minde. Furthermoze, if God doe
harden mens hartes, when hee suffe-
reth, and when hee is soft and shew-
eth mercy: then did hee harden the
hartes of the Iewes, when he brought
them out of Egypt into wilderness:
then did hee harden them, when hee
brought them out of the captiuitie of
Babylon, then hardeneth hee all the
worlde, whom hee suffereth in great
softnes and mercy. Also after your
exposition, hee was mercifull to Isra-
ell, when hee sent them into Babilō.
For there dyd hee chasten them, and
by afflictions prouoked them to re-
pentance.

*Howe the
Papistes &
schole men
peruert the
holy scrip-
tures.*

Like wise the father of heauen had
no mercy on the worlde, when hee sent
his sonne, for of that hee gaue men an
occasion of induratiō. But when hee
hee damnethe the sinners, then by
your rule hath hee mercy on them, for
he chasteneth and punisheth them for
their sinnes. This is your rule of in-
duration, and no mā may say against
it. *Miserere* may not signifie to geue
grace, nor to remitte sinne, but to
chastice and to scourge, and by paines
prouoke to repentance. And *indu-
rare*, shall not signifie to harden, but
to suffer, and to bee patient, and to bee
mer-

mercifull, and not to chastice.

But maisters, how was God mercifull vnto Pharao, by softenes, & by sufferance, whome he chastened so sore with ten plagues, and wyth such plagues as Moyses marueyled of? Call you that softnes? was that suffering of Pharao? was that an occasion of induration? by patience? easines, & by sufferance? God send his aduersaries of that patience, and of that sufferance. I pray you, how coulde God chastice hym more: and yet at euery plague, he sayth: I will indurate Pharaos hart. Wherefore Pharao had none occasion of induration by sufferance, and patience of God, but rather by his scourging. Wherefore there must be an other sence in these wordes then you doe make, and wee must seeke out an other waye to know, how God doth worke induration in mens hartes (such wordes doth the holy ghost vse, therfore dare wee speake them.) And how hee is y doer both of god and euil: and yet all thynges that hee doth, is well done. First, you must needes graunt, that after the fall of Adam, the pure nature of man was corrupted by sinne, whereby wee bee all wicked, and byrne (as S. Paule sayth) by nature the chyldren of wrath, and as Dauid sayth, wee are all conceived in sinne. Notwithstanding, of this corrupt nature, doth God make all me, both good and bad. Those that bee good, be good by hys grace. Those that be badde, bee badde of corrupted nature, and yet God hath made them. Neuertheless, by nature they are of the same godnes, and no better the nature is, that is to say, euil: but yet the creation of God, and his workmanship is god, though the thyng bee euill in it selfe, yet is Gods worke beefore hym, selfe good; though all the worlde say naye.

Nowe God of hys infinite power doth rule, and guide all maner of men both good and badde, and all me by his infinite power, are moued vnto operations, but euery man after his nature. As after your owne philosophy, *Primum mobile*, by the reall

of his swifte motio, carpeth all the inferiour thynges with him, & suffereth nothing to bee vnmoued: notwithstanding, hee moueth all thynges after their owne naturall course.

So likewise God of his infinite power, letteth nothyng to be exempted from hym, but all thynges to be subiecte vnto his action, and nothing can be done by them, but by his principall motion: so that hee worketh in all maner of thynges that be eyther god or bad, not chaunging their nature, but mouinge them alonely to worke after their nature: so that god worketh god, and euill worketh euil, and God bleth them both as instrumentes, and yet hee nothyngs euill, but euill is done alonely thowrowe the euill man, God working by hym (but not euil) as by an instrument. Take an example. A man doth sawe a blocke with an euill sawe. The which is nothyng apte for to cut wel, and yet must it needes cut at the mouing of the man, though it be neuer so euill, for the man in mouing, doth not charge the nature of the sawe. Neuertheless, the action of y man is god and cunningly done, but the cutting of the sawe is after his nature. So likewise God moneth these euill instrumentes to working, and by his common influence geuen to all creatures, suffereth them not to be idle, but he chaungeth not their nature. Wherefore their operation, is a fruite conuenient for their corrupted nature, but yet there is no fault in Gods mouinge.

Here haue you now, howe God workes all thynges, in all men both good and bad. But now let vs goe to the induration of them, that be euill. Thus is it. First, they be euill by nature, and can abyde nothyng that is good, nor yet suffer any good to be done. Wherefore when God the author of godnesse, doth any thyng, or sayth any thyng vnto them, then are they more, and more, sozer, and sozer contrary vnto God, and to all hys workes, for of their nature they are so corrupted, and can not agree to the will of God; nor to any thyng that

All thyngs are subiect to the will of God.

Gods act is good.

How God indurateth.

Eph. 2.

As y^e faithfull take profite by the hearing of the word of God, so the wicked and unfaithfull take hurt thereby.

is god, but when it is offered them either in word, or dede, the blasphemers, then withstanding they with all their might, with all their power, then are they prouoked of their corrupted nature to more mischief, and more, and alwayes harder and harder: As for an example, when the blessed word of God is preached vnto them, that be wicked, to whom God hath geuen no grace to receiue it, then are they nothing amended, but more indurated, and alwayes harder and harder. And the more y^e word of God is preached, the more obstinate are they, and the more mischief intende they.

Then all their study, then all their wisdom, then all their labour, then all their might, then all their power, then all their craft, and subtiltie, then all their friendes, that they can make in heauen and in earth is nothing els but to oppresse the word of God: yea and they thinke all to little, for y^e more it is preached the more they grudge, and the woddier be they. After this maner was the hart of Pharao indurated, when that the word of God was declared vnto hym by Moyses, & hee had no grace to receiue it: then the more that Moyses laboured in the worde, the more surdye was hee in withstanding of it, and alwayes harder and harder.

This is also evidently seene in the corrupt nature of man, for the more a thing is forbidden hym, the more desireth hee to doe it. But what neede me to goe into Egypt to fetch an example to proue this? Like of mine owne countrey men, if they be not openly indurated and so blynded, that no man is able to defend them by any reason, or law, and therefore they take themselves to violence and oppression, as

Pharao dyd, whiche be the right signes, and tokens of induration. For the more y^e word of God is preached, and the veritie is declared vnto them the more surdye, and obstinate be they agaynst it. And all their study, all their wyttes, all their counsels, all their craft, and mischief with all glossinges and lyes, and with blaspheming of God & hys preachers, is nothing els but to keepe y^e word of God vnder, and to withstand that veritie, which they know in their conscience must needs goe forth, though all the world say nay. And therefore will they heare no man, nor reason with any man but euen say as Pharao dyd, I will not let the people goe.

But if they were not indurated, & the verie enemies vnto the veritie, they woulde at the lest wayes heare their poore brethren of charitie, & know what they coulde say, & if they coulde proue their saying to be true: then if they had y^e loue of y^e veritie, as they haue but y^e shadow, they would geue immortall thanks to god, & with great meekenes, and with a low spirite, receiue the heauenly verity, and thanke their brethren hartely, that they warned them of such a damnable way, now in god tyme & season. But there is no loue to the veritie, nor yet feare of God, nor regarde to the danger of their soules. And why? For they be children of induration and of blasphemy. And therefore the more it is preached, the more are they obstinate. This is the verie induration, that God worketh in mens hartes, whereby they be the children of darkenes.

Therefore let vs pray instantly to God, to mollifie our hard hartes, for Christes deare blood sake. Amen.

That it is lawfull for all maner of men to read the holy Scripture.



How can Antichrist be better known, then by this token, that hee condemneth Scriptures, and maketh it heresie and high treason against the

kynges grace for lay men to reade holy scripture. As though it were alonely a possession and an heritage of certayne men that be marked alonely with exterior signes, and the truth

The Pope and his cleargie wil not allow y^e scripture to bee in y^e mother & vulgar tongue of y^e people.

to say wyth the token of the beaste: as with shauē crownes, long gownes and bane about their neckes. They that haue these tokens be the hypocrites of holy Scriptures, and may reade it at their pleasure, though they vnderstand as much as a Dopingaye. But holy Scripture, that is sent vs from heauen, yea and that by the sonne of God, to destroy all heresies: this holy scripture shall ingender in lay men heresie: If this be not the doctrine of Antichrist, I know not hys doctrine. Tell mee what can be moze contrary to Christ, then by violence to oppresse the scriptures, and to condemn them as unlawfull, yea and as heresie, for certayne maner to reade, and to say that there be certayne secrettes in them that belonge not for lay mē to know. And that this thing shall not be denyde (for I know they be slipper that I haue so doe wyth, and there is no holde of them) therefore wyll I recite an open acte that all the worlde doth remember.

This was byshoppe Stockley.

A common practise of Prelates to deface the scriptures.

My Lord of Londō openly at Pauls crosse was not ashamed with intolerable blasphemies to condemn the holy testament of Christ Iesus hauing for hym, but a damnable colour and ayd a deadly reason of the deuill, that was; how there were in the translation so many heresyes, that all y^e world knoweth that it was abhominable & a deadly lye, though it were a lordly lye. But such probations doth God all wayes let them haue, that be agaynst his holy veretpe. But let vs graunt that that translation was so false. Why dyd not you there take by on you openly for to amend it and to set forth truely the holy testament of Christ: You must needes graunt that there is an holy testament, of his in earth (except you will denye Christ, as I doubt not but that you will in effect) Where is it: Why haue we it not: If that we are not it: Why doe not you let y^e very true testament out.

The cleargie were more willing to finde faulte wyth the translating of the scripture then to amende it.

W. Tyndal

You were ready to condemne another mans saythfull labour and diligence: but you had no charytie to amende it. You thinke allwayes to disseaue the world with your holy hypo-

crisy. Men be not so blinde but that they can well indge, If you had condemned that testament all onely because of errours, yet at y^e least wayes you should both of charitie, and also of dutye haue set forth the trew tert, and then would men haue thought, y^e you condemned the other by the reason of errours. But men may now evidently see, y^e you dyd not condemne it for errours sake, (For how holde they iudge errours that be so vnlearned) but all onely because that the veritie was there in, y^e which you could not abyde that men should knowe: & that dyd the processe of your sermon and also your tyranny that doth follow wil proue. But my word I say to you, and to all yours if you doe not amend it shall be to your euerlasting damnation: for God will not take this rebuke at your hand. Remember that he hath sworne (by the mouth of hys prophet) by hys right hand, and by the myght of his strength, that he wil defende this cause. Be not these lordly wordes, of the eternall God, think you to make hym forsworne? Remember how the holy ghost threathyneth you in an other place saying, if a man dyd dispise the lawe of Moses, he must without any mercy dye. Howe much moze are they worthy of punishment, that doe treade the sonne of God bederneath their sette, and despise the blood of his testament. How thinke you is not this openly agaynst you, that condemne not all onely Christ, but also his blessed worde, & all that longeth to hym, Take awaye Christes word, and what remaineth be hynde of Christ: nothing at all. I pray you my Lorde to whome was this worde fyrst preached: to whome was this wrytten: all onely to priestes and not vnto lay men: yea was it not wrytten to all the worlde: yes truely. Whereby will you conuerte a Turke or an Infidell, not by holy Scripture: When they be conuerted, what wil you learne them: what wyll you geue them to reade, any other thing then holy Scripture: I thinke nay. How wil you make your owne countrey men, pour owne citizens,

The onely cause why the scriptures were condemned by the Bishops.

Esay. 62.

Hebr. 10.

The worde of God was firste wrytten to all nations and people, and not to priestes onely.

your owne subiectes, yea your owne
bʒethzen, redēmed with Chʒistes
blessed blood, worse then Iewes and
Infidels: But there is no reason, noz
no bʒotherhod, noz no Chʒisten cha-
ritie that can moue you, or that can
helpe you, soz you are so blynded and
so obstinate against Chʒist, that you
had rather all the woʒld shoulde pe-
rishe, then his doctrine shoulde bee
brought to light: but I doe pʒomysse
you, if God doe spare mee lyfe, and
geue mee grace, I shall so let it out,
if you doe not reuoke it, that it shall
bee to your vʒter shame and confu-
sion: finde the best remedye that you
can. I doe beleue stedfastly, that god
is mightier then you: and I doe rec-
ken and saythfully beleue, that you
are ten tymes worse then the greates
Turke: for hee regardeth no moze
but rule and doynis in this woʒld:
and you are not therewith content,
but you will also rule ouer mens con-
sciēces, yea and oppresse Chʒist
and his holy woʒde, and blasphemē
and condemne his woʒde. Was it
not a holy counsell of the Chauncel-
ler of London, to counsell a certaine
marchaunt to buye Robyn hode for
his seruantes to reade: What shoulde
they doe wyth *vitas patrum*, and wyth
bookes of holy Scripture? Also the
saue Chauncelour sayde to another
man: what findest thou in the Gol-
pell but a stozz? what god canst thou
take there out.

¶ The Lord God where art thou? why
sleepst thou? why sufferest thou this
blasphemē. Thou hast defended thy
Prophetes with wild fire from hea-
uen, and wilt thou suffer thy onely
sonne and thy heauenly woʒd, thus to
bee despised, and to bee reckened but
as a stozz of Robyn hode. Rise vp god
Lorde. Rise vp, thy enemyes doe pʒo-
uayle. Thy enemyes doe multiplie,
shew thy power, defend thy gloz. It
is thy contumely and not ours, what
haue we to doe with it but alonely to
thy gloz. Reuenge this cause or thy
enemyes shall resken it not to bee thy
cause. O thou eternall God thoughē
our sinnes haue deserued this, yet
loke on thy name, yet loke on thy be-

ritie. See holue thou art mocked. See
how thou art blasphemed, yea & that
by them, that haue taken on them to
defend thy gloz. But now heauenly
father, sayng that thou hast, so suffe-
red it: yet for the gloz of thy name,
geue some man strength to defend it,
or els shalt thou bee clearly taken out
of the hartes of all men. Wherefoze
most gracious Lorde, of thy mercy and
grace I beseech thee, that I may haue
the strength to defend thy godly woʒd
to thy gloz and honour, and to the
vʒter confusion of thy mortall ene-
myes. Helpe god Lorde helpe, and I
shall not feare a thousande of thyne
enemyes. In thy name will I begyn
to defend this cause.

First commeth thy saythfull ser-
uaunt Moses, true and iust in all thy
woʒkes, and hee commaundeth sayth-
fully & truly, with great threatnings
that man, woman, and child shoulde di-
ligently read thy holy woʒd: sayng.
Set your hartes on all my woʒdes the
which that I doe tellise vnto you this
day, that you may commaunde them
vnto your chyldzen, to keepe, to doe, &
to fulfill all thynges that bee wʒitten
in the booke of this law. Marke how
hee commaunded them, to learne their
chyldzen all thynges that bee wʒitten
in this booke, and so to learne the that
they might keepe and fulfill all things
that were wʒitten in yʒ booke: Moses
made nothing of secretnes, & will you
make secretes therin? how shall men
fulfill those woʒdes that they knowe
not. How can men knowe the very
true way of God & haue not the woʒd
of God? is not all our knowledge
therin? The Prophet sayth, thy woʒd
is a lanterne vnto my fete and a light
vnto my pathes. Hee calleth it a lan-
terne and light, yea and that vnto all
men: and you call it but a stozz, dark-
nes, and a thyng of secrettes, yea and
occasion of heresie, how can the occa-
sion of darknes geue light, how can a
lanterne bee a thyng of secretnes, how
can the beritie of God bee occasion of
heresie? The holy Prophet sayth, bles-
sed is the man that setteth his delecta-
tion in the will of God, and his me-
ditation in Gods law night and day.

Here

The By-
shopes
worse then
the great
Turke.

¶ woʒd
full counsell
of an by-
shoppe
zeleate.

The ear-
nest zeale of
Doctour
Barnes.

Doctour
Barnes
most care-
fully defen-
deth Chʒi-
stes cause.

Deut. 32.

Psal. 118.

Psal. 1.

The Doctour
and Chʒist
are contras-
ty.

Here sayeth the spirite of God, that men bee blessed, that study the word of God: and you say that men bee heretickes for studying of it. How doth the spirite of God and you agree?

Ephes. 6.

Also S. Paule commaundeth vs to receive the helmet of health, and the sword of the spirite, the whiche is the worde of God. I pray you to whom doth hee here sprake: to Priestes onely? How many of your Priestes dyd hee knowe? yea was not this Epistle wrytten to the whole Church of the Ephesiens? And dyd not they read it; were not they lay men: and why shall not our lay men read, that they red? Moreover doth not Paule call it the sword of the spirite: is it not lawfull for lay men to have the spirit of God? Is the spirite of God not free but bound alonely to you. Also S. John sayth, if any man come to you & bring not this doctrine, receive him not into your house nor yet salute hym. Here the holy ghost would we should have no other doctrine, but holy scripture: and you will take it alonely from vs. Furthermoze this was wrytten unto a woman and to her chyldren and you will y no other man, wyfe nor childe shall reade it. But if we should receive your Priestes into our houses, after this rule: I thinke we should not bee greatly covered with them, for their are few of them that have this word. Also our M. Christ saith unto the pharisees, search you scriptures, for in them you thinke to have eternall life. Our Master sent the Pharises to scriptures, and you sayd Chyristen men to reade them: who had worse spire then they? and yet they iudged better of holy scriptures the you doe. For they iudged to have lyfe in the, & you iudge to have heresy in the: so that you bee ten tymes worse to scriptures, the ever were they. Also Paule saith, all scripture given by inspiration of God is profitable to teach, to improve, to enforce, to instruct in righteousness, that the man of God may bee perfect, and prepared unto all good workes. You will not denye but but scripture is geue vs of God: Ergo it followeth, &c. S. Paul saith it is profit

A godly saying of S. Iohn.

The Pharises iudged better of the scriptures of God, then our wyshes dyd.

1. Tim. 3.

table to learne with: and you say that it is dounable & good to learn hereses with. S. Paule sayth it is good to improve hereses, and you say it engendereth hereses. S. Paule sayth it is good to informe, and to instruct righteousness: and you say to enforce hereses. S. Paule sayth that the man of God may be perfect by it, and you say that the Priestes al onely shall have it, so that you play overthwart with. S. Paule in all thinges. Also S. Paule sayth, you may all interpretate scripture, one by one, that all men may learne, and all men may have comfort, but let your wyves keepe silence in the congregation. Marke how that all men may prophesye: which S. Augulline doth declare, for interpreting Scriptures. Therefore, it belongeth not all onely to priestes. Also hee sayth that women must hold their peace, which hee neede not to commaund if they were unlearned.

Papistes & S. Paule are contrarye.

Furthermoze hee will that women shall learne of their husbands at home: How shall their husbandes learne them if they be unlearned themselves? Also S. Paule geueth testimony of Timothy that hee was learned in holy scriptures, from his childehood, the which were able to instruct hym unto saluation, by sayth that is in Christ Iesu. Here you not how Timothy was learned in holy scriptures before hee was eyther priest or byshop, yea being but a childe: the which as S. Paule sayth, we are able to instruct hym, and you say they be able to condemne me. Is not this cleane contrary against S. Paule: are you not ashamed? What workes shall Antichrist doe more contrary to Christ the these be: let all chrystie men wryte the deedes of Antechrist & they must all agree in this that hee shall condemne scripture. But that shall be not doe, without some colour of right and of holynes: and you condemne it hauyng no colour, nor no shade of holynes, but all onely reason of fleshlynes, and of starks madnes. Thinke you if the great Turk would receave such reasons as yours be, yea and a great deale better agaynst hys Mahomet, that hee coude raigne so

One of the chiefest workes of Antichrist is to condemne the scriptures of God.

long as he hath done.

May doubtles, and yet you loke to be allowed agaynst Christ, the ryght sonne of God (yea and that of Christen men) which could not be hard agaynst mahomet.

Mar. vii.
Mat. vii.

Also our S. Christ commaundeth his Apostles that they should preach y^e Gospell vnto all creatures, & as Pathew sayth, that they should teach me to keepe all manner of things that he hath commaunded them: Marke that the Gospell, must be preached to all manner of men not to priestes onely, the Apostles must also learne to keepe all thinges of the Gospell, which they can not doe without they know them: no if these thinges that the Apostles: dyd learne should ingender or be any occasion of heresies, then the holy Apostles were occasion (by theyr doctrine) of heresies. Yea and that at the commaundement of our S. Christe, what neede the Apostles to learne vs any thing that might be occasion of heresie: were we not in heresie before they came: were we not all disposed of our nature vnto all manner of mischief: and yet after your learning they come and learne that thing that is occasion of heresie. But of your conscience, are you not ashamed, thus damnably to blaspheme the heavenly worde of God: thus shamefully to condemn Gods worde: thus presumptuously to vndertrade the gifte of y^e holy ghost: yea and that vnder the pretence of holynes, & of Christedome, as though you dyd fauour Christ. Will you make Christ an auctor of heresy, and that vnder the name of holynes: will you by your holynes, and your damnable hypocresye, condemne our S. Christ, the auctor of all godnes: But bryefly if you would teach nothing, but that which our S. Christ hath left to be taught, we should not haue so many heretykes as we haue. For nowe men be no heretykes for speaking agaynst Scripture (for you graunt that men speak scripture) but for speaking agaynst your law: for y^e cause be they made heretykes, and by y^e be they proued heretykes. Now let euery Christen man Judge in hys

conscience if this be right or lawfull: Is not this a merueilous thing, let a man liue in fornicatio, in whozedome in theft, in murther, ozunkennes, in extortyon, in bribery, bryefly in all manner of mischye, and you will haue nothing to doe with the, you will scarcely reprove hym: yea he shall be a great officer vnderneath you, & greatly in your fauour. But let a man come and preach y^e very true Gospell of Christ, and thereby reprove your damnable lypug, and the beegynneth he to be an heretycke, & it shall cost you great labour, if you make hym not an heretycke in dede. And yet haue you nothing that you can reprove in hym as concerning hys lypung, but all onely that he preacheth the Gospell. Is not this a merueilous heretycke: whose lypung you must nedes graunt to be good. And also you can not proue, but that his learning is of Christ: but all onely that it pleaseth you not: no you dare not take in hand to proue it false but all onely by vyolce you will condemne it. Thinke you that God will thus suffer: remember what he sayth by the holy Prophet: Thou hast re-

Papistes
abide the
true preachers
of the
Gospell.

Psal. 9.

proued the vnfaithfull people, & hast destroyed the wicked, and take away their name for euer. The Lorde hath prepared his throne of Iudgmet, doubt you not but he shall shortly reprove you. His throne is set, & to the Iudgmet must you come, where you shall neuer be able to defend this cause, but you must perishe for euer. But here will you say that you preach the Gospell to the people, and that is inough: for they made not to haue it in Englyshe. I aunswere, I pray you when was there any lawe that ever men were bounde to keepe, but that it was geuen them in wrighting: I will not say that you doe not teach them the right Gospell, for you know it not. But how are they able to beare away that thing y^e they doe but heare: And if they may heare it of you, why may they not also reade it: But loke on S. Luke that wrot his Gospell that men might know for a certayne, those thinges that they were informed of. Noweouer why did y^e Apostle write it.

The euangeli-
stes and
Apostles
did not onely
preache,
but also
wrote the
Scripture
that all men
might read
it.

yea

The Pa-
pistes are
blaspheme-
mers of
Gods hea-
uily word.

yea and that vnto lay men, seeyng that they were so diligent in preaching I dare boldly say as you bee: But let vs see howe lay men were so; bydden to read holy Scripture in the Apostles tyme: The noblest of Thessalonia, whiche receiued the worde, searched the Scriptures dayly, whether those thinges that Paule preached were so or not, here haue you playne that lay men searched Scriptures to knowe whether Pauls doctrine were true or not, and also how they read dayly Scriptures. And now come you and say that lay men shall read no Scriptures but alonely receiue the of your preaching? What if you preache lyes (as it will be proued to your face that you doe) shall it not be lawfull for them to search Scriptures, but to learne your lyes?

Here will I recite how a great prelate of Christ Church (the first letter of his name is Doct. Allen) did inter-pretate and declare certaine places of Scripture, to the ghostly instruction of Christes Church as all men may iudge.

The first place was this a thre fold cable is hard to breake, by this thre fold cable, hee vnderstode, the Renerow father in God my Hoede Cardinall. The first fold was, that hee was an Englishma borne, the which was a strong thing and hard to withstand. The second fold was that hee was Legate that not after the common manner, but *Legatus a latere*, this is sprong out of the blessed side of our holy father the pope. This was a strong fold and could not be lightly broken. The thryd fold, hee was a Lord and that of the kinges counsell. This was a strong fold, and all these thre together dyd make so strong a cable that no man within the Realme might breake it or withstand it. I was soe afrayde that hee should haue reckened the noble & the royall blood, that this thre folde cable dyd spryng out of, then had it been so strong, that the strongest Dre in the butchers stall could not breake it. This exposition tyd I here and sat by hym, therefore I can testifie it the better.

The seconde Scripture was this from Syon shall come out a lawe, and the word of God fro Jerusalem. This did hee expounde on this maner. The commaundement of the most reuerent father in God Lord Legate, is come from his highe Palace, and from his noble grace hither vnto you.

The thryde Scripture, was this *Sumite Psalmum & date tympanu*, this dyd hee expounde on this maner, I haue done my visitatio, now geue me my money. How thinke you by this holy Doctour, and this Primate of Christes Church hath hee not wel declared holy Scripture, is hee not worthy to be beloued? What reaso were it that lay men shoulde searthe Scriptures, then might they reprove this noble prelate: what order ware that? It were right if hee were well serued y hee had a thre folde halter to stretche him in. But by such doctours as these be, must the poore people be ruled & if they wil search for the veritie them selues, then must they be heretickes bycause they will not beleue these holy fathers. But let vs procede in our matter agaynst these blasphemers of Gods word: Priscila & Aquila dyd expound vnto Apollo which was a great learned man y perfitte vnderstanding of scriptures. These were lay persons and yet were they so learned in scriptures y they wer able to teach a great Doctour. And now lay men may not read Scriptures. This was allowed by Peter, and Paul. But their successors will condemne it as heresie.

Also Eunuches that was the treasurer vnto the Quene of the Ethiopians dyd read Esay the Propheste. The whiche hee vnderstode not, till God sent him Philip to declare it vnto him. This was a lay man, and also an infidell and yet was not forbidden of God to read Scriptures. But rather holpen to the vnderstandyng of them and now will you forbid Christen me, to read holy Scriptures, that are swoyne vnto them, yea and also to defende them vnto death.

Also S. Paule sayth. Let the word of God dwell in you plenteously. S. Paule woulde that lay men shoulde learne

The Papistical and vayne doctrine of Papistes.

Authorities to prouue that the scriptures ought to be in the mother tongue.

Actes. 18.

Acte. 8.

Collof. 3.

Actes. 17.

Papistes preach lyes.

Doct. Allen expoundeth Scripture.

A Popish Doctors interpretation.

A foolish tale of a tubbe.

learne the worde of God, yea & that plenteously. And you commaunde that they shall have nothinge of it. How standeth your nothinge wth Saint Pauls aboundaunce. Aboundantly, and nothinge, b^e farre a funder. But thus doe you alwayes agree with S. Paule and with holy Scripture. And if you woulde say playnely in wordes that your dād^rs doe declare openly, then were we in no doubt of you: for all y^e worlde woulde take you, as you b^e taken befoze God, that is, for the Antichristes that the worlde loketh for. Nevert^hesse, doubt you not, but God shall declare it openly at his time, to your bitter confusion and damnation. For doubtlesse you neither holde with Christ, with his holy doctours, nor yet with your owne laye, where they b^e against you: but all these must b^e ex-pounded and wronge vnto your carnall purpose, or els you make it heresie. But thinke you that the father of heauen (which for the great tender loue, that h^e had to mans soule, sent hys onely sonne to redēme it, and also to geue it a lawe to liue by, out of his owne mouth) shall thus suffer it losse thorough your hypocrisie: and his godly worde to b^e ouer trodden for the mayntayning of your worldly gloze? Nay doubtles, for if it were possible that h^e coulde more regarde your pompe and pye, then mans soule and his godly word: yet were it impossible that euer h^e should so dispise the swāte bloude of his blessed sonne swāte Iesus. Therefore loke vpon your charge.

August. ad
fratres. f.
38.

But to our purpose, S. Augustine is openly against you in these wordes. My brethren, reade holy Scripture in the which you shall finde what you ought to haue, and what you oughte to lye. What is a man reputed without learning? what is h^e? Is h^e not a sheepe or a Goate? Is h^e not an Oxe or an Ase? Is h^e any better th^e an Horse or a Mule, the which hath no vnderstandyng, &c.

Here S. Augustine moueth men to reade holy Scripture: and you commaunde them not to reade it. S. Au-

gustine sayth: they shall know in them what to doe, and what not to doe, & you say they shall learne nothinge therout but heresies, S. Augustine sayth, a mā without learning & scriptures, is no better then a brute beast: are not you god fathers that will make all your child^re no better th^e beastes? Also Athanasius: If thou wille that thy children shall b^e obedient vnto thee, ble them to the wordes of God. But thou shalt not saye that it belongeth alonely to religious men to study Scriptures: but rather it belongeth to euery Christen man, and specially vnto hym that is wrapped in the busineses of this worlde; and so much the more, because h^e hath more neede of helpe, for h^e is wrapped in y^e troubles of this worlde: therefore it is greatly to thy profite that thy children should both heare and also reade holy Scriptures, for of them shall they learne thys commaundement: Honour thy father and thy mother, &c.

In epis ad
Ephes. c. 6.

Scriptures
teache
the com=
mande=
mentes of
God.

These wordes b^e playne inough against you, they neede no exposition: And the doctour is of auctority, wherefore answer you to hym. Also Christ some that was a Bishop as well as you b^e, cōdemneth your sentence openly, sayyng: I beseeche you that you will oftentimes come hither, and that you will diligently heare the lesson of holy Scripture, and not alonely when you b^e here, but also take in your handes when you are at home the godly Biblies, and appareane th^e thynge therein with great audyze, for therof shall you haue great aduantage, &c.

In Gen. c. 9.
ho 28.

A notable
sayyng of
S. Chrysostome.

These wordes b^e so playne, that I can adoe nothinge to them, woulde you that we shoulde take you for byshops, and for holy fathers, that b^e so openly agaynst Scripture, and so contrary to holy doctours: What will I neuer doe while I lue. I will neuer loke to see other Antichristes then you, and so will I take you, till I see almighty God conuert you. Also the same doctour sayth. Which of you all that b^e here, (if it were required) coulde say one Psalmie without the booke, or any other part of holy scrip-
ture,

In Mat. c. 1
bon. 2.

sure, not one doubtles. But this is not alonely the worke, but that you bee so slow and so remisse vnto spirituall thinges, and vnto deuillishnesse you are better then any fier, but men will defende this mischief, with this excuse, I am no religious mā, I haue a wife and childzen, and a house to care for. This is y^e excuse wherewith you doe (as it were with a pestilence) corrupt all thinges: for you doe reckon that the study of holy Scripture becometh alonely vnto religious men, when they bee much more necessary vnto you then vnto them. &c.

Here may you see that your damnable inquisition was in the hartes of men in Christomes dayes, & howe they woulde reade no scriptures: but you see hee condemneth it, and calleth it a pestilence, and will you now bring it in agayne? If you had but a lousie statute of your owne against mee, or an other man, you woulde call vs heretikes. But you neither regarde Christes holy worde, nor holy Doctours, nor yet any other thinge y^e is agaynst you. But let vs see what your owne lawe saith to this: If Christ (as Paul sayth) bee the power and the wisdom of God, the to bee ignoraunt in scriptures, is as much as to bee ignoraunt of Christ. &c. Here haue you playnely that to take away scriptures from lay men, is as much as to take away Christ fro them, the which no doubt but that you doe intende in your harts to doe, and that thing God knoweth, and your workes doe declare it, the which God shall aduenge full straightly ouer you. Also in an other place. I will set my meditation in thy iustifications, and I will not forgette thy wordes, the which thing is exceeding good for all Christen men to obserue and keepe. &c.

Here is a counsell of your owne that hath admitted that all Christen men shall study Scripture. And will you now condemne it? Is there neither Scripture of God, nor practise of Christe men, nor exposition of Doctours, nor your owne law, nor yet any statute of counsels that will hold agaynst you? You bee marvellous gi-

antes, howe shal a mā behaue him selfe to handle with you: it is not possible to ouercome you, for you wil admitt nothing that is against you. But yet will I not so lene you, but I will first declare it manifestly, y^e you bee contrary to Christ, and to all holy doctoure. S. Hierome, reproveth you very sore in these wordes. O Paula and Eustochium, if there bee any thyng in this life that doth preferue a wise mā and doth persuaue him to abide with a good will in the opprestions and the thraldomes of the world, I doe reche that specially it is the meditations and the study of holy scripture, seeing that we doe differre from other creatures specially in that that we bee reasonable & in that that we can speake: now is reason and all maner of wordes contained in godly Scripture, whereby that we may learne to knowe God & also the cause wherofore we bee created. Wherfore I doe sore marueile, y^e there bee certein men the which gene the selues, to slouthfulnes, & sluggishnes and will not learne those things, that bee good, but reckon those men woorthy to bee reprovned, that haue that god mynde. &c.

Marke how that this was written to two women that were learned. Also hee recheyeth nothing better, then to study holy scriptures, hee also marueileth, that certaine will neither study Scripture, them selues nor yet let other men study the. It is well knowe, that these wordes picke no men but you, and ye bee so slouthfull & so geuen to voluptuousnes, that you your selues will not study Scriptures nor yet suffer other men to study them: but if you doe study them, it is to deceiue poor simple and poore brother there by, and to maintaine your abhominable liuing, with wretchedlyng and wrynging of them: other profite commeth there none of your study, as all the worlde knoweth. For you may not preach, but when you haue damnably condemned Christes blessed word or els by violence, made some of your poore brethren heretikes: then come you with all your gorgeous estate, pompe and pride, to out face Christ

The scripture is incete to bee knowne of all states and sortes of people.

Di. 38. Si iuxta.

7. Simod. c. Omnes es. ds. 38.

The reading of the Scripture allowed by a counsell.

In prole. In Epist. ad Ephes. Li. x.

What benefits we may receive by reading of Scripture.

The great
arrogancy,
pride & ty-
ranny that
is in Pa-
pistes.

Pfal. 5.

and your simple brother, with your outward danable pride afoze the face of the world. But my Lordes, leue of your faling and your brazing: for our Lord whose cause we defend agaynst you, will at length not be out faced. Remember how the holy ghost prayeth against you saying: iudge them Lord, that they may fall from their cogitations: expell them Lord for they haue prouoked thee: doubt you not but this holy spirite will prouaile agaynst you, though God suffer you for a season, yet hee till this day defended him selfe & his godly wordes agaynst all the proude crakings of the world: and thinke you that hee wil now take a fall at your hand: nay nay, hee shall first thrust you out headlonge that all the world shall take example by you: this is my beleue. For that word that you haue condemned doth thus learne me. Wherefoze if you doe not reuake the condemnation of the new Testa- ment, and ordeine that all Christen men may read holy Scripture, you shall haue the greatest shame that euer men had in this world: for you are neuer able to defend it by any meanes, nor by any power y is in earth. And if all power in earth wil withstand it, hee shall rather bying them all to dust and raise vp of stones newe pylers. You wormes meate, you sinking car- rion, you nourishmet of hell fire, hoto dare, you thus presume, against your God omnipotent: whether will you sie to auoyde his daunger. Heauen & earth, water and fire, sunne, moone, and starres, saintes and angels, man and child, be against you and holde you accursed. What though the deuill laugh on you for a season. Remember the ende, but God geue you hys grace, that I lose not my labour about you.

Doctour
Barnes is
behement.

The Pa-
pistes first
reason to
proue that
lay men
ought not
to read
Scriptu-
res.

But now let me asoyle your car- nall reasons that you bring for you. The first is this, euill men doe take an occasion of hereby out of scriptures. Wherefoze it is best they haue it not. I aunswere lykelike, god men doe take an occasion of godnes there of. Ergo, the people ought to haue it: but will you condemne all thinges where

by men doe take occasion of euill: The must you first put out your own eyes for by them, take you occasio to see many idle thinges: you must also destroy your handes, your eate, your tongue, and al that you haue for these doe you misuse very often, you must also destroy your own harts where by you haue not alonely occasion of euil, but you doe thinke euil in very dede: you must also destroy all fayze womē, for of them take you soze occasions of euill: you must also burne all your gades and destroy all your riches, for of the men take occasion to be thēues and you to be proude: you must also destroy all wyne, for of the men take occasio to be drōke, you must destroy all meates, for they geue me occasio of gluttony, yea you muste destroye the mercy of God, of the which euill men take boldenes in their myschief. Wherby what is there so good a thing but that euill me can take an occasion of euill, yea and that of Christ hym selfe, as Saine Paule saith which vn- to the Jewes is offence, and vnto the Gentyls occasion of follynes: & yet for al this you may not destroy Christ but hee must remayne still, and so like- wise the Gospell: for though that the euill men (which will neuer be good) receiue of it occasion of euill: yet ther be many thousandes y receaue there by their saluation.

Euill men
will take
occasion of
euill of cue-
ry good
thyng.

I. Cor. 1.

Now because the spider gathereth
poyso of e god herbes, it weete in rea-
son therfoze to destroy al god herbes.
An other of your reason: there be cer-
taine sentences in scripture y doe not
belōg for every man to know, as our
S. Christ sayth, vnto you it is geue to
know, the misteries of the kingdome
of heauen, vnto them it is not geuen.
I aunswere, whom meane you when
you say, vnto you it is geuen: if you
meane that Apostles & all onely there
successors, then may not you reade ho-
ly scripture, for you be not the succes-
sors of y Apostles, by my Lord of Ko-
chesters autoptye, but if you meane
the Christe people, that haue y spirite
of God, as our S. Christ ment, then
be you excluded, for you haue not the
spite of God as y effect doth declare,
therfoze

Mach. 13.

An other
reason of
the Pa-
pistes.

therfoze you may not read scriptures. Marke also that our mapster saith, vnto you it is geuen, as who sayth if it were not geuen you, you shoulde no moze haue it then other men.

Now how can you proue that the vnderstanding of scripture is geuen to you: but now to y^e text: our Maister Christ speaketh heare of the spirituall, and the right vnderstanding of holy scriptures, which is the gift of God onely, and hee speaketh not of studying or reading of holy scripture: for you haue in the same place, how that many dyd followe him, and heare his preaching, but yet they vnderstode him not. Therefore this text maketh directly agaynst you, and your works doe declare that you be the hearers & readers of the worde of God, but the vnderstanding is not geuen you. But now myll my Lord of Rochester saye that you haue the very vnderstanding as holy doctours had it, for though that scriptures in themselves and of their owne nature be plainest, & best to be knowen, yet be y^e holy doctours playnest vnto vs: wherefoze hee that will vnderstand scripture must fyrr learne to vnderstand the doctours, & they shal bring hym to the true vnderstanding of holy scripture, or els hee must erre. I answer: O my Lorde doe you wyte this with a safe conscience: thinke you y^e you can discharge your conscience befoze the dreadfull face of Christ with this driflyng distynction. *Quedam sunt notiora nobis, et quedam notiora natura*, I pray you if you wil proue that God were wise, would you begin to proue it at your wisdom: if you would proue that God were alme, would you proue it by that y^e you be alme: if you would perswade a man to beleue that there is a God, would you learne hym, that hee must needes beleue it, because y^e there be creatures? These thinges be best knowen vnto you, and if you would proue that a man hath a true sence of Scriptures, will you proue it, by that that hee hath the sence of the doctours? What if y^e doctours had taken a false and a contrary sence, (this case is possible) would you

therfoze say that the sence which the ma hath take out of scripture is false. But I pray you my Lorde, after this rule, how could men vnderstand scriptures, in Peter & Paules dayes when there weare no doctours. But after your owne learning, that same science which must proue the principelles of other sciences is fyrr knowen actualiter, & distynally. Now be all the pynncipels of all other doctours proued trew by holy scripture: therfoze there is no saying nor exposition of holy doctours y^e can be perfectly knowen except that scripture be fyrr knowen this is your owne dyuinitie you can not denye it, wherefoze if you will proue that you haue the veritie you must proue it, because you haue the sence of holy scripture, and not the sence of holy doctours. But doubtles I haue great meruel, that my Lord of Rochester, is neyther ashamed of ma, nor yet afrayde of the vengeance of God y^e thus trispyth wth holy scripture.

Besides this you haue an other bauld reason, the Citie of London hath certeine priuileges and secreete counsels, it were no reason that all men should know them, this was my Lorde of Londons reason at Paules crosse, when hee condemned the new Testamēt. I answer my Lorde: say of your coicience, did you not speake these wordes to please my Lorde the Maier of London and his brethren: But I pray you is this a like similitude of y^e certeine counsels of me, the whiche must be kept secreete because they be counsels: and of the holy scriptures the whiche were brought into this world not to be kept secreete, but to be preached openly, as our maister Christ commaundeth, preach the

Gospell to all creatures, heare you to all creatures, let these me haue it (for all these be of y^e counsell) & keepe you it from the relesone. Furthermoze our maister Christ saith in an other place, that I haue shewed you in secretnes, preach it on the tope of the house. Also S. Paule sayth, the Gospell is declared openly through preachyng & in an other place God haue brought life and immortalitye, vnto light the

what is meant by this saying, to you, is geuen the true vnderstanding and interpretation of scriptures.

Scotus. 11. Sent. di. 3. q. 3.

Scriptures must be first knowen & thereby you may iudge the opinion of the Doctours, whether they say right or not.

A thirde reason of the Baptists.

Confesses are to be kept secret, but the Scripture must be made known to all men.

Mar. vi.

Ti. 1. 1. Tim. 2.

John. 3.
Math. 5.

rough the Gospell. Also our maister calleth it the light of the world: no we who will set (as he saith) a light vnder a bushell, and not rather openly that all men there by may be lightned. Wherefore my lord your similitude is very far unlike: and if you were not a Lord, it were worthy to be despised. But doubtes it may be wel thought that you were at a soze exigent, when you were compelled to proue this thyng with so bauld a reason. Who would have looked for so simple a reason in so earnest a matter of so wise a man, of so great a Doctour, of so worshipfull a father, and of the Withop of London, yea and of him that is called an other Salomon, notwithstanding

A foolish
similitude
made by
Stokeley
Bishop of
London.

such an haltyng similitude dyd he neuer learne in the Proverbes of Salomon: but it had bene a better similitude, of the kings proclamation, which is proclaimed y all men might know it and also keepe it & no man is bound to keepe it, till it be proclaimed: likewise the Gospell was geuen for to be proclaimed, and every man is bound to keepe it. Wherefore it must nedes be proclaimed to every man, and vnto you my Lorde. I beseeche God that you may be one of them of whom it is spoke: To you is it geue to know the misteryes of God.

Amen.

¶ That mens constitutions, which are not grounded in Scripture, bynde not the conscience of man vnder the payne of deadly sinne.

There are
two maner
of powers.



A temporal
power.

The de-
scription of
the tempo-
rall power.

In this article we must note that there be two maner of ministers or powers: one is a temporal power, the other is called a spiritual power: the temporal power is comitted of God to Kinges, Dukes, Carles, Lordes, Barons, Judges, Maiors, Shyries, & to all other ministers vnder the, these be they that haue onely the temporal sword, wherby they must order al y comon wealth with all worldly thynges logyng thereunto. as y disposition of these worldly goodes, who shal be right owner and who not, the probacion of mens testaments, the ordering of payments and customes, the setting of all maner of taskes and forsautes, the correction of all transgressions, wherby the comon wealth, or any priuate person, is disquieted or wronged: as correction of theues, murderers, harlotes, baudes, sclanderers, wyanglers, extortioners, byzbers, vserers, false buyers and sellers, and of all other thynges wherunto belongeth any outwarde ordering, or any corporall payne. In this power is the kyng chiefe and full ruler: all other be ministers and ser-

uauntes, as Paule doth declare, saying: let every soule be subiect and obedient vnto the hye powers. &c.

Also S. Peter: be subiect vnto the kyng as vnto the chiefe heade, eyther vnto rulers as vnto the that are sent of the kyng for the punishment of euill doers. Vnto this power must we be obedient in all thynges that pertaine to the ministracion of this present life and of the comon wealth, not alone, ly (as Paule sayth) for auoyding of punishment, but also for discharging of our consciences: for wherby y will of God. So that if this power commaunde any thing of tyfanny agaynst right and law (alwayes prouided that it repugne not agaynst the Gospell, nor destrope our sayth) our charitie must nedes suffer it: For as Paule sayth, charitie suffereth all thyng. Also our maister Christ: If a man strike thee on the one cheeke, turne hym the other, for he doth exercise tyfanny. But ouer these worldly goodes, & these present thynges, and ouer thy corporall bodye, which Christen men doe not alonely not regarde, but dispise it. Neuertheles, if he commaunde the any thyng agaynst ryght, or doe the any wronge. (As for an example

Roma. 13.
1. Pet. 2.

Roma. 13.

1. Cor. 13.
Math. 7.

cast

cast thee in prison wrongfully) if thou canst by any reasonable and quyet meanes, without seditiō, insurrectiō, or breakyng of the commō peace saue thy selfe, or auoyde hys tyranny, thou mayst doe it wyth good conscience. As if thou wære in prison, if thou couldest auoyde without any sedition, thou mayst lawfully doe it, & thy cōscience is frēe so doyng, and thou doste not sinne, nor offende the lawe of God, as Paule sayth: If thou mayst bee frō vse it: but in no wise (bee it ryght or wrong) mayst thou make any resistance wyth sworde or wyth hand, but obey, except thou canst auoyde, as I haue shewed thee. But if y cause bee ryght, lawfull, or profitable to the cōmon wealth, thou must obey, and thou mayst not flye wout sinne. That men haue fled from the tyranny and the wrong of thys power, we haue it openly in diuers places of scriptures. As of Clopy, that fled from the tyranny of the kyng of Siria. Also Helyas fled from the tyranny of kyng Achas. Also S. Peter fled out of prison: And S. Paule out of the Citie of Damascum, and out of Iconium, as it is open in the Actes of the Apostles. So that agaynst this power (though thou haue wrong) mayst thou not make any cōspoyrall resistance: but aloney auoyde by flying, or els keepe y thing that is commaunded thee. But if it bee ryght, and to the profite of the cōmon wealth, thou must begh fulfill it and also abyde.

But what wil it bee inquired of mee of this case: if it please y kinges grace to condemne the newe testamēt in Englishe, and to commaunde that none of his subiectes shall haue it vnder displeasure, whether they bee bounde to obey thys cōmayndement or no? To this will I answer: That I doe beleue, that our most noble Prince hath not forbidden that Christen men may haue Christes Testamēt, whether it bee in latyne or Englishe, French, Douche, Greeke, or Hebrue, for Christes veritie, is all one in all tonges. And as his grace knoweth, it were very vnrasonable that any man should epyther counsell,

or forbid his grace that hee shoulde know or reade the Testament of the most noble Prince hys father, in the which is aloney geue and promised worldly goods, which as soue as they bee geuen, bee ready to decay and to perishe: and if (I say) this bee vnrasonable and vnright: how much moze were it vnrasonable to take awaye from vs our father of heauens testamēt, whose legacy and promises doe as farre excell the legacies of the noble Prince his father, as God doth excell man. But what shoulde I make many reasons, to proue vnto hys grace that thyng to bee lawfull, that the father of heauen hath sent vs, frō whom cometh nothyng but goodnes. Yea, and it was not sent by man, by Angell, or by Saint, but by the onely sonne of God both God and mā, and diligently declared by hym to all the worlde. Not vnto the Pharesies alone, but vnto all maner of people, and that to the houre of death, and also thereof toke his death, and not yet so content, but sent his glorious Apostles to declare and to learne thys godly worde thorough all the worlde. And because the manifestation of thys worde, required a greater strength then was in any naturall man, therefore also gaue hee them his eternall spyte, to establishe them, to confirme them, and to make them strong in all thinges, that there might bee nothing desired, to the declaration and setting out of his worde.

Now, who coulde finde in his hart that is a true subiecte, and regardeth the honour of our noble Prince, and the saluation of his soule, epyther to thinke that his grace would condēne it, or els to moue hym to condēne that thyng, that cometh from heauen, yea, and that frō the father of heauen, and sent and learned by his eternall soune, which hath sealed it wyth hys most precious bloude, and also commaunded his glorious Apostles to preach it, and confirmed it wyth so many myracles, and did also geue to the confirming and the writing of it, the glorious consolatur of the holy Ghost. So that it is open, that the fa-

A man wrongfully imprisoned by a tyrant may in quyet maner make his escape.

1. Cor. 7.

Such as haue made offences to the common weale ought not to breake prison.

4. Kyng. 6. 3. King. 89.

Actes. 12. idem. 9. and. 14.

What were to be done if the kyng should forbid vs the reading of the Scripture.

ther of heauen did not send this godly worde with a small diligence, or as though he cared not whether it should remayne in earth or not. But so hath he declared this holy worde, wpth such a p[ro]fesse, that heauē, earth & hell, should know y it is his worde, and that it is his will, that all men should haue it, and that he would defende it, and be enemy vnto all thē that would ouerpreesse it. Wherefore let them that be capitall enemies vnto his grace, both in hart and in dede, expect that of his grace and moue him vnto it, for doubtles I will neuer doe it. For I dare boldly say, that the deuill of hell which is enemy vnto his grace, both of body and soule will moue hym vnto no other thing but alonely so to condemne Gods worde: and this thing doth his grace know well, and therefore I doubt not but that he hath and also will auoyde the daunger thereof. Neuerthelesse, it may please God to take so great vengeaunce for our abhominable sinnes that after hys graces dayes, he may sende vs such a tyraunt, that shall not alonely forbid the Newe Testament: but also all thynges that may be to the honour of God: yea, and that paradu[n]ture vnder such a coullour of Gods name, that all men shall reckon none other, but that he is Gods frende.

This will be a great scourge, and an intollerable plaguē, the father of heauen of hys infinite mercy defende vs from such a terrible vengeaunce. For it is the greatest plague that can come in earth (as S. Paule doth declare to the Romaynes) when that Gods veritie is condemned in Gods name, and mē be so bynde that they can not perceaue it, for they be geue into a peruerse see. This plague neuer cometh, but it is a toke of euerslasting reprobatio[n]. Our most merciful redēmer Christ Iesus, defende vs fro it, Amē. But if it come that we must needs suffer this plague, howe shall Christen men vse themselves to this Prince, that will so condemne Gods worde: By Loydes the Bpshoppes woulde depose hym with shorthe deli-

beration, and make no conscience of it. They haue deposed Princes for lesser causes thē this is a great deale. But against them will I alwayes lay Christs facte, and his holy Ap[osto]les, and the worde of God, whom Christen men must alonely follow. Therfore, the kynges commaundement, must be considered on this maner: If the kyng forbid the newe Testament, or any of Christs Sacramēts, or the preaching of the worde of God, or any other thyng that is agaynst Christ vnder a temporall payne, or eis vnder y payne of death: men shall first make saythfull prayers to God, and then diligent intercession vnto y kynges grace with all due subiection, that hys grace woulde releasse that commaundement. If he will not doe it, they shall keepe their Testament, with all other ordinaunce of Christ, and let the kyng exercise his tyranny (if they can not see) & in no wise, vnder the payne of damnation shall they withstand him with violence, but suffer patiently all the tyranny that he layeth on them both in their bodies & goodes, and leane the vengeaunce of it vnto their heauenly father which hath a scooge to tame those bedames with, when he seeth hys tyme. But in no wise shall they resiste violently, neither shall they deny Christs veritie, nor yet forsake it before the Prince; lest they runne in the daunger of these wordes: he that denyeth me and my worde before men, I shall deny hym before my father in heauen. And let not me regard this matter lightly, and thinke that they may geue by their testaments, and yet not deny Christ: For what so euer he be that geueth by his Testament, as a thyng worthy to be condemned, he doth before God deny Christ, though his testamēt be paradu[n]ture (he not knowyng) false and vntuly printed, or vntuly translated: yet vnto him is it a true testament, and therefore shall he not deliner it to any that will condemne it as vnlawfull. But this shall hee doe. If any man that is learned doe finde any faulte there in he shall be glad to amēde that faulte,

Note here what is to be done if the kyng doe forbid the Scrip- ture to be read of his subiectes.

Subiectes must obey, but here is shewed in what sorte and maner.

Note here how a Chyristian subiecte must shewe himselfe obedient.

but not to suffer in any wise for that or for those faultes the whole testament to be condemned as unlawfull. For if that should be suffered, then should we have no testament: for there is no testament y is so true, but either there be faultes in dede, or els men by cavillations may inuent y there be defaultes. For this dare I say boldly, that the new testament in Englishe, is ten tymes truer, then the old translation in Latin is, in the which be many places that doe want whole sentences, and many places, that no man can defend without heresie, as this terte. *Non omnes immutabimur.* Also this. *Sedere ad dexteram meam vel sinistram non est meum dicere vobis.* Also these places want. *Commorati sumus trogilib.* *Serungere ab is qui huiusmodi sunt,* with many other places more, that no man can say but they be evidently false: & yet we may not burne our booke for all that, but keepe them and amende them. Neither shall they goe about, to depose their Prince, as my Lordes the Bishops wyre wont to doe, but they shall boldly confesse, that they have the veritie, and will there by abyde: and alonely shall they praye to their heauenly father to chaunge the hart of their Prince, that they may lyue vnderneath hym, after Christes worde, & in quietnes, as Paul exhorteth vs saying, I exhorte that prayers supplications, petitions, and geuyng of thankes, be had for all men: for kynge, & for all that are in prehemynence, that we may lyue a quyet and a peaceable lyfe in all goodnesse and honesty.

1. Cor. 15.
Math. 20.
Act 20.
1. Tim. 6.

1. Tim. 1.

Act 4. & 5.

God is to be obeyed befoze me.

This shall men behaue them selues towarde their Prince and in no wise shall they denye Christes worde, or graunt to the burning of their testaments: but if the kyng will doe it by violence they must suffer it but not obey to it by agrément. This may be proued by y examples of the Apostles when the hie Priestes of the temple commaunded Peter and John, that they should no more preach and teach in the name of Iesus. But they made them aunswere it was more right to obey God then man. Also the Phary-

ses came and commaunded our S. Christ, in Herodes name, that he should depart fro thence, or he would kyll hym: but he would not obey, but made them aunswere to Herode with a great threathing: *Goe tell the wolfe beehold I cast out deuils and I make men whole this day and to morrow,* and the thirde day am I consumed: neuerthelesse I must continew this day to morrow and the next day &c. So y he left not the ministracion of y word neyther for the kinges pleasure nor yet for feare of death.

Luke. 13.

Also we haue openly, that the thre children would not obey to the commaundement of king Nabuchodonosor, but because it was against y word of God. Lykewise we haue an exaple where as the king Darius commaunded that no man should aske any praye, tyon, eyther of God or of man within the space of 30. dayes but of hym onely. Notwithstanding Daniell wet into his house, & thise in a day made his prayers to God of Jerusalem, for the which thynge he was put into the denne of Lyons, the which he dyd obey as in suffering of the payne, but not in consenting to the vnrighthe commaundement, So that Christen men are bounde to obey in suffering the kinges tyranie, but not in consenting to his unlawfull commaundement: alwayes hauing befoze their eyes the comfortable saying of our S. Christ: *Feare not them, they kill the body,* which

Daniell. 3.

Dan. 6.

Math. 10.

1. Pet. 3.

when they had done they can no more doe. Also S. Peter, happy are ye if you suffer for righteousnes sake, neuerthelesse, feare not, though they seeme terrible vnto you, neither be troubled, but satisfie the Lord God in your hart. And let them not feare, but y their father of heauen hath care for them, and shall deliuer them, and also byynge his godly worde vnto lycht when it shall please his eternall will, agaynst the which no tyraunt is able to withstand. But when the tyraunts thinke themselues most sure of the victory, and be all ready prouided to burne Susanna, then shall he rayse vp a Daniell that shall caule agayne the sentence of the lecherous priestes:

Dan. 13.

Book. ii. j. and

Gene. 37.
and. 39.

and when Joseph is solde into Egypt, and there cast in prison, then will hee make him Lord ouer all Egypt, yea, and also ouer them that solde him. He bringeth also to passe that proude Hamon (hee hee neuer so great in the kinges sauour) shall be hanged on his owne gallows, that hee made for Harchoeus the Israelite. Also when Pharaoh hath commaunded vnder payne of death to destroy all his me childre of Israell. Then can hee finde the meanes to saue Moses, yea & that on his water: where as all his power of Egypt could not saue the kynge, yea and hee nourished him in the kynes house, at the kynes cost yea, and by the kynes daughter. Did Pharaoh suppose this? or was there any counsell of Pharaohs that could prouaile agaynst this? was there any wisdom or tyranny in the earth that was able to exting Moses? nay hereby. Furthermoze when Israell hath bene in Egypt iij. C. yeres in great captiuitie and thraldome, yet agaynst Pharaohs will keepeth hee his promise and deliuereth them, and maketh water, fire, & earth to serue the: and when all Israell was in despayre and Pharaoh the tyrant was ready to sucke bloud, then shewed our God his mighty power. What can Israell thinke when hee hath the read Sea before him? And Pharaoh with all his might and power after him, and of euery side a great mountaine? what hope hath hee by mans might, by mans power, by mans wisdom, by mans policie, for to be deliuered? none at all. But before Israells carnallitie all thyng is in extreme desperation.

Psal. 1.

But now you Princes that Judge the earth learne and take heede: here commeth the God of Israell, whom all Egypt hath despised, scorned mocked and condemned, and sheweth his might where as nothyng can helpe but hee onely, and where the tyrantes reckon to be most sure of victordom, there byngeth hee all their malice to an end. And when Herode hath Peter in prison fast bound in cheynes, & of euery side of him a souldier, & keepers set at the prison doore euery man in his office watching that Peter shall

Actes. 12.

not escape (for Herode intendeth the day folowynge to byng hym forth to wonderynge and also to death.) Then agaynst Herodes will, aboue all his might, aboue all his wisdom & policie, notwithstanding all the souldiers and gaylers of the prison, cometh the power of our eternall God and ledeeth Peter through the first and the second ward, yea and the brasen gate must wilfully open, and let Peter out, whom our Lord God would deliuer.

Shortly, what should I bring many examples to proue Gods power & to declare how the truth of God and his childre be alwayes in persecutio, but the ende is alwayes glory vnto them. Wherefore this one example of our maister Christ shall be sufficient to stablish & to confirme all feeble harts, & also to mollifie all stony harts, and finally to confound, the visiblet tyranny of mortall tyrantes which do not stubbles, haye and dust, & in a moment be brought to a lumpe of synkyng carryon. Consider our maister Christ which is the very

Math. 27.
and. 28.

true sonne of God, & God him selfe & yet is hee crucified and put to death, as a seditious perso, as a malefactor, as a theefe, as a traytor, yea and as a hereticke: hee is layd also in the grate and a great stone before the doore, & souldiours that were not of the common sort, but of the Romaines, hee set

Christ is
for euer to
bee set be-
fore vs for
an example
to comforte
vs in our
persecutio.

diligently to keepe the graue with all the policie and wisdom that the byshoppes could denise, and al that hee should not rise by agayne accordynge to his worde: but all this could not helpe, for the power of God woulde not be let, his veritie could not be proued false, his worde could not be oppressed: but when the tyrantes thought to make their triumphe of victory, the were they most ouercomed. For it is neither water nor fire, Sea nor land, heauen nor earth, death nor hell, that can let God to defend his childre, or to byng forth his godly worde to light, and to keepe his eternall promises. Wherefore let Christen men not feare to keepe the worde of God, and fast there by to abyde, and not to deny it for any tyranny: for the day shall come when it shall be greatly to their glory.

glozy. And Sodome, and Gomozra shall be moze easely handled, the such Princes, that doe persecute the holy word of God.

Now is it cleare made that we can not resist this temporall power in no wise by violēce: but if we haue wrong cyther we must doe the thing that is commaunded vs, or els sic, but if any thing be commaunded vs that is against the word of God whereby our sayth is hurt, that we should not doe in any wise: but rather suffer persecution and also death. But against this power goeth not our article, for it commaundeth nothing as concerning the conscience, but all onely as concerning the ordering of worldly thinges, and therefore, it mynistreth a temporall payne ouer the body onely and therewith is content. Wherefore we wil now speake of the other power which men call spirituall.

First here is to be noted that this is no power, nor none auctoritie worldly, but all onely a ministracion of the word of God and a spirituall regiment, preaching the governing of the soule and the ministracion of the spirit, hauing nothing to doe with the exterior Justice or righteousness of the world, and therefore hath it no power by right and law to make any statutes or lawes to order the worlde by, but all onely faithfully & truly to preach, and to ministrer the word of God thereby instructing the conscienc of man, nothing adding there to, nor taking there from: but as S. Paule sayth, to abyde in those thinges that they haue learned, and that be commaunded vnto them, for S. Paule (as hee hym selfe sayth) durst speake no other thing but those thinges which christ had wrought by him. For hee curseth him be he mā or Angel that preacheth any other gospel, then hee had preached. Wherefore the Prophet commaundeth vs that we should not heare the wordes of those prophetes which disceau vs, for they speake visions of their owne hartes and not out of the mouth of god, and yet speake they in the name of God. Wherefore these men so long as they speake onely the word of God,

so long are they to be heard, as Christ himself, after hee saying, hee heareth you hereth mee: also whatsoeuer they say vnto you sitting in the chayre of Moses do it. On the which text spekketh S. Augustine, By sitting in the chayre is to vnderstand the learning of the lawe of God, and therefore God doth teach by them, but if they will teache their owne doctrine heare it not, doe it not, for such men sicke that is theirs and not Christes. &c.

These wordes be playne agaynst all them that preach any thing but the lawe of God onely. Wherefore if these mynisters will of tyranny, about the worde of God, make any lawe or statute, it must be considered after two maner of wayes: first whether it be openly and directly agaynst the word of God and to the destructio of the faith, as that statute is whereby they haue condemned the new testament, & also forbidden certayne men to preach the worde of God, hauing no trew cause agaynst them, but all onely their malicious suspectio: also the learning whereby they learne, that workes doe iustifye: moreover that statute whereby they bynde men vnder the payne of damnation to be adoyled of them. These statutes I say with other like men are not bound for to obey neither of chalte (for here is faith hurt which geneth no place to charitie) nor yet for auoyding of sclauder, for the worde of God may not be auoyded, nor yet geue place vnto sclauder, for then should it neuer be preached, but it must be fatte stucke vnto: and the more that men be offended with all, and the siffer that they be agaynst it, the more openly and playnely, yea and that to their faces, that make such statutes, must wee resiste them wth these wordes: wee are more bounde to obey God then man,

This is well pseyed by Hilarius wordes: All maner of plantes that be not planted of the father of heauen, must be plucked up by the rootes, that is to say, the traditions of men, by whose meanes, the commaundementes of the lawe be broken, must be destroyed, and therefore cauileth hee the

Luke. 10.
Math. 23.

Super Ioan.
Trac. 46.

By the chayre of Moses is vnderstand the lawe of God which Moses deliuered to the Jewes.

Wee must rather suffer persecution, then in any wise resist.

A spirituall power.

The spirituall power hath no auctoritie to make lawes to rule the worlde by.

1. Tim. 3.

Roma. 16.

Gala. 1.

Ierem. 23.

Act. 5.

Hilarius in Mut. cano.
14.

blinde guides of the waye to euerlasting life, because they see not that thyng they promise: and for that cause hee sayth, that both the blinde guides, and they that be led, shall fall into the dyke. &c.

All traditions of men that are agaynst God, must be rooted by by the rootes.

Ezechi. 20.

Thynges that are indifferent to be done or not done, are to be obeyed, so that if same be not commanded by the peine of deadly sinne.

Marke that all traditions of men, which are agaynst Gods lawe, must be destroyed. Therfore let euery man take hede, for it longeth to their charge: for both the blinde guides, and also they that be led shall fall in the dyke. It shall be none excuse for hym that is led, to say that hys guyde was blinde: but let them heare the woorde of God by his holy prophetes, walke not in the preceptes of your fathers, nor keepe not their iudgements, but walke in my preceptes, and keepe my iudgements. The other maner of statutes be, when certaine thynges that be cauled indifferent, be commanded as thynges to be done of necessitie, and vnder the paynes of deadly sinne. As for an example: To eate fishe or fische, this day or that day is indifferent and free: also to goe in this rayment, of this colour or that colour: to haue our heades or not: a priest to wear a log golwne or a hozt: a gray Fryer to weare a gray coate or a rust: a whyte Fryer to weare a white or a blacke: a Priest to marry or not to marry: an Heremyt to haue a bearde or not. These with all other such outward, woorkes, be thynges indifferent, and may be vled and also left. Now if the Byshoppes will make any lawe or statute, that these thynges shall be determinately vled, so that it shall not be lawful for vs to leaue it vndone, but that we must precisely doe them, and not the contrary vnder the payne of deadly sinne: here must they be withstanded, and in no wise obeyed, for it this is hurt our sayth and libertie of Christendome, whereby we are free and not bounde to any exterior woork, but free in all thynges, and vnto all men at all tymes, and in all maner, except it be in such a cause where as brotherly charitie, or the common peace should be offended. Therefore in all these thynges be we free, and

we must withstand them that will take this libertie from vs, with thys terte of Scripture: We are bought with the price of Christs bloud, we will not be the seruantes of men. This terte is open agaynst them that will bynde mennes conscience vnto sinne, in those thynges that Christ hath leste them free in. Of this we haue an euident example of Saint Paule, the whiche would not circumsise himself when the false brethren would haue compelled hym therunto as a thyng of necessitie, vnto whom. S. Paule gaue no rombe as concerning to be brought into subiectio. S. Paul dyd not withstand them, because that Circumsisio was vnsauourfull or might not be vled of Christen men, but because that they would haue compelled hym vnto it as vnto a thyng of necessitie, that thyng would not Saint Paule suffer, for that was agaynst the libertie that we haue in Christ Iesus as hee sayth here playnely. Therfore we be not alonely by Christe made free from sinne, but also made free in vling all maner of thynges that be indifferent, and vnto them we can not be bounde as vnto thynges of necessitie, as on the Friday to eate fische, and thereunto be bourde in conscience vnder the payne of deadly sinne. In this we may not obey for it is agaynst the woord of God, not because it is euill to eate fische (for in tyme convenient and when thou art distressed it is good) but because that they will in this thyng bynde our consciences and make that thyng of necessitie, that God had hath left free.

Therefore speakeh Paule agaynst them in these woordes. In the latter dayes certeine men shall swaue from the sayth applying them selues to the spirites of errours, and doctrines of the deuill, forbidding Mariage, and to abstaine from meates, that God hath created to be receiued of saythfull me with thanks: for all creatures of God be good, and nothyng to be refused that is receiued with thakes. Marke how Paule sayth, nothyng is to be refused that may be receiued with thankes this is openly agaynst them

1. Cor. 7.

Galat. 2.

Note here that thynges that of the lawe are indifferent and yet are commanded to be of necessitie observed, those are to be disobeyed.

1. Tim. 4.

the that will forbid either fish, or flesh, this day or that day, as a thyng vn-
right for a Christe man to eate: for as
S. Paule sayth, meate doth not com-
mende vs vnto God. Also in another
place the kyngdome of heauen is nei-
ther meate nor drinke. Therfore they
doe vnright to bynde our conscience
in such thynges, and to thinke vs vn-
saythfull because we obserue the not.

Now let our holy hypocrites of the
Charter house looke on their conscience,
whiche reckon to buy and to sell hea-
uen, for a peece of fish or flesh: but they
recker it no byce to lyue in hatred,
rakour, and malice, & neither to serue
God nor their neighbour, but with
such an hypocrites seruice as they
haue inuented of their own hypocrite,
& not receiued of God. They thinke
it a great perfection to abstaine from
beefe and mutton, and to eate pike,
tenche gurnarde and all other costly
fishes, and that of the denticell fashion
dressed: but a peece of grosse beefe
may they not touche, may they not
smell: for then they lose heauen and
all the merites of Christes blood. Is
not here a godly sayned hypocrite,
before the world it hymneth byght,
but compare it vnto Christes Scrip-
ture and there can not be a greater
blasphemy. For here in they clearly
damned Christ and his ordinaunce &
make that of necessitie, y^e Christ left
as indifferent. Agaynst these holy hy-
pocrites writeth S. Paule saying, we
ought not to be led with the traditio-
ns of men, that say touche not, tast not,
handle not, which thynges perish with
vsing of them, and are after the com-
maundements and doctrine of men:
whiche thynges haue the similitude
of wisdom in superstitious holynes
and humblenes, in that they spare not
the body and doe the flesh no worshyp
vnto his neede.

Here is clearly condemned all
superstitiousnes, and sayned holines,
that men haue inuented in eating or
drinking, in touching or in handling,
or in any other such, thynges not that
we may not doe them, but that we
doe them as thynges of necessitie and
recker our selfe holy whi we doe the,

and to synne deadly when we doe the
not. This is by the danable instituti-
ons of men, The which S. Augustine
condemneth in these wordes, The A-
postle sayth, Touche not, handell not
&c. Because that those men by such
obseruations were led from the be-
ritie, by y^e which they were made free,
whercof it is spoken, the beritie shall
deliuer you. It is a shame (sayth hee)
and vnconuenient and sarre from the
noblenes of your libertie (seing you
bee the body of Christ) to bee diseaued
with shadowes and to bee iudged as
sinners if you dispile to obserue these
thynges. Therfore let no mā ouercom
you (seing you are the body of Christ)
that will seme to be make in hart in
the holynes of Angels and bringing
in thynges which he hath not sene &c.

Here haue we playnely that those
thynges which bee of the inuention
of man doe not bynde our conscience,
though they seme to bee of neuer so
great holynes and of humblenes and
holynes of Angels, as Paule sayth.
Therfore, let them make what sta-
tutes they will, and as much holynes
as they can deuise, Inuent as much
Gods seruice as they can thinke, and
lye that they haue receaued it fro hea-
uen, and that it is no lesse holynesse
then Angels haue, and set therunto
all their *mandamus, remandamus, exco-
municamus, sub pena excommunicatio-
nis maioris, & rigoris, Precipimus, In-
terdicimus, & sub indignatione dei om-
nipotentis, & Apostolorū Petri & Pau-
li ligamus*, with all other such blasphe-
mies that they haue (for doubtles, if
their bellies were ripped, there
should bee nothing found but blasphe-
mes of God and of his holy word, de-
tractions, oppressions, Confusions,
damnations of their poore brethren,
Wher god haue we none of them, let
all Christen men aunswere to this of
their conscience if it be not trew) And
yet are we free in our conscience, and
all these can neyther bynd, nor damne
our conscience, for we are free made
thorow Christ, And in conscience not
bound vnder y^e paine of deadly sinne,
to nothing that mā can order or set, ex-
cept it be contained in holy scripture.

But

1. Cor. 8.

Roma 2. 15.

Superstition of the
Whonkes
of the Char-
terhouse.

Ad Paul.
Epi. 59.

Collof. 1.

Coll. 2.

A notable
saying of
S. Paule.

*Epi. ad ro
prepo. 72.*

Our bo-
dies are
subject to
princes, but
our soules
to God.

But in body we are bound to every man. This doth S. Augustine proue in these wordes. Seeing that we be made of soule and of body, as long as we doe liue in this temporall life we must vse to the noything of this life, these tēporall goodes. Therefore must we of that part that belongeth to this life be subiect vnto powers, that is vnto men that doe minister worldly things with some honour, but as concerning that part, wherby we belouue in God and be cauled vnto hys kingdom, we ought not to be subiect vnto any mā that will peruert that same thing in vs that hath pleased God to geue vs to eternall life. &c.

Here is it playne, that we in conscience by Christ be made free, & no thyng can bynd vs vnto sinne but his word onely. Now is it clearly open, that if any power of heauen, or earth, commaunde any thyng against Gods word, or to the destruction or minishing of the same, no mā may obey in any case vnder the payne of damnation: for Gods veritie is not indifferent, to be lesse or not to be lesse. A gayne, if man commaunde any thyng to be done that may be done in time and place conuenient, if hee will binde vs vnto indifferent thinges, as vnto a thing of necessitie, then shall we not doe it, not because it is euill to doe, but that it is damnable to be done as a thyng of necessitie.ouerthelesse, if any of these thynges be commaunded of the Bishops, as burdens, and as thinges indifferent, then shall we keepe them in tyme and place conuenient, as where I may by them serue my brother, or edifie hym, or doe him any good, or that it may be vnto hym any meanes to come to the verity: neuerthelesse, at an other tyme, when I am in place conuenient, where I shall not offende my brother, nor ingender no sclaunder, nor any disquietnes in the common wealth: There may I freely, without any charge of conscience, and without all maner of sinne, breake the Bishops commaundement. For it is but as a burden of a tpraunt, that is layde on vs, and neither helpeth to the increasing of gods

honour, nor to the edifying of our brethren, & they them selues keepe the not. Of these speaketh our master Christ: they binde grieuous and vntoilerable burdens, & lay them on mens neckes, but they themselues will not once set their litle finger to them. As for an example: To eate fleshe on the Fryday is forbidden by the Bishops, now if they compell thee to it as vnto a thyng necessary, and without the which thou canst not be saued, then shalt thou not doe it vnder the payne of sinne: but if they will haue thee keepe this as a thyng of congruence, and as a thyng that may be an exterior meane to mortifying the bodie, or an outwarde shyn of holynes, and vnto this he will compell thee by outwarde paynes, this thyng shalt thou doe of thy charitie, because thou wilt not breake the outwarde order, nor make any disquietnesse for those thinges that neyther make the god nor yet condemne thee before God: for as S. Paule sayth, if we eate neither are we the better, nor if we eate not, are we the worse. Alwayes prouided, that in these indifferent thinges, thou neyther set confidence nor holynesse, nor yet offende thy weake brothers charitie: for therein though thou be free in thy selfe, & the thyng is also indifferēt to thee, yet of charitie freely makett thou thy selfe seruaunt to all mē, as S. Paule sayth: *When I was free from all thinges, yet dyd I make my selfe a seruaunt, that I might winne many men.* Note that hee alwayes speaketh of weake brethren, and not of obstinate and indurate persons, agaynst whome thou shalt alwayes withstand and defende thy libertie as hee dyd: hee is thy weake brother that hath a good minde and beleeueth the worde of God, neuerchelesse, hee hath not that gifte to perceauē as yet this libertie to vse indifferent thinges freely wyth

thanks. Therefore sayth and charitie must be thy guide in all these thynges, and folowing them thou canst not erre.

FINIS.

That

Math. 23.

1. Cor. 8.

1. Cor. 9.

When things that are indifferent are commaunded to be done of necessitie then are not the same to obeyed, because the same dectroyeth our free conscience.



F men had sticke to the
 open scriptures of God,
 & to the practise of Christ
 his holy church, and to the
 exposition of olde doc-
 trines as it did become
 Christen men to doe: then had it not
 bene needefull for mee to haue taken
 these paynes & labours in this cause,
 nor yet to haue layd to their charges
 those thinges which Antichrist doth onely
 But now seeing that they will doe the
 open detest of Antichrist, they must
 be content that I may also geue them
 his name. And that all the world may
 openly knowe by Antichrist doth raine
 in the world (yea and that vnder the
 name of Christ) I will here set you
 forth an act of his which wile it is com-
 pared to our *W*. Whiles wordes I
 doe not doubt but all true Christen
 men will iudge it to be of the deuill,
 as it is in very dede, though that the
 childe of the world doe iudge it other-
 wise.

This doe I say of an acte, that the
 Councell of Constance dyd make a-
 gainst the most holy and glorious sa-
 crament of our eternall God Jesus
 Christ. Where in, the one kynde of
 this most blessed sacrament was con-
 demned as vnlawfull for lay men to
 receiue: and every man may knowe,
 by what auctoritie they dyd it, & what
 thinge did moue them to condemne so
 blessed and so glorious an ordinance
 of our Lord Jesus Christ, here will
 I wyte their owne wordes which be
 these. As this custome for auoyding
 certayne sclanders and perills was
 resonably brought in, notwithstanding
 in the beginning of the Church this
 sacrament was receiued of Christen
 men vnder both kindes, & after ward
 it was receiued al onely vnder the kind
 of bread, wherefore seeing that such
 a custome of the Church, and of holy
 fathers resonably brought in & long
 obserued must be taken for a lawe the
 which shall not be lawfull to reproue
 nor without auctoritie of the Church

to chaunge it at a mans pleasure. Where-
 fore to say the it is sacrilege, or vnlaw-
 full to obserue this custome or lawe,
 must be iudged erroneous, and they
 that doe *pertinaciter* defende the con-
 trary of these premissis, must be re-
 strayned as heretikes, and greuously
 punished by the Bishops or their offi-
 cials, or by them that be *inquisitores*
heretice prauitatis, which that be in
 kyngdomes or in prouinces, in these
 men that doe attempt or presume any
 thyng agaynst thys decree, shall men
 procede agaynst them, after the holy
 and lawfull decrees that be inuented
 agaynst heretikes and their fauters,
 into the fauoure of the Catholickall
 fayth, &c.

Now wyl I exhorte all Christen
 men in the glorious name of our mightie
 Lord Jesus Christ (which is both
 their redeemer & shall be their iudge)
 that they wyl indifferently heare this
 article discussed, by the blessed worde
 of our Saviour Christ Jesus, whiche
 was not alonely of God, but also be-
 ry God himselte: and all that he dyd
 was done by the counsel of the whole
 trinitie, and not alonely by his, by
 whose counsell all counsellers both in
 heauen and earth must be ordered,
 and that counsell that is contrary to it
 whether it be of Sainte, Angel, or of
 man, must be cursed, and iudged to
 be of the deuill, though they be neuer
 so mighty, neuer so well learned, and
 neuer so many in multitude, for there
 is no power, no learning, nor yet no
 multitude, neither in heauen, nor in
 earth, nor no ioperdies, nor no sclau-
 ders that may iudge Christ and his
 holy worde, nor that they may geue
 place vnto. Wherefore if I can proue
 by open Scriptures, of our Saviour
 Christ, and also by the practise of holy
 Church, that this counsell is false and
 damnable, then let all Christen men
 iudge which of vs must be heard and
 beleued, cyther the counsell hauing
 no scripture, yea contrary to all scrip-
 ture, or els I that haue the open worde

who soeuer
 doth alter the
 worde of
 God & set
 by theyr
 owne inuen-
 tions the
 same are of
 the deuill.

See that
 both the
 wordes of
 Antichrist,
 the same is
 Antichrist.

Councell
 of Constance
 forbade the
 Sacrament
 to be receiued
 of the lay peo-
 ple in both
 kindes.

The
 wordes of
 the councell
 and deter-
 mination
 of Antichrist.

of God, and the very vse and practise of the holy Apostles, & of holy church. Christ is of God, & that no mā doubteth, but y^e holy counsell though there were five thousandes of byshops, therein must proue theselues to be of God by the worde of God, and by theyr woordes, the which they can not doe if they be contrary to Christ and his blessed worde.

Moreouer Christ is not true vnder a condition bycause that men doe a low hym, for though all the worlde were agaynst hym, yet were he neuertheless true, but the counsell is not true but alonely vnder this condition bycause it doth agre with Christes holy worde, and of it selfe it hath no veritie, but is of the deuill if it barpe from Christ. Befoze the dreadfull throne of God shall y^e counsell be iudged by Christes holy worde, & Christ shall not be iudged by the decre of the counsell, but he shall be the counsels iudge: and if Christes worde condemne the counsell, who shall approue it, who shall prayse it, who shall defende it? The temporall worde, nor the multitude of Byshops, nor interdiction, excommunication, nor cursing, can then helpe. Wherefoze, let euery true Christe man loke on this matter indifferently: it is no trifling wyth God, nor with his holy worde, for God will remayne for euer, & his holy word must be fulfilled: and if we wil not fulfill it, he shall cast vs down to the deepe pit of hell, and make of stones me in our stede that shall keepe his worde. It is no light thyng, for it lyeth on the saluation and damnation both of body and soule, fro the which we can not be deliuered, with these glorious wordes, *Concilium, Conciliū, Patres, Patres, Episcopi, Episcopi*: for all these may be the ministers of the deuill, yea though they were anngels. Therefore ones agayne, I doe monish and exhorte in the glorious name of the liuing God, and in y^e sweet blood of Christ Iesus all true Christe men, to take heede what they doe agaynst Christes holy word, whiche is their eternal God, their mercyfull redemer, and shall be also their mighty and glo-

rious iudge.

Now let vs examine the wordes of the Councell. First of all the Councell graunteth that in the begynning of the church, all Christen men were houseled vnder both kyngdes, nowe would I knowe of the Councell of whom the Church had receiued this maner: of Christ? or his holy Apostles (as doubtles she dyd) then what authority had the Councell to change the institution of Christ, and of his holy Apostles, and also the vse and practise of holy Church: was not the first Church of God? Did she not keepe Christes institution: did she not fulfill Christes word: Did not y^e holy Apostles learne here so? And now shall the Councell of Constance first condemne Christ and his blessed word, & then the learning of Christes holy Apostles: and also the long vse and practise of Christes blessed Church, without any Scripture, without authority, or without any speciall reuelation fro God, but alonely for auoyding of certeine perils? Yea and not content alonely to cōdemne these thynges but vnder the paine of heresie to cōdemne them. This is to fore a cōdemnation of Christes open worde, and of that thyng whiche they graunt that the Church dyd vse at the begynnyng.

Furthermoze the Councell sayth that holy fathers and the Church dyd byng in this custome to housele laye men vnder one kinde. Are you not ashamed of these wordes? Doth not your conscience pryke you thus openly to lye: yea of Christ and of his holy Church: Christes worde is openly agaynst you, and you graunt that the vse of the church was also other wise. And as for holy fathers here may you see what they say to it, but you are the children of the kyngdome of lyes: and doubtlesse if you byng not wyth the holy fathers that make for you, you shall not alonely be taken for abhominable and open lyers, but also for shameful and detestable sciaunderers both of holy Church, and also of holy fathers.

But it is no wonder, for Antichrist must declare him selfe openly to be agaynst

Note here what the Councell hath graunted.

All counsailes are of the deuill if they barpe fro Christe.

Gods word is the iudge of Councels and not Councels iudges of Gods word.

The Councell doth shamefully be lye both the fathers and the Scriptures.

Antichrist doth at all tymes declare hym selfe to be agaynst Christ.

gaynst Christ, & yet is he neuer without an excuse, and a shaddow of holynes, wherby he may blynd the poore people. But what excuse had he here in the Councell to cōdemne Christs word? What they might auoyde certaine sleaunders and perills, & because that there is no body without blood. Woe not these lawfull causes to cōdemne Christs open word, yea and that vnder the payne of heresie? Is not this a new maner of law to make that hee that will not obeye a statute made agaynst Gods word, which hee is bounde to obey vnder payne of euerlastyng damnation, alonely for auoydyng perills to be cōdemned for an hereticke?

New doctrine made by Antichrist.

Briefely by this reason may they cōdemne all holy Scripture, by laying ieperdies & perills thereto, they may cōdemne all the creatures of God, & there may hee perill in vsing of them all. But what neede many wordes to prouue this Councell to be of the deuill? for if that be not of the deuill that is contrary to Christ, and hath no excuse for it but alonely to auoyde perills, I ca not tell what is of the deuill? I am sure Antichrist shall neuer be without some carnall excuse, for if hee will deny Christ to be both God & man, hee shall haue stronger carnall reasons for him then the Councell hath for this: but this matter must not be iudged by carnall reasons. It is Gods worde that is aboue all creatures: wherefoze let vs goe to the Scriptures as a sure ancoze to ouercome Antichrist with all his carnall reasons.

what soeuer is contrary to Christ, the same is of the deuill.

Math. 26.
Marke. 14.
Luke. 22.

First our maister Christ when hee dyd institute this blessed Sacrament did vse these wordes, take it and eate it, this is my body. &c. Likewise taking the chalice hee gaue thanks & gaue it vnto them saying, drinke all of this, this is my blood of the newe testament the which shall be shed for many into remission of sinnes. These be playne wordes drinke of it all: hee that sayth all excepteth no man. Furthermoze hee knewe that there might be ieperdies in the receiuyng of it & yet hee sayth drinke of it all, for it is

Christs in Circution of the Sacrament of his body and blood.

my blood that shall be shed for the remission of sinnes.

Now was it not shed for lay mens sinnes? why shal they not then drinke of it? The maister and the Lord sayth drinke therof: and shall the miserable seruaunt withstand his commaundement? yea commaunde the playne contrary and say drinke not therof?

But now commeth my Lord of Rochester (which perceiueth that the Councell is conuict in that, that it consenteth that the whole Church in the begynnyng did receiue this Sacrament vnder both kyndes, and yet forbiddeth that same thyng, and sayth to mainteine this erour, that Christ spake these wordes, drinke of it all, alonely to his Apostles (for there were no other men there but the Apostles) and therfoze they must alonely drinke therof.

Rochesters glose vpon Christs wordes.

I answer: By God if this thing were alonely lawfull vnto the Apostles, how will you discharge the primitive Church, in the whiche were those men that Christ ministred this Sacrament vnto? yea & the selfe men did minister it vnder both kyndes to the whole congregation accordyng to this commaundement drinke of it all. Doubt not but they vnderstode Christs will as well as you in this commaundement.

But in the way of communication let vs graunt you, that to the Apostles this was onely sayd, how will you the discharge your owne Bishops from deadly sinne, the which receiue it vnder both kindes, and yet be they neither Apostles nor successours of the, but after your own learning the Bishops alonely be their successours, & the Bishops doe represent lxxij. Disciples. Shal they in this thyng represent the Apostles, and in absolyng from sinne but the Disciples? But let vs see farther in your so fetched reason: tel vs how and by what authoritie (your highe polittike rule saued) that you dare geue either of these kindes to the laye men, seying they were both alonely geuen to the Apostles, for eue by that authoritie that you haue power to take away the one kynd, by that

Ally. selfe

The Pope may aswell forbid all lay men to eate of Chyristes body, as to forbid them to drinke of Chyristes blood.

selfe same haue you power to take a way the other, for they were both geuen at once and indifferently to the receivers, so that as many as receiued the one, receiued also the other, and to them that hee sayd take and eate this, this is my body, to them hee sayd, drinke all of this, &c.

Now if you may thus take away y partes of y sacramentes at your pleasure; y consequent shall be, y incontinuaunce all the sacramentes shall be destroyed, and Chyristes word set at naught. Wherefore my Lord this blasphemous euation will not helpe you: but such shamefull solutions must they vse that will be agaynst the open worde of God. Amend your conscience my Lord, for if you doe not remember the terrible wordes of y Prophet: hee shall shake his sword & bend his bowe & make it al ready & therein hath hee prepared the shot of death, & his arrowes for to burne. This is no smal thyratning nor lightly to auoide.

D. Barnes is playne wyth the Bishop of Rochester.

But let vs see what the scriptures say, that which I gaue vnto you I receaued of y Lord. Marke. S. Paules wordes how hee receaued this thyng of the Lord, &c.

The Lord Iesus the same night in y which hee was betrayed, toke bread and thanked, and brake it, and sayde. Take ye and eate, this is my body which is broken for you: this doe yee in the remembraunce of mee. After y same manner, hee toke y cup & said, this cup is the new testament in my blood: this doe, as oft as you drinke in the remembraunce of mee: for as often as you shall eate this bread and drinke this cup, you shall shew the Lordes death till hee come. Marke diligently how S. Paule declareth, how the Lord Iesus Chyrist dyd institute this blessed and comfortable sacramēt in both kindes, and in both kindes dyd mynister it hymselfe, and not that all onely, but also enacted this comāndement to all Chyristen people which must receiue it. This doe as often, &c. Yea and this comāndement is geue after the Sacrament is ministrēd in both kindes, Teaching vs that in both kindes the Lord hath instituted this

S. Paule setteth forth the institution of Chyrist.

Sacrament to be receiued, and also that they y so receaue it not, brake this comāndement of the Lord. This doe as often, &c.

This comāndement, S. Paule did not lightly let slip, but hee knew that it was the ordinaunce and y comāndement of the Lord: and also knew y one tot of tytle of his wordes should not, nor ought, nor can not be let slip, without perrell of the soules of them y so littell makes of his word. And therfore hee durst not, nor would not (and yet hee had as great auctoritie as the counsell of constance) let slip or transpōse the institution and comāndement of the Lord, but wholly and fully with all diligence hee wryste those wordes vnto all the whole congregation of the Corinthians, not to the ministers or priestes all onely, but to the whole congregation, that is as well to the mynisters of the Word as to lay men: and also the contrary, for hee sayth when you come together: & that you may perceaue y hee speakes indifferently, hee there reproveth the that carryed not for wyse men. And also these wordes be playne, who so euer shall eate of this bread and drinke of this cup woorthely, &c. Now vnto this whole congregatiō (I doubt not but by y spirit of the Lord which saue befoze this damnable error to be instituted of antichyrist and his very & all onely mynisters) hee sayd drinke you, yea and to reprove and manifestly to declare this open error, hee addeth this worde, Cuppe, signifying and teaching that Chyristes ordinaunce is not to receaue the blood in the body onely, but to receaue the blood after his institution) by it selfe out of the cup, lest they should be found correctours and blasphemers of the holy institution and comāndement of the Lord, of whom S. Paule receaued this comāndement, and of no counsels.

Now what Chyriste man can doubt but our D. Chyrist (to whom all thing is hare and open both things present & also to come) knew that there was blood in his owne body. Also Saynt Paule his scholer which learned this lesson of hym was not ignorant that there

Chyristes blood is not to be receaued in his body onely, but in the cup.

there was blood in his body. And yet firste our maister Christ gaue his blood alone by it selfe out of the cup, and his diligent scholar knowyng the doctrine of his maister dyd the same, regardyng his maisters doctrine and preferring it befoze his carnall reaso, which knew that there was blood in euery body, but his maisters doctrine taught him that his maister kept not his blood in his body, but for vs lost and damned persons for our innomorable detestable (and aboue all capacity to declare) damnable and abhominable synnes, brake his body & shed his bloude thereout plenteously, and therewith made sacrifice and satisfactio for all our synnes, as Saint John sayth. The blood of Iesus Christ clenseth vs from all synne, also we are sanctified by the offeryng of the body of Iesus Christ once for all. Now that all Christen men which be sanctified by the offeryng of this body, and by sheddyng the blood out of this body, shoulde alwayes haue both those partes in remembrance, hee accordyng as the blood was deuided fro the body for all sinners indifferently that will come vnto Christe, and accordyng to his maisters institution & commaunde. Ment, ministred this Sacrament, and also ordeined it to be ministred to all men. The body by it selfe & the blood by it selfe. That they might alway not remember alonely that our Sauour Christ offered his body for vs, but also shed out of that same body his most precious blood and therfore sayth S. Paule (as his maister Christ taught him.) As often as you shall eate this bread and drinke this cup, you shall shew the Lordes death till hee come.

Now my Lordes come to your counsell. Christ and S. Paule defendeth thys thyng *partinaciter*. (as you call it) that is, stiffly and strongly wyll they abide by it and will not reuoke it. Wherfore after the decre of your Counsell, they be condemned for heretikes. I can no moze say, but God helpe them, for there is no remedy with them, but they must needes to the ster, for they will not be abiu-red in no wise. It is a piteous case,

that two, so good men as these be, will be thus openly agaynst the decre of the holy counsell, yea and agaynst so many and so noble fathers, and so great clarkes, the which knew this matter (as ye say) as well as they, and it is not to be thought that the holy Ghost would leaue so many excellent and holy fathers, and great Doctours of Diuinitie, and so many noble Princes and wise men of the worlde, and be with these two worse men which be of no reputation in this worlde.

Wherfore my Lordes, procede agaynst them after the holy decrees that be inuented agaynst heretikes, sicke not for their names, for it is neither Christ nor Paule that ca hurt you, you haue also condemned theyr learning and preuailed agaynst them: why should you not condemne them as well: you be Lords, and you haue the strength and the wisdom of the worlde with you, and as a certayne Doctour of the law sayde: they haue no man to holde with them but a sorte of beggers, and despised persons of the worlde, wherfore spare them not, be bolde, *Implete numerum patrum vestrorum*, All tyrantes be not yet dead.

But now, when you haue condemned them, yet haue you as muche to doe as euer you had: for your owne lawe is openly agaynst you, in these wordes. We vnderstand that certayne men retaining alonely the portio of the blessed body, doe abstaine from the chalice of the holy blood, the which doubtles (seeing I can not tell by what superstition they are learned to abstayne) let them eyther receaue the whole Sacrament, or els let them be forbidden from the whole Sacrament, for the diuision of one and of y same mistery can not be done wythout great sacrilege. &c.

How thinke you by these wordes: be they not playne that all men shall eyther receaue both kyndes or none? Here haue you an other heretike, for hee iudgeth, and sayth that it is a sacrilege (which is openly agaynst your Counsell) to receaue it in one kynde. But peradventure you wyll

Counsell of Constance condemne Christ and Paule for heretikes.

De consecra. di. 2. c. operimus.

The popes own lawes agaynst both hym selfe & his Clergie.

1. Iohn. 1.

Hebr. 10.

Paule ministred Christes body by it selfe, and the cup of his blood by it selfe to the lay and commo people.

say this lawe was wrytten to pzielles: I aunswere, to whomsoener it was wryttz, it maketh no matter, for these wordes be plaine: the diuision of one misterye can not be done without great sacrilege. These wordes be not spoken of the persons that shall receaue it, but of the deuiding of the sacrament, whoesoener shall receaue it, it is sacrilege to deuide this thyng, aunswere you to that. Marke also, that your owne lawe canleth it superstition to receaue but one kynde, and no doubt they that did receaue it so, were blynded by this damnable reason of yours, that there is no body without bloude, and yet he calleth it superstitiō.

The popes owne lawe sayth it is superstition to receaue but the one kynde onely.

But let vs see what your glose saith on this terte, it is not superfluously (sayth he) receaued vnder both kindes, for the kynde of bread is referred vnto the fleshe, and the kynde of wyne vnto the bloude. The wyne is the Sacrament of bloude, in the which is the seate of the soule, & therefore it is receiued vnder both kindes, to signifie that Christ did receiue both body and soule, and that the partaking thereof, doth profite both bodye and soule. Wherefore if it were receiued alonely vnder one kynde, it shoulde signifie that it did profite alonely but one part. &c.

The glose agaynst the counsell.

How thinke you, doth this glose vnderstand it of pzielles onely? haue lay men no soules? May not this Sacrament profite them both bodye and soule? Marke also that he sayth it is not superfluously noz without a cause receiued vnder both kyndes. Also another lawe: When the host is brokē, and the bloude shed out of the chalys into the mouthes of saythfull men, what other thyng is there signified, but the immolation of our Lords body on the crosse, and the shedding of his bloud out of his side. &c.

De consecr. di. 2. c. cum sanguinis.

Here is it plaine, that the bloud is geuen out of the chalys, and not out of the body, and into saythfull mens mouthes, and not alonely into pzielles mouthes. Also another lawe: If that the bloud of Christ be shed for remission of sinnes (as oftē as it is shedde)

De consecr. di. 2. c. Si quisquis.

then ought I lawfully for to receaue it. I which doe allwayes sinne, must allwayes receaue a medecyne. &c.

Here your owne lawe sayth, that the receiuing of the bloude is a medycinal way to be receiued of the that sinne: you will not denis but that lay men sinne. Wherefore shoulde they not then receiue a medycyne for their sinne: you may perceiue that thys is not alonely spoken of Pzielles, but of sinners. &c.

The popes lawe saith the receauing of Christs bloud is medicinable

Furthermore, S. Ciprian sayth: How doe wee praye, how can wee prouoke men to shed their bloude for the confession of Christs name, if wee doe denye them the bloude of Christ when they shall goe to battayle? How dare wee able them vnto the bickordium of martyrdome, if wee doe not firste by right admitte them to drinke the cuppe of our Lorde in the congregation. &c. Here is Cyprian openly agaynst you which will that as many shall receiue y bloud of Christ, as doe confesse the name of Christ, yea and that out of the cuppe and not out of the body.

Ad Cornelium Papam. A goodly saying of Cyprian.

Also S. Ambrose sayth to the Emperour Theodosius, how shalt thou lift by thy handes out of y which doth yet droppe by righteous bloude: how shalt thou with those handes receaue the body of God? with what boldnes wilt thou receaue into thy mouth the Cup of the precious bloud, seeing that through the wōdnes of thy wyndes, so great bloud is shed wrongfully. &c.

Ecclesiasticus.

Marke that the manner was in Saint Ambrose tyme that lay men shoulde receiue y blessed bloud of Christ, yea and that out of the cup seuerally, and not out of the body onely: wherefore my Lords see to your conscience, how you can discharge your self befoze the dreadfull trone of Christ Iesus, for making this detestable & dānable statute agaynst y heauely word of God, and agaynst the vse of holy Church, & contrary to the exposition of all holy doctors. It were to great a thing for you so presumptuously to breake the statute of your mortall prince, howe much moze of your immortall God, which will not be auoyded with a carnail

Saint Ambrose willetch all men to receaue the cup of the bloud of Christ.

The Pope and his clergie feare not to breake Christs institution and ordinaunce.

nall reason, nor with condemnation
 of heresye, nor yet with saying there
 be leoperdies, perils, and sclaunders;
 for these proud crakes can not there
 excuse you, nor yet helpe you. For I
 doubt not but the great Turke hath
 as good reasons for hym as these be,
 & also as proude crakes as you haue,
 though peraduenture hee bleseth them
 not so hypocritely agaynst God omni-
 potent as you doe, but yet it will not
 helpe hym. Wherefore now most ex-
 cellent and gracious Prince, I doe
 with all meekenes, with all due sub-
 iection admonish & chorte your most
 noble grace, yea and y^e father of hea-
 uen doth openly commaund you vn-
 der the payre of his displeasure, and
 as you will auoyde the daunger of e-
 ternall damnation, and also by the
 vertue of Christes blessed blood, and
 as you will receiue remission from all
 your finnes thozow, the merites of
 his gloriouse blood, that you doe de-
 fed with all your might Christes bles-
 sed woerde, and his swete blood, and
 his holy ordinaunce, and suffer them
 not so lightly to be oppressed and tro-
 den vnder the soote. Your grace may
 not consyder in this cause y^e multitude
 nor the dignitie of men, for you be as
 God as the best of the, but your grace
 must consider that it is Gods omni-
 tentes cause, it is Christes cause, it is
 the woerde of God, it is y^e blessed blood
 of Christ that is ouer troden, it is the
 ordinaunce that commeth out of hea-
 uen, and not out of counsaies, yea and
 geueryng God hymselfe, and not by
 mans auozitype: And now shall your
 grace suffer thys thyng. So lightly
 to be broken, because men doe in-
 uent carnall reason agaynst it & the
 deuill was neuer without a reason,
 but that proueth not the cause agaynst
 Gods woerde. King Saul had no finale
 reaso for hym, whē hee dyd saue kyng
 Agag & the best shepe and Dre to of-
 fer to God, was not this a reasonable
 cause, to saue the beastes to Gods ho-
 nour, and to offer the vnto God? Was
 it not a goodly shine to saue the
 kyng rather then to kill hym. What
 man will reckon it euill to saue a mā?
 What man can iudge it euill to saue

beastes, and that y^e best to offer them
 to God: Was not God best worthy?
 Was not this a good consideration?
 Was not this a good intent?

Finally it is ten tymes better then
 the reason of the counsell is, and yet
 Saul with all his good reason, wyth
 all his good deuotion, with all his good
 purpose, with all his fatte beastes, is
 repelled of God for euer & all because
 hee stucketo his good intention & left
 the commaundement of God. Some
 men will thinke it but a light thyng
 whether they receiue y^e blessed blood
 by it selfe, or els with the body: but as
 light as they thinke it, yet is it Gods
 woerde, yet is it Christes ordinaunce, yet
 did the Apostles obieue it, yet did the
 holy Church so fulfill it. And if y^e woerde
 of God were away, by reason it were
 but a light thyng to Baptise in water
 or in wyne, but the woerde of God is
 open that it must be done with wa-
 ter and not in wyne, and yet there is
 no cause why, but the woerde of
 God.

Moreover, by reason it was but a
 light thyng to say: Be glad y^e daugh-
 ter of Sid, behold thy kyng cometh to
 the sitting on an Ass & on her sole.
 This saying by reason is not alonely
 simple, but also foolish, to say that a
 kyng shal come riding on an Ass, yea
 and on a byrowed Ass, and therof to
 make so much a doe as though it wer
 a notable thyng: who would not now
 mocke a kyng if hee dyd so ryde, not
 withstanding all this, these be the
 wordes of God, yea and also fulfilled
 in very dede of our maister Christ in
 his owne proper person.

Moreover by reason, it was but a
 madde token that the Sauour of the
 world Christ Iesus was borne, to say
 you shal finde a young child wrapped
 in clontes & layd in a cribbe, what is
 this to purpose: what is this to proue
 that the sauour of y^e world is borne?
 Will not reason mocke this? when wil
 reason be perswaded by this token y^e
 Peltias (whom all the Prophetes &
 all the Patriarkes haue promised so
 many hundred yeares afore) was now
 borne: and yet this token came from
 heaue, yea and by the ministracion of

Reason and
 deuotion,
 being con-
 trary to
 Gods will,
 is mere
 blyndnes &
 impietic.

Zacharie. 9
 Math. 20.

Luke. 2.

The say-
 ings and
 doinges of
 Christ are
 not to be
 iudged by
 naturall
 reason.

Barnes
 exhorteth
 R. Henry
 the viij. to
 restore the
 sinceritie of
 Christes
 holy woerde.

1. Reg. 15.

angels and the shepherdes dyd be-
leue y word. Wherby reason what
bee all the articles of the fayth: where
is Christ: where is remission of sins:
where is y lyfe to come: Reason moc-
keth all these thynges but yet they bee
true, because alonely y word of God
speaketh them. Wherfoze most noble
and excellēt Prince, loke on the word
of God and not of blynde reason, and
saue the honour therof, so: it shal saue
your grace at your most nēde.

Furthermoze I doe exhorte and re-
quire with all honour, yea and I doe
cōmaunde in the vertue of Christ Je-
sus and his blessed word, all Dukes,
all Carles, all Lordes, all maner of es-
tates hygh and lowe, that will bee
Christen men, that will bee saued by
the vertue of Jesus Christes blessed
bloud, that they dee see this ordinaūce
of the God of heauen obserued to the
uttermost of their power, and when
soeuer that they will bee houseled, that
they receiue the blessed Sacramēt vn-
der both kyndes, and at the lest desire
it with all their hart of their curates,
and so desire it that they may bee dis-
charged afoze the immortal God of
heauen whiche will not bee mocked
ne: auoyded with a damnable reaso:
but what soeuer thyng there bee that
is agaynst the holy word of God, and
the glorious ordinaūce (what epillour
so euer it byyng with it of holynes) let
it bee a cursed and reckened of the de-
uill. This doth S. Cyprian learne vs
saying, what thyng soeuer it bee that
is ordeined by mans madnes, where
by the ordinaūce of God is violated,
it is whoredome, it is of the deuill and
it is sacrilege. Wherfoze fly frō such
contagiousnesse of men and auoyde
their wordes as a canker and as pe-
silence. &c.

These wordes bee playne of all ma-
ner of men of what estate what dig-
nitie, or of what honour soeuer they
bee, and what collour of holynes soe-
uer they byyng with them. Wherfoze
in this present wrytyng I doe counsel
and exhorte all true Christen men to
take hēde what they doe. The word
of god is so playne in this matter that
they can desire it no playner. It is no

childes game to trifle with Gods
word: God will not bee trifled with
no: yet mocked. But we me to helpe
poore men that bee vnlerned I will
alloyle certeine of their damnable rea-
sons. The first is we will not geue it
vnder that kynde of wyne, lest that
there shoulde by negligence either of
the Priest or of the receiner, fall any
droppe on the grounde.

I answer, our Christ dyd know
that such a chaunce might come, you
can not deny it (except you will say
that hee was not God, as you would
not greatly stricke to doe, if you might
haue maintenaunce) and yet notwith-
standing dyd hee institute it in both
kindes. Answer you to this. Hoze-
ner, why doe not by this reaso your
owne priestes abstayne frō the wine,
seeing that this perill may also chaunce
to them, as your castelles of y Dasse
doe graunt. Also if it bee a reasonable
cause that you shal not keepe Christes
ordinaūce, because of auoyding of
perilles, then may you take away all
the whole Sacrament to auoyde pe-
rilles, so: in receauing of it in y kinde
of bread, is ieopardous, least there re-
mayne any crumme in the receaues.
tēth. This reaso is as good as yours:
so that now all the Sacramēt in both
kindes is taken away.

Furthermoze, if you will auoyde
all perilles, then may you geue thys
Sacrament to no man, so: you can
not tell who is in deadly synne & who
not, so: you know not their hartes: &
it were a soze perell and greatly moze
ieoperdye to geue the pure body of
Christ Jesus into a foule soule, then
y a drop of bloud by negligence shoulde
fall on the ground, so: there falleth
but a drop, and here is y whole body
in a foular place then the ground is.
Also that may bee auoyded with god-
diligence and wisdom of the Priest,
but that the sacrament shal alwayes
bee receined into a pure conscience
there is no dilgience of the priest that
can make it.

How thinke you now: now is all
the whole sacrament & Christes ble-
sed ordinaūce clearely taken away
and all so: auoyding ieoperdies and
perrells

Blind rea-
sons of the
Papistes.

The Pa-
pistes finde
faulte with
gnattes, &
swallowe
Camels.

Iohn. 6.

What soe-
uer is or-
deined a-
gaynst the
ordinaūce
of Christ,
the same bee
accursed.

perells. Thus trifle you with Christes holy word, yea and yin your great and holy counsels. Other reasons my Lorde of Rochester bringeth that bee worthy of no solution: for hee doth but mocke & scoone and trifle with Gods word. Hee bringeth y miracle of y five loues, where there is no mentio made of wyne, therefore lay men must be houseled in one kinde: is not this madness? What meane these men y neyther feare God, noz yet be ashamed of man? what is this to the purpose? Christ dyd a miracle of fyue loues, where is no mencion made of wyne:

what is this to the sacrament? If the bread signified one part of the sacrament, what signified the 2. fythes & they that were there. These 2. things must needs signifye the other part. Also lay men did touch this breade. Moreover in an other place, Christ geueth all onely wyne. Therefore the sacrament must be receiued in the kinde of wyne al onely of the lay men. Be not these godly argumentes yea and that of bishops? it were madness to aunswere to them.

Fonde argumentes made by y Bishop of Rochester.

John. 6.

That by Gods worde it is lawfull for Priestes that hath not the gift of charitie, to marry Wiues.

Have scene and heard in diuerse countreyes, where I haue bene, intolerable persecutio agaynst Priestes, that were compelled by weakenes of nature to marry wyues, for that intent that they might after Gods law, and mans law vse an honest couersation in this world. For the which thyng, I say, they haue bene soze persecuted, some cast out of their countrey, some downed, some burned, and some beheaded: Finally, all the cruelties that could be excogitated agaynst them, men thought it to litle.

Therefore I, that reckon my selfe a debtor, and a seruant vnto all me in all thynges, wherein I may profite them, and specially in thynges that apperteyne to instructio of their conscience, hath taken vpo me, in this cause to shew my litle and small learnyng: charitably desirynge the that be some thing yet agaynst this thyng, that they will let them selues be taught, and instructed by Gods word, and not to set them selues obstinately agaynst the verity of Gods blessed word. For our Lord can easely beare and suffer, an vnwilled ignoraunce, but a peruerse malice and a froward resistyng of his veritie, can hee not suffer, but there

vnto is hee a mortall, and an extreme enemy.

Therefore let men consider, that if this article doth stand with Gods word, & with Christes holy doctrine, that if then they resiste, and set them selues agaynst it, how that they doe resiste God, the which no man is able to performe. Certaine men there be, that of a very peruerse, froward, and obstinate mynde, doth set them selues agaynst this article & other moe. And will in no wise admit either reason, or learnyng, but still remaine in theyr old errour, that they haue conceiued in their braynes, whiche is neither grounded in Gods holy word, noz yet in the holy conuersation, or luyng of blessed and vertuous me. Vnto these men will I write nothyng, because I will not trouble them, and because I would be loth to be tozne with dogs teeth, or elles to cast pearles befoze swyne.

Two sortes of men.

An other sorte of me there be, that doth not admit this article, by the reason that they be ignoraunt in Scriptures, and know not the very ground therof, but alonely are led by an old custome, that they haue been brought vp in. Yet neuerthelesse they are not obstinate enemies vnto the veritie, but would gladly geue place to lear-

Math. 7.

The cause that moued hym to write of this thing.

nyng, and reason. And all that they doe, is to search with a sober meekenes, what is truth is. The which thing they are glad to embrace, as soone as it is layde to them. Unto these men is my writyng, and my labour spent: whom I doe charitably beseeche, that they will fauourably, and indifferently iudge this my writyng. This doe I bynde my selfe, to proue this thing (by Gods grace) out of Christs holy worde, by the sayinges of holy Doctours, by the authoritie of authenticall stories, by the examples, & practise of holy and vertuous men. And if I doe not this, I will be contented not to be beleued, which thyng, if I can performe, I thinke all reasonable men will geue credence to me.

Finally, and last of all I will shew those reasons, and authorities, whereby that the Pope hath bounde by Priestes to chastite (as he calleth it) pure chastitie. And in conclusion, after my poore learnyng, I will asseple all those Scriptures and reasons, and proue that in this thyng they can haue no place. Unto the performyng of the which, Iesus of his infinite mercy graunt me of his holy spirite. Amen.

First cometh blessed Saint Paule, whom the Church of God hath alwayes had in reuerence, and he approneth this doctrine of mine, saying: **1. Cor. 7.** Let every man for auoyding of fornication haue his wife, and every woman haue her husband. Marke how blessed S. Paule commaundeth, where as any daunger of fornication is, that every man in auoyding of vicious lyuyng, should take a wife. Here is no man excepted, for the text is for every man, and specially for them, that can not lyue sole. Unto the it is a streight commaundement to marry: there is none other remedy ordeined of God to auoyde fornication, but mariage. Yea, and if there were ten other remedies more then mariage, yet must mariage be as lawfull as they to be bled, yea and a great deale more, seeing that it is specially appoynted of God, for a remedy in this case. For as for all other remedies (as fastyng,

labouryng, chastising of a mans body) though they be lawfull, laudable and good, yet be they not appropiately, and onely appoynted of God, to be remedies agaynst fornication: as blessed S. Paule doth here appoynt mariage for to be.

Wherefore if it be lawfull for Priestes for to fast, and watch, to auoyde fornication, it must needs be more lawfull for the to marry wiues, if they be in daunger of fornication.

For mariage in this case, is not alone ly commaunded of God, but it is appoynted of God, as speciall, and singular medecine for this disease. Marke also the occasion that S. Paule had to write this text to the Corinthians. There were certaine men among them, that reckened it an holines, and a perfectio (as certaine me doth now, for Priestes) that Christen me should lyue sole without wiues, as the text declareth. It is good for a man, not to touch a woman. Now doth blessed S. Paule aunswere to this holy hypocrisie on this maner: To auoyde fornication, sayth he, notwithstanding your holynesse, let every man marry a wyfe.

Now, if blessed Saynt Paule had thought it vnlawfull to marry for any Christen man, then would not he haue sayde: Let every man marry. Marke also, that it is not agaynst the perfection of any Christen man for to marry, but he is rather bounde to marry, if he haue not the gifte of chastitie.

Farthermore, note that S. Paule neither biddeth them, that thought it holynes to be vnmarrjed, to fast, or to labour, or to weare here. But alonely to marry, as who should say, God hath ordeyned and approued a lawfull and a laudable remedy agaynst your sicknes. My doctrine is, that you shall heare your God, and be to your comfozte, those creatures & remedies with thanks geuing, that God hath appoynted, and therewith be you content; and reckon not your selues wyser then God, in helpyng and curyng your diseases. For nothing can be vnlawfull that God doth allowe, and proue.

proue. And for vsing of Gods creatures and his ordinaunces, in tyme, and place requisite, can no man be blamed before God. But for refusing of Gods remedies, whē they be necessary, let no man thinke, that he shall auoyde Gods daunger.

As for an example: He that wyll not eate and drinke when he is hungry and thirsty, but excogitateth some other remedie of his owne byayne, so long that he bringeth himselfe in bitter destruction: let no man doubt, but in this case before God he is a murtherer, and an homicide. I thinke there is no learning to the contrary. Wherefore I woulde that men should well remember themselves in this case, & thinke not that they can inuent a thyng moze pleasaunt vnto God, then he can doe hym selfe. His pleasure is best knowen vnto himselfe. For this cause, I iudge it lawfull for every Priest that hath not the gifte of chastitie, to vse the remedie that God hath ordayned, and also sanctified. Blessed S. Paule saith, that marriage is honorabie, and the bedde of them is vndefiled: but fornicatours, and aduolterers God shall indge. Marke that S. Pauls caulieth it honorabie, and a cleane thyng. What presumption is therefore in vs, that reckon it dishonour, and uncleannesse for priestes to vse marriage? God sayth, he shall iudge whozekēpers and aduolterers: but not them that be married. Wherefore yet agayne, after the doctryne of S. Paule, I exhorte all Priestes that can not liue chaste, to receiue Gods remedie with thanks. This is S. Pauls doctrine, where he sayth, I woulde that all men were as I my selfe am. But every mā hath his proper gifte of God, one after this maner, an other after that. I say vnto the vnmāryed men and wydowes, it is good for them, if they abide as I doe. But and if they can not abstaine, let them mary. For it is better to mary then to burne. I can not deuise a clearer text for my purpose then this is. Saint Paule woulde that every man had the gifte of chastitie. But in as much as all men hath not one gifte,

therefore sayth S. Paule, must every man vse himselfe after his gifts. And he that hath not the gifte of chastitie, S. Paule wyll plainely, that he shall mary. He sayth not, that he shall chastice himselfe wyth labour and wyth payne, to remedye that weakenes, though I woulde be contente for my parts gladly, that men shoulde proue all maner of lawfull remedies, to helpe them to lyue sole. But then, if they can not so continue, I wyll in no wise that they shall refuse marriage, as a thyng vnlawfull and filthy: but rather vse it, and proue it at the least wise, as they haue done other remedies, that they haue inuented, seeing that God hath instituted this, as a thyng that he iudgeth for a lawfull and principall remedie. But note, that S. Paule sayth, it is better to mary, then to burne. S. Pauls meanyng is, that if man hath not the gifte to extingue the burnyng, and ardent desire of nature, that then he must mary, rather then be subiecte vnto such concupiscence. S. Paule sayth not, rather mary then to keepe whozes. But his will is, that we shoulde be so farr from all whozedomē, that we shoulde not suffer our selues so much as to burne. The whiche pcedeth all whozedomē, and is lesse in very dedes then whozedomē. And yet S. Paule wylling vs to auoyde this lesse thing, commaundeth vs to mary: how much moze to auoyde open whozedomē, & abhominable and detestable uncleannes, that is now used shamelesse in the worlde?

I doe not reprove that Priestes doth lyue sole, I had rather thereto exhorte them. But this I desolate, that men had rather suffer, and allowe Priestes to liue in whozedomē, and in all abhominable fornication, then for to vse that lawfull remedie that God hath both ordayned and sanctified. We haue no mention in any stoye, that euer any Priest was burned for keepyng of whozes, but for marriage, we haue sene, and doe see dayly, how cruelly and violently men doth persecute them, as though Gods blessed ordinaunce were rather to be extingued

whozedom] is lawfull in no case, but marriage is lawfull in diuers cases, ergo marriage must rather be allowed then whoze done.

Hebr. 13.

1. Cor. 7.

It is not sufficient before God to auoyde S. Paule with a light and a byayne solution.

and

and abhorred, then that thyng, y both God, & nature reproveth. Where is there one man in England, that hath so great loue, and reuerence to the holy state of Matrimony, that he should keepe a marped Priest in hys house? But Priestes that lyue vnlawfully agaynst Gods law, and mans law, and agaynst all honesty, and mozell vertue, be in euery mans houses & company, and rulers, and counsellors, and controllers. Alas for pitie, what shall I say to the affectiōs of mens hartes, that thug can winke (I will not say a low) at such abhominable thynges. Yea, and the selfe same men shall be most extreme, and cruell vnto a poore simple Priest, that of a good hart towardes Gods ordinaunce, marpeth a lawfull wife. This Priest, I say, shall neither have meate, nor drinke of the, nor yet no office of charitve. But the other sort shall be exalted, and set vp in all honour and kept in reuerence and estimatiō. And why? Bycause as they say they be good and cleane felowes, and loueth a pēce of flesh well. These blasphemous wordes haue I heard diuerse tymes and many. And men sit and laugh at them, & haue a great reioyng in them. So soze is Gods holy ordinaunce, & a mozell vertue, & godnes extincted in mens hartes.

O Lord God, and thy mercy were not, how were this world able to continue, that thus abhominably, and shamefully iudgeth of the halowed, & sanctified workes? But oh Lord haue thou mercy, and pitie on vs, for the swēte blood of thy sonne Christ Jesus. Loke not on our synnes, oh lord God, for who is able to abyde in thy syght. But Lord of thine infinite mercy, send downe thy spirit into y hartes of thy people, that they may be taught better to iudge of thy heauenly, and Godly institutions. Amen.

To our purpose. Other articles that I haue written of, be something harde, and obscure, sauing all onely to these men, that be learned. But as for this article, me thinke it is so playne, that I meruayle how any mā should doubt in it. For doubtles it needeth no learned iudge, but onely a Ci-

uill, and a mozell god man, that is indued with reason and equitie. For surely mine aduersaries doth not earnestly defend pure, and cleane chastitie, for they know how few priestes there be, that kepe the chastitie. Yea & they know how soze they haue punished those men, that hath broken theyr chastitie. So that they do not defend chastitie, but rather fylthines, and abhominable lying. In y which the most part of the spiritualltie doth lie. Of this I will be reported to the recordes of the kinges courts, and also to their owne recordes. in y which (if they should be serched) should be found an innumerable sort detected of vncleanes. These matters be open, notwithstanding I am right soze to rehearse it, but I am compelled, seing there is such intollerable violence used agaynst those poore me that marry, because they would not all onely lyue vertuouly befoze God, but also mozally befoze the world.

Now let men all onely vse reason in this case, and make comparifon betwē these two maner of lyuings, and consyder which of them doth be come a polytike order, and a common wealth best. Whether is it after reason better for me to defile shamefully, other mens wyues, other riches, daughters, and other mennes maydens, that no mans seruaunt should be in safegarde for me? or els that I should marry a wyfe of myne owne, as other noble kinges, and princes, and other god men of the world hath done, and doth dayly, and so to continue my lyfe with myne other neighbours, after this māner of good neighbourhod? Let men heare without mallice iudge indifferētly. Blessed Saint Paule proceedeth farther with this matter, and proueth clearly, that no man ought, or can be bound to berginitie, farther then y gift of God doth strengthe hym. Thus he sayth, as concerning birgins, I haue no pcept of the Lord, but all onely I geue you my counsell, for I thinke it good by y reason of this present necessitie, that a man should lyue so. As he would say vnto berginitie I can not binde you, farther

I write not agaynst those Priestes that ca, and doe lyue chast, but I rather exhort the to cont-
nue,

Let those men at the lest marrye wyues seing they do not, nor can not lyue chast.

No man doubteth, but a greate many doth thus lyue, the whiche be greate persecutores of marped wyues, I would desire them not to proue my patience to soze. For I know theyr names, and some of theyr children.

1. Thess 4.



Pf men had sticke to the
 open scriptures of God,
 & to the practise of Christ
 es holy church, and to the
 exposition of olde doc-
 tours as it did become
 Christen men to doe: then had it not
 bene needefull for man to haue taken
 these paynes & labours in this cause,
 nor yet to haue layd to their charges
 those thinges which Antichrist doth onely.
 But now seeing that they will doe the
 open deedes of Antechrist, they must
 be content that I may also geue them
 his name. And that all the world may
 openly know, which Antichrist doth raine
 in the world (yea and that vnder the
 name of Christ) I will heare set you
 forth a word of his which when it is com-
 pared to our S. Christs wordes I
 doe not doubt but all true Christen
 men will iudge it to be of the deuyl,
 as it is in very deed, though that the
 childre of the world doe iudge it other-
 wise.

This doe I say of an acte, that the
 Councell of Constance dyd make a-
 gainst the most holy and glorious sa-
 crament of our eternal God Jesus
 Christ. Where in, the one kynde of
 this most blessed sacrament was con-
 demned as vnlawfull for lay men to
 receiue, and every man may know,
 by the auctoritie they dyd it, & what
 thing did moue them to condemne so
 blessed and so gloriouse an ordinance
 of our Lord Jesus Christ, here will
 I wyte their owne wordes which be
 these. As this custome for auoyding
 certayne sleanders and perills was
 reasonably brought in, notwithstanding
 in the beginning of the Church this
 sacrament was receiued of Christen
 men vnder both kindes, & after ward
 it was receiued al onely vnder the kind
 of bread, wherefore seeing that such
 a custome of the Church, and of holy
 fathers reasonably brought in & long
 obserued must be taken for a lawe
 which shall not be lawfull to reprove
 nor without auctoritie of the Church

to chaunge it at a mans pleasure. Where-
 fore to say that it is sacrilege, or vnlaw-
 full to obserue this custome or law,
 must be iudged erroneous, and they
 that doe pertinaciter defende the con-
 trary of these premissis, must be re-
 strayned as heretikes, and greuously
 punished by the Bishops or their offi-
 cials, or by them that be inquisitores
heretica prauitatis, which that be in
 kyngdomes or in prouinces, in these
 men that doe attempt or presume any
 thyng agaynst this decree, shall men
 procede agaynst them, after the holy
 and lawfull decrees that be inuented
 agaynst heretikes and their fauters,
 into the fauoure of the Catholical
 fayth, &c.

Now will I exhorde all Christen
 men in the glorious name of our might-
 tie Lord Jesus Christ (which is both
 their redemer & shall be their iudge)
 that they will indifferently heare this
 article discussed, by the blessed worde
 of our Master Christ Jesus, whiche
 was not alonely of God, but also be-
 ry God himselfe: and all that hee dyd
 was done by the counsel of the whole
 trinitie, and not alonely by his, by
 whose counsell all counsellors both in
 heauen and earth must be ordered,
 and that counsell that is contrary to it
 whether it be of Sainte, Angel, or of
 man, must be accursed, and iudged to
 be of the deuyl, though they be neuer
 so mighty, neuer so well learned, and
 neuer so many in multitude, for there
 is no power, no learning, nor yet no
 multitude, neither in heauen, nor in
 earth, nor no ieopardies, nor no slea-
 ders that may iudge Christ and his
 holy worde, nor that they may geue
 place vnto. Wherefore if I can proue
 by open scriptures, of our Master
 Christ, and also by the practise of holy
 Church, that this counsell is false and
 damnable, then let all Christen men
 iudge which of vs must be heard and
 beloued, either the counsell hauing
 no scripture, yea contrary to all scrip-
 ture, or els I that haue the open worde

who sooner
 doth alter the
 worde of
 God & set
 by theyr
 owne inuen-
 tions the
 same are of
 the deuill.

See that
 doth the
 wordes of
 Antechrist,
 the same is
 Antichrist.

Councell
 of Constance
 forbade the
 Sacrament
 to be recei-
 ued of
 the lay peo-
 ple in both
 kindes.

The
 wordes of
 the councell
 and deter-
 mination
 of Antechrist.

of God, and the very vse and practise of the holy Apostles, & of holy church. Christ is of God, & that no mā doubteth, but h̄ holy counsell though there were five thousandes of byshops, therein must pzone theselues to be of God by the worde of God, and by theyr workes, the which they can not doe if they be contrary to Christ and his blessed worde.

Howeouer Christ is not true vnder a condition bycause that men doe a low hym, soz though all the worlde were agaynst hym, yet were he neuerthelesse true, but the counsell is not true but alonely vnder this condition bycause it doth agree with Christes holy wordes; and of it selfe it hath no veritie, but is of the deuill if it varpe from Christ. Before the dreadfull throne of God shall h̄ counsell be iudged by Christes holy worde, & Christ shall not be iudged by the decre of the counsell, but he shall be the counsels iudge: and if Christes worde condemne the counsell, who shall approue it, who shall prayse it, who shall defende it? The tempozall sworde, noz the multitude of Byshops, noz interdiction, excommunication, noz cursing, can then helpe. Therefore, let euery true Christe man loke on this matter indifferently: it is no trifling wpth God, noz with his Holy worde, for God will remayne for euer, & his holy word must be fulfilled: and if we will not fulfill it, he shall cast vs down to the deepe pit of hell, and make of stones me in our stede that shall keepe his worde. It is no light thyng, for it lyeth on the saluation and damnation both of body and soule, fro the which we can not be deliuered, with these glorioz wordes, *Concilium, Concilium, Patres, Patres, Episcopi, Episcopi*: for all these may be the ministers of the deuill, yea though they were aungels. Therfore ones agayne, I doe monish and exhorte in the glorioz name of the lyuing God, and in h̄ sweet bloud of Christ Iesus all true Christe men, to take heede what they doe agaynst Christes holy word, whiche is their eternal God, their mercifull redemer, and shall be also their mighty and glo-

rious iudge.

Now let vs examine the wordes of the Council. First of all the Council graunteth that in the begynning of the church, all Christen men were houseled vnder both kyndes, nowe would I knowe of the Council of whom the Church had receiued this maner: of Christ? or his holy Apostles (as doubtles she dyd) then what authority had the Council to change the institution of Christ, and of his holy Apostles, and also the vse and practise of holy Church? was not the first Church of God? Did she not keepe Christes institution? did she not fulfill Christes word? Did not h̄ holy Apostles learne here so? And now shall the Council of Constance first condemne Christ and his blessed word, & then the learning of Christes holy Apostles: and also the long vse and practise of Christes blessed Church, without any Scripture, without authority, or without any speciall reuelation fro God, but alonely for auydyng of certeine perils? Yea and not content alonely to codeinne these thynges but vnder the paine of heresie to codeinne them. This is to soze a codeinnation of Christes open worde, and of that thyng whiche they graunt that the Church dyd be at the begynning.

Furthermoze the Council sayth, The Council doth shamefully be lye both the fathers and the Scriptures. that holy fathers and the Church dyd byng in this custome to housele laye men vnder one kinde. Are you not ashamed of these wordes? Doe not your conscience pricke you thus openly to lye: yea of Christ and of his holy Church: Christes worde is openly agaynst you, and you graunt that the vse of the church was also otherwise. And as for holy fathers here may you see what they say to it, but you are the children of the kyngdome of Ihesus: and doubtlesse if you byng not wozth the holy fathers that make for you, you shall not alonely be taken for abhominable and open Iyers, but also for shameful and detestable slaunders both of holy Church, and also of holy fathers.

But it is no wonder, for Antichrist must declare him selfe openly to be agaynst

Note here what the Council hath graunted, & what it hath done.

Howeouer Christ is not true vnder a condition bycause that men doe a low hym, &c.

The Council doth shamefully be lye both the fathers and the Scriptures.

All counsailes are of the deuill if they varpe fro Christe.

Gods word is the iudge of Councils and not Councils iudges of Gods word.

Antichrist doth at all tymes declare hym selfe to bee agaynst Christ.

gaynst Christ, & yet is he neuer with out an excuse; and a shadow of holynes, where by he may blind the poore people. But what excuse had he here in the Councell to condemne Christs worde? That they might auoyde certaine scaunders and perills, & because that there is no body without blood. Bee not these lawfull causes to condemne Christs open word, yea and that vnder the payne of heresie? Is not this a new maner of law to make that hee that will not obeie a statute made agaynst Gods word, which hee is bounde to obey vnder payne of euerylastyng damnation, alonely for auoyding perills to bee condemned for an hereticke?

Briefely by this reason may they condemne all holy Scripture, by laying ieopardies & perills thereto, they may condemne all the creatures of God, for there may bee perill in vsing of them all. But what neede many wordes to prouue this Councell to bee of the deuill? for if that be not of the deuill that is contrary to Christ, and hath no excuse for it but alonely to auoyde perills, I ca not tell what is of the deuill? I am sure Antichrist shall neuer bee without some carnall excuse; for if hee will deny Christ to bee both God & man, hee shall haue stronger carnall reasons for him then the Councell hath for this: but this matter must not bee iudged by carnal reasons. His Gods worde that is aboue all creatures: wherefore let vs goe to the Scriptures as a sure ancoze to ouercome Antichrist with all his carnall reasons.

First our maister Christ when hee dyd institute this blessed Sacrament did vse these wordes, take it and eate it, this is my body. &c. Likewise taking the chalice hee gaue thanks & gaue it vnto them saying, drinke all of this, this is my blood of the newe testament the which shall bee shed for many into remission of sinnes. These be playne wordes drinke of it all: hee that sayth all excepteth no man. Furthermore hee knewe that there might bee ieopardies in the receiuyng of it & yet hee sayth drinke of it all, for it is

my blood that shall bee shed for the remission of sinnes.

How was it not shed for lay mens sinnes? why shal they not then drinke of it? The maister and the Lord sayth drinke therof: and shall the miserable seruaunt withstand his commaunde ment? yea commaunde the playne contrary and say drinke not therof?

But now cometh my Lord of Rochester (which perceineth that the Council is conuid in that, that it consenteth that the whole Church in the begynnyng did receiue this Sacrament vnder both kyndes, and yet forbiddeth that same thyng, and sayth to mainteine this erroure, that Christe spake these wordes, drinke of it all, alonely to his Apostles (for there were no other meyn there but the Apostles) and therfore they must alonely drinke therof.

I answer: My Lord if this thing were alonely lawfull vnto the Apostles, how will you discharge the primitive Church, in the whiche were those men that Christ ministred this Sacrament vnto? yea & the selfe men did minister it vnder both kyndes to the whole congregation accordyng to this commaundement drinke of it all. Doubt not but they vnderstode Christs will as well as you in this commaundement.

But in the way of communication let vs graunt you, that to the Apostles this was onely sayd, how will you the discharge your owne Priestes from deadly sinne, the which receiue it vnder both kindes, and yet bee they neither Apostles nor successours of the, but after your owne learning the Bishops alonely bee their successours, & the Priestes doe represent lxxij. Disciples. Shal they in this thyng represent the Apostles, and in absoluyng from sinne but the Disciples? But let vs see farther in your for fetched reason: tel vs how and by what authoritie (your highe pollicike rule saued) that you dare geue either of these kindes to the laye men, seying they were both alonely geuen to the Apostles, for cūe by that authoritie that you haue power to take away the one kynd, by that

Rochesters glose vpon Christs wordes.

New doctrine made by Antichrist.

what seuer is contrary to Christ, the same is of the deuill.

Math. 26.
Marke. 14.
Luke. 22.

Christs institution of the Sacrament of his body and blood.

The Pope may allowe forbid all lay men to eate of Chyistes body, as to forbid them to drinke of Chyistes blood.

D. Barnes is playne wpth the Byshop of Rochelr.

S. Paule setteth forth the institution of Christ.

selfe same haue you power to take a way the other, for they were both geuen at once and indifferently to the receiuers, so that as many as receiued the one, receiued also the other, and to them that hee sayd take and eate this, this is my body, to them hee sayd, drinke all of this. &c.

Now if you may thus take away y partes of y sacramentes at your pleasure, y cosequent shall be, y incontinuaunce all the sacramentes shall be destroyed, and Chyistes word set at naught. Wherefoze my Lord this bialphemous euacion will not helpe you: but such shamfull solutions must they vse that will be agaynst the open worde of God. Amend your conscience my Lord, for if you doe not remember the terrible wordes of y Propheet: hee shall shake his sword & bend his bowe & make it al ready & therein hath hee prepared the shot of death, & his arrowes for to burne. This is no smal threathning nor lightly to auoide.

But let vs see what the scriptures say, that which I gaue vnto you I receaued of y Lord. Marke. S. Paules wordes how hee receaued this thyng of the Lord. &c.

The Lord Iesus the same night in y which hee was betrayed, toke bread and thanked, and brake it, and sayde. Take ye and eate, this is my body which is broken for you: this doe ye in the remembraunce of mee. After y same manner, hee toke the cup & said, this cup is the new testamēt in my blood: this doe, as oft as you drinke in the remembraunce of mee: for as often as you shall eate this bread and drinke this cup, you shall shew the Lordes death till hee come. Marke diligently how S. Paule declareth, how the Lord Iesus Chyist dyd institute this blessed and comfortable sacramēt in both kindes, and in both kindes dyd mynister it hymselfe, and not that all onely, but also enacted this commaundement to all Chyisten people which must receiue it. This doe as often. &c. Prea and this commaundement is genē after the Sacrament is ministred in both kindes, Teaching vs that in both kindes the Lord hath instituted this

Sacrament to be receiued, and also that they y so receaue it not, breake this commaundement of the Lord.

This doe as often. &c.

This commaundement, S. Paule did not lightly let slip, but hee knew that it was the ordinaunce and y commaundement of the Lord: and also knew y one tot or tytle of his wordes should not, nor ought, nor can not be let slip, without perrell of the soules of them y so littell makes of his word. And therfoze hee durst not, nor would not (and yet hee had as great auctoritie as the counsell of constance) let slip or tanspose the institution and commaundement of the Lord, but wholly and fully with all diligence hee wrote those wordes vnto all the whole congregation of the Corinthians, not to the ministers or ptielles all onely, but to the whole congregation, that is as well to the mynisters of the word as to lay men: and also the contrary, for hee sayth when you come together: & that you may perceane y hee speaks indifferently, hee there reproveth the that tarryed not for poore men. And also these wordes be playne, who so ener shall eate of this bread and drinke of this cup worthely. &c. Now vnto this whole congregaion (I doubt not, but by y spirit of the Lord which saluē befoze this damnable errour to be instituted of antichyrist and his very & all onely mynisters) hee sayd drinke you, yea and to reprove and manifestly to declare this open errour, hee adde this worde, Cuppe, signifying and teaching that Chyistes ordinaunce is not to receaue the blood in the body onely, but to receaue the blood after his institution) by it selfe out of the cup, lest they should be found correctours and blasphemers of the holy institution and commaundement of the Lord, of whom S. Paule receaued this commaundement, and of no counsels.

Now what Chyiste man can doubt but our S. Chyist (to whom all thing is bare and open both things present & also to come) knew that there was blood in his owne body. Also Saynt Paule his scholer which learned this lesson of hym was not ignorant that there

Chyistes blood is not to be receiued in his body only, but in the cup.

there was blond in his body. And yet
 firste our maister Christ geueth his
 blond alone by it selfe out of the cup,
 and his diligent scholer knowyng the
 doctrine of his maister byd the same,
 regardyng his maisters doctrine and
 preferring it befoze his carnall reaso,
 which knew that there was blond in
 enery body, but his maisters doctrine
 taught him that his maister kept not
 his blond in his body, but for vs lost
 and damned persons for our innu-
 merable detestable (and aboue all capa-
 citty to declare) damnable and abho-
 minable sinnes, brake his body & shed
 his bloude thereout plenteously, and
 therewith made sacrifice and satisfac-
 tion for all oyr sinnes, as Saint John
 sayth, The blond of Iesus Christ clen-
 seth vs from all sinne, also we are san-
 ctified by the offeryng of the body of
 Iesus Christ once for all. Now that
 all Christen men which be sanctified
 by the offeryng of this body, and by
 sheddyng the blond out of this body,
 shoulde alwayes haue both those
 partes in remembraunce, hee accordyng
 as the blond was denided fro the bo-
 dy for all sinners indifferently that will
 come vnto Christe, and accorpyng to
 his maisters institution & commande-
 ment, ministred this Sacrament, and
 also ordeined it to be ministred to all
 men. The body by it selfe & the blond
 by it selfe. That they might alway not
 remember alonely that our Sauour
 offered his body for vs, but also
 shed out of that same body his most
 precious blond and therfore sayth S.
 Paule (as his maister Christ taught
 him.) As often as you shall eat this
 bread and drinke this cup, you shall
 shew the Lordes death till hee come.

1. John. 1.

Hebr. 10.

Paule mi-
 nistred
 Christes
 body by it
 selfe, and
 the cup of
 his blond
 by it selfe
 to the lay
 and commo
 people.

Now my Lordes come to your
 counselles. Christ and S. Paule de-
 sendeth thys thyng *partinaciter*, (as
 you call it) that is, stiffly and strongly
 wylly they abide by it and will not re-
 uoke it. Wherefoze after the decre of
 your Counsell, they be condemned
 for heretickes. I can no moze say, but
 God helpe them, for there is no reme-
 dy with them, but they must needes
 to the fier, for they will not be aban-
 red in no wise. It is a piteous case,

that two, so good men as these be,
 will be thus openly agaynst the de-
 cre of the holy counsell, yea and a-
 gainst so many and so noble fathers,
 and so great clarkes, the which knew
 this matter (as ye say) as well as
 they, and it is not to be thought that
 the holy Ghost would leaue so many
 excellent and holy fathers, and great
 Doctours of Diuinitie, and so many
 noble Princes and wise men of the
 worlde, and be with these two poze
 men which be of no repytation in
 this worlde.

Wherefoze my Lordes, procede
 against them after the holy decrees
 that be inuented agaynst heretickes,
 sicke not for their names, for it is
 neither Christ nor Paule that ca hurt
 you, you haue also condemned theyr
 learning and preuailed agaynst them:
 why should you not condemne them
 as well? you be Lords, and you haue
 the strength and the wisdom of the
 worlde with you, and as a certayne
 Doctour of the law sayde: they haue
 no man to holde with them but a sorte
 of beggers, and despised persons of
 the worlde, wherfoze spare them not,
 be holde, *Implete numerum patrum ve-*
strorum, All tyzantes be not yet dead.

Council
 of Con-
 stance con-
 demne
 Christ and
 Paule for
 heretickes.

But now, when you haue condem-
 ned them, yet haue you as muche to
 doe as euer you had: for your owne
 lawe is openly agaynst you, in these
 wordes. We vnderstand that cer-
 tayne men receauing alonely the por-
 tion of the blessed body, doe abstaine
 from the chalice of the holy blond, the
 which doubtles (sing I can not tell
 by what superstition they are learned
 to abstayne) let them eyther receauc
 the whole Sacrament, or els let them
 be forbidden from the whole Sacra-
 ment, for the diuision of one and of y
 same misery can not be done wyth-
 out great sacrilege, &c.

De conse-
 cra. di. 2. c.
 coperimus.

The popes
 own lawes
 agaynst
 both hym
 selfe & his
 Clergie.

How thynke you by these wordes:
 be they not playne that all men shall
 eyther receauc both kyndes or none?
 Here haue you an other hereticke,
 for hee iudgeth, and sayth that it is a
 sacrilege (which is openly agaynst
 your Counsell) to receauc it in one
 kynde. But paraduventure you wylly
 say

say this law was wrytten to prieftes: I aunswere, to whomsoeuer it was wrytten, it maketh no matter, for these wordes be plaine: the diuision of one mysterie can not be done without great sacrilege. These wordes be not spoken of the persons that shall receaue it, but of the deuiding of the sacrament, whosoever shall receaue it,

The popes owne lawe sayth it is superstition to receaue but the one kinde onely.

it is sacrilege to deuide this thyng, aunswere you to that. Marke also, that your owne lawe canleth it superstition, so receaue but one kynde, and no doubt they that did receaue it so, were blynded by this damnable reason of yours, that there is no body without bloude, and yet he calleth it superstition.

But let vs see what your gloue saith on this terte, it is not superfluously (sayth he) receaued vnder both kindes, for the kynde of bread is referred vnto the fleshe, and the kynde of wyne vnto the bloude. The wyne is the Sacrament of bloude, in the which is the seate of the soule, & therefore it is receined vnder both kindes, to signifie that Christ did receiue both body and soule, and that the partaking thereof, doth profite both bodye and soule. Wherefore if it were receiued alonely vnder one kynde, it shoulde signifie that it did profite alonely but one part. &c.

The glouer agaynst the counsell.

How thinke you, doth this gloue vnderstand it of prieftes onely? haue lay men no soules? May not this Sacrament profite them both bodye and soule? Marke also that he sayth it is not superfluously nor without a cause receiued vnder both kyndes. Also an other lawe: When the host is brokē, and the bloude shed out of the chalys into the mouthes of saythfull men, what other thyng is there signified, but the immolation of our Lords body on the crosse, and the shedding of his bloude out of his side. &c.

De consecr. di. 2. c. cum frangimus.

Here is it plaine, that the bloud is geuen out of the chalys, and not out of the body, and into saythfull mens mouthes, and not alonely into prieftes mouthes. Also an other lawe: If that the bloud of Christ be shed for remission of sinnes (as ofte as it is shedde)

De consecr. di. 2. c. Si quocienscumq.

then ought I lawfully for to receaue it. I which doe alwayes saine, must alwayes receaue a medecyne. &c.

Here your owne lawe sayth, that the receiuing of the bloude is a medecyne: in all way to be receiued of the that sinne: you will not denie but that lay men sinne. Wherefore shoulde they not then receiue a medecyne for their sinne: you may perceiue that thys is not alonely spoken of prieftes, but of sinners. &c.

Dopes lawe saith the receauing of Christs bloud is medicinable

Furthermore S. Cyprian sayth: How doe we teach, or how can we prouoke men to shed their bloude for the confession of Christes name, if we doe denye them the bloude of Christ when they shall goe to battayle? Or how dare we able them vnto the vtorment of martyrdome, if we doe not firste by right admitte them to drinke the cuppe of our Lord in the congregation. &c. Here is Cyprian openly agaynst you which will that as many shall receiue y bloud of Christ, as doe confesse the name of Christ, yea and that out of the cuppe and not out of the body.

Ad Cornelium Papam.

A goodly saying of Cyprian.

Also S. Ambrose sayth to the Emperour Theodosius, how shalt thou lift by thy handes out of y which doth yet droppe vnto righteous bloud: how shalt thou with those handes receaue the body of God? with what boldnes wilt thou receaue into thy mouth the Cup of the precious bloud, seeing that through the wodnes of thy wylles, so great bloud is shed wrongfully. &c.

Ecclesiastica hist.

Marke that the manner was in Saint Ambrose tyme that lay men shoulde receiue y blessed bloud of Christ, yea and that out of the cup seuerally, and not out of the body onely: wherefore my Lords see to your conscience, how you can discharge your self befoze the dreadfull trone of Christ Iesus, for making this detestable & danable statute agaynst y heauely word of God, and agaynst the vse of holy Church, & contrary to the exposition of all holy doctours. It were to great a thing for you to presumptuously to breake the statute of your mortall pince, howe much moze of your mortall God, which will not be auoyded with a carnall

Saint Ambrose willetch all men to receaue the cup of the bloud of Christ.

The Dope and his clergie feare not to breake Christs institution and ordinance.

nall reason, noꝛ with condemnation of heresy, noꝛ yet with saying there be ieopardies, perils, and sclaunders, foꝛ these proud crakes can not there excuse you noꝛ yet helpe you. Foꝛ I doubt not but the great Turke hath as good reasons foꝛ hym as these be, & also as proude crakes as you haue, though peraduenture hee bseth them not so hipocritely agaynst God omnipotent as you doe, but yet it will not helpe hym. Wherefoꝛe now most excellent and gracious Prince, I doe with all meekenes, with all due subiection admonish & exhorte your most noble grace, yea and y^e father of heauen doth openly commaund you vnder the payne of his displeasure, and as you will auoyde the danger of eternall demnation, and also by the vertue of Christes blessed blood, and as you will receiue remission from all your finnes thozow the merites of his gloriouse blood, that you doe defend with all your might Christes blessed worde and his swete blood, and his holy ordinance, and suffer them not so lightly to be oppressed and trodden vnder the soote. Your grace may not consider in this cause y^e multitude noꝛ the dignitie of men, foꝛ you be as god as the best of the, but your grace must consider that it is God omnipotentes cause, it is Christes cause, it is the word of God, it is y^e blessed blood of Christ that is ouer troden, it is the ordinance that commeth out of heauen, and not out of counsels, yea and geuen by God hymselfe, and not by mans auortise: And now shall your grace suffer thys thyng so lightly to be broken, because men doe inuent a carnall reason agaynst it & the deuil was neuer without a reason, but that proueth not the cause against Gods word. King Saul had no finale reasoꝛ foꝛ hym, whe hee dyd saue kyng Agag & the best shepe and Dre to offer to God, was not this a reasonable cause, to saue the beastes to Gods honour, and so offer the vp buto God? Was it not a godly thime to saue the kyng rather then to kill hym. What man will reckon it euill to saue a ma: what man can iudge it euill to saue

beastes, and that y^e best to offer them to God: Was not God best worthy: was not this a good consideration: was not this a good intent?

Finally it is ten tymes better then the reason of the counsell is, and yet Saul with all his good reason, wpyth all his good deuotion, with all his god purpose, with all his fatte beastes, is repelled of God foꝛ ever & all because hee stucke to his good intention & lest the commaundement of God. Some men will thinke it but a light thyng whether they receiue y^e blessed blood by it selfe, oꝛ els with the body: but as light as they thinke it, yet is it Gods word, yet is it Christes ordinance, yet did the Apostles obserue it, yet did the holy Church so fulfill it. And if y^e word of God were away, by reason it were but a light thyng to Baptise in water oꝛ in wyne, but the worde of God is open that it must be done with water and not in wyne, and yet there is no cause why, but the worde of God.

Moreouer, by reason it was but a light thyng to say: Be glad y^e daughter of Sio, behold thy kyng cometh to thee sitting on an Asse & on her sole. This saying is not alonely simple, but also solesse, to say that a kyng that some riding on an Asse, yea and on a borrowed Asse, and therof to make so much a doe as though it wer a notable thyng: who would not now mocke a kyng if hee dyd so ryde, notwithstanding all this, these be the wordes of God, yea and also fulfilled in very dede of our maister Christ in his owne proper person.

Moreouer by reason, it was but a madde token that the Sauiour of the world Christ Iesus was borne, to say you shall finde a young child wrapped in cloutes & layd in a cribbe, what is this to purpose: what is this to proue that the sauiour of y^e world is borne? Will not reason mocke this: when will reason be perswaded by this token y^e Messias (whom all the Prophetes & all the Patriarkes haue promised so many hundred yeares afoꝛe) was now borne: and yet this token came from heauen, yea and by the ministracion of

Reason and deuotion, being contrary to Gods will, is mere blindness & impetic.

Zacharie. 9
Math. 20.

Luke. 2.

The sayings and doings of Christ are not to be iudged by natural reason.

Barnes exhorteth R. Harry the big. to relecte the sinceritie of Christes holy word.

1. Reg. 15.

angels and the shepherdes byd be-
leue y word. Briefly by reason what
be all the articles of the fapth: where
is Christ: where is remission of sins:
where is y lyfe to come: Reason moc-
keth all these thynges but yet they be
true, bycause alonely y word of God
speaketh them. Wherefore most noble
and excellent Prince, looke on the word
of God and not of blynde reason, and
saue the honour therof, for it shal saue
your grace at your most nede.

Furthermoze I doe exhorte and re-
quire with all honour, yea and I doe
comaunde in the vertue of Christ Je-
sus and his blessed word, all Dukes,
all Carles, all Lordes, all maner of e-
states hygh and lowe, that will be
Christen men, that will be saued by
the vertue of Jesus Christes blessed
bloud, that they doe see this ordinauce
of the God of heauen obserued to the
bittermost of their power, and when
soeuer that they will be houseled, that
they receiue the blessed Sacramet vn-
der both kyndes, and at the lest desire
it with all their hart of their carates,
and so desire it that they may be dis-
charged afoze the immortall God of
heauen whiche will not be mocked
nor auoyded with a damnable reaso:
but what soeuer thyng there be that
is agaynst the holy word of God, and
the glorious ordinauce (what collour
so euer it byng with it of holynes) let
it be a cursed and reckened of the de-
uill. This doth S. Cyprian learne vs
saying, what thyng soeuer it be that
is ordeined by mans madnes, where
by the ordinauce of God is violated,
it is whoredome, it is of the deuill and
it is sacrilege. Wherefore fly fro such
contagionnesse of men and auoyde
their wordes as a canker and as pe-
silence. &c.

These wordes be playne of all ma-
ner of men of what estate what dig-
nitie, or of what honour soeuer they
be, and what collour of holynes soe-
uer they byng with them. Wherefore
in this present wrytyng I doe counsel
and exhorte all true Christen men to
take hede what they doe. The word
of god is so playne in this matter that
they can desire it no playner. It is no

chilides game to trifle with Gods
worde: God will not be trifled with
nor yet mocked. But nowe to helpe
poore men that be vnlearned I will
alloyle certeine of their damnable rea-
sons. The first is we will not geue it
vnder that kynde of wyne, lest that
there shoulde by negligence either of
the Priest or of the receiuer, fall any
droppe on the grounde.

I aunswere, our Christ byd knowe
that such a chaunce might come, you
can not deny it (except you will say
that hee was not God, as you would
not greatly like to doe, if you might
haue maintenaunce) and yet notwith-
standing byd hee institute it in both
kindes. Aunswere you to this. Hoze-
ouer, why doe not by this reaso your
owne priestes abstayne fro the wine,
seeing that this perill may also chaunce
to them, as your cautelles of the Masse
doe graunt. Also if it be a reasonable
cause that you shal not kepe Christes
ordinauce, because of auoyding of
perilles, then may you take away all
the whole Sacrament to auoyde pe-
rilles, for in receauing of it in y kinde
of bread, is ieopardous, least there re-
mayne any crumme in the receauers
teeth. This reaso is as good as yours:
so that now all the Sacramet in both
kindes is taken away.

Furthermoze, if you will auoyde
all perilles, then may you geue this
Sacrament to no man, for you can-
not tell who is in deadly sinne. Who
not, for you know not their hartes: &
it were a soze perell and greatly moze
ieopardye to geue the pure body of
Christ Jesus into a foule soule, then
y a drop of bloud by negligence shoulde
fall on the ground, for ther falleth
but a drop, and here is y whole body
in a foule place then the ground is.
Also that may be auoyded with god
diligence and wisdom of the Priest,
but that the sacrament shall alwayes
be receiued into a pure conscience
there is no dilygence of the priest that
can make it.

How thinke you now: now is all
the whole sacrament & Christes bles-
sed ordinauce clearly taken away
and all for auoyding ieopardies and
perrells

Blind rea-
sons of the
Papistes.

John. 6.

What soe-
uer is or-
deined a-
gaynst the
ordinauce
of Christ,
the same be
accursed.

The Pa-
pistes finde
faulte with
gnattes, &
swallowe
Cancls.

perells. Thus trifle you with Christs
 es holy word, yea and yin your great
 and holy counsels. Other reasons my
 Lorde of Rochester bringeth that bee
 worthy of no solution: for hee doth but
 mocke & scorne and trifle with Gods
 word. Hee bringeth y miracle of y five
 loaves, where there is no mentio made
 of wyne, therefore lay men must bee
 houseled in one kinde: is not this mad
 nes? What meane these men y ney
 ther feare God, nor yet bee ashamed of
 man? what is this to the purpose?
 Christ dyd a myracle of spue loaves,
 where is no mencion made of wyne:

what is this to the sacrament: If the
 bread signified one part of the sacra
 ment, what signified the 2. sylbes &
 they that were there. These 2. things
 must needes signifye the other part.
 Also lay men did touch this bread.
 Moreover in an other place, Christ
 geueth all onely wyne. Therefore the
 sacrament must bee receiued in the
 kinde of wyne al onely of the lay
 men. Bee not these godly
 argumentes yea and that
 of bishops? it were mad
 nes to aunswere
 to them.

Forde ar
 gumentes
 made by y
 Byshop of
 Rochestr.

John. 6.

That by Gods worde it is lawfull for
 Priestes that hath not the gift of cha
 stitie, to marry Wiues.

The cause
 that moued
 hyu to
 write of
 this thing.

HAue sene and heard
 in diuerse countreyes,
 where I haue bene,
 intolerable persecutio,
 agaynst Priestes, that
 were compelled by weakenes of na
 ture to mary wyues, for that intent
 that they might after Gods law, and
 mans law, be an honest conuersation
 in this world. For the which thyng, I
 say, they haue bene sore persecuted;
 some cast out of their countrey, some
 drowned, some burned, and some be
 headed: Finally, all the cruelties that
 could be exercitated agaynst them,
 men thought it to litle.

Therefore I, that reckon my selfe
 a debtour, and a seruaunt vnto all me
 in all thynges, wherein I may profite
 them, and specially in thynges that ap
 pertains to instructio of their consci
 ence, hath taken vpo me, in this cause
 to shew my litle and small learning:
 charitably desiring the that bee some
 thing yet agaynst this thyng, that they
 will let them selues bee taught, and in
 structed by Gods word, and not to let
 them selues obstinately agaynst the
 verity of Gods blessed word. For our
 Lord can easely beare and suffer; an
 vnwilled ignozannes, but a peruerse
 malice and a froward resistyng of his
 verities, can hee not suffer, but there

unto is hee a mortall, and an extreme
 enemy.

Therefore let men consider, that
 if this article doth stand with Gods
 word, & with Christs holy doctrine,
 that if then they resiste, and set them
 selues agaynst it, how that they doe
 resiste God, the which no man is able
 to perfoyme. Certaine men there bee,
 that of a very peruerse, froward, and
 obstinate mynde, doth set them selues
 agaynst this article & other moe. And
 will in no wise admit either reason,
 or learning, but still remaine in theyr
 old error, that they haue conceiued
 in their braynes, whiche is neither
 grounded in Gods holy word, nor yet
 in the holy conuersation, or luyng of
 blessed and vertuous me. Vnto these
 men will I write nothyng, because I
 will not trouble them, and because I
 would bee loth to bee tozned with dogs
 teeth, or elles to cast pearles befoze
 swyne.

Two sorte
 of men.

An other sorte of me there bee, that
 doth not admit this article, by the rea
 son that they bee ignozant in Scrip
 tures, and know not the very groude
 therof, but alonely are led by an old
 custome, that they haue been brought
 vp in: Yet neuerthelesse they are not
 obstinate enemyes vnto the veritie,
 but would gladly geue place to lear
 ning,

Mach. 7.

nyng, and reason. And all that they doe, is to search with a sober make-nes, what y^e truth is. The which thing they are glad to embrace, as soone as it is layde to them. Unto these men is my wytyng, and my labour spent: whom I doe charitably beseeche, that they will fauourably, and indifferently iudge this my wytyng. This doe I bynde my selfe, to proue this thing (by Gods grace) out of Christs holy woorde, by the sayings of holy Doctours, by the authoritie of authenticall bookes, by the examples, & practise of holy and vertuous men. And if I doe not this, I will be contented not to be beleued, which thyng, if I can performe, I thinke all reasonable men will geue credence to mee.

Finally, and last of all I will shew those reasons, and authorities, wherby that the Pope hath bounde by Priestes to keepe (as he calleth it) pure chastitie. And in conclusion, after my poore learnyng, I will aspoyle all those Scriptures and reasons, and proue that in this thyng they caⁿ haue no place. Unto the performyng of the which, Iesus of his infinite mercy graunt me of his holy spirite. Amen.

First cometh blessed Saint Paule, whom the Church of God hath alwayes had in reuerence, and hee approneth this doctrine of mine, saying: Let euery man for auoyding of fornication haue his wife; and euery woman haue her husband. Marke how blessed S. Paule commaundeth, where as any daunger of fornication is, that euery man in auoyding of vicious lyeuyng, should take a wife. Here is no man excepted, for the text is for euery man, and specially for them, that can not lyue sole. Unto the it is a streight commaundement to marry: there is none other remedy ordeined of God to auoyde fornication, but mariage. Yea, and if there were ten other remedies more then mariage, yet must mariage be as lawfull as they to be vsed, yea and a great deale more, sayyng, that it is specially appoynted of God, for a remedy in this case. For as for all other remedies (as sayyng,

watchyng, labouryng, chastising of a mans body) though they be lawfull, laudable and good, yet be they not appropriately, and onely appoynted of God, to be remedies agaynst fornication: as blessed S. Paule doth here appoynt mariage for to be.

Wherefore if it be lawfull for Priestes for to fast, and watch, to auoyde fornication, it must needes be more lawfull for the to marry wiues, if they be in daunger of fornication.

For mariage in this case, is not alone ly commaunded of God; but it is appoynted of God for an especiall, and singular medecine for this disease. Marke also the occasion that S. Paule had to write this text to the Corinthians. There were certein men among them, that reckened it an holines, and a perfectio (as certein me doth now, for Priestes) that Christen me should lyue sole without wiues, as the text declareth. It is good for a man, not to touch a woman. Now doth blessed S. Paule aunswere to this holy hypocrisie on this maner: To auoyde fornication, sayth hee, notwithstanding your holynesse, let euery man marry a wyfe.

Now, if blessed Saynt Paule had thought it vnlawfull to marry for any Christen man, then would not hee haue sayde: Let euery man marry. Marke also, that it is not agaynst the perfection of any Christen man for to marry, but hee is rather bounde to marry, if hee haue not the gifte of chastitie.

Farthermore, note that S. Paule neither biddeth them, that thought it holynes to be unmarried, to fast, or to labour, or to weare haire. But al onely to marry, as who shoulde say, God hath ordayned and approued a lawfull and a laudable remedy agaynst your sicknes. My doctrine is, that you shall heare your God, and vse to your comfoite, those creatures & remedies with thanks geuynge, that God hath appoynted; and therewith be you content; and reckon not your selues myser then God, in helpyng and curyng your diseases. For nothing can be vnlawfull that God doth allowe, and proue.

Priestes are more bounde to marry for auoyding vicious liuing the to other chastising of theyr body, sayyng that is Gods ordinaunce therunto appoynted.

proue. And for vsing of Gods crea- tures and his ordinaunces, in tyme and place requisite, can no man be blamed befoze God. But for refus- ing of Gods remedies, whē they be necessary, let no man thinke, that hee shall auoyde Gods daunger.

As for an example: Hee that wyll not eate and drinke when hee is hun- gry and thirky, but ercogitateth some other remedie of his owne brayne, so long that hee bringeth himselfe in btter destruction: let no man doubt, but in this case befoze God hee is a murtherer, and an homicide. I thinke there is no learning to the contrary. Wherefoze I woulde that me should well remember themselves in thys case, & thinke not that they ca inuent a thyng moze pleasaunt vnto God, then hee can doe hym selfe. His plea- sure is best knowen vnto himselfe. For this cause, I iudge it lawfull for euery Priest that hath not the gift of chastitie, to vse the remedie that God hath ordayned, and also sanctified. Blessed S. Paule saith, that mariage is honozable, and the bedde of them is vndefiled: but fornicatours, and aduouiterers God shal iudge. Marke that S. Paule caulleth it honozable, and a cleane thyng. What presump- tion is therfoze in vs, that reckon it a dishonour, and vncleannesse for priestes to vse mariage? God sayth, hee shal iudge whozekēpers and ad- uouiters: but not them that be mar- ryed. Wherefoze yet agayne, after h boaring of S. Paule, I exhorte all Priestes that can not liue chaste, to receiue Gods remedie with thankes. This is S. Pauls doctrine, where hee sayth, I woulde that all men were as I my selfe am. But euery mā hath his proper gift of God, one after this maner, an ether after that. I say vnto the vnmarrýed men and wydowes, it is god for them, if they abide as I doe. But and if they can not abstaine, let them mary. For it is better to ma- ry then to burne. I can not deuise a clearer text for my purpose then thys is. Saint Paule woulde that every man had the gifte of chastitie. But in as much as all men hath not one gift,

therfoze sayth S. Paule, must euery man vse himselfe after his gifts. And hee that hath not the gifte of chastitie, S. Paule wyll plainly, that hee shall mary. Hee sayth not, that hee shal cha- stice himselfe wyth labour and wyth payne, to remedye that weakenes, though I woulde be contente for my parte gladly, that men shoulde proue all maner of lawfull remedies, to helpe them to lyue sole. But then, if they can not so continue, I wyll in no wise that they shall refuse mary- age, as a thyng vnlawfull and filthy: but rather vse it, and proue it at the least wise, as they haue done other re- medies, that they haue inuented, see- ing that God hath iustified this, as a thyng that hee iudgeth for a lawfull and principall remedie. But note, that S. Paule sayth, it is better to mary, then to burne. S. Pauls meanyng is, that if man hath not the gifte to ex- tincte the burnyng, and ardent desire of nature, that then hee must mary, ra- ther then be subiecte vnto such con- cupiscence. S. Paule sayth not, rather mary then to keepe whozes. But hys will is, that we shoulde be so farre from all whozedome, that we shoulde not suffer our selues so much as to burne. The whiche precedeth all whozedom, and is lesse in very dede then whozedome. And yet S. Paule wylling vs to auoyde this lesse thing, commaundeth vs to mary: how much moze to auoyde open whozedome, & abhominable and detestable vnclean- nes, that is now bled shamelesse in the worlde?

I doe not reprove that Priestes doth lyue sole, I had rather thereto exhorte them. But this I detestate, that men had rather suffer, and allow priestes to liue in whozedome, and in all abhominable fornication, then for to vse that lawfull remedie that God hath both ordayned and sanctified. We haue no mention in any booke, that ener any Priest was burned for keepyng of whozes, but for mariage, we haue sene, and doe see dayly, how cruelly and violently men doth per- secute them, as though Gods blessed or- dinaunce were rather to be extincted and

whozedom] is lawful in no case, but mariage is lawfull in diuerse cases, ergo mariage must rather be allowed then whoze dome.

Hebr. 13.

1. Cor. 7.

It is not sufficient befoze God to auoyde S. Paule with a light and a bayne solution.

and abhorred, then that thyng, y both God, & nature reproueth. Where is there one man in England, that hath so great loue, and reuerence to the holy state of Patrimony, that he should keepe a married Priest in his house? But Priestes that lyue unlawfully, agaynst Gods law, and mans law, and agaynst all honesty, and morall vertue, be in euery mans houses & company, and rulers, and counsellors, and controllers. Alas for pitie, what shall I say to the affectiōs of mens hartes, that thus can winke (I will not say a lye) at such abhominable thynges. Yea, and the selfe same men shall be most extreme, and cruell vnto a poore simple Priest, that of a good hart towards Gods ordinaunce, marryeth a lawfull wife. This Priest, I say, shall neither haue meate, norinke of the, nor yet no office of Charitie. But the other sort shall be exalted, and set vp in all honour and kept in reuerence and estimatiō. And why? Because as they say they be god and cleane scowes, and loueth a peece of flesh well. These blasphemous wordes haue I heard diuerse tymes and many. And men sit and laugh at them, & haue a great reioysing in them. So soze is Gods holy ordinaunce, & a morall vertue, & godnes extincted in mens hartes.

O Lord God, and thy mercy were not, how were this world able to continue, that thus abhominably, and shamefully iudgeth of thy halowed, & sanctified workes? But oh Lord haue thou mercy, and pitie on vs, for the swete blood of thy sonne Christ Jesus. Loke not on our synnes, oh lord God, for who is able to abyde in thy syght. But Lord of thine infinite mercy, send downe thy spirit into y hartes of thy people, that they may be taught better to iudge of thy heauenly, and Godly institutions. Amen.

To our purpose. Other articles that I haue written of, be something harde, and obscure, sauing all onely to these men, that be learned. But as for this article, me thinke it is so playne, that I meruayle how any man should doubt in it. For doubtles it needeth no learned iudge, but onely a Ci

uill; and a morall god man, that is indued with reason and equitie. For surely mine aduerlaries doth not earnestly defend pure, and cleane chaslitie, for they know how sepy priestes there be, that kepe their chaslitie. Yea & they know how soze they haue punished those men, that hath broken theyr chaslitie. So that they doe not defend chaslitie, but rather spithines, and abhominable lying. In y which the most part of the spiritualtie doth liue. Of this I will be reported to the records of the kinges courts, and also to their owne records. in y which (if they should be serched) should be found an innumerable sort detected of vncleanes. These matters be open, notwithstanding I am right sozy to rehearse it, but I am compelled, seing there is such intollerable violence vnto those poore me that marry, because they would not all onely lyue vertuously before God, but also mortally before the world.

Now let men all onely vse reason in this case, and make comparison betwene these two manner of lyuings, and consyder which of them doth be come a polytike order, and a common wealth best. Whether is it after reason better for me to defile shamefully, other mens wyues, other mens daughters, and other mennes maydens, that no mans seruaunt should be in safegarde for me: or els that I should marry a wyfe of my own, as other noble kinges, and princes, and other god men of the world hath done, and doth dayly, and so continue in my lyfe with myne other neighbours, after this maner of god neighbourhod: Let men heare without mallice iudge indifferently. Blessed Saint Paule proceedeth farther with this matter, and proueth clearly, that no man ought, or can be bound to berginitie, farther then y gift of God doth strengthe hym. Thus he sayth, as concerning virgins, I haue no precept of the Lord, but all onely I geue you my counsell, for I thinke it god by y reason of this present necessity, that a man should lyue so. As he would say vnto berginitie I can not binde you,

I write not agaynst those Priestes that ca, and doe lyue chast, but I rather exhorthe the to continue,

Let those men at the lest marrye wyues seing they doe not, nor can not lyue chast.

No man] doubteth, but a greate many doth thus lyue, the whiche be greate persecutors. I would desire them not to proue my pacence to soze. For I know theyr names, and some of theyr children.

1. Thess 4.

farther

farther then your gift is, nor I doe not reckon it a thing necessary to wyn heauen by. For heauen is neyther the price of virginity, nor yet of mariage. But all onely I reken verginitie, a good, and an expedient thing to liue quietly by in this world. For in mariage is many thinges y dooth distracte, and disturbeth a mans mynde. That this is S. Paules meanyng, it is wel proued by y terte that followeth. If a birgin doth marry, she doth not sinne but she shall haue much tēptation in the flesh. That is to say, many occasions of disquietnes. But I (sayth S. Paule) would gladly spare you from such occasions, for I would haue you without so. And she that is vnmarried, hath no care, but how to serue God. But she that is maryed, hath much care, and sozewe, how she shall dispatch all worldly busines.

So that S. Paule doth clearly declare his meaning, how that virginity is no nearer way to heauen, then mariage is: sayng that all onely an vnmarried person hath not so many occasions to be disquieted, as a maryed hath. Wherefore you shall marke of this text, first that S. Paule hath no commaundement to binde men to chastitie.

How commaeth it no therefore, y the Pope compelleth all those men y will be Priests, first to forswear mariage, and to vow chastitie: There is no Arning, that is able to proue, how that the pope can make more preceptes of God, then blessed S. Paule could doe. Furthermore, what auctoritie hath the Pope to bynde vs to any thyng, that God, and his holy Apostles hath left free: All learned men that euer wrote, doth graunt, y there be two manner of thinges in this world. Some be called, *Res necessariae*. Things that be necessary, and must be done, because that God hath commaunded them. And these things no man is able to make iudifferent, but they must nedes be necessarily done. Other thinges there be, which lerned me cauleth, *Res mediae*. things that be indifferent: and these may be done, and may be left, without sinne.

How is the nature of these, contrary to the other, for they can not, nor may not be chaūged into thinges necessary. For that is agaynst their nature, as S. Paule declareth to the Romans and in other diuers places.

How is this of truely, that virginity is a thyng of him selfe by Gods ordinaunce indifferēt, and may be used and left without sinne. Wherefore it standeth with no learning, that mā law should chaūge the nature of this thyng, and make it vnto any man a thyng necessary, whereas after gods commaundement, it is a thyng but in different. For that were as much, as both to chaūge Gods ordinaunce, & also y nature of the thing. The which standeth with no learning. For as the Pope, and all the world can not make of Gods commaundement a counsell: no more can they of Gods counsell make a precept. Wherefore I conclude out of blessed S. Paule, that no man ought to vow chastitie, farther then God hath geuen hym the gift. For if chastitie were a thyng that could be obtayned, and kept through volūng, then were it not the gift of God, but the gift of volūng, the whiche is agaynst our maister Christ, and also agaynst blessed S. Paule.

Furthermore, let every man now thinke in him selfe, sayng that blessed S. Paule had no commaundement or ner chastitie, nor yet would geue any commaundment, whether that it be the surest way, and the lawfullest to folow the Popes commaundement, or els to folow blessed S. Paules doctrine: the which knew the perfection of virginity, and also what dyd become Priests for to doe, as well as the Pope doth.

Moreouer, if men will iudge those Priests, that will marry, whiche foloweth S. Paules counsell, & doctrine greuouly for to sinne, and for to be heretickes: Why should they not rather iudge those men more greuouly for to sinne, & to be ten tymes worse then heretickes, that foloweth the popes commaundement in not marrying? Is not S. Paules doctrine as lawfull to be kept, and as farre from sinne

Married men shall testify that virginity is a quiet life.

Mariage hath a greater crocke, then virginity.

Dist. xxxi. ca. ante triennium.

Res necess.

Et res mediae.

Roma. 14.

Virginity is a state in differens.

Chastitie is Gods gift.

Mach. 19. 1. Cor. 7.

whether it be better to folow S. Paule, or the Pope.

1. Cor. 7.

Athanasius.

1. Cor. 7.

time, as the Popes commaundements be? Or is not S. Paule of as great auctoritie in the Church of God as the Pope is? I thinke yes. Note also, that S. Paule would not bynde the Corinthians to virginitie, because hee would not tangle them in a snare, but alonely hee exhorteth them to virginitie, as vnto an honest & comely thyng, that they might y more quietly serue God. Upō this same text, sayth Athanasius, that the Apostle would compell no mā to keepe virginitie agaynst his will; nor hee would not make virginitie a thyng of necessitie.

Wherefoze it must needes folow. First, that the Pope byndyng men to virginitie, doth lay a snare for them, & doth nothyng els (except they haue the gift of chastitie) but byyng men in daunger of damnation.

Secōdarly, hee maketh a thyng of necessitie, that y holy ghoſt in blessed S. Paule durſt not, nor would not doe.

Thyrddly, that thyng that S. Paule reckened onely to conduce, and helpe to quietnes in this present lyfe, that same thyng maketh the Pope a Saniour, and a helper to heauē, the which is a great blasphemy to Christes holy blood, and also a peruerse vsing of Gods blessed creatures.

Now let euery Christen mā iudge, if this be charitably done of the pope, yea, whether hee hath auctoritie this to doe or not? Let no man, I beseeche hym iudge in this matter, after parcialtie, but euen as hee will aunswere befoze God.

After this blessed S. Paule goeth farther, as cōcernyng them that haue a purpose, & a promise betweene, God and them, to keepe their charitie: hys wordes be these: Hee that purposeth surely in hys hart, hauyng no nēde, but hath power ouer his owne wil, & hath so decreed in his hart, y hee will keepe hys virginitie doth well. Here note first, that S. Paule compelleth no man to vowe, but hee letteth euery man stand to his owne will.

Farthermoze, blessed S. Paule willetteth what soeuer hee be, that decreeth in his hart to keepe virginitie, that hee must first consider, whether it lyeth in

his power to keepe his decree or nof.

If it be in his power, then sayth S. Paule doth hee better to keepe his virginitie, the to marry. But if it lye not in his power to be chaste both body & soule, then willetteth S. Paule that hee marry. Note here, that S. Paul, notwithstanding mans decree, and purpose which hee made to keepe virginitie, willetteth that hee doe marry, if hee can not keepe his decree & purpose. How cōtrary is this to the popes doctrine, whiche rather suffereth his Priestes to liue in all vncleannes, by y reason of their soolth promise made vnto hym, then hee would suffer them to marry wyues after S. Pauls holy doctrine. Yea the Pope is not ashamed, moze cruelly to punish a poze woman for marrying, then hee doth, if shee were a whore. For a Punne if shee marry (sayth hee) shall neuer be admitted to receyue the blessed Sacrament of Christ. But if shee be an whore, then (sayth hee) may shee after penance, be admitted to the Sacrament. What is abhorryng of Marriage, if this be none? For to compare it, yea and to make it worse the whoredome: what if shee haue vowed chastitie & hath shee not also vowed to lye whoredome? Now is shee bounde vnto virginitie, but by mans law. But for to auoyde fornicatio, and whoredome, is Gods commaundement. Wherefoze see how hygh that the Pope will set hym selfe aboue God and his holy ordinaunce.

Furthermoze S. Paule sayth, that the will of God is, that we should abstayne from fornicatio, and that euery one of vs should know to keepe his vellell in sanctifying, and honour. Marke S. Pauls saying: First, that it is the will of God, that we should abhorre fornication. Who will now resist the will of God? & not regarde the thyng that God will haue done? I trust no Christen man. Furthermoze the will of God is, y euery man should keepe his vellell in honour. Now if Priestes be men, and haue not the gift of chastitie, then are they bounde to regard this commaundement. For hee sayth, euery man.

Marke also, that blessed S. Paule calleth

Blessed S. Paule dissenteth with vnlawfull vowes.

xxvij. q. c. de filia, in verbo de filia.

Thell. 4.

Athanas. le- git. Et indi- cauit in cor- de suo ser- uare virgi- nitatem suam.

callesth the vessell of marped men ho-
nozable and sanctified. Wherefore the
shuld it bee vnlawful for a priest to vse
a sanctified, & an holy vessell? To pos-
sesse other mens vessels in vncleannes
is agaynst God, and man. But it is
lawfull for any man here by this text,
to possesse a vessell of hys owne, the
which God hath sanctified and hono-
red. How can man now for any ecci-
sion curse that thyng, that God hath
sanctified, or make it vncleane, that
God hath purified.

S. Paule hauing spirite of God
did prophetic, that there should come
men in the latter dayes, which should
forbid men to marry, and these men
should speake lyes in holy hypocrisie.
Howe marke the texte. Ven shall
forbid maryage, and that in the lat-
ter dayes. The trueth is, that no mā
hath forbidden any certayne state of
men to marry, but the Pope onely.
Wherefore this texte must needes
touch his kingdome, seeing that hee is
also in the latter dayes. There were
certayne heretickes called Taciani,
which did condemne fully and who-
ly all maner of maryage. And though
Saynt Paule speaketh agaynst them,
yet in very dede the Popes doctrine
is not excepted, seeing it is containd
in these latter dayes. For though
there were twenty heresies moze the
Taciani, yet must the texte bee appli-
ed agaynst them all, that doth cōdēn,
or despise maryage, in the whole
or in the parte. For the text is agaynst
them all that doth forbid maryage,
and specially in the latter dayes.

But hee that doth forbid his priests
to marry, doth forbid for so much ma-
riage: therefore the texte maketh a-
gaynst the Pope. Note also, that these
men that shall forbid maryage, shall
haue an holy colour of hypocrisie.
Howe hath the Pope forbidden hys
Priestles to marry, vnder the colour
of holynes, because (as hee sayth)
that his Priestles must be pure, and
cleane: As who shoulde say, that ma-
ryage were vncleane and vnpure for
priestles to vse. What can be holy hy-
pocrisie, if this be not hypocrisie?
Here is the holy and pure institution
of God condemned, as a thyng vnc-

cleane for his holy Priestles to vse.
Howeouer, the Taciani did not for-
bid maryage vnder the colour of holy-
nes: but they said it was fully, & who-
ly an vnlawfull thyng. The which
doctrine had no maner of colour. But
the Pope sayth, that maryage is good
and laudable in it selfe, but his priestles
be to pure, and to holy for to vse that
simple thyng. For it is not a thyng
(sayth hee) that doth become y^e state of
perfecte mē, but it belōgeth to weakē
& vnperfect men. Now iudge god rea-
der, which of these heresies, eether
Taciani, or Papacy doth pretēde y^e
greatest colour of holynes? And yet I
am sure y^e the holy Ghost in S. Paule,
did speake both agaynst the greatest,
& also smallest hypocrisie. For hee al-
loweth no maner of sayned holynes.

There were other certayne here-
tikes called Marciani. These did re-
ceiue no man to be a Christen man,
excepte hee woulde refuse maryage.
Marke what diuersitie is betwene
these heretickes and the Popes lear-
ning. The Pope receiueth no priestles
except they forswear maryage. The
Marcianites, they receiue no man to
be a Christen man, excepte hee for-
swear maryage. So that there is no
diuersitie betwete the heretikes and
the Pope, but that these heretikes
doth excepte a greater number then y^e
Pope doth, and speaketh moze gene-
rally: but the thyng is all one. For
the Marcianites iudgeth maryage vnc-
cleane for their sorte, and so doth the
Pope for his sorte. Farthermoze,
Marcian sayth, that among Christen
men may be no temporal maryages,
but all coniunctions must be turned
vnto a spirituall marriage. And the
selfe same thing saith the Pope of his
Priestles. Wherefore seeing that they
doe graunt how that blessed S. Paule,
and also holy fathers, hath condem-
ned this heresie of Marcian, it must
needes also folow, that the opinion of
the Pope is lykewyse condemned.
But yet peradventure here will be
sayde, as Doctour Eckius, and other
mē writing of this matter sayth, how
that the Pope doth not condemne
maryage, but hee causeth men alone

1. Tim. 4.

Taciani.

The Mar-
cianites &
the Pope,
all one.

Dist. xxxi.
c. lxx.

1. Tim. 4.

Obis Dio.

The Pope
forbyddeth
maryage.

1. Tim. 4.

1. Tim. 4.

The Pope
compelleth
me to bow,
and for so
much hee
forbiddeh
marriage.

ly to keepe their bowe. I aunswere,
that thys is but a small euasion. For
first the Pope compelleth them, if they
wyl be priestes, to bowe, and to for-
swear maryage. For if there were
no statute made before of the Pope,
that all priestes should forswear ma-
ryage, then shoulde there no bowes
be made of priestes against mariage,
but the thing shoulde be free. So that
the bowe commeth out of the Popes
decre & prohibition, and not the de-
cre out of the bowe. Therfore y pro-
bation goeth before the bowe. Wher-
fore this euasion can haue no place.

Take an example. The Emperour
maketh a statute, that no man shal be
admitted into his seruice excepte that
he first sweare to be an enemy vnto
the kynges grace of England. Is not
now the Emperour first an enemy
vnto the kynges person, and then also
a forbiddor of loue and fauour, to-
wardes the kynges grace of Englad?
I thinke hys grace wyl take this acte
none other wise. For though he doth
not, nor can not make all men the
kynges enemies, yet he maketh all
that appertayne to hym, to be the
kynges enemies. So lykewise the
Pope, though he doe not forbid all
men marriage, yet he forbiddeth as
many as will be priestes. Yea, and
he will admitte no man to be priest,
excepte he first forswear maryage.
So that y bow is first made, ere that
that priethode is geuen.

Now if he were not an enemy in
very dede vnto maryage, what
shoulde moue hym to compell hys
priestes to forswear maryage? why
doth he not as well bynde all hys
priestes to maryage, as he doth to
chastitie? Yea, why doth he not at y
least keepe hymselfe indifferent, and
neither make decre against mariage,
nor agaynst chastitie? But the very
trueth is, that all the protectours of
uncleannes & filthy liuing, doth knowe
very well, that this solution is of no
strength or balure. For in very dede
their hartes doth reckon matrimony
uncleane and vnpure: and though
they woulde now make a glose, yet
their owne lawes, y which be sprung
out of their hartes, doth shewe how

much they holde of holy & vnpolluted
matrimony. The pope doth cal clarks
y be married, *impios*, y is, wicked, cur-
sed, vncleane, filthy, and all y nought
is. Also in an other place, he cauleth
the matrimony of lay men, a fleshly,
and carnall thyng, and the chastitie of
his spirituallie, he cauleth spirituall
maryage. What saith Marcian more
then this is? Is not this abhominable
doctrine? thus shameles to speake of
holy and sanctified matrimony and to
call it fleshly and carnall? And yet he
is not thus content, but he cauleth y
maryage of priestes sinne, and defen-
ders of the same, *sectatores libidinum*, *Dist. 82. c.*
the folowers of filthy lustes, *precepto-*
res viciornum, the teachers of vice, *lax-*
antes frenaluxuria, geuing libertie to
lechery. Tell me, if any man woulde
speake and reprove y whores of the
shewes, what other wordes coulde he
use agaynst them more shameful then
these? And yet they wil not be noted
to condemne matrimony. What mis-
chiefe can not the deuill cloke, if men
woulde beleue hym.

But farthermore, let vs see, how
holy, and blessed that he reckoneth
matrimony for to be, by the reason
of honours, and rewarde, that he
geueth vnto priests that marry. First
saith he, if a Priest doth marry of ig-
norance, by the reason that he knew
not the statute of the pope, forbidding
priestes to marry, that then this priest
shal for sake his wife, and when
shal so continue without any farther
promotion, as long as he lyue. And
if there be any Priest, that will defed
his mariage, by the example of the
Priestes in the ould lawe, hym doth
the Pope priuate of all maner of Ec-
clesiasticall honour for euer. More-
ouer he sayth, that if any spirituall ma-
doth after this decre marry, then his
sinne shall neuer be forgiven hym,
nor they may neuer afterward handle
the blessed sacrament, because that ma-
riage is a filthy, and a foule concupi-
scence sayth he.

Now iudge indifferently Christe re-
ader, if this be not dispising of holy ma-
trimony, thus shamefully to speake of
it, and so cruelly to handle them, that
holp.

Dist. 32. c.
Erubescant.

D. 31. c. lex.

Dist. 82. c.
Plurimos.

A good ex-
ample a-
gainst the
Popes prac-
tises.

Dist. 82. c.
Quia ali-
quanti.

The popes
lawes a-
gainst ma-
riage of
Priestes.

New den-
ied sinne a-
gainst the
holy ghost,
helpe God.

holly doth live in it, having nothing for hym, but a lousy decree of Pope Siricius. So that men may perceave clearly, how that he byndeth not his priestes, by the reason of their bowe, as his protectours doth say, but by y reason of the statute, that Siricius had made afoze the priestes had bowed any chassetie.

1. Tim. 3. S. Paule, when he should order such byshoppes, as should be in the Church of God irrepreensible, among all other things he would that he should be a man of one wife, having children well brought up. Here Saint Paule alloweth hym one wife.

How commeth it then, that men say, that a Priest shall have no wyfe? How agreeth this one, with none? Men must at the least wayes graunt, that S. Paule dyd not reckon marriage bypure, & uncleane for a byshop, for if he had, he would not have graunted hym one wife. Yea moreover he speaketh of his children well brought up, in the which he admitteth, and alloweth, the coniunction, and copulation betwene them two, for to be godly, and vertuous. He hath other eyes to looke on the blessed, and holy coniunction, which is betwene man, and wyfe, then the Pope hath. For the Pope rekeneth it fylthy, and not seemely, that a Priest should with his holy handes touch a womans body, & with the same handes to consecrate y holy sacrament. Oh Lord God, what can not the devill bring to passe? what abhominable holynes of hypocrisy is this? to recken a Priest bypure, and uncleane, because he hath used hym selfe in Gods holy ordinaunce? Is not this as much to say? God thou art an inuenter, and ordayner of that thing that maketh men bypure, & uncleane? thou art the autour of this uncleanenes? For haddest thou not instituted it, so had men not used it?

The Pope alloweth his priestes to keepe whores, but cannot abyde that they should have an honest wyfe.

Alas how sayne would I chide. I could here say some thing, if I would but I may not. Neuertheless it greueth me, for I can not tell where to vse euell wordes, if I shall not vse the agaynst such abhominable, and execrable heresy as this is. But yet I pray

you one worde. Why be not your hands defiled for handling of whores flesh? Is whores flesh so cleane? that Priestes may handle it? and the flesh of an honest, and a good woman so cleane, that Priest must be burned for handling of it? Fye on the, deuill. Thinkest thou that men hath neyther reuerence in their hartes toward God, nor yet reaso to iudge of these things? What can be shameles, if this thing shall be thus allowed amongst Christen men? Here be all honest women and that in honestie, abhorred & despised, and whores in comparison of them, be sanctified, and blessed. But oh thou Lord God, I doe yet beleeue that thou wilt once be reuenged of this dishonour, & shamefulness. Moreover, why doth not oppression, and violence, and theste, defyle Priestes handes, as well as marriage? What hath pure matrymonye offended, that it alonely should defyle priestes hands, and all other maner of vices, and uncleanenes, doth nothing contaminate them. But alas for pitye, how blindly doe we iudge of this holy ordinaunce, and institution of God, that thus doe blasphemate it?

Burne all Priestes that be known for open whores masters, & benefices will be the better chepe And I will reckon you then earnestly to defend chasticite.

What will men say to blessed S. Paule, where he sayth, Haue we not power to lead about a sister to wife, as well as the brethren of the Lord, and as Cephas? I will not dispute, whether that Paule had a wife or not. But this I am sure, that this text doth clearly proue, and that after y mind of great doctours how that Peter, & other Apostles had wiues. Wherefore then should it be unlawfull for our priestes to marry? Be our priestes holier the S. Peter & other Apostles? Or is marriage now more unlawfull, then it was then? But peradventure here will be sayd, that the Apostles had wiues before y Christ dyd chuse the, but afterward they forsoke their wyues, and solowed Christ.

1. Cor. 9.

A great blasphemy agaynst Christ and his holy Apostles.

To this I answer, that it is not enough so to say. For seeing that they haue graunted, how the apostles had wiues, whē they were cauled, it standeth with reaso, that these men should proue by an open scripture, that the

Apom. ig. Apokles

Math. 19.

The Apo-
stles for-
sooke not
their wiues
as men
became.

Apostles after they caulng, dyd for sake they wyues. Yea, I wyll goe farther wyth them, and say playnely, that is an abhominable lye, & a great blasphemy agaynst God, and his holy Apostles, to say that they had forsaken they wyues. For our P. Christ taught them not to forsake their wyues, but in any wyse to keepe the, sauing alonely for fornication. Now is the election vnto Apostleshyp, neyther fornication, nor yet like vnto fornication. Wherefore I say boldly, that it is a falle lye agaynst the holy Apostles, to say that they forsooke their wyues. Also this same place of S. Paule doth proue it a falle lye. For S. Paule speaketh, how S. Peter after hys Apostleshyp, and also othter disciples of Christ, carped they wyues about wyth them, when they went a preaching. Wherefore it is but a lye, to say, that they had forsaken them.

Now Christen reader, here haue I percoumed I trust, one part of my promise, that is to say, I haue proued this article of myne by Gods holy worde so playnely, that no man (I trust) can or will deny, but that these Scriptures be sufficient to moue me and al othter me to be of this doctrine that I am of. The second part of my promise was to proue this also by holy doctours. Vnto the which, I will now prepare my selfe.

But afoze all thinges, I longly, and charitably, desyre the reader to set apart all parcialitie and malice, and to iudge indifferently of my doctrine, as hee will aunswere at y bread full day of downe, and not to refuse that thng that is truth, for hatred, or displeasure of my person: For surely myne intent is neyther to hurte, or harne, nor yet displease (as much as lyeth in me) any person. And though I haue in tymes past, somewhat vehemently wyritten agaynst those thinges that I thought errors: yet would I require hartely every man to weye every thng indifferently by hymself, and consider how I haue taken vpon me, not to enuey agaynst any persō, but alonely to fight agaynst that de-

nillish doctrine, which is dishonour to Christ and hys blessed yonde, and perillous and dampnable vnto all Christen mens soules.

Secondarily, I haue beere wrongfully, and vncharitably handeled, as God and all god men both knowe, the which I will be bounde to proue whensoever it shall please God and the kyng to assigne indifferent iudges to heare me, and myne aduersaries. Now, let no mā require in me, that hee can not finde in hymselfe, that is to say, that I can so patiently, and so easely beare and suffer these intollerable wronges, as I ought for to doe, yea and peradventure as I gladly would doe. Wherefore I confesse, that many wordes hath bene sharpe ly wyritten by me, the which I would gladly had bene moze charitably wyritten, but then God had not geue me so great patience. Wherefore I trust now by Gods grace, somethng moze temperately to speake, desiring every god man of hys charitie, to helpe me wyth his deuoute prayer. Amen.

To our purpose. Fyrst commeth blessed S. Ciprian, of whom was asked a question, what should be done wyth those religious personnes, that could not keepe they chastitie as they had vowed. These be hys wordes. Thou doest aske what we doe iudge of byrgins, the which after they haue decreed to lye chastly, are after ward founde in one bedde wyth a man. Of the which thou sayst that one of them was a Deacon. We doe wyth great sorow see y great ruine of many persons, which cometh by y reaso of such vnlawfull and perillous companyng togiether. Wherefore if they haue dedicate them selues vnto Christ, out of fayth to lye purely, and chastly, then let them so remayne wythout any fa- ble, and strongly, and stedfastly to abyde the rewarde of virginitie. But and if they wyll not abyde, or els can not abyde, then is it better to marry, then for to fall into the sicke of concupiscence, and let them geue vnto the byethzen and sisterne none occasion of sclauder. &c. I doe for my parte

Ciprian

pist. 16.

S. Ciprian
did more re-
garde ho-
nest living,
then the re-
ligious
vow.

require no more then blessed Cyprian doth here teach, that is to say, if p̄iestes can lyue sōls; I beseeche our Lord to rewarde them for it, & geue them grace to continue. But if they can not, I woulde haue no snare layd for theyr soules, nor yet haue them compelled to a thyng that they can not keepe. But I woulde the thyng shoulde be indifferent for them that can lyue chaste, so to remayne. And they that haue not the gifte, nor can not so lyue, for to vse that lawfull remedy that God hath ordained. What hath men to doe, or what moueth the to compell p̄iestes not to marry, as long as God is contēted with p̄iestes wedlocke? Let no man thynke that such a compulsion is acceptable to God. And if men wyl not be contēted with this doctrine, that is so good, so reasonable, and so honest, what can I say to it? I must be content, I can doe no more, but say my learnyng, and let God alone wyth hys punishment.

dy ought to be desired of vs. The which thyng I doe geue for a counsell, and doe not commaunde it imperiously. For virginitie is a thyng alone, that ought to be counsayled, but not to be commaunded, it is rather a thyng of voluntary will, then of a precept. &c. Note how S. Ambrose teacheth, how that virginitie ought not to be required, as vnder a precept. Wherefore it must needs folow, that the Popes doctrine is vnlawfull, when he commaundeth, that no man shall be a p̄iest, except he be vchastitie. For here the Pope compelleth men vnder a colour, for to vbow chastitie. As for an example.

Ambro. 32. quest. cap. 1. Integritas.

It chaunceth me to mete by the way a thet, the which sayth vnto me. Thou shalt not goe ouer y^e brydge, except thou wilt deliuer me thy purse. Now is it of truth, that I may chose whether I will goe ouer the brydge or not, but yet this man doth violence, for copellyng mee either to goe backe agayne, or els to lose my purse, if that I will goe ouer. And I doubt not, but the kynges lawe will both condemne hym for doynge violence, and also take him for a thet. So likewise the pope doth wrong, when he sayth, I shall not be a p̄iest, except that I first vbow chastitie. I say, that this condition is vnlawfull, and it is wrongfully done, to bynde me to any thyng vnder any condition, that God hath left free to me. Moreover, our S. Christ did not require that condition of hys p̄iests. Wherefore it must needs folow, that it is not a thyng, that of necessity belongeth to p̄iesthode.

Howes that haue vnlawfull conditions are not to be obserued.

Also S. Hierome approueth this doctrine of mine, saying: Let bishops, and p̄iestes read this thyng (he speaketh agaynst mispendyng of goddes, that is offered to helpe poore men with) the which doth teach their children prophane letters, and maketh them to read comedies, and to sing baudy songes of iesters, and these children they finde of the charges of the church. &c. Obserue this of S. Hierom speaketh here of Bishops, and p̄iests children, the whiche they could not haue, if they were vnmarr̄yed. For it

Hic. d. 37. cap. Legant.

The marriage of p̄iestes is allowed of God, and therefore not to be condemned of men.

Aug. de bono coniugalium ad Iulianum.

Also blessed S. Augustine writing of thys same matter, sayth these wordes: Certayne men doe affirme those men to be aduocaters, that doth marry after they haue bowed chastitie: but I doe affirme, that those men doe greuously sinne, the which doth separate them. &c.

Note first that S. Augustine wyrteth of them that had bowed chastitie, And notwithstanding he woulde that those men shoulde continue in their maryage together. The which thyng he woulde neuer haue suffered if it had bene vnlawfull and heresie, as men woulde make it now a dayes.

Secondarily obserue that there were in his dayes (as be now many in ours) that thought it a greuous sinne, for a man to marry after he bowed. And yet this opinion S. Augustine doth condemne.

Now let men admit this doctrine of S. Augustine, and I will require no more. And if they will condemne me, then let them also condemne S. Augustine, for I haue learned it of hym. Also blessed S. Ambrose, wyrteth of virginitie in this maner: Chastitie of bo-

S. Aug. dispenseth wyth bowes wherewith daunger is of fornication.

is not to be supposed, that S. Hierome speaketh of bastardes, or of whores children, for then he would have used other wordes. So that good reader, it is cleare, after the doctrine of holy Doctours, that it is lawfull for Priestes to haue wiues, and specially if they can not lyue sole.

But now will we goe farther, and see what holy counsels hath ordeined in this cause. The truth is that he will hath of long tyme harped on this crying, to forbyd Priestes Patrimony. Not for any deuotion, that he had to virginite, for he knew well men could not keepe it, farther then they gifts were: but alonely that he might lay a snare for mens soules, and also bying the holy institution, and ordinance of God into a contempt, and a despising. But God hath alwayes of his infinite mercy, inspired by some good man to resiste hym. We do read in authentical Croyses, that in the councill of Nicene, certeine men went about to haue priuated Priestes from their wyues. But almighty God dyd let them. The wordes of the Croyses be these. The Council of Nicene, willing to refoyme the lyfe of men, dyd set certayne lawes, the which we call Canones: among the which, certayne men would haue had a lawe to be brought in, that Bishops, priests, Deacons, and Subdeacons, should not lyue with their wyues, which they had marped, before they consecration. But Paphnutius a confessor, dyd withstand them and sayd, that they marriage was honorable, and it was pure chastitie for the to lyue with their wyues. So that the Coucell was persuaded, not to make any such law, as firming it for to be a greuous occasion both vnto them, & also vnto their wyues of fornication. And this thyng dyd Paphnutius, though that he hym selfe was vnmarrped. The Council dyd allowe this sentence. So that no thyng was decreed, as concerning this thyng: but euery man was left vnto his freewill, and not bounde of any necessitie, &c.

Here is to be noted, that this holy Coucell dyd not reckon it an vnpure,

or a filthy thyng, for a Bishop, or a Priest, to company with his wyfe. But they doe graunt, that it is a pure, and a cleane chastitie for a Priest to company with his wife. The which is clearely agaynst the Pope. For he sayth, that it is fleshy, and carnall, and that their handes be defiled, and they made vnworthy thereby, to handle the blessed Sacramentes. But here will be sayd that these men had wyues before they consecration, the which thyng they will also graunt, that a marped man may be chosen a Bishop, & also keepe his wife afterward. But he may not marry after his consecration, that had no wyfe before.

To this I aunswere, that it is no lawfull solution, thus to say. For if it be lawfull for a man to keepe his wyfe after his Priesthode: why shall it not be as lawfull for hym to take a wyfe after his consecration: What thyng is there in his matrimony, that is made after his consecration, that was not in his matrimony before his consecration? Or for what cause dyd he take a wyfe before his consecration? If he dyd it to annoyde fornication, then is he now much more bound to take a wyfe then before: for it becometh hym a great deale worse to lyue in fornication, after his consecration, then he dyd before. But these men that maketh this lighte solution, doe not hold this matter truely before God.

For it is not their meaning, that marped men should either be Bishops, or Priestes. For let them shew me in all their chronicles, that ever any marped man was chosen to be a Bishop, since they had made lawes, that Priestes should haue no wyues, and then I wil beleue them: But alonely they seeke an euasion, how to defende the matter by. For I dare say, if any man should goe aboute to chuse a maried man to be a Bishop, or els a person, they would thinke he were mad. In so much that some of them hath sayd, that marriage was so lawfull for Priestes, that they haue sayned, the holy Apostles for to forsake their wyues, after their election. How standeth these two together: that marped

The holy Council.

Ex tripersta historia. Dist. xxxi. ca. Nicena.

The Council of Nicene dyd not thinke it an vnpure thing for a Bishop to haue a wife.

The Pope will not suffer that marped men shall be chosen Bishops.

Dist. xxxi. ca. Omnino.

If married men may be Bishops, then second brethren shall no longer be beggers.

ryed men may be bishops, I feare me the byshepicks will sone be gotten out of their handes, and most parte also of all benefices. Wherefoze I woulde counsell them rather to graunt that Priestes myght haue wiues, then for married men to be made byshops.

Furthermoze marke, that the holy counsell made no lawe, whether y Priest should marry after their consecration or not. Wherefoze it must nedes be taken a way of them as fræ and an indifferēt thing, for a priest to marry after his cōsecratiō or not. For if they had reckened it vnlawfull for hym to marry, then would they haue forbidden it. For the counsell was gathered for to refozme those thinges y were amisse, as the text saith clearly. Mozeouer, if it had chaunced then a priest to haue married after his consecration, he had not offended, for there was no lawe at that day, that did forbidd hym. Therefore, it is now no necessary article.

If men will not be content with these authorities: yet somewhat to satisfie them, I will bringe them another lawe, which the Papistes calleth Canon Apostolorum, the wordes be these. If any man doth teach, that a Priest by reason of his order ought to forsake his wyfe, cursed be he. &c. Marke of this lawe, that for colour of holyness, no mā ought to forsake the wyfe. Wherefoze it must nedes followe, that for priests to marry wiues after their consecration is not against their holyness. Note also, that the text sayth: how Priests had wiues of their owne, and went not a borowing, as they doe now. We reade in the counsell of Gangrens, how they made this decre. If any man doth iudge or condemne a Priest that is married, that he may not, by the reason of his marriage doe sacrifice, but will abstayne from his masse by the reason thereof, cursed be he. &c. Fyrst you shall know the occasion wherfoze this counsell was gathered.

There was a certayne heretyke called Eustachius, the which dyd among all other heresytes teach, that no mari-

ed man could be saned. Also he taught that Priests, which dyd marry, ought for to be despised, and in no wise for to handle the blessed sacramentes.

Against this heretick, is this decre made. Now let euery mā iudge what diuersitie is betwæne this heretyke, and the Popes doctrine. This heretyke sayth, that marriage is vnpure, & vncleane, and that a married Priest may not touch the sacramentes. The selfe and the same doctrine sayth the Pope in diuers places: and especially in a chapter, y beginneth w Nullum. Where hee sayth, that no byshop shall presume to consecrate any Deacon, except hee will fyrt bow chastitie. For no man ought to be admitted (sayth hee) to serue at the altler, except his chastitie be fyrt knowen.

Also in an other chapter hee sayth, They that epyther be wozes, or els marry wiues, shalbe priuated of their benefices. For they are vnwothy for to be in the temple of God, & to touch the holy vessels of the Chnrch, that doth vse them selues in such vncleannes, sayth hee. What is condemning of matrimony, if this be not? Hee cōpareth whozdom, and matrimony to be like cleane, the which did neuer none heretyke. The Pope goeth further, and sayth: No man may be epyther Priest, or Deacon, that is married, except they will promise to forsake their wiues. &c. These lawes make against them that say, how that married men may be Priests. The same thyng doth the Pope also confyrme in dyuers other places of his lawe, hauing none other cause why, but only because (as hee sayth) Priestes must be pure, and cleane. This same cause had also Eustachius. For he reckened as the Pope doth, how maryage, was vnpure, and vncleane, and dyd therefore forbidd Priests to marry. Pea in our dayes, I dare say, that no man forbiddeth Priests to marry, but only they that reche marriage vncleane. But let vs goe farther, and se what holy counsels haue decreed, as concerning Priestes matrimony.

We doe reade in a counsell, that is called the syrt Sinod, these wordes: Considering

Dist. 28.

Dist. 28. c. Decernimus.

Sauing the Pope, & Eustachius.

Dist. 28. Dist. 28. c. Assumi, & preterita.

Dist. 31. ca. sacerdotibus Episcopis. Tenere eos. Si laicus.

Canon Apostolorum.

Consilium Gangrens. Canon. 4.

Eustachius, Hereticus.

6. Sinodus.

This Coun-
cill doth ful-
ly establish
and confirm
the marriage
of Priests.

Considering y^e it is decreed amongst
the lawes made by the of Rome, that
no deacon, nor Priest, shall company
with their wiues. Therefore we not
withstanding that decree, following y^e
rules of the Apostles, and the consti-
tutions of holy men, w^{ill}. that from
thys day forth, maryage shal be law-
full, in no wyse dissoluyng the matri-
mony betwene them & their wiues,
nor depryving the of their familiarity
in time convenient. Whosocuer ther-
fore shall bee sounde able of the order
of Deacon, Subdeacon, or of Priest-
hode, we w^{ill} that no such men bee
prohibited to ascende the dignities a-
foresaid, for the cohabitation of their
wyues: Nor that they be constrained
at the residue of theyr orders, to pro-
fesse chastitie, or to abstayne from the
company of their lawfull wyues.

It foloweth, if any man presume ther-
fore agaynst the Canons of the Apo-
stles to depryue Priests, or Deacons
from the copulation and felowship of
theyr lawfull wyues, let such a man
bee deposed. Semblably, both priests
and Deacons, which putteth away
their wyues vnder the colour of ho-
lynes, let them bee excommunicated.
But if they continue in the same, let
them bee deposed.

Note how thys counsell doth con-
demne by name the Popes decree,
which hath commaunded spirituall
men to forsake their wyues. And in
thys is also to be obserued, that the
cuasion of the Papistes, when they
say, that marryed me may be priests,
is a false lye. For the Pope and they
byd neuer admit that, as this counsell
witnesseth, but alonely that they are
driuen to a narrow erigent, by y^e vio-
lence of our argumentes, & they haue
none other cuasion to decide the peo-
ple by. Therefore they be compell-
ed to helpe themselves with such a
lye. For here is it playnely in thys
Counsell declared, how the Pope, &
they haue prohibited those Priests y^e
were marryed, to company with their
wyues, and would not admit them to
myrrister, before they had forsaken
their wiues.

Farthermore, note how that thys

counsell doth alleadge for them, the
rules of the holy Apostles, and the co-
stitutions of blessed men. What Chri-
sten man w^{ill} nowe set hym selfe a-
gaynst thys holy counsell, the which
hath so good autoritie for it? After-
warde it is to be marked, how that
this counsell doth commaunde, that
no man shall bolue chastitie, whē he
shall be consecrated, the which thing
is clearly agaynst the Pope, that co-
pelleth all hys priestes to bolue chas-
tie, before they be sacred.

Note let every Christen mā iudge
whether it be better, or surer to fol-
low the Pope hauing none autoritie
for hym, and beying also but one mā:
then to follow thys holy Counsel, ha-
uyng for it the autoritie of the holy
Apostles, and of other blessed men.

Finally, marke how that this bles-
sed counsell doth depose all those that
doth pinate Priestes from the com-
panye of a lawfull wyfe. Out of the
which doth follow, that the Pope, &
all hys adherentes be *ipso iure* depo-
sed. And if they remayne in their er-
rour, they be excommunicated. Where-
fore I conclude out of this counsell,
that Priestes may lawfully haue
wiues. We haue also euen there
these wordes. It is open that neither
Deacons, nor subdeacons, ought to
be forbidden from maryage, &c. If
thys be not playne? I can not tell
what is playne. Therefore Gracia-
nus concludeth, that whether he be
Priest, Deacon, subdeacon, he may
lawfully vse matrimony. If men will
not be content wyth these sayinges,
I can not tell what will satisfie them.
Reasonable men ought not to fight
both agaynt God and man. But yet
let vs goe farther, and see what the
Popes lawe sayth more.

Innocent the thirde writeth in his
decretalles, on thys maner: Those
Priestes, that after the maner of the
countrey, hath not forsaken the con-
iunctio of maryage, if they doe bryake
their wedlocke, ought greuously to
be punished, sayng that they may
vse lawfully matrimony. Marke how
that this was the maner of certayne
countreys, that Priestes might ma-
ry

The popes
doctrine is
condemned
by a Coun-
cill.

Dist. 6ij.
De Pri-
estibus.

Dist. xxvij.
De Sira-
cus.

De Sira-
cus.
De Sira-
corum.

ry. Therefore it must needs follow, that Priests matrimony is not forbidden by Gods lawe. And if it be not forbidden by Gods lawe? what charitie is in the Pope to compell me so violently vnto the thyng, & which God hath not bounde the to. Is it not a cruell thyng for the Pope to burne a man as an hereticke, because that hee keepeth not his commandement and lyueth not in open whozedom? Why doth hee not commaunde hym as well neyther to hunger, nor yet to thyrst? And if hee epyther hunger, or thyrst, why doth hee not forbid hym to eat and to drinke? It is as much in our power to volve chastitie, and to keepe it, if we haue not the gift of God, as it is to volve that we wyll neyther hunger nor thyrst: for they are both inclinacions of nature, implanted of God. For as Cicero sayth, and also the Emperour in hys lawe: we are naturally inclined vnto the coniunction that is in matrimony, for cause of propagation. And it is as much in our handes, neyther to hunger nor to thyrst, as it is to chaunge this naturall inclination. And as we when we are hungry and thirsty, can not abstayne from eatyng and drinkyng: no more can we keepe our chastitie (not wythstanding our volve) if God haue not geuen vs the gyft. We may here please somthyng theselues, and stand in theyr owne conceyte, & say how they can inuent many remedies to keepe their chastitie by.

But I dare say, they woulde not to all the clothes that belongeth to their backes, that the purenes, and cleannes of their hartes were writte in great letters, & set vp on y church doze. Wherefore I woulde desire me to be contented, and to set aside all hypocrisse, and speake the trueth, as it is written in theyr hartes: for God wyll not be deceaued, nor yet mocked. And doubtles, if I coulde not shewe infinite examles, how that Priests neyther doe, nor yet can keepe theyr chastitie, me myght well blame me for mouyng this article. But now sayng that they lyuyng doth testifye my doctrine, and that to y great

offence and sclaunder of Christes holy Church, and also to the great rebuke and shame of many a good mans childe: yea finally to the dampnation of many a deare soule: We thynke men ought to be content and to thake me for takyng of so great labours, for deliuerance of theyr soules, and also for mayntenaunce of honestie, and and god mozall vertue, according to Gods lawe, and mans lawe.

But let vs procede farther to proue this matter. The maister of the sentences, wyrteth on this maner: Our weakenes is prone to fall into filthynes, but it is helped wyth honest maryage. And the thyng that is vnto whole men an office, is vnto like me a remedy. Marke how the P. of the Sentences sayth, that we are ready to fall into filthynes? And how that maryage is an honest remedy? How can men then after theyr owne learning condemne mariage, as no honest thyng? sayng that theyr owne Clarks cauleth it honest? Whereouer the maister of the Sentences will, that both perfect and vnperfect may vse this honest thyng: for to the first it is an office, & to the other it is a necessary remedy. Iesus how woulde men cry agaynst vs poze men, if they had halfe so much agaynst vs, as we haue agaynst them. But our Worde sende them hys grace, and molifie theyr hartes. Amen.

We haue also in the Popes law a title, *De filijs Presbyterorum*, in the which there be many chapters written to the Bishops of Englande, as concernyng Priests children. Wherefore it is to be supposed, that Priests had then wyues. And if they had the, why may they not now? By what authoritie are our Priests now more compelled then they were? Haue our Priests nowe more articles of theyr sayth then they had? But yet here will be sayd, that the Popes law speaketh of bastardes, and not of lawfull children. We thynketh that this same is not charitably answered, for here they doe accuse of fornication many an honest Priest, agaynst whom they haue alonely but a light supposition.

Magister Sententiarum. lib. 5. Dist. 22.

Cicero. lib. 1. officiorum. In Finianus lib. 1. cap. In natura le.

It is implanted in nature to marry, if Gods gift doe not chaunge our nature.

Ext. de filijs Presb. cap. ad presentiam. Venies. Proposuit. Extransmissa.

For they that made this aunswere, knew not those men, nor yet they lyuyng. And the text speaketh but of Priestes children, & not of bastardes.

I doe not so much de- fame holy Priesthode as they doe that graunt the to haue bastardes.

Farthermore by this solution is many an honest man defamed, for to be a bastard, the whiche is an euill name, and me thinke vncharitably layd by these men vnto their charges. Wherefore note, that these men doth soze defame priesthode, & that agaynst the order of charitie, that had rather graunt all these Priestes, that the law speaketh of (whiche is no small nōber) for to be breakers of they bow, and to be open whozemaisters, yea, and also they children to be bastardes, rather then they would graunt that those Priestes had lawfull wyues. The which were neither agaynst honesty, nor yet the order of priesthode. Wherefore if I should thus haue defamed Priestes, & they children, men would soze haue bene greued with me: yea I am afrayde, that some men will be displeasid with me, alonely bycause I doe write agaynst those priestes, whō I know of surety to be naught, if hauyng of children can testifie it.

But what will they say to y popes law in the same place, whose wordes be these. Thou doest aske of vs (saith the Pope, to the Bishop of Castell) whether that these men, that hath Priestes to they fathers, may be promoted to holy orders or not, if they be of god, and honest demeanour, & well learned. To this we aunswere (sayth the Pope) that if they be gottē of lawfull marriage, & there be none other Canonically impediment, then may they lawfully be promoted vnto holy orders, and may enioy that same benefice, which their fathers had before. &c.

This no mā cā not deny, but y law speaketh of Priestes children, y wer gOTTEN in lawfull matrimony. Wherefore it must nedes follow, y Priestes were then maried: yea, and the law calleth they marriage lawfull, which must also be noted: so y men may see that this doctrine of myne is no new thyng, but it is elder then they law.

Also in that same title, the Pope

sayth, we haue vnderstanded, that P. bozne, and gotten in Priesthode of a lawfull wife, hath alwayes had an affection to serue God in the office of a spirituall man. &c. Here note, that the Pope speaketh of Priestes children: yea, and of them that were gotten in lawfull marriage, and not in fornication. Wherefore the Pope suppoeth, that Priestes may haue a lawfull matrimony. And therfore mee thinketh, that when men finde in the law, mention made of Priestes children, they should rather suppose them to be gotten in matrimony, then in fornication, both for the honesty of the father, mother, and also of the child: specially sayng y Priestes had wyues in those dayes. And it skādeth also more with honesty of Priesthode, to graunt that they had wyues, rather then whozes.

Now let vs see what the Emperours lawe sayth to Priestes wyues. *Imperator Constan. le. ge. Omnis Pa. Ad per tangariam. Codice de Epif. & cle.* We will (sayth he) that all manner of spirituall men that haue this prerogative, that they wyues, and their children, and their seruantes, that is for to say, both male, and female, shall be free from an homage, whiche is called *Peragariam*. Here is to be noted, that the Emperour doth not alonely admit Priestes matrimony, but also he honozeth it with a priuilege, & a prerogative, the whiche he would not haue done, if he had iudged their matrimony vnlawfull. Wherefore men may see, if they will, how indifferent our forefathers hath bene vnto this holy state of matrimony. And it wold not become vs euill, if we leaue them better to iudge of these thyngs, that God our maker hath both instituted and sanctified.

Now god reader haue I proued this article by Gods holy word, by the sayinges of Doctors, & by the authoritie of Councils, & by some certaine lawes, both Emperiall, and Popish. Wherefore now will I goe farther vnto the hypozies, and proue this thing by examples, and practise of holy mē.

First, we haue the example of blessed S. Peter, the which had doubtles a wyfe, as it may be proued by Paul thew, which sayth: *Quod socius Petri* Math. 8.

senebatur magnis febris. Peters wyues mother had a gret age. Now, if Peter had a wife, as this text is cleare, what thing should forbyd our priestes marriage? I thinke they are not bounde to moze chastitie, then Peter was: For it will not helpe to say, that hee forsoke his wife after his calling. For the Scripture here speaketh of Peters wyues mother. Why doe they not as well take bys wyues mothers name awaye, as they take awaye bys wife? But I haue answered to this reason largely inough before.

S. Peter had a wife.

Also Philippe the Euangelist, had thre daughters, the which hee could not haue had, if that hee had had no wyfe: for I thinke there is no god man that will recke them to be bastards, and whose children. Neither it can helpe, to saye, that these children were borne before bys electio, for this is but a simple saying, and no probatio. And it is not inough to say, sayng that men will haue it for so necessary an article: but men must also proue, it by open Scriptures. For els I may saye by as gods authoritie, that these daughters were borne after bys election, as other men say, how they were borne before bys election. And I haue better suppositio for me out of the texte, then they haue: for they are not called Philips daughters alonely, but Philippe the Euangelist daughters. Wherefore they may by a good reason, say, they were not Philips daughters; as they may say, that their father was none Euangelist.

Actes. 11.

Philip the Euangelist was married.

We doe read in Tripertita Historia these wordes: All Priestes in the orientall Church doth abstayne with a free will, & of no necessitie fro wyues. For many of them, in tyme whē they be byshops, haue had of their lawfull wyues childre. Note how this history declarcth clearely, that priestes in the orientall Church were not compelled to bowe chastitie. Secundarily by history cauleth priestes wyues lawfull wyues. And also how the byshops had childre, after their consecration. Now doth all learned men know, that the orientall Church receiueth their manners nerer of the Apostles then we.

Ex tripertita historia. lib. 9. cap. xxxviij.

Wherefore it is to be presupposed that these men toke their custome of marriage, of the holy Apostles. And at the least wise, it must followe, that if their priestes may haue wyues lawfully, that then our priestes may haue also. For God hath layde none other burthen on our Priestes neckes, than hee had on theirs.

Moreover we doe reade in Ecclesiastica Historia, that Penitus byshop of a citie called Gnoleos, would haue made a decree, by priestes should haue bowed chastitie. But Dionysius Byshop of Chorchin, wrote agaynst hym and required hym, that hee would not lay no necessitie of compelled chastity in other mens neckes. Penitus followed his counsell. Here you may see, by the deuell hath bene of long tyme aboute to byng in this snare for priestes but God hath resisted hym.

Li. iij. ca. xxiij.

Penitus. Dionysius.

We haue also in the same history, agaynst those men, that did despise marriage, a goodly saying which is this: what will they reprove the Apostles? Peter, and Philip had wyues, and did also geue their daughters to marriage. In so much as S. Peter did crye vnto his wyfe, when she should be led vnto her passion, and called her by her name, and sayde vnto her: Oh deare wyfe, remember our Lord. Here is it cleare, that Peter had a wife. And here is also agaynst them that sayth, how by Peter forsoke his wife, which is here proued a false lye.

Li. iij. ca. xxx.

A playne place to prouee that Peter had a wife.

Moreover, Spiridon the byshop of Cipres, hauing the gift of prophete, had also a daughter, whose name was called Irenem, which after her faithfull seruice dyed a vergin. Here is it cleare, by this holy man had a daughter, which hee could not haue, if hee had had no wife. Farthermore we do reade, that Policrates, byshop of Ephesum, doth shew, that seuen of his parentes bynally were byshops in order before hym, and hee hym selfe was the eyght. Now coude not this be, that his fathers from the senenth degree could haue bene byshops, if byshops had had no wyues, for the text is cleare of his fathers, and not of his kynsmen. We thinke this is a cleare

Ibi. li. x. ca. 6.

Eccle. hist. li. 8. cap. xxiij.

Policrates. Ephes. Epif.

example, & sufficient to proue as great a matter as this is if men would bee content, and satisfied with reason.

Ex damaso Papa, ad Hieronimum, ex Platina, & Nauclero.

But let vs goe farther, and see, how many Popes haue bene priestes children, that this matter may be opened by them, and that Popes themselves may be witness of this doctrine

First is there Siluerius, pope, the which had a byshop to his father called Ormisia. This Siluerius lyued about the yeare of our Lord. 524.

Siluerius
Papa.

Felix. iij.

Pope Felix, the third of that name was the sonne of Felix, priest of Rome. This man lyued about the yeare of our Lord. 474.

Deus dedit.

Pope Deus dedit, was the sonne of Stephane the subdeacon, which lyued about the yeare of our Lord. 623.

Theodorus. i.

Pope Theodorus, was the sonne of Theodore byshop of Hierusalem. This man lyued about the yeare of our Lord. 634.

Hadrianus.
ij.

Hadrian, the second was the sonne of Thalare, the byshop. This man lyued about the yeare of our Lord. 873.

Iohanes. xv.

Pope Iohn, the xv. of that name, was the sonne of priest Leo, This man lyued about the yeare of our Lord. 984.

Agapitus. i.

Pope Agapitus, the first of that name, had a priest to his father called Gordianus, he lyued about the yeare of our Lord. 534.

Siluerius.

Pope Siluerius, had a father called Siluerius, a byshop of Rome, This man lyued about the yeare of our lord 544.

Bonifacius.
i.

Pope Boniface, the first of y name was sonne to Iucundus priest.

Osius.

Pope Osius, was the sonne of Stephan the subdeacon.

Gelasius. i.

Pope Gelasius, the first, had a byshop to his father called Valenus *anno Domini.* 484.

Iohannes. x.

Iohn the x. pope of y name, was sonne to pope Surgenus, about the yeare of our Lord. 924.

Dist. lvi. ca.
Osius.

All these, & a great many more (as the Popes lawe testifieth) were the children of subdeacons, deacons, and Priestes, and haue bozne rule in the

Church of Rome. Wherefore I meruaile very sore, that men doe reckon it so new learning, that priests should haue wiues, seeing, that it standeth with Gods holy word, with the saying of the olde doctours, with the determination of counsels, with the Emperours lawe, and also with the Popes olde decrees.

Moreouer, Christs holy Apostles, and many other holy men, since their dayes, haue liued in the holy estate of matrimony. Finally, there hath been many holy men, and also holy women bozne in the wedlocke of Priestes.

By what reaso now can, or wil me damne all these thenges, that be of so great auctoritie? If men wyll heare neyther God nor mā, nor yet no god reason, what neede men then so much to speake of learning? seeing that they wyll heare nothyng, but that they alone indge god? Cruely this is a great high minde of me, thus wrongfully to condemne other men for heretikes, hauing so good learning for them: and yet they themselves are grounded onely of their owne sensu, all mynde, hauing no learning, nor reason for them. But I wyll put this matter to Gods iudgement. And let not men doubt (if they beleue there is a God) but that God wyll be a reuenger of such wrongfull violence, as men doe ble in thys case, both agaynst hym and agaynst all his blessed company of Saintes. But yet for to doe men pleasure, and that they myght be perswaded if it were possible, I will declare vnto them, how we doe finde old monuments, testifying clearly, that priests were in peaceable possessiō of matrimony, & their childre gotten in that same matrimony were admitted to spiritual benefices.

In the tyme of Pope Alexander the thirde, there was a controuersie for the patronage of a benefice betwene the ppor of Blimptō in Deuenshyre, and one Iohn de Vallerorda. Now were there deputed iudges, Richard Archbyshop of Caunterbury, & Roger Byshop of Wynechester, before whome the ppor of Blimpton proued his patronage, by the reason that he

hæc was in possession, and had geuen it vnto diuers persons. First (hæc sayth) there was a Priest of Plympton called Alpheghe, which had by gift of the prior of Plympton, the benefice of Sutton, which is now called Plympton. This Alpheghe had a sonne cauled Sada, which had also the benefice after hys father. And after Sada, was there an other priest cauled Alnodus, which had the benefice likewyse. This Alnodus had a sonne called Robert Dunpauk, which after the discease of his father Alnode had also the same benefice. And after thys Robert Dunpauk, William Bacon hys sonne, enioyed the benefice likewyse. Here men may see, that it is neyther so new learning, nor yet so long agoe since priestes had lawful wyues.

It is not vnknown to many men that there was an Abbot of Reading, whom men for his perfecte lpyunge, called Abbot Sande. This man bæc yng in daunger of a certayne disease, by the reason hæc had no wyfe, sente vnto the pope, desiring hym to dispense wyth hym for hys bowle. and the pope dispensed wyth hym, and gaue hym licence to marry a wyfe, but vnder a condition that it shoulde bæc secretly done, and not *In facie ecclesie*. By this men may see, that the Pope himself holdeth not so much of priestes chastitie: for then hæc woulde not regarde more money, then it. And if the pope may dispence wyth thys Abbot for auoyding of a disease cozpo:all: how much more ought hæc now to dispense wyth priestes: seeing there bæc so many schiles in daunger: Pea, and also the order of priestshode is soze defamed and sclaundered, by the reason that priestes hath no wyues.

Abbot Sande of Reading.

Priestess hath married after their priestshode.

Croni, Fabi.

Moreouer, I reade in our owne Chronicles, that in the tyme of kyng Henry the ij. which raygned y peare of our Lord 1101. priestes myght lawfully marry wiues, in so much that Anselme thay Archbyshop of Caunterbury in a Seane that hæc helde at London, did make a decre. y priestes should forsake their wiues, the which was both agaynst Gods lawe, and mans. For thz terte of our Mapster Christ is cleare. *Quos deus coniunxit, Homo non seperet.* Marke these two wordes, *Deus*, and *Homo*. And howe much the one passeth the other.

Moreouer, we doe reade, that *Nauclerus* pope Celestine the third, did dispense with a Nunne, whose name was cauled *generatio- ne. xl.* Constatia, kyng Rogers daughter of Cecyll, and gaue her licence to marry with Henry y Emperour, the first of that name.

This was about y peare of our Worde. 1186. So that me may perceauie how the pope doth not greatly regarde the bowle of hys spiritualtie, if any thing may bæc gotten, to pay for a dispensation. And it wil not helpe to say, that the pope did dispense with this woman for a common wealth. For the stozies maketh mention that the pope dispensed with him vnder a condition, that hæc should paye hym a yearely pencion for the kyngdome of Cecyll, and should recouer it of his owne charges, out of the handes of Tancredus, which was then in possession of it. And bæc cause that hæc myght haue the better title to the kyngdome, hæc gaue hym the only daughter of Cecill. So that y pope did it not for a common wealth, but for his owne lucre. But now graunt that it were for a common wealth, therefore, first it was not Gods commaundemēt, that priestes should liue sole. For gods word geueth no place

Cranfius, Canutus was seuen yeares a Monke Cluniacensis, and yet the Pope dispenseth wyth hym to marry a wife.

Furthermore, the Pope hymselfe hath not greatly regarded Priestes chastitie, if hæc myght get any money for dispensations, in the which thyng hæc coulde not haue dispensed, if it had bæne of Gods lawe. And if it bæ but mans lawe, what charitie is in the Pope to compell men so soze to kepe it, saying that it is so great daunger vnto priestes, and that so many soules bæne lost thorough it: Pea, what tyranny is in hym, thus cruelly to kill men for breakyng alonely of hys commaundement, the which is not in their powler to kepe: To our purpose, the Pope hath often tymes dispensed both wyth Priestes, and religious men for their bowle, & hath geuen them licence to marry.

to no common wealth. And if y^e pope did then dispence for a comō wealth? why doth hē not now dispence for a noyding of fornication, in so many innumerable priestes? Doth not mē reckon it for a common wealth to expell fornication, & all occasions thereunto? But now there is no comō wealth to bē regarded, because there is no shyning golde offered. But at y^e least wayes mē thinketh that priestes which marry, bee very farre from helpe: for it is neyther agaynst Gods lawe, nor yet agaynst the common wealth.

Here were many examples to bē brought in, how the pope hath dispensed both with Donkes, Friers, and Nunnes, the which I will passe over, and will shewe as neare as I can out out of Chronicles, how s^h it is, that the pope hath gone about to byng in the bow of chastitie. Doctour Eckius doth say, that Calixtus primus dyd firste make the statute, that priestes should bow chastitie, but that is false. For all Chronicles beareth witness, that priestes had wyues in the Councell, of Nicene, the which was almost an hundred yeares after Calixtus dayes. Wherefore it can not bē supposed, that y^e statute was made before the Councell of Nicene. But authenticall hypocrisies doth make mention,

Nicholaus. 1

that Nicholas the first, whiche was Bishop of Rome, the yere of our Lord 860. did goe about this thyng: but hē could not byng it to passe by the reason of an holy man S. Huldricke, Episcopus Augustensis, the which wrote a very sharpe Epistle agaynst hym, reprovynge hym sore, because hē would compell priestes to bow chastitie. Hys wordes bee these. Thou hast not swarued a litle from discretion, y^e where as thou oughtest to have counsayled priestes to chastitie, thou hast with a Lordly violence compelled them to it. Is not this after the iudgement of all wise men, a great violence, whē that thou agaynst the institution of the Gospell, and agaynst y^e decree of the holy ghost, wilt compell men to obserue thy priuate decree? &c. Hē reciteth also agaynst y^e

Compelled chastitie is agaynst the institution of the Gospell.

Bishop of Rome all those same scriptures, that I haue brought herein my booke of this matter, and also certain of the counsels, to that purpose, that I haue brought them. So that men ought not to thinke, that I am the first, that thus hath vnderstande the Scriptures. nor yet the first, that hath spoken agaynst priestes bowes.

Note also how this holymā sayth, that priestes ought to bē admonished, & counselled to chastitie, but not compelled. For that (sayth hē) is a great violence, and agaynst Christes holy Gospell, and y^e blessed spirite of God. These bee as vehement wordes as I haue spokē. For out of these wordes men may gather, that it is not farre from heresie to compell priestes to bow chastitie. This holy man proceedeth farther with y^e Bishop of Rome, and telleth a fact of S. Gregory, the which went about to compell priestes to bow chastitie.

Upon a day S. Gregory sent unto hys pondes for fish, and in the nettes that they fished withall, were brought by about sixe thousand young childrens heades, the which thyng, when S. Gregory saw, stroke hym sore to the hart, & hē was very heauy of that sight, and percepued arone, that hys decree, that hē made for priestes chastitie, was the occasion of this great murther: In that that priestes could not lyue sole, nor yet they durst not allowe theyr children, for feare of the decree. And so for sauegarde of theyr honesty, they fell into a fearefull, and abhominable sinne, to kyll theyr own children. And for this cause S. Gregory (sayth this holy Bishop) dyd reuoke hys decree agayn, and did greatly allowe the saying of the Apostle: It is better to marry then to burne. And dyng unto it of hys owne: It is better to marry then to geue occasion to murther.

Here note god reader, what a terrible, and a fearefully example this is: Is not this a piteous case, that so many thousandes innocentes bee thus slayne? When shall the chastitie keeping of all the priestes in the worlde bē an occasion of so great godnes, as the

To compell Priestes to bowe chastitie that hath not y^e gifte, is halfe brother vnto heresie.

A lamentable and horrible sight.

O Lord God that our Whorshoppes woulde nowe bee so charitable.

the law of chastitie hath bene hereof mischief? Alas is there no pyty in mens hartes? that are nothyng moued, when they read such horrible factes in holy mens wytyngs? Doe men thinke, that there is no mischief now in our dayes done, by the reason that priestes are compelled to chastitie? If men thinke that there come any mischief by the reason of it, how can men recken to auoyde Gods vengeance, that will so stryke and strongly mayntayne the same?

I haue bene informed of credible persons, the whiche if neede were, I could yet byyng forth, that in a place of Religion within this selue yeares, there was a religious man, that dyd get a woman with child, the whiche woman was brought a bed in the brothers chamber of a sayre sonne. This child was Christened in the same chamber, and as soone as it was christened, he brake the necke of it, and buryed it in the night, in the Churchyard. This is the trueth, I can proue it. Is not this a terrible thyng? With not nature abhorre this? And yet men had rather here this abhominableness, the for to release a litle of theyr own will. But oh Lorde God, howe streightly halt thou punyssh this?

It is not yet out of my minde of man, sinnes than honest man lost his daughter, by the reason that a priest defiled her, the whiche (because he would not be dishonest) kyled the mayde privately, and afterwarde cast her into a well. If men will not be moued at this, and such lyke other factes? I can not tell what will moue them.

I could recite a great many of abhominable, and detestable factes, if I were not moze ashamed to tell them, then priestes hath bene to doe them. Neither will I recite how shamefully that mens daughters, mens wyues, mens seruauntes hath bene, and are dayly cast awaye, by the reason that priestes are so hoate of courage, and can not keepe theyr chastitie. Would it not abhorre a Christen man, to heare tell of the innumerable bandes, that are made by the reason of priestes can not lye chaste? What a petious case is it

to see so many young men cast awaye the whiche doth see dayly their maisters uncleane liuyng? Here were many thynges to be recited, but honestly compelleth me to passe the ouer. But I thinke there is no good man, but he will thinke as much in hym selfe, as I either would say, or can say.

I could tell, if I would, the occasion why those Cardinals of Rome, which keepest whores, be noted of the common people to be of the best sort of Cardinals? But I will passe it ouer. Neuertheles it greeueth me a litle, that I may not somewhat open my hart. But this I prouise them, if any of these protectours of this filthy chastitie doth take in hand to defende it agaynst mee, I will not be ashamed to write, that they haue not bene ashamed to doe. For I will not keepe secreete how certayne byshops of England, and also of other countries doth let whores to serme vnto priestes. And all because they will not suffer them to marry. Yet heare will I tell you one pretie tale.

There is a byshop liuyng at this same day in Germany, which had neede of a great some of money (I could tell his name if I would) this byshop called vnto hym a gentelman, a great frend of his, which smelled a litle of the new learning, so called. Vnto this man he made his complaint how that he must needes make thiste shortly for a great somme of money, desyring hym both to helpe hym, and also of his counsell. This man sayde vnto hym, if he would folow his counsell, he would shortly helpe him. The byshop was very glad, and grauted to folowe his counsell. Then sayde the gentelman.

By Lorde, your Lordship shall geue a straye commaundement, that all your Priestes within your diocese, shall put awaye their whores within this two monethes, vnder the payne of herebye at the least. After this, your Lordship shall lend .ij. of your counsellors, that be knowen to be greatly in your fauour, to handle with the priestes, in their owne names, for to

I will not speake of the litle that folow Priestes in long doublets, and short hosen.

The chastitie of the court of Rome, fro the whiche God defend vs all.

spare me a litle, to speake but one word moze.

An history sprung out of the chastitie of Priestes.

This man intended to declare to this holy father, what honestye was mayntayned by Priestes chastitie.

A frute of chastitie.

A horrible tale.

An other crabbe of same tree.

take by thys matter, betwene your Lordship and them. But vnder this condition, that the priestes shall graunt vnto them a certayne somme of money and they shall promise the priestes, y they will bring it to passe, that your Lordship (notwithstanding your strait commaundement) shall be contented to suffer them to liue, as they haue done in tymes past, and after the olde custome of the Church. The byshop was contented with this counsell, & incontinent gaue out y commaundement, and afterward sent out two of his best frendes, priuelye to treat with the Priestes in their names, but not in his. For hee woulde not be knowne of it, because hee had bowed chastitie.

But what thinke you, that these two me did gather in this one byshop, pricke, within y space of y. moneths? Merely .xx. M. guldens, the which money the byshop receiued very deuoutly, and thought it not against the bowe of chastitie. What shall men say to these mens conscience: that will not sticke to burne a poore priest, that marryeth a wife: but yet, they will receiue .xx. M. guldens to mayntayne open whozedom. O lord God thou knowest this, & yet doubtles thou sufferest it. And all because they should haue space, and respite, to amende, vnto which, God geue them grace. Amen.

But agayne to eur purpose: men may perceane that this holy byshop Hulderyke was agaynst the pope, & dyd also alowe my doctrine, and declare that S. Gregorie did repēt him of y statute y hee had made for priestes chastitie. Wherefore I conclude here yet agayne, that Gods holy worde, olde doctours, holy counsell, the Emperours lawe, olde decrees of the Church, the practice of the holy Apostels, the lyuing of holy men, Gods lawe, and mans lawe, nature & reason, doth alowe this article of myne. Wherefore I trust no god nor reasonable man, will withstand me, in this case.

There runneth a greate voyce of me, that I haue married a wife, and

so: that cause men doth reckon that I will something proue my witte, and also stretch my learning, to mayntain that priestes myght haue wyues. But the very trueth is before God, & ma that I haue no wife, nor neuer went about to marry: I thanke God of his grace. And of this I haue as noble princes as be in Germany, to beare me witnesse, and also many other worshipfull, and honest men, y doth knowe me, and my conuersation. I haue also the ryght worshipfull man Doctour Lee, which was the kinges Embassadour with vs, and all his seruantes to testifye for me, which be honest men, and sufficient in a greater cause then this is.

Finally, here is also the byshop of our cite, with whom I doe dwell, & am most conuerlant with. Heare is also the Embassadours of Lubrycke, which doth also know me, and my conuersation. And I doubt not, but all they will testifye for me, as farre as any laye shall require. Yea I dare boldly say, y myne aduersaries haue not so good testimony, that they keepe they bowe of chastitie, as I haue, that I am not marped. But all is done to bynge me in defamation. Let God prouide. Neuertheles, what if I had a wyfe: is y so great a crime? What can men make of it: Hath not many noble Princes, and good men wyues? Will me make moze articles of saluation for me, then for priestes or for other Christen men: what haue I deserued thus to be taken: Men will haue to doe with me, but I promise them, they shall get no good by it, if I may come to my aunswere, I will be able allwayes to defend a wyfe (if I weare disposed to marry) agaynst all those that keepe whozes. Let them begin when they will. Notwithstanding, I doe not abstayne from a wife because that is euell, and vncleane to marry: but I haue other lawfull considerations. Let no man doubt, but this is of trueth, if I had a wyfe, I would not haue medled with this article, because that men myght haue suspected me, that then I would haue defended this article, for the maine-
naunce

I haue mee
uaple wy
men are a-
shamed to
come & lay
this thing
to my
charge, now
that I am
here?

A pcept
practise to
finde out a
naughtyp
couctious
Byshop.

Dist. 37. ca.
Ante tric.
gium.

The world
will spe.

D. Barres
lyued sole &
unmarried.

naunce of my face. But now on the other syde, that men should not think how I despised mariage, or thought it vnlawfull for a Priest to marry, in as much as I my selfe doe not marry. Therfore haue I take this labour on mee, to wryte my meaning, & so much the moze boldely, because that men haue no cause to suspect mee, that I speake to defende myne owne cause, but all onely to set out the veretye, so God helpe mee. Amen.

But now will I goe to the Popes lawe, and see what tyme that thys thyng begunne to take strength. It had bene often times attempted, but it was alwayes repelled by one godd man or other, till after the dayes of Saint Gregory.

Pope Siricius made a statute, that priestes should haue no wyues, but it toke none effect.

After hym came Pelagius the seconde, and hee commaunded, that those priestes that had maryed wyues should abstayne from their wyues.

Next after hym came S. Gregory, and hee thought that statute of Pelagius to soze, that men should abstaine from their wyues, which had neither bowed chastitie, nor yet had vled themselves to continencie. And therefore hee decreed, that the Bishops should consecrate no Subdeacon, except hee woulde first bowe chastitie. Thys is openly in the popes lawe. Here began this thyng somthyng to sprynge, and to take effecte, but yet it was not fully establisshed. For afterwarde S. Gregory hymselfe repented hym, as S. Hulderike beareth witness, by the reason of the great murther that hee sawe came thereof. Wherefore it remayned so till a great whyle, vnto the commynge of Leo the v: and hee

sayth, that priestes may keepe theyr wyues, but they may not company with them, for the Apostles (sayth hee) dyd forsake the company of their wyues: alonely they prouided them meate and clothe.

After hym commeth Innocentius the second, the which (not regarding Gods ordinaunce) ioyneth priestes that maryeth, and priestes that kee

peth whozes, all vnder one damnation.

But all these yet coulde not byng thys matter to passe as they woulde. For in many places (for all this) all priestes had wyues: till the tyme of Gregory the seuenth, which was called Hildebrande, a man of euill lypynge, as the chronicles testifieth, and also a great hygromancer, and very familiar with the deuill. And as chronicles sayth, a man that had popponed 4. or 5. popes before, that hee myght come the sooner to it. Thys man (I say) in the yeare of our Lord. 1074. began to attempte thys matter very sharply in Germany, where priestes were then quietly suffred to haue wyues. Thys man sent his commaundement vnto Otto byshop of Constantinople, commaunding to forbydde priestes that had not yet maryed, for to marry. And those y had maryed, to be separated from their wyues. But byshop Otto perceiuing thys thyng for to be deuillische, woulde not execute hys commaundement. Wherefore Pope Gregory cursed him, and assolled all men from his obedience, and cited hym vnto Rome, where hee had gathered a counsell, in the which hee had made a decree, that no Priest should afterwarde marry. And they that had maryed before, should forsake their wyues. Moreover, it was there decreed, that no man should receaue holy orders afterwarde, except hee first sweare to lye sole.

These decrees were prouulgated ouer all Italy. But the priestes, and Bishops of Fraunce, resisted this decree, and sayde, that this counsel was contrary to Gods worde, and toke from Priestes, that God and nature had graunted them. And therefore the Pope (sayde they) was an hereticke, and an auctour of damnable doctrine, and that this decree came not of God, but of the deuill, and alleaged for them the saying of our mapster Christ. *Non omnes capiunt uerbum hoc.* And also S. Paule, *De uirginitate preceptum non habeo.* They saide also, that the pope woulde compell them to lye like Angels, and how hee dyd open a wyndow

Nauclerus, Alberius, Hirsuelden- si.

Here beginneth priestes chastitie to get the ouer hand. For this was a captaine for the nonce.

Per illam legem. Quos deus conuincit homo non seperet. Et ne mo dimittat uxore, excepta fornicationis causa.

who can require a better answer then these Bishops make: their wordes be Gods wordes.

Math. 9.

1. Cor. 7.

¶ An. iij. vnto

Dist. 83. ca. Plurimos.

Dist. 31. ca. Ante tricinium.

Dist. 31. ca. Omnino.

Dist. 28. ca. Decernimus.

This hath
alwayes
bene the
Popes
maner of
teachyng,
oher doc-
trine had
hencuer.

unto fornicatis & uncleannes. Where-
fore they made hym aunswere, that
they had rather to forsake their bene-
fices, then their wyues. And if he
woulde despise marped priestes, then
shoulde hee goe & prouide him Angels
to serue his cures. But the pope was
nothing moued at all with their scrip-
tures or reasons: but still wrote to
byshoppes straite letters, commaundyng
them, and threathning them vnder the
payne of cursing, and priuating them
of their byshoppicks, y they should
bring this thing to passe. So that at y
last, the most parte of the Byshoppes
consented to him for feare, and labou-
red all y they coulde to perswade the
priestes to forsake their wiues, and to
bowe chastite. But it was long ere
the priestes were perswaded: yea some
of them woulde neuer agræ thereun-
to as long as they liued.

This Pope wrote also to the Arch-
byshop of Mentz, commaunding him as
pymate of all Germany, to compell
married priestes to forsakethair wiues,
and to cause all other to bowe chasti-
tie. This byshop called a conuocatio,
in the which hee declared the Popes
pleasure. But y priestes resisted mer-
uapulous earnestly, alleaging for them
Scriptures, reasons, and counsels.
So farre they proceeded together, that
there had lyke to haue bene a greate
tumulte. Then the byshop beyng a
wyse man, consideryng how stiffe, &
earnest the priestes were, desired the
to take halfe a yeares deliberation, ex-
hortyng them to agræ vnto that thing
wth a good will, vnto the which, hee
must els compell them, by the Popes
auctoritie. After the halfe yeare was
come out, the byshoppes called a conuo-
cation at the Uniuersitie of Erforde,
and there required an aunswere of
the priestes, but they were stiffer the
before, and sayde, how they had ra-
ther dye then forsake their wyues co-
trary to Gods law. On the other side
the archbishop was earnest in setting
forth the popes commaundement.

Then the priestes required to take
their counsel, and so when they were
departed out of the conuocation they
agreed (scyng that neither scriptures,

reasons, counsels, nor yet intercessio
could helpe as they sayd) that they
would go in agayne, and kill the By-
shop, that all other Byshoppes after
hym shoulde be well advised, ere they
set forth that thyng any more. But
the Byshop had some frendes amogst
them, the which reuelated this thyng
vnto hym, and hee streight wayes sent
certaine of his frendes vnto y priests,
requiryng them to come in agayne
peaceably, and hee would promise the
so to entreate the pope, that hee shoulde
be content to let it passe, and that they
shoulde keepe their cures still as they
had done before. Notwithstanding
the Archbyshop could not chaunge the
popes mynde in any wise. For the
yeare after the pope sent downe hys
Legate *Curisen Episcopum*, and ioy-
ned the Byshop of Mentz with hym,
commaundyng them to gather a con-
uocation in Mentz, and there to pro-
poude his decree agayne. But yet y
priestes would in no wise agræ vnto
them, but layde all Scriptures, and
reasos for them, that they could. And
when all these thynges would not
helpe, then they fell to entreatie, and
intercession. But the popes Legates
were so stiffe, that there was no re-
medy, but tyzanny, and violence to
be vsed.

what had
men doe a-
gainst vio-
lence, and
tyzanny.

But as soone as the priestes sawe
that they gathered them together, &
made a tumulte, that the popes Le-
gates scaped very hardely with their
lyues out of the conuocation hysse, &
so was the conuocation broken. And
the Archbyshop of Mentz would ne-
uer medle more in it, but committed
the matter to the popes discretion. So
that the pope was sayne to tary a con-
uenient tyme, till hee had gotten cer-
taine Byshoppes, and certaine priestes
of his partie. The determinate tyme
doth not y scories declare, but alonely
we see that nolwe hee is prenapled in
mischief.

Wherefore I will now procede af-
ter my promise, and recite their Scrip-
tures and reasos, wherby they proue
Celibatnm Sacerdotu. Their first scrip-
ture is. *Be ye holy, for I am holy,*
sayth the Lord. Upon this Scripture
Dis.
cap. Tenens.

A tumulte
for priestes
wyues.

The deuill
sleepeth not
nor geueth
not gladly
place to
Christ.

disputeth y^e pope on this maner. The priestes of the old law did not company with their wyues, in the tyme of their ministracion. Wherefoze the priestes of the new law, whiche doth alwayes minister, must much more alwayes keepe their chastitie. First, the pope doth alleage this Scripture wrong. For it is not Moyse mynde, where this text is spoken, to compell men from their wyues, or not to marry (the which thyng the pope hath taken vpon hym to proue.) For Moyse speaketh there to the whole household of Israell.

Now was not the house of Israell compelled by the text, either to forsake their wyues, or els to vowe chastitie. Wherefoze this text can not make for the popes purpose. Farthermore, the text sayth no more, but that we should be cleane, and holy. Now is not matrimony, either vncleane, or vnholly: for it is a thyng instituted, and sanctified of God. And the purest creatures that ever God made vnder vnto it, was not therby defiled. Ergo, this text maketh not for the popes purpose. And where as the pope saith, that y^e priestes of the newe law shall be cleane, we graunt the same, and desire God with all our hartes, that they may be so. And because that we would, that it should be so: therfoze doe we exhorte them to vse Gods holy ordinaunce, that they may be holy. For all creatures of God be good. And vnto them that be cleane, nothyng is vncleane. Poly is matrimony gods ordinaunce. Wherefoze it must nedes be cleane of it selfe, and may be lawfully bled with thankes.

Farthermore, what argument is this of the popes? The priestes of the old law, did abstayne fro their wyues, the tyme of their ministracion, Ergo, our priestes must alwayes abstayne? How foloweth this, alwayes, out of the old priestes, sometyme? But me thinketh the pope should rather take an occasiō of this place, to bynd his priestes to mariage, if they can not lyue sole. For the priestes of the law, by Gods comanndement had wyues: Ergo, God would not reckon mariage

uncleane, and vnpure. And if it were cleane for thym, it must much more be cleaner vnto our priestes. For all thynges be cleaner vnto vs, then to them. Wherefoze me thinketh y^e pope should rather dispute on this maner. The priestes of y^e old law had wyues, and were not thereby defiled, Ergo, my priestes must much rather haue wyues, for they shall be lesse defiled.

Moreouer, it foloweth not. The priestes of the old law abstained from their wyues, in the tyme of their ministracion, Ergo, our priestes must abstayne alwayes, because they be alwayes in ministracion. For many thynges were vncleane to the priestes of the old law, that be not vncleane vnto our priestes. Also vnto them it was a commaundement so to doe, or els it had bene lawfull for them to tarry by their wyues. But our priestes hath no commaundement. Ergo, they are not bounde to abstayne. Finally, this text of Scripture dyd not bynde the Apostles, nor all the holy fathers after the Apostles till Innocentes tyme to abstayne from theyr wyues. Ergo, it byndeth not our priestes now. For gods word was in as full strenght befoze Innocentes dayes, as after.

The second Scripture is this. Abstayne for a tyme that ye may the better geue attendaunce to prayer. On this text disputeth the pope on this maner. Paule commaundeth (sayth he) laye iden to abstayne for a tyme. Ergo, much more are priestes bounde to abstayne alwayes. The whiche must alwayes pray, and be in a continuall sacrificyng. This argument is also false, and not concluded after Saint Paules mynde. For S. Paule woulde not by this text forbydde mariage, by the reason of prayer. For howe could he saye then, Abstayne for a tyme? Unmaryed men must abstayne alwayes, and not for a tyme onely. For it is no commaundement vnto lay men (as the pope sayth) to abstayne. For S. Paule will, y^e they shall not abstayne, except that they be both agræd. Vsa and also in a case, y^e is, where their abstayning should be an occasiō of more prayer. But if

Dist. 31. ca. Nam scilicet. Abstinet ad tempus, Et vacat orationi.

¶ An. b.

their

Solutions to their reasons.

The popes arguments for y^e maintenance of their constrained chastitie.

Adam. Eva.

The Leviticall cleannes tyeth to much in the popes head.

1. Tim. 4.

Alwayes. Sometime.

Why hath not our priestes sometyme wyues, as the olde priestes had.

Their abstayning may bee the occasyon of uncleanenes: Or els, if the one party will abstayne, and the other can not: Then will blessed S. Paule that neyther of them shall defraude the other. For they are more bounde in thys case to vse them selues in the offyce of matrimonye, then *pro illo loco, & tempore* to pray. For y text is clere *Uxori vir debitum reddat*. Let men marke my saying well. For though we be bound to pray by the Gospell, yet I thynke that the circumstance of tyme, and place, is of mans lawe, & *reddere debitum*, is in this case of the Gospell. Wherefore the other must geue place. Take my wordes charitably, and after learning. But yet graūt it a commaundement. How can it folowe there out, that priestes shall neuer marry? Because that lay men are bound (as the pope sayth) to abstaine for a tyme: Why doth not the pope rather hynde his priestes in tyme, and place requisite to matrimony, for auyding of fornication, as S. Paule doth? All the world knoweth, y priests doth not alwayes pray. Wherefore then doth not the pope graunt them that same lybertie, y S. Paule doth. For he will (lest y deuyl should tēpt them by incontenency) y they should returne againe after their prayer to y office of matrimony.

O Lorde God, how would men crye out agaynst mā, if I should thus teare, and wyngie scriptures? But this popet may doe what he lyst: and all that hee doth, men doe reckon to be articles of our sayth. There is not a stronger place in all scripture for matrimony, then this is. In so much that all learned men, that ener spake of this matter, hath brought this same chapter of S. Paule for them, & yet y deuyl in the Pope can turne this topse turuy. And that y maketh agaynst him, must nedes make, for hym, or els hee will wyng him tyll hee breake his necke. What learning can prouue this, that priests may not marry: be cause they are bounde to pray: & to doe sacrifice: Doth mariage defyle their prayers, or can it cōtamine their sacrifices: then the holy patriarches, &

Prophetes, haue no cleane sacrifices. Yea Christes Apostles had uncleane sacrifices. But here is a wonderfull iuglynge of the deuyl. For sometime matrimony shall be an holy, and a blessed sacramēt, and shall geue grace: and an other while it shall be against God, and all his sacrifices, and a defyler of Gods mynisters, & of all their prayers.

Wherefore I conclude, that this terte of S. Paule, Abstaine for a tyme that you may the more diligētly pray, maketh nothing for the Pope. For if we should be bounde (as y pope saith) not to marry, by the reason that we ought to pray, then might no lay man marry a wife. For laye men are as much bounde by the Gospell to pray, as priestes be. There is no tyme, that the Gospell cōmaundeth a priest to pray in, nor yet no prayer, that is commaunded to priestes by y gōspell, but lay men are bound to the same. Wherefore if the pope will conclude that priestes shall haue no wives, because they are bound to pray. By the same reason will I prouē, y no chrystē man may haue a wife. For it will not help to say, that priestes are more bound to pray, then lay men, & therefore they haue no wyues. For whether that they be bounde lesse or more that maketh no matter to y argumēt. For both the parties are bounde to prayer. Therefore, after the popes doctrine, neyther of them both may marry. But whether the one be more bounde then the other, it maketh no matter to mā, for they are both bounde: therefore they must both abstayne. I woude desyre all Papistes, to let this reason of myne stande still vnauoyled.

An other reason their is of Pope Leo the. ix. that bringeth this terte of S. Paule: Haue not we power to leade aboute with vs a wyfe, as the brother of our Lord, and Cephas? Out of this terte disputeth the pope thus, S. Paule sayth not, we haue power *amplectendi mulierē*, to embrace a woman. But *circumducendi*, that is to leade her with vs, that shee may be sustayned (as the Pope sayth) of her husband

The Pope maketh a hotchpot of marriage.

Lay men are bounde to prayer, as well as Priestes.

The popes doctrine is repugnaut to the doctrine of S. Paule.

The Pope is a tearer and wrestler of Scriptures.

Diff. xxxi. ca. Omnis. 1. Cor. 9. Nunquid nō habemus potestatem mulierem fornicatorem circumducendi. 1. Cor. 9.

husbands? But there may be no company of marriage betwene them. Every Christe man may see what a slender argument this is of the pope. S. Paule sayth not, *amplectēdi sed circumducendi. Itēq; non licet sacerdotibus habere uxores?* This can no man denye, but S. Paules mening is there, how that priests may lawfully have wives as the example of Peter doth there prove. Wherefoze I thinke no man so madde to iudge, that the Apostles byd myrry wyues, alonely to lead the about with them (as the Pope sayth) and to put other men to colles and charges: For this office they might have had of all other women, and need not to marry, for leading about of women with them. Wherefoze it must needs follow, seeing S. Paules meaning is, that priests may lawfully have wives that they may also lawfully vse the office of matrimony. For his owne doctrine is, that the man hath no power over his owne body, but his wife. Wherefoze it must follow, that the pope maketh an euell supposition, when he suppoeth, that the Apostles hadde wives, and did onely but cary them about, to geue them meate, and drinke, and not to sompany with hem.

Also marke of this argument, how the pope graunteth, that the apostles had wyues: Wherefoze he must now prove, that the Apostles, forsooke the company of their wives, as he sayth. But I am content to take this argument at the popes hand.

This the pope graunteth, that the Apostles ledde their wyues aboute wyth them. Wherefoze it must needs follow (but after the Pope) that our priests may also leade wives aboute with them. If ye graunt me this, I am content; I will not binde priests *amplectēdi uxores*, I will put it to his wives discretion, and his, as they two shall agree: so am I content, alonely to let them haue the libertie that the Pope graunteth the holy Apostles to haue had. And I doubt not but there will follow tokens, not onely of *circumducendi* but of *amplectēdi*.

Truely I haue great maruyle, y

men be not ashamed, thus to trifle with holy Scripture, yea, and that in matters that be so waighty, & wherby they see dayly so great offence and sleaunders to spring in the holy church of God.

An other Scripture the pope hath which is this: They that are in the flesh can not please God. On this text disputeth the Pope thus: They that are defiled, are in the flesh: But priests that marry wyues, are defiled: therefore, they be in y flesh, and can not please God.

If men had eyther feare of God in thier hartes, or els reuerēce to Gods holy institutions, and ordinaunces, they would not thus speake nor iudge of pure & cleane matrimony. I trust there is no Christe man, but he will graunt me that matrimony is of gods ordaining and settinge: Wherefoze it must needs be pure and cleane. For our God is no God of uncleane, or of filthy, let the pope iudge hym as he wyll. Powe to the Popes argument. The Pope sayth in his *minor*; how Priests that marry, be uncleane. I denye that, and say stedfastly, that the pope blasphemeth both God and his holy giftes. And whē he can prove his *minor* true, then will I graunt it unlawfull for Priests to marry.

But I wyll take the Popes argument, and prove that no man shall haue wives, and so shall the worlde sone be at an ende. The popes *maior* is this: They that be in the flesh can not please God. But marped me (as the Pope thinketh) I see after y flesh, therefore no marped man can be saved. Let the pope of Rome, and all his adherentes answer to my argument, and I will sone answer to theirs. For this I am sure of, that y scriptures which he bringeth, maketh not agaynst matrimony, nor yet more agaynst priests then agaynst lay men. Wherefoze let hym conclude what he can out of them agaynst priests, and I will conclude the same agaynst lay men. These be all the Scriptures that I can finde in the Popes law agaynst this matter. Wherefoze, now will

if children that be gotten might beare witness.

Dist. lxxxix c. l'rop' sui - si. Qui in carne sunt Deo placere non possunt.

The Pope accompteth whoredom to be more cleane then holy matrimony.

The Pope blasphemeth God.

1. Cor. 7.

How many factes could I recite here, of *amplectēdi*?

When that
hane wiues
may bee
Priestes,
but after
their priest-
hode they
may not
marry.

Will I ge to their reasons.

Their principall reaskn is this. Mar-
ryed men may bee chose to bee priests,
but after their priesthode (say they)
may they not marry.

These me must first consider what
doctrine they defend, y is to say, how
they intede to defend y popes doctrine,
and y doctrine, which they call the do-
ctrine of the church: for there is none
other doctrine agaynst vs but that.

Dist. xxviij.
c. Nullam.
Ec. Assumi
Ec. ca. Pre-
terea. Ec. c.
Prinsquam.

Howe doth this doctrine clearly
deterne agaynst them, and say how
no mā that hath a wife, may bee chose
to bee Priest or a Deaco, neither they
ca bzing mee one exaple, that euer the
Pope did graunt, that a marped man
myght bee a Priest excepte hee got mo-
ney for dispensing. So that the Pope
by his dispensation hath alwayes te-
stified that it was against his law for
a marped man to bee a Priest. Where-
fore these me (if they will defende the
lawes of the Church) must bee bound
to proue that marped men may after
the lawes of the Church (as they call
them) bee chosen, or elles their aun-
swere is naught. For it is no reason
that they should faine this solution of
their owne bzaynes, and say, that it
may bee so. But they must proue me,
that their church doth graut it lawfull
so to bee. Howesouer, where bee now
all their Scriptures, whereby they
proue that Priestes may not marry
for defilyng of them? Is not the com-
pany that a Priest keepeth with hys
wife after his consecration (which
they graunt) as pure, and as cleane,
as it was befoze his consecration? Hath
his consecration made y thyng
uncleane, y was befoze pure? Where-
fore if hee may keepe his wyfe (after
these men) which hee maryed befoze
his consecration, why may not an o-
ther Priest lykewise marry a wife af-
ter his Priesthode. What doth thys
man, as concerning the office of ma-
trimony, that the other mā doth not?

Remember
the tyranny
of Gregory
the viij.
which com-
pelled
priestes to
forsake
their wiues

Marriage
is all one, be
foze priest-
hode, and
after.

Farthermore they were wont
to say, that Priestes might not keepe
their wiues, in so much that they fai-
ned how y Apostles did forsake their
wiues. How standeth thys wyth their
solution, that marped men myght bee
bishops? But mee thinke they doe but

trifle with this matter, and seeke no
more but a light evasion, to helpe
them for a tyme.

Howesouer, both the practise and the
lawes of their church declarcth clear-
ly, that their meaning is not to chose
a married man to bee a bishop. For
their custome is that a man may bee a
Subdeacon at 16. yeares olde. Now
is there no man customably marped
so younge. And when hee shall be sub-
deacon, hee must forswear mariage,
as the Popes lawe commaundeth.
Wherefore, it must needes folow, that
no marped man can bee a Priest. For
hee hath forsworne marpage many
yeares befoze. Howesouer, all Doc-
tours doe graunt, that after the fall of
Adam, matrimony was a remedye a-
gainst fornication, and S. Paule ap-
proueth the same. *Vnusquisq; suam ha-
beat uxore propter fornicatione.* What
if this man, after his consecration is
in moze ieopardie of fornication then
hee was befoze? What remedye will
men finde nowe for this infirmitie?
His consecration taketh not away
his naturall appetite, nor it maketh
Gods remedye vnlawfull. And eyther
hee must lyge in fornication, or elles
marry a wife. Let men iudge, which
of them becommeth y priest best after
his consecration.

Dist. xxviij
cap. Nulla.

Farthermore no man can denye,
but the hypozies make mention, how
diuerse priestes haue bene marped af-
ter their consecration, at the dispen-
sation of the pope. Wherefore it must fo-
low, that it is not agaynst Gods law,
for a Priest to marry after his con-
secration. For then the pope might not
dispense with him. Hee must graunt,
that many Priestes haue had wyues.
How standeth it with god reason, and
learnynge, that they proue, y all these
men dyd marry befoze their priest-
hode onely, and not after, sayng they
wil haue it so necessary, and so perfect
a solutio. And if they ca not proue it,
why doe they affirme it so vnsly? what
moneth the so to say: yea, and so bold-
ly: But yet I will bee content, let the
matter bee indifferently handled, and
let as many marped men bee chosen
to bee Bishops, as bee vnmарped, see-
yng

The Pope
mainteineth
his constre-
ned chastite
agaynst the
institution
of Christ.

ying they graunt it lawfull: And then am I sure, y we shall auoyde a great heape of fornications, that been now vsed. Pea I feare me, that our chaste men shall soone bee quyt of all, and the maryed men shall haue all.

An other reason they haue, & that is this. Priestes may extinct the brennyng heate that is in thē, by fastyng, labouryng, watchyng, prayyng, & by other good woorkes doyng. And if they doe thus, no doubt, but God wil geue them the gift of chastitie, for hee is liberall in geuyng, and merciful in hearyng of their prayers, Ergo, they neede not to marry.

First I desire to know of those me, if they wil say of their conscience, that the thyrd part of Priestes in Englad doe keepe their chastitie: I thinke they will rather sweare nay, the yea. Now come to their argument, and see how shamefully they doe reprove priests. I durst not speake so much agaynst them, as these men doe. For first they say, that if priestes did pray, or fast, or did like good woorkes, the God would, yea hee must wth his liberalitie, & mercy geue them the gift of chastitie. Secondly, they graunt that y thyrd deale of priestes keepe not their bow. Now is this as much to say, thinketh me. Firste, that Priestes be naught in dede. Secondly, that they neither will, nor yet desire to be better. For if they did desire it of God, hee would geue it them, saye they. In hym is no fault. Ergo, the fault is in the priestes, that neither be good in dede, nor yet will praye, or desire to be good. I would not gladly haue such patrons in my cause.

Forzouer I graunt that Priestes shall fast, and pray to keepe their bodies lowe. But now to them. Why shall not priests also marry to auoyde fornication, as well as fast, and pray: saying that God hath ordeined matrimony, for a peculiar, and singular, remedy agaynst fornication? I doe not condemne true fastyng, and prayyng. Why doe they then condemne marying: saying that God which ordeyned fastyng, and prayyng, hath also ordeyned marying? Pea, and me thinke, if

any one thing should be first proued, then should marriage be first proued, saying that it is deputed of God, for a proper, and speedy remedy agaynst fornication: Notwithstanding I will be content, first to exhorte all Priestes, both to prayyng, and fastyng, & if they can so keepe their chastitie, I will thanke God with them. But if they can not, then will I in no wise, that they shall be compelled either by law, or by bow to chastitie. For that is agaynst Gods word, and the doctrine of his holy Apostles.

But yet let me touch their grounde nearer. I would desire the to tell me, and to proue vnto me by learning, that God is bounde, in as much as hee is liberall, and merciful to graunt vnto them y gift of chastitie, for they prayyng, and fasting. It is not inough for them thus to saye, saying that many good men hath both prayed, and fasted, and yet had not the gift of chastitie: But they must bring me an open Scripture, wherein that this promise is made vnto their fastyng, and watchyng, or elles they must graunt that they be bounde to vse Gods remedies, which hee hath ordeined, and instituted, to the helppng of our infirmitie. If I were hungry, and thursty, and would goe, and praye to God to slake my hanger, and thurst, & would not vse those meanes, and remedies, that God hath ordeined, thinke you that God were bound of his liberalitie to graunt me my request: Nay forsooth. But it were rather to be iudged, that I were a tempter of God, & a despiser of his holy ordinaunce, and would not be content with those remedies, that God hath appointed.

The deuill commeth with like temptation to our S. Christ, and requireth him to the honour of God to doe a miracle, to leape down from the highest of the temple, if hee would be taken for the sonne of God, & as for harme hee could haue none. For the Scripture testifieth (saith hee) that God had commaunded his aungels to beare the by in their armes. Wherefore (sayth the deuill) it shall be a great honour to God, and also a great declaration

Priestes may get chastitie, by prayyng, & fastyng.

A Notary of London sayd to me openly, that hee had written a thousand dispensacions for Priestes children in his dayes. How many then haue all Notaries writte.

Priestes shall fast, and pray. But what if all that will not be type.

God is bound to as much as he hath promised.

Math. 4.

Psal. 90.

The deuill
tempteth
God.

to thy power, if thou descende fro the height of the temple, other wise then any other man can doe. And if thou goest downe by the steps, God shall no more be glorified in thy fact, then in oher mens, nor thou shalt not be taken for the man, that thou art, and wouldest be.

Moreover, thou needest not doubt, but God will helpe thee. For the scripture speaketh of thee, whiche can not be false. Notwithstanding all this; our M. Christ calleth it temptyng of God, when men will seeke vnto hym for other remedies, then he hath appointed. And therefore our M. Christ doth clearly declare, that the same Scripture, which the deuill byngeth for him, maketh not for his purpose. For though that God doth promise to helpe Christ, & all his, yet will he be glorified in his creatures, & will that we shall vse them with thanks, to the entent, & purpose, y he hath ordeined them for: And then, if there be any thing lacking vnto our health, & saluation, he will, that we shall pray, & trust in hym. With what boldnes can I desyre of God to helpe mee; and am not content to receiue his creatures, that he hath instituted to helpe mee? Whereby shall God helpe mee, If I dispise his ordinaunces, and creatures that he hath alreadye ordeyned to my helping? Is it reason, that God at my instance, shall make a new ordinaunce and new remedies for thy diseases? Why am I not content (if I will be helped at Gods hand) with those remedies, that be all ready instituted? It was but a small thyng, and a byle thyng in a maner, for Christ to descend by the steps from the heyghte of the temple, seeing that the deuill required hym, by Gods honour, & also by his owne, to shew some speciall power.

If I weare diseased, and sycke, and would not vse the counsell of Physicions, nor of other medecines, y God hath instituted, but wil fast, and pray, and watch, and doe almes deedes, thynke you that men would reckon mee wise? And if I did thus dye, were not I a despiser of God, and of his good ordinaunces? God hath apoynted

Physicions, and geuen vertue to hearbes, and other creatures, to help my disease. Wherefore I am bounde with makenes, and with thanks to receyue them, and to pray to God, y he will fortifye, and strengthen the natures of these creatures, and that they may haue vertue, and effecacy in me.

This is a Christen man bound to do: For if this reason of these men shall haue strength, the will we vse no manner of creatures, or remedies y God hath ordeined, but agaynst hunger, and thirst, heate, and cold, agues, and pestilences, pouertie, and necessitie, swordes and gonnes, agaynst all manner of diseases, agaynst all manner of misfortunes, will we vse nothing, but all onely pray, or fast, or els geue almes, as we shall thinke best. So that we will teach God what thing is best to the helping of all imperfections. I thanke you god Daylers for your god doctrine, I praye God rewarde you.

Fynally I haue great meruayle, why that prayer, and fastyng shall all onely get Priestes to the gift of chastitie; and not all other men? And if other me may haue the gift of chastitie through their prayes: why be not all men moued to lyue chaste: seeing y chastitie in very deede is a higher state then matrimony is. Why be priestes more bounde to pray for the gift of chastitie, then other Christen men be?

Nowe marke this doctrine. If a lymme of the deurl would come now and preach vniuersally to all men the excellencye of chastitie, and to shew what a greate quiet lyuing it is, and what a plesant state it is before God, And contrarywise, of mariage would say, that it weare a sorrowfull state, full of troubles, full of cares, full of heauines, and (as the Pope sayth) a fleshely, and a carnall state, and that seemeth to haue in it self any vncleannes: and by these reasons, and perswasions, with many moe that he might bying, would exhort all manner of me in England to lyue sole, and vnnarried, And would also teach them to pray, and to fast for the gift of chastity

God hath ordeined e- uery thyng to a purpose, and thereunto must they be vled.

Priestes haue a priuilege befoze other men.

God chaungeth not his order for our pleasure.

The fleshy would gladly haue a quiet lyuyng, & pleasure.

and not to doute, but that God of his liberalitie would geue it the. I would sayne know of learned men, if this man were gods frend and the kings? How much hee is gods, I will not dispute. But I am sure there could not be a greater traytour to the kinges grace the hee is. For if hee might bring to passe that hee intendeth by his doctrine. First he should destroy y kyngs succession. Secundarily, hee should within this seuen yeres, make y king a Worde of a selve subiectes, or none, and synally of none indeede. And all this would they doe by fasting, and praying.

But what thing so euer they tell vs of their fasting, and praying, I am sure that they fall to getting of childre as sone as other men doe, and all is with fasting and praying. Alas what thing can not the deuill misuse.

But let no ma take mee, as though I condemned fasting, and praying. For surely I would that they should be bled, and that diligently. But I would, haue them bled in tyme, and place conuenient, and for the intent, and purpose, that God hath ordayned them. But yet I would not, that other

remedies, and gyftes of God should be thought vnlawfull, & also be despised for them.

Now most gracious Prince, here haue I shewed vnto your grace, first myne obedience, willing that enery man should both so learne, and so doe. Secundarily, I haue shewed my learning in certaine articles, for y which there is a variēce in the worlde at this day, protesting vnto your grace, that I haue sayde nothing, but I trust be true, and agreable with Gods holy worde, and with the learning of the Doctors. Notwithstanding, if there be any man within your realme, that can proue by good learning the contrary (so that your grace shall alowe it to agree with Gods word, and to be sufficient before Gods dreadfull iudgment) I shall be content to submyt my selfe to your graces determination, and to doe that thing that becometh a Christen man, & a true subiecte to doe. Thus our Lord Iesu Christ, y purchasour of all grace and godnes, euer pleserue your grace in al vertue and honour,
Amen.

Had the world continued, they would haue made vs poore men belceue, that they had gotten children by fasting, & praying.

That it is against the holy Scripture to honour Images, and to pray to Saintes.

If men had the verie true faith in Christe Iesus, that belongeth to Christe me, to haue, this article were open of it selfe without any farther probation: for if men did beleeue first that Christ were God and omnipotent, and mighty, to geue all thinges: Secundarily, that hee were mercifull, gracious, & louing towarde vs, and so louing, that wee could desire nothing of hym, but y he would geue it vs: if men (I say) had thys faith, and this loue towarde Christ, they would goe no farther but to him onely, they would make, inuente, & deuise no mediators, but faithfully receaue hym (according to y Scrip-

tures) for their onely mediatour, Sauiour, and redēmer: and beleeue and knowe surely, that they coude aske nothyng so great in his name, but that they shoulde receaue it, so that hee woulde hym selfe geue it, and thereunto is able. Also by this faith, they should perfectly know, that they coude not be so vnwoorthy, but hee of his onely and more mercy, is able, & also woulde make them worthy to receaue their petitions, so that if men had faith, they should perfectly know that they had neede of no more then this one Christ, that they should not ought not seeke to any other mediator, cyther to obtayne any thing, or els to make them worthy: but should know and confesse both in worde and

Do. y. deede,

dæde, that Christ alonely is able i-
 nough, yea & so mighty and so mer-
 cifull, that all other fayned and inuen-
 ted mediatours of men bæ vile, filthy
 and abhominable of themselues, to
 bæ compared to him. If this sayth (I
 say) were printed in the hartes of mē,
 then what shoulde they oꝛ could they,
 desire moꝛe then this one mediatour
 Iesus Christ: What could they haue,
 that of him and by him they could not
 obtaine: Cruely nothings that they
 coulde righteously aske, as all Scrip-
 tures beaſe witness.

But nowe, let all these makers of
 new Gods cumilate themselues tog-
 ther on a heape, and shewe mē but
 one place, yea out one iot, oꝛ one ex-
 ample in holy Scripture, that ever
 men did pray to Saintes: oꝛ one that
 entered into heauen by Saints pray-
 ers: Christ ascended (as the Scrip-
 tures bæ plaine) into heauen by hys
 owne power: now woulde I knowe
 of these new Godmakers, by whose
 power and helpe that the first Sainte
 came into heauen: say not by the in-
 tercession of Saintes, for I will say
 then there were none in heauen: noꝛ
 by his olde holynes, for then dyed
 Christ in bayne: and if hē came by
 Christ onely, why may hē not alone
 helpe vs thither: His power is not
 weakened: his mercy is no lesse to-
 warde vs then it was towarde him.
 Now here you sæ all the causes that
 brought the first Sainte to heauen, &
 these causes bæ sufficient, yea & alone
 ly allowed of the Scriptures of God:
 therfore they bæ also sufficient for vs,
 if we will bæleue the scriptures of
 God.

But now to declare and make this
 matter open, I will recite the words
 of the Scriptures: first I will speake
 of Images, of whom speaketh Moy-
 ses these wordes. Thou shalt make
 thee no grauen Images, nor simili-
 tude of any thing that is in heauen
 about, or in earth beneath, or in
 waters vnder the earth: thou shalt
 neither honour nor worship them.
 Wee not these wordes plaine against
 all maner of Images oꝛ similitudes:
 For if saints bæ in heaue oꝛ in earth,

oꝛ vnder the earth, here bæ their fi-
 gures accepted, either to bæ honou-
 red, oꝛ worshipped: and marke that
 hē excepteth both honouring and al-
 so worshipping. Now what can you
 geue to Images that is neither ho-
 honour noꝛ worship? It maketh no
 matter to mē, whether you call it la-
 tria oꝛ dulia, if it bæ eyther honour
 oꝛ worship, then is it against Scrip-
 ture: and if it bæ neither, then is it
 nothyng but a voyde name inuented
 of your insaciabie couctousnes, to de-
 ceauē simple men with, and to heape
 innumerable god to your selues. For
 if you had no moꝛe profite by Images
 then you haue deuotion to them, then
 shoulde they bæ some lesse downe.
 Who hath seene a pꝛecious offerynge
 of a Priest geuen to any Image: but
 we sæ dayly how yē rebbe Images
 of other mens oblations.

But let vs returne to our purpose,
 Duns on this text saith, that by it was
 it forbydden to make images bæfoꝛe
 the incarnation of Christ. &c. Now
 must you pꝛoue where they bæ al-
 lowed since the incarnation and shew
 with manifest scriptures where this
 text is condemned in the new Testa-
 ment oꝛ els it stādeth fast agaynst you
 after your story M. Duns, whom you
 dare not deny. Also yē Prophet saith,
 a mā dyd plante a pinaple tree, and
 the raine did nurrish it, and therof
 was made a fire vnto men, hee toke
 of it and warmed hym, and burnt
 it and baked bread therewith, and
 of the other parte hee Made hym a
 God, and dyd honour is, and prayd
 vnto it saying, deliuer me for thou
 art my God. Marke the proceſse of yē
 Prophet, first the man planted this
 tree, the hē burnt part of it and baked
 bread with it, and of the other part he
 made hym a God whom hē honou-
 red and worshipped, marke also if all
 these bæ not true, and fulfilled of your
 images, of the one is made your God
 which you doe honour, and of whom
 you desire to bæ deliuered, some frō
 death, some from sickenes, some frō
 pestilence, some from pouertie, some
 from thēues, some frō euill fortune,
 some frō hāging, some frō dꝛowning,
 and

Wee must
 neither ho-
 nour Ima-
 ges noꝛ
 worshippe
 them.

Duns. 3.
 Distin. 9.

Esay. 44.

Christ as-
 cended into
 heauen by
 his owne
 power.

Exod. 20.
 Deut. 5.

wee are
 forbidden
 of God to
 make I-
 mages.

and some to saue you from the tooth
ake, some to saue your horse, some
your pygges, and some to helpe your
women with child, with many other
thynges more, so that for euery thyng
that you will desire, you haue a God
to aske it of. Now of the other part is
made a payre of gallowes: is not this
true: is not this playne: of what other
thyng in earth can the saying of y^e pro
phet be verified, but of your images?

Wayne I=
maginatio^s
of men.

And if it may be verified, of an hundred
other things, yet is it also true of your
images: and vnto them agréeth most
peculiarly. The prophet speaketh not
of one onely, but of all things that
be lyke. Now deliuer your Gods if
you can. They wil not be deliuered wth
the aunswere that Doctor Knydeley
did once make vnto me, that there
was no man so blynde, nor so mad, or
foliſhe, for to honour the stocke and
the stone that standeth befoze them,
but they referre the honour to that
thyng that the Image doth represent.
I aunswere: god Haister Doctor,
I pray you tell me one thyng, what
did Cicero with all the whole Sena
tours of Rome: did they not honour
that same thing that stood befoze thē
(and yet as you say) they did referre
it vnto the thing that was thereby re
presented. These men were wise men
and as well learned in their tyme as
you, & yet you see (for lacke of know
ledge of the trueth) they honoured
stockes and stones. I am sure you
will not excuse them from Idolatry,
yea and that because they did honour
the stockes and stones, and not alone
ly for honoring of the the thing that
was represented.

3. Kyng. 12.

Also what dyd Roboam when he
dyd set vp two golden calves in Be
thell and sayd to the people, Goe no
more to Hierusalem behold thy Godes
Israell. Was not this done to the ho
nour of God: for they were not so
mad (as ye say) to thinke that those
calues were Goddes, but they did ho
nour them in the honour of God, and
that was well declared in their sacri
fice whiche was none other, but such
as God had commaunded in the law,
Ergo, after your rule they might law

fully honour these calves referring it
to God. They had also a great collour
for them, for all the old fathers did al
wayes offer to god calves, as Abzahā
wth many other which, oblatio was ac
cepted of God. Wherefoze they might
well thinke that God would be ho
noured in the images of Calues.

Now what thing can you lay to
them whereby you will proue that
they honoured their stockes and their
stones, and their Calues, but those
same things shall also be layde vnto
you, and vnto yours, to proue that
you doe likewise honour your stockes
and your stones. First you runne fro
place to place, to seeke them, which is
a tokē that you doe honour the stocke
or stone, for there haue you nothyng
of the Sainte more then in an other
place, sauing onely the stocke & stone.

Now, when you haue founde thē,
then pray you beede them, and that
with knœlinges, and knockings, and
shaking of your heades, and lookyng
deuoutly and pitiously, then kisse you
their fete or their shoules (for they
be seldome barefooted least they shuld
haue the murre or the coaffe, by the
reason they be not bled to coude, as
you may see by their smoked scollions
faces, handes, and fete, with all the
place where they stande) and wipe
your napkyns, and rubbe your beads
oil them, and licke them with your
tongues, and lay your eyes on them.
Then set you lightes befoze them, &
then offer you to them (though in y^e
Doctor your person is nothyng
giltie) great oblations, so that they
shyne in golde and silver and precious
stones: yea and not thus content, but
also promise to visite that stocke once
a yeare, if God and that god Sainte
sende you life and health, &c.

Howe
wee haue
become by ig=
norance
led to wor=
ship stockes
and stones.

I pray you is not this honourynge
of the stocke and stone? what did Ci
cero with all the Romaines to their
stockes and stones: what did Robo
am to his Calues, if this be not ho
nouring, desire me what honou
ring is: what more exterior honour
can you deuise then this is? and yet
you doe say y^e you honour no stockes
nor stones, But worldly shame, and

Do. it. in.

inuincible Scriptures, haue brought you to make this damnable euasion, because you see men now ware wylse in the Lorde, by the which they see clearly your false dissimulation and hypocrisie. But if you were the true honourers of God, as you bee secret hypocrites, you would not make this damnable euasion to stablish, uphold and maintaine your Idolatry, nor yet suffer (so much as laye in you) any thyng to be done that hath any colour or shadow of holynes that might be an occasion of Idolatry. But because you bee hypocrites and vnfaciable belly Gods, you care not (so you may deceaue the simple people & lead them with blynd shadowes, therby to fill your offeryng bores and chéestes to maintaine your vnfaciable carnall appetites) how the honour of God be saued, or how your poore brethrens conscience be deceaued. Thinke you that this is inough to say that no mā is so mad nor so foolishe as to honour the Stockes and Stones. And yet to suffer and daply befoze your eyes to see, so great exterior honour geuen vnto them. That no tounge can expresse nor hart can deuise moze: yea if you will beleue your subtile Duns, they geue vnto them (as I shall well proue by his diffinition) honour whiche is called *Latria*: the which *Latria* after your owne learning ought to be geuen to God onely. This sayth Duns, *Latria* is called an exterior honouryng or a bodely seruice, &c.

Now if that be trewe, it followeth that they geue that honour to Stockes and Stones that onely pertayneth to God, which doe any exterior honour (whether it be offering of candels, or kissing of their shoues, or any other thing) to them: Make you the conclusion, for I neede not to say that they doe Idolatrye. Farthermoze, this word *Latria*, (wher with you deceaue the simple people) is a Greeke word and after. S. Augustine it signifyeth no moze but seruice, the which you can not denye but that you geue to your Stockes and Stones. Conclude now this proposytyon after. D. subtyll doctour Dunces diffinition I pray you, for I

haue no leasure. Thinketh your doctor that the children of Israhel wth their hie Priest Aaron could not haue made this Dope holy excuse, that they were not so mad nor so foolishe as to honour the golden Calf, but rather to refer that honour to y^e lyuing God? They had a good colour for them. For they knewe none other God nor saint but hym: and yet this excuse was not lawful, nor could not be allowed whē Moses came with the word of God. Marke also what hee was that made this Calf, not a foole nor ignorant person among the people, or one of none authority: But the most wisest eloquent and chiefe amonge them: yea hee was that tyme the very hed of the Church or congregation. Also note y^e intent which was to keepe the people together in good order. Hee also made a Calf with the which thing all their fathers had pleased God in doing sacrifice with them: so that they might well thinke y^e it might be acceptable to God to be honoured in the image of a Calf befoze any other Image. But all these colours be naked befoze the worde of God.

Whiche would you allowe that the people should geue that same honour to mā y^e they doe geue to your Stockes and Stones? And vnder y^e same colour that it should be in y^e name & honour of God (you can not say but I am as good as your best Stocke & Stone: and if they be the Images of sayntes and represent sayntes after your saying, I am the Image of God and represent hym so long as I beleue in hym according to the holy scriptures. And if a conning and an artificyall grauer made them, God made mee. And I haue y^e things aboute them, which all your caruers, and you with all your distinctions can not geue to your Stockes nor Stones: That is, I am a liuing creature, and your Stockes be deade: I am created to lyue with the euerlasting God, and your Stockes be made to the spere) I am sure you nor no man wil allowe it. But there is one merueilous wonder, That if the best and most holy of all your new gods, yea one that doth my-
acles

Stockes &
stones the
Papistes
honour as
Gods.

rales every day, were taken out of your hands, & set againe in y^e Caruers & his makers house, he should be no better the a stock or a stone, nor could doe no myracles: yea if he were pray- ed neuer, in much: no not so much as if y^e house were a spere, to saue either y^e house or hym selfe.

Also it is not lawfull so longe as hee there stādeth neyther to pray to him, nor yet to offer to him, which offering would both helpe the poore man, his wyfe, childre, and seruants. But let them suffer you to take this woympe God into your handes agayne, and then is hee Lord ouer all the world, then maketh hee ryche men and poore men, then maketh hee men blynde, & blynde to see agayne, then maketh hee lame men whole, then maketh hee we men with childe, yea and also bring- eth them well to bed. Then expelleth hee deuils, then telleth hee thynges to come, then ruleth hee in heauen and earth and in water, bycōse hee defen- eth both king and kingdom. As not here a suddē mutation? And all is because hee hath got hym a new D. and a new place. O you hypocrites thynke you that men hee so blynde y^e they cā not see this falsed? You would make them blynde in dede the which would make them to honour stocks and stones: yea and that in the name of an other thing, the which also they know not. Which of you all hath sayd our Lady or any other saint where by you may lerne to make her similitude? and if you haue nothing to lay for you but because shee was a woman, then is your Image as much y^e similitude of an harlot of the lines the which be- reth all the shape y^e belongeth to a na- turall woman as wel as of our Lady. Notwithstanding that our blessed la- dy is a vergin and the other a strump- et, yet in exterior formes and shapes that may be seene and iudged by sen- ses, be they all one, yea and your I- mage in all exterior signes is a great deale moze lyker vnto an harlot, then to a pure and a blessed make virgin. And yet are you not ashamed wth these damnable shadowes, both to priuate God of his honour and also compell

your simple brytheren to this shame- full idolatry, If you will loke your selfe and see clearly your idole in a pure mirour, reade the .viij. chapter of Baruch, wherin you shall fynde these wordes, Their stocks be polished of the carpenter, and they bee gil- ded & siluered, but they be false & cā not speake. How thinke you, haue not your Images these properties? Their Gods haue golden crownes on their heades from whom the Priests doth take away golde & sil- uer & spend it on themselves: They geue also of it vnto their strupers, and decke their harlotes: And whē they haue takē it away frō their har- lots, the deck they there with their Gods agayne. Wherefore know that they bee no Gods. Hee not all these thynges fulfilled on you? Doe not you take away their obligations & therewith maintayne your pompe and pride, & decke also your harlotes, say not nay, for all the world will condemne you, for open lyers, the matter is so plaine. Their Gods haue a septer like a mā, and like a Iudge of a land, but they cā not sleigh hym that offendeth the, wherefore feare them not. Doth not this agre with your Gods? Note how bolde the prophet is which dare crake with your God, & sayth how y^e they cā not hurt their enemies: wherefore hee biddeth vs that we shall not feare them.

How if you think that this be not spoken of your Gods (not with stand- ing that none of these thynges they be vnde of) goe to them and cry: but remember that you cry aloud, for they be very thicke of hearing or per- aduenture they be gone forth a toun- and occupied. Therefore I say crye & whope aloud, and byd them if they be Gods or will haue any honour y^e they will now auēge themselves of their e- nemyes. If they can doe nothing, the will we lay vnto them this mocke of the profyt and will not feare them. They haue a sworde in their hande, and an axe, but they can not dely- uer them selues from battel, nor frō theeues: therefore feare them not. A righteous mā is better, that hath

Baruch.6.

A notable declaration of Baruch the Pro- phet a- gainst I- dols and Idolatry.

Dactile of Papistes to cause I- mages to worke my- racles.

The hypo- crisie of the Papistes hath great- ly prevailed in the prac- tising and aduancing of I-dola- try.

none Images for he shall be free frō obprobriousnes. How thinke you haue not your Gods all these tokens? how many thæues haue you hanged for robbing of your gods? but your gods neuer saued thē self frō thæues. Moreouer, why make you so suer lockes, & so sure dozes, if your Gods bē able to kēpe your gods? I thinke you feare not their runnyng away.

Farthermore, why kēpe you so great bandogs, if your Gods bē able to saue their Gods frō thæues? But mē thinketh the bandogs bē mightier then your Goddes, and also you trust moze to them: for they defende both you and your Goddes. You summe stockes, where is all your reason? where is all your wit? where is all your wisdom? where is all your policy? where is all your godly faith that you ought to haue in the God of heaven? Are you not ashamed thus grosse to deceaue men? yea & wpyth those thynges which you can neither defende with scripture, noz yet wpyth any reason. But peradventure you will say that the Prophet speaketh here of Idols and not of Images.

There is no differēce betweene an Idol & an Image.

I answer: I pray you what call you *Idolum*? is it not as much as *Imago* in Latine? which wē call in English an Image, but wē will not barry for the name: let vs goe to the properties. Haue not your Images all these properties that the Prophet layeth to these things which you call Idols? can you say nay? can you proue the contrary? Doth not experience learne vs that they bē all one? Now what matter is it what name you geue them, when the properties and the very thyng is all one. Moreouer the Prophet Dauid doth define an Idol wpyth these properties: First it hath eyes & can not see: it hath a nose and can not smell: it hath a mouth and can not speake: it hath eares and can not heare: it hath handes and can not feele: it hath feete, and can not goe: &c.

The description of an Idol or Image.

Now which of all these properties hath not your Idoles? what will you make now of them? The Prophet Dauid maketh an Idolle of the thyng

that hath these properties: and wpyll you make a God and a helper of thē? will you pray to them? will you offer to them? will you runne from place to place to seeke them? There is no distinction, there is no subtiltie that can helpe you. For moze reuerence, moze seruice, moze honour, moze *culius dulie* may you not doe to your Images then the Prophet woulde that wē should not doe to Idols: for they bē one in all properties and conditions. And as for your myzacles that you defende them by, they bē but illusions of the deuill, inuēted of your owne imaginations, and cōtrary to the worde of God, vnto the greate blaspheming of the omnipotent God of heaven. For myzacles bē neuer done of God that any man can proue of surety, but all onely to the magnifying & declaratiō of his blessed worde. As for all other myzacles may bē suspected to bē done of the deuill, by the sufferance of God, to the probation of our fayth, and specially when they bē against the open worde of God. This may bē proued by the wordes of Moyses: If there arise in the

Deut. 13.

midst of thee a Prophet, or a man that saith I haue scene a vision, and tell thee afore a signe and a wonder, and that thing that hee tolde thee doe also come to passe: Now if this man say vnto thee, let vs goe and follow strainge Gods which thou knowest not, and let vs serue them, thou shalt not heare the Prophet, nor the dreamers wordes, for God doth prouue you, that it may be open whether you loue hym in all your harte, and in all your soule or not.

Wē not these words open against all manner of myzacles: yea & against Prophetes whose propheticie is true: and yet because hē will drawe the hartes of the people vnto other things beside God, therefore shall hē not bē heard: your Images bē not here excepted. Farthermore, what signifyeth this, that God will haue all our hartes and all our soules. If God haue all, then can your Images haue no part. But marke how God doth proue

Idolles or
Images
worke no
miracles.
Hypocrites
saye them
to bee the
workers of
miracles.

proue our faith with such miracles, so that hee woulde that neyther heauē nor hell, Sainte, nor miracles, Prophet true, nor false, shoulde draw our hearts frō him, or frō his word: but alonely to sticke fast to him. Wherfore lay for your Idols what you cā: first they bē no Gods: secundarily they can no moze doe (if they doe so much) but doe miracles, & tel you befoze of those thynges that bē to come. And yet all this can not helpe, for it is openly agaynst the word of God and we may not heare them.

Farthermore agaynst your Idols will I set the brassen Serpent, of whō it is writen that it did miracles so openly that no man cā deny it, yea and that by the worde of God: which did also stand many hundred yeares, till the people vid to it so much as they now doe to your Gods: that is, they did offer infēce & other oblations thereto, and therfore was it destroyed. Not withstanding it was instituted of God, and so bē none of your idolles, wherfore miracles can not helpe. And among the Turkes bē miracles done as they thinke, and yet that proueth not their sect to bē lawfull. I will tell you of a miracle that is writte in their law. On a certeine tyme there was a controuersie betwene the Priestes and the religious men which of them should haue, the oblations of the people. The Priests layd that they were best worthy because they were ministers in the temple and seruauntes to the Gods, and night and day toke payne for the people. The Friers laid for them that they were the successōrs of all their holy fathers and by their prayers and merites, was the kyng & all the people kept, and the land defended from all euill with many other thinges moze.

Wiedly this matter was deferred of both partes to the sentence of the kyng, the whiche had thought to haue genen sentēce with the Priestes. But when the Friers knew it, they came to the kyng and desired him that hee would deferre the sentēce vij. dayes, and sē what the Gods would shewe for them. The night befoze that the

A notable
miracle
done by
false gods
in Turkie.

kyng should geue sentēce, was hee compelled by nature to goe to the praye, which whē hee came there, & praye byake, and hee fel in, & there was hee cryng by the space of an houre, till hee was so weery that hee coulde cry no moze, & no man could come to him for the pallace was locked. Whē suddēly appeared vnto hym a religious mā w a gloriose light, saying vnto hym. Now where bē they & thou wouldest haue genen sentēce with all: are not they wel worthy of the oblations that can not helpe the out of danger: but now mayst thou sē what we may doe with the Gods for the and all thy land: and with this the kyng without paine or hurt was taken out of the praye, and layd agayne in his bed or hee wist it: and the day folowng gaue hee sentēce that the religious men should haue the oblations.

How thinke you was not here an open miracle: and was it not done on the kyng the which had vnderstanding and reason. It was an open matter when hee was in the praye and the praye broken, and hee layd agayne in his bed without any hurt, this passed māns power. But what wil you proue of this miracle: all your Gods togither can not doe a moze open miracle then this is.

A thinking
miracle.

But let vs sē what the Doctors say agaynst your Gods, Clemēs writeth these wordes, We doe honour visible Images to the honour of the inuisible God, the whiche is a false thyng: but if you will honour the image of God in doing well to man, in hym shall you honour the true image of God. Wherfore if you will truly honour the image of God, we will open that thyng vnto you that is of trueth, so that you muste doe well vnto man the whiche is made vnto the Image of God: geue hym honour and reuerence: geue hym meate when hee is hungrye: geue him driake when hee is thyrsty: Clothe him when hee is naked: serue hym when hee is sicke: geue hym lodgyng when hee is a straunger: and when hee is in prison minister to hym necessaries. This is the

*Libro 5. ad
Iacob.*

To reliens
thy peoze
neighbour
that is
Gods Image,
is to
honour
God.

thing that shall bee counted to bee geuee God truly. What honour is this of god to rüne about foolishly to stony & wooddy Images, and to honour as Godes idle and dead figures, and to despise man in who is the very true Image of God. Wherefore vnderstãde you that this is the suggestion of the Serpent that lurketh within, the whiche doth make you beleue that you bee deuoute when you doe honour in sensible thyngs. And maketh you to beleue that you bee not wicked when you hurt sensible and reasonable men. &c.

How thinke you? doth not this damme the worshipping of Images, yea though it bee in þe honour of God. Wherewith you also that there is no other true Image but mā. Which of you all goe a pilgrimage to þe Image? whiche of you all doe offer to that Image? whiche of you all doe honour that Image? You land lepers, you inuenters of new gods, you Idolaters, what say you to this? how can you auoyde this? is not this agreable with Scriptures? And yet this Image doe you despise: This image cast you in prison: this Image doe you stocke & chayne, and whippe from towne to towne, wout any cause. This image dyeth in the streates befoze your doores for hunger and colde, and you runne to Walsingham & to Ipselwiche with great pompe & pride to honour your dead shadowes. It were better for you to burne those Idolles and to swarme this true image of God there by: for this Image was made vnto God onely, and all your dumme gods were made for this Images sake. Wherfoze it commeth of the deuil, that you for sake this very true image & leape to your woorme eaten Gods: yea you haue burnt many a poore mā for speakyng against these dumme Idolles. But tell me when all the Bishops in England did here oꝝ trouble any man for speakyng oꝝ for doying, yea oꝝ for destroying this very true Image of God: they had rather destroy it them selues, then it should bee vnderstroyed. Let the kynges booke

bee searched throughout the Realme and there shall bee no small number founde of these Images that bee troubled and bered and cast in prison for trifles, yea and vtterly vndoge by the Bishops and by their Priettes: & yet wil they bee þe honourers of Images, yea and that to the honour of God, and of all holy Saintes. Is not this against all wisdom: yea is it not against nature? and yet no man may tell it.

Also the same doctour in another place, What thing is there so wicked & so vnthakfull, as to receaue a benefyte of God and to geue thanks vnto stockes and stones? wherfore wake and vnderstãd your health. &c.

How thinke you, are you not vnthakfull vnto God of who you haue receiued all thing, and for there you thanke your woorme eaten Gods: farther moze. S. Augustine sayth, Let vs not loue any visible spectakilles lest by erring from the veritie, and by louing shadowes we be brought in to darknes, let vs haue no deuocyon to our phantcsies. It is better to haue a trew thing what so euer it be then all māner of thinges that may be fayned at our owne pleasure &c. Be not your idols visible spectakles? Be they any other thinges then shadowes: and yet you will loue them & honour them. Answer to Saint. Augustine. You Infydels haue not we a lyaing God, and will you bring vs from hym to dead stockes? Also S. Hierome, Be it knowes vnto the Kyng. &c. the properties of the wordes be to be marked that he he sayth, we will not worship thy gods nor yet honour thy image, for neither of both be come the seruantes of God to doe. &c. Here haue you that neyther worshipping nor honouring belogeth to Images.

But now to þe worshipping of saintes, which hath a greater shadowe of holynes then these dumme Gods haue. In primis you say that sayntes must pray for vs and bee mediatoꝝ to God for vs, that by them we may bee able to receiue our petition. This is Rich-

Of the line by Images of man, many haue the Bishops burned: But of they woorme eaten images not one.

Clemens in eodẽ libro.

De Serarone lica. c. lii.

Super Dani.

Saintes sayth Pastors are to bee worshipped, for they pray for vs

ardes

There is no true Image, but onely the Image of man which he doeth honour.

ardes oppinion *De media villa*, there can not a thing be inuented by craft of the deuill that may be a greater blasphemye or more derogation to Christ and his blessed blood then this is. For if Saintes be necessary to be mediators for vs, then is Christ insufficient: for phylosophers did neuer put y. causes where as one was sufficient: and if any thing be geuen vs of God for sayntes sakes then be not all thinges geue for Christs sake, & which is plainely against S. Paules saying, God for vs all hath geueh his sonne, and shall he not geue vs all things with him? Let cuery christen man iudge what a blasphemy that is. But let vs proue that Christe is all onely our mediator. S. Paule sayth. There is one mediator between God and man, the man Christ Iesus, the which hath geuen him selfe for the redemption of all men. Marke that hee sayth, one medyatour between God and man. Where there is but one; there can no sayntes come in. Moreouer, sayntes be men, therefore they must haue a mediator for them selues, and then they can not be mediators for other men. Farther, more the mediator between God and man, is cauled Christ Iesus. Now is there any saynt that hath this name? If there be none that hath the name, then is there none that can vsurpe this office, without blaspheming of Christ.

Farthermore hee hath redeemed vs onely without the helpe of saintes, and why shall hee not be onely mediator without saintes? is not redemption the chief acte of a mediator? Also the holy ghost sayth, He shall be called Emanuell the which is as much to say as God with vs, what is this God with vs, is hee with vs but as one man is with an other? And as my cote is with my backe? Nay, hee is an other wayes with vs, That is to redeme vs, to saue vs, to keepe vs, to defend vs from all euell: yea and is with vs, that is, hee is on our syde, he holdeth with vs, hee speaketh for vs, hee excuseth vs, hee maketh our cause good: briedly hee obtayneth all thinges

for vs. Of what saynt can this be spoken? What doe sayntes now for vs? Also S. John sayth, If a man doe sinne we haue an aduocate by the father Christ Iesus, what is this? hee is our aduocate to the father? and here be none assigned but Christ Iesus, and by hym haue we onely remission of our synnes.

Now what shall the Saintes obtaine for vs? what shall they desire for vs? if our sinnes be remitted, then hath the father of heauen no displeasure agaynst vs, what shall they then pray for vs? Also S. Paule sayth. The spirite of God maketh intercession mightly for vs with mighty desires, that can not be expressed with tounge. Marke how the spirite of God desireth and prayeth for vs, and that no man should reckon that we had neede of other mediators, hee sayth that hee prayeth mightly for vs, and with great seruencie that it can not be expressed.

Now is not hee able to obtaine all things for vs, and hath taken this office on him for vs: if were doubtles a great rebuke to him, that Saintes should be set in his stead, & ioined w him in his office as though hee were insufficient. You thinke to doe saints a great honour when you make them Godels, and set the in Christs steade: but you can not doe them a great dishonour nor displeasure, for they will be but Saintes, and no Gods, yea & that by Christs helpe & not by their owne. Also S. Paule saith, Christ sitteth on the right hand of the father the whiche doth also praye for vs, marke that hee prayeth for vs, can the father of heauen deny any thng of his prayer? Doth not hee aske all thinges necessarie for vs? And as Scripture sayth: He is our wisdom, he is our iustice, he is our satisfactio, and our redemption made of God.

Now what resteth for Saintes to aske: what will you desire more then wisdom, iustice, sanctificatio and redemption: all these hath Christ obtained for vs, yea and hee alonely thereunto was ordeined of God: which of all the Saintes can say that, but hee? & if

1. Iohn 2.

Saintes can obtaine nothing for vs.

Roma 8.

1. Cor. 1.

Christ is all in all for vs, and therefore wee neede not the helpe of Saintes.

Roma, 8.

God hath geuen vs one mediator which is Iesus Christ and not appoynted any Saint to be our mediator.

The mediator between God & man is named Iesus, but there is no Saint so named.

Esay. 7.

How God by Christ is euer with vs.

Iohn. 14.

Saintes
can not
bring vs
to the fa-
ther of hea-
uen, but it
must bee
Christ one-
ly.

Iohn. 14.

Iohn. 16.

if all saintes & all the world would say
the contrary, yet hee him selfe standeth
fast against them: all, & cōdeneth them
for lyars & blasphemers, saying, No
man commeth to the father but by
me, note these wordes. First he saith,
no man. &c. Ergo, as many as euer
shall come to the father of heauen bee
here cōteined: then addeth hee, but by
me, hee not all saintes, all your sayned
mediatours with merites & all other
thinges cleane excluded in this word,
but: wherfoze it is plaine that what so
euer hee saith he maketh any other medi-
atour of goeth about by any meanes
(same it neuer so holy) but by Christ
onely to come to the father of heaue,
first he despiseth Christ, & if he despise
Christe, hee despiseth also hys father
whiche hath allowed him onely to bee
our mediator & way to him, as it is
writtē. I am the way onely in the fa-
ther, therefore let the bee sure y seeke
any other waye or any other media-
tour, but Christe alonely to heaue, that
they (acordyng to the word of y veri-
tie which ca not lye) shall neuer come
there, but as many as trust in him
onely, let the not doubt but they shall
not onely obteyne to come to heauen,
but also what soeuer they desire bee
side in his name accordyng to his own
promise & word, which ca not deceiue
vs, What soeuer (saith hee) ye aske
in my name the father shall geue it
you. Marke these wordes, what soe-
uer, & that we should ruine to no o-
ther hee addeth also, in my name.

Here is nothing excluded, but all
thinges freely bee geuen vs, and that
for his names sake: not for no saintes
name, not for none of our holynes or
merites, but for Christes name. Now
what is it to runne from thys swete
promise of our most louing Sauour,
redemer, and onely mediator Iesus
Christe, to saintes, & to other workes,
but a playne and an euident token of
our infidelty, of our vnthankfulness,
yea that we thinke hym vntrue, and
will not fulfill hys promise, yea that he
is not able to do it, and to make hym
a lyar. & vntrue in his worde. Also S.
Paul sayth. He hath geuen his onely
sonne for vs, how can it bee y hee shall
not geue all thinges with him: Marke

he sayth with hym, & not with saintes,
he sayth all thinges, and not certaine
thinges, hee that saith all, excludeth not
the toth ake, & leaueth it to S. Appo-
lyne. &c. but hee excludeth nothing.

Now you Infidelles and mistrust-
ers of Christ, what will you haue of
the father of heauen: or what ca your
hartes desire, that Christ is not able
to obtaine for you: if you beleeue him
able. It is his office, and thereunto
onely appointed of y father, & none o-
ther, yea all other bee excluded in ma-
nifest scriptures. Moreover, will you
or hee you so foolish to aske a thing of
one y hath it not to geue, nor ca not
geue it, yea hath neede of it hymselfe,
& leaue hym that hath aboundance,
yea and that hath made an open pro-
clamation, that freely without goulde
or siluer, or any marchandise, hee will
geue the selfe same thing to as many
as come and aske of him, what soeuer
they bee. Now the Lord hath not al-
onely godnes, but hee is all godnesse
himselfe: and all Saintes haue sinned
and newe of his godnes: and he hath
made this proclamation by his blessed
and euerlasting worde, that whosoe-
uer commeth vnto hym, shall haue of
his godnes aboundantly: now will
you leaue him and goe to the saintes?
the which if they euer had any god-
nes, they receaued it of the father, as
S. James sayth: All good gites co-
me from the father of light. Marke
how hee sayth all good gites.

But here haue you a distinction, y
onely God is god of his own nature,
and Saintes are god by receauinge
godnesse of him. Well to doe you a
pleasure, I will allowe your distinctio
to bee god, for of it can you make no
more with all your subtiltie, but that
Saintes haue no more godnes then
they haue receaued. Now the godnes
that they haue receaued, was for the
selues onely, yea and they can geue
none of it to you: for they receaued
it not for you, but for themselues, yea
and no more then was necessary for
them, and that but alonely of mercy,
as it is open in Parbelve in the para-
ble of the fine wise virgines, and the
fine foolish: where as the wise vir-
gins

If wee
aske in
Christes
name wee
shall obtene
but so shall
wee not in
any other
name.

Luke. 18.

Iaco. 1.

Saintes re-
ceaued
Gods good-
nes for the
selues and
not for vs.

gins had not so much oyle to lend the
sollicke virgins as would kindle their
lampes: finally, they had nothing at
all that they coule spare them, and
yet were they wise virgins, and yet
were they Saintes, and yet were they
admitted to enter into heauen.

Farthermoze, doe you not openly
against God when you desire any
thing of saintes, whether it be pros-
peritie, wealth, health, remission of
sinnes, or in aduersities consolatiōs,
or comfortes, or any other thyng: se-
ing that Scripture onely knowled-
geth all these thynges to be receaved
of him, and that hee is the onely ge-
ner of them, yea and that all the pro-
phets and fathers in all their tribula-
tion cryed alonely to hym, as Dauid
testifieth of him selfe in these woordes,
When I am troubled, I will cry vn-
to the Lord and hee will helpe me.
Hee cryed not to any Saint to speake
to God for him, but sayth: I will cry
vnto the Lord, yea and hee doubted
not that hee woulde not heare hym
because hee was a man and a sinner,
but faithfully said, hee will helpe mee,
as hee testifieth in an other place, say-
ing: my helpe is of God that hath
made heauen and earth.

Psal. 119.

Psal. 120.

How will you runne from God,
and aske of Saintes, comforte, prospe-
ritie, health, or wealth, or any other
thyng: seing it belongeth alonely to
God, to geue: seing hee alonely is the
fountayne and auctor of all goodnes:
and not Saintes which haue no moze
but their parts, and that, that is ge-
uen vnto them. Also our S. Christ
teaching al creatures to pray, biddeth
them not to goe to any other thyng,
but alonely to the father of heauen,
hee maketh no mention of Saintes,
no not so much as to be a meane be-
twene them and the father, but com-
maundeth them that pray, to pray the
selues to the father. The which thing
I doubt not but hee would haue done
if hee would that there shoulde haue
bene other mediatur, or geuers
of any goodnes. Do: cover is not this
a madde manner of prayer that men
use to our Lady? Our father which
art in heaue halowed be thy name. &c

This doe you learne men to mocke
our Lady when you learne them to
say our Ladies Psalter. You infidels
and mockers both of God & man, are
you not ashamed of these open blas-
phemies? Doubt you not (if you call
not for grace to y Lord that you may
amede yea and that shortly) but God
shall straitly auége this blasphemy on
you, hee hath suffered long & no doubt
but of his infinite mercy. Notwithsta-
nding I wil neuer beleue that hee wil
much leger suffer, seing that hee hath
brought so graciously his glorious ve-
ritie into the world and that so open-
ly, and so clearly that you can not de-
ny it nor withstand it, neither by rea-
son, nor by learning: but your owne
consciencs be confounded and mar-
ked with hote yrons, notwithstanding
you persecute it by tyrandy to the in-
crease of your damnation. Our Lord
be merciful vnto you. But now that
you may be knowen what you be,
when you deceiue the people with
these woordes fathers fathers, holy
Doctours holy doctours: I shall recite
certeine of your fathers and doctours
sayinges, that you may be knowen not
alonely open lypers and blasphemers
of God and his blessed eternal word,
but also of his holy saintes & fathers,
vnto whom hee hath reuelated by the
Scriptures his veritie.

First S. Augustine sayth these
woordes. Let vs haue no deuotion in
honoring of dead men, for if they
lyued well, they may not be couēted
for such men, as to desire such ho-
nours, but they will that God shall
be honored of vs, by whose lighte-
ning they reioice, that we are made
cōpaniōs of their glory. Wherefore
Saintes must be honored by folow-
ing them, but not by honoring the
of deuotyōn &c. Be not these plain
woordes? S. Augustine was a father
and a doctour, And hee sayth, y saintes
will not be honoured of vs, but that
God shall be onely honoured. Secon-
darily, we may folowe their godly-
uing, and so honour them, but in no
wise to pray to them, or honour them
of deuotion. It foloweth in S. Augus-
tine, wherfoze we doe honour them,

A sond
prayer
made to
our Lady.

August. de
Vera relig.
cap. 61. ss.

The right
honoring of
Saintes.

by loue, or charitie, but not by seruice, nor we build no temples vnto them. For they wil not so be honozed of vs, for they know well that we (if we be god) be the temples of God. Wherefore it is well witten. That man was forbidden of the angell to worship hym, but all onely to worship one God, vnder whom the angell was also a seruant &c. Can you desire any playner wordes then these? we can no more doe but loue sayntes of charitie, but in no wise to serue them: we may alle build no temples to the honour of them. Marke also how hee bringeth scripture for hym, how the Angell of God would not be honozed of man. How can you auoyde this saying of S. Augustine, & his example of scripture? Also Chrysostomes saying on this text, woman thy sayth is great. Dooft thou see this woman which was vnworthy, but by her perseueraunce was made worthy? wilt thou learne also, that we praying vnto God in our owne persons, doe more profyt, then when other men doe praye for vs. This woman did crie, and the disciples came and praied him that he would speed her for shee cryeth on vs. But to them he answered, I am not set but vnto the sheepe whiche are perished of the house of Israell. But when shee came her self and did perseuer crying and saying, Yes Lord, for the whelpes doe eat the crumes that fall from their masters tables: then did he geue her the benefyt & said, bee it vnto thee as thou wilt. Dooft thou not see how he did repelle her, whē other men prayed for her? but when shee came her selfe and cried, hee did graunt her. Vnto them hee said, I am not sent but vnto the lost sheepe. But vnto the woman he sayth bee, it vnto thee as thou wilt, &c.

Hearc you not playnly how we do sooner obtayne our petition of God our owne selfe, then by any other mediators? Marke also how the Apostles did pray for this woman, and they repelled: and shee was heard. Also the same Doctour wrighteth these wordes. We haue no need of Patrons afore God, nor neede of much processe to speak

fayre vnto other men, but though they be alone and wantest a parrō, but prayest God by thy selfe, yet for all that ihalt thou haue thy desire. God doth not so lightly graunt, when other men pray for vs, as whē we pray our selfe, yea though we be full of sinnes &c. Bee not these wordes playne, that we haue no neede of patrons? but God heareth vs soner, when we pray in our owne persons, then when other men pray for vs. Wherefore they that make other mediators then onely Christ, doth mistrust Christ, and beleueth that he is not omnipotent God, nor mercifull Lord, and therefore flye they vnto this Saint, and vnto that Saint, trusting to fynde more mercy at their handes, then they could fynde at Christes. But a trew Christen man leauerh his fantesye, and remembreth these wordes of holy scripture. Hearc thou mā, I am thy God, and therefore he setteth all his trust, and his confidence, all his belief, all his hope, all his hart on him onely. And if he wil haue any thing necessary to body, or soule of him, hee asketh it all onely, as the prophet Dauid learneth vs saying, I will pray vnto the Lord, and in the morning thou shalt here my voyce, what is this in the morning but shortly, quickly. Thou art so mercifull, that thou wilt not prolong the tynie, but shortly here me. And therefore when I am in any distres of body, or soule, to thee I call for deliuerance, and trust to obtayne it of thee onely. For thou Lord, thou hast set me, in thy hope onely.

Thus doth every god man pray & trust in God, for hee taketh him not alonely for his God but also for his mercifull God, yea and for his father, which will deny him nothing. But contrarywise doe the infidels and the fained Christen men, for they mistruste hym and reckon him to be a tyraunt and a terrible and a fearefull Judge, which loketh for much intercession, and that regardeth persons, and therefore runne they hither and thither, to seeke an other mediatur, to seeke

We neede no patrons for God heareth.

Exod. 20.

Psal. 5.

Psal. 4.

The Christen mā putteth his trust in God that hee will heare him.

Apoc. 19. and 22.

Mat. 15. tom 6. ho. de profect. euange.

An authoritie declaracion that Christ heareth vs for our selues and not the Apostles for vs.

Chri. To. 6. ho. de profectu euangeliorum.

an other helper, to seeke an other deliuerer than Christ: for with him bee they not satisfied, yea they recke him to bee so proude and so stately, and so cruell and so hygh, that they dare not speake sit to him, nor desire him, for they clearly mistrust him, that is the same therof. And so that cause seeke they to this Saint, and to that Saint, and desire of one riches, of an other health: of one they will holpen to heauen, & of an other they will bee deliuered fro hel. Of one they wil haue frō shyp of this woꝛlde, of an other long lyfe, of one they will bee saued from sickness, of an other they will bee made whole, & all this is bycause they mistrust Christ, & recke y hee is either not able, or that hee wil not obtaine these thinges for them. This is the very grounde of their hartes, let them lye with their mouthes what they will, & of this are they compelled to flye fro Christ. Is not this making of many Godes? S. Paule saith that in couetousnes is Idolatrie, because that mans hart is of his godes, how much moze is here Idolatrie whereas mans faith, hope, and trust is set so much on creatures. Truth it is that Saintes bee holy, and worthy to bee beeloued in Christ, and for Christ, but yet bee they but creatures, and no Godes. I loue them as wel as you doe & prayse and magnifie them, but wherfoze? by cause they haue Christ in them which is the authoz of all goodnes whiche if hee were alway, I would spit at them and despise the. But I doe not make them Christ (that is my Sauiour, my redæmer, my cōsoꝛter my trust & my hope) bycause y Christ of his mercy & of his grace dwelleth in them, but I seeke alonely to him y hath made the holy, & hath also alonely power both me and all men likewise to make.

Wherfoze deare bꝛethꝛen, if you wyl bee Christes, make hym alonely your mediatur and your intercessour the father of heauen, and all thynges that you desire, desire them in hys name onely. Make hym first your frende, and then haue you all Saintes on your side. For they can not chuse but bee your frende. Wher

foze, let all ypur trust, hope and confidence in Christ onely, and directe all your desires, all your petitions, all your prayers vnto hym onely. And as for Saintes, you shall loue them, fauour them, and magnifie them, & praise them for Gods sake, and to Gods honour: and where they liued well after Christes woꝛde, therein shall you soloto them, but in no wyse shall you beleeue, hope, or trust in them, or make any prayers vnto the, or desire any petition of them: nor their lꝫing shall bee any rule: noꝛ by farther then they folowed y woꝛd of Christ, for you bee cauled Christen men of Christ, and not of Saintes.

But now will I answer to their carnall reasons. First they haue a lawe wholꝫ woꝛdes bee these: Christen men doe not call worshipfull Images Gods, nor they doe not serue them as Gods, nor they set no hope of their saluation in them, nor they doe not loke for of them the iudgement that is to come: but they doe worship them, and effectually pray vnto them in remembraunce and recodation of the first fruits, but they doe not serue them, nor yet any other creature with godly honour. &c.

Let enery Christen man consider well in his conscience the woꝛdes of this lawe, and call also to remembraunce what God is hymselfe: that is to say, how omnipotent hee is, how liberall hee is, how mercifull hee is, how gracious hee is vnto vs: and the I thinke hee shall well perceaue, that this decree is neyther made wyth faith, with learning, nor yet with reason, but an open blasphemꝫ agaynst God, and a great mistrusting of our mercifull maister Christ Iesus. Wherly there is nothing, but an heape of blinde and vnfaithfull woꝛdes, inuented to beeguide simple men thereby.

To the first woꝛde *venerabiles*, what faith, what learning, what reason will that Images shoulde bee iudged worthy veneration (this doth y lattin woꝛde *venerabiles* signifie) seeing they bee but deafe, dumme and dead, what reason is it then to call them *venerabiles*? Maister Doctour

Wp. g. Rydley

If we mistrust not Christe, there is no cause why we should runne a gad ding to this Saint for any thyng that is necessary for vs.

Saints are holy, but yet are they not Godes.

Christ is our onely intercessor.

The Papistes carnall reasons.

God onely is omnipotent and almighty.

Hydley will say that no mā is so mad to worship and to honour the Cocks and the Stones, and yet his owne law caulleth them *venerabiles*, that is as much to say as worthy to be worshipped & honoured. Call you them one thing by name, and reckon them but worthy in dedde? It foloweth, Christen men call them no Godes, what neede these wordes? All the worlde knoweth that they be no Godes in dedde: But then why call you them *venerabiles*?

Farthermore, I would knowe of all my maisters & lawyers, why they be such blasphemers of God, such infidelles, and such mortall enemyes unto God, as so suffer, yea and to compell simple men, to geue to those Cocks and Stones such exterior honour, as becometh onely to God, seeing you call them no Goddesses? What maketh it matter for y name, so long as you geue them the very thyng? Assigne you what exterior worshipping and honouring becometh to God, or that we may doe or can doe to God, and I will prouue that yee compell men to geue that same to Cocks and Stones, and yet you thinke your selues sufficiently discharged, because that men call them no gods. It foloweth: they set no hope in the. Then what neede men to pray vnto them? what neede men to aske petitions of them? what neede men to offer vnto them? what neede men to bowe to them? what neede men to runne to them barefooted and barelegged, and to kisse them and licke them? doe they aske that thyng of them which they haue no hope to receaue by them? then doe they mocke them.

It foloweth, but they pray vnto the and worship them, how thinke you by this? You say they be no Godes & yet men pray vnto them & worship them, adde to this that the Latine word signifieth as much as to aske forgiveness of them, and fully and effectually to pray to them. If this stand with sayth, and with the honour of God, let every Christen mā iudge. But how standeth it with your decre, where in you call them no Godes: this is as much

to say as you be very hypocrites and dissemblers with God and man; for you say one thing in wordes and compell the people to doe the contrary in deddes, that is to honour them as Godes. Is not this contrary to these wordes of Scripture, thou shalt honour thy Lorde God and serue hym onely?

Marke the holy ghost sayth, Thou shalt serue God onely. Here is the selfe Latin word, *adorare*, that your decre hath, Scripture will it shall all onely be geuen to God, and you will geue it to your worshippfull Images. Marke also the occasion that our S. Christ spake these wordes. The deuill required that he should fall downe and honour him, he required no faith nor no hope on him, nor yet that he should make any prayets, or desire any petition of him, or licke or kisse his foete, or make any oblation to him, but alonely to fall downe, and so with exterior seruice to honoz him, but our maister sayd that y becometh alonely to God, & neither to the deuill nor yet to your worshippfull images. Now say of your conscience doe not you that same thing to your Cocks & Stones, that the deuill required of our maister Christ? how can you auoyde this? but now cometh your glose wyth a distinction and will learne our mayster Christ how that he shall honour the deuill, and excuse hym with an idle and a damnable distinction, whose wordes be these: there is *cultus latria*, which includeth three things in him, loue, multitude of sacrifice, and veneration: this becometh onely to God saith he. There is an other worshipping which is cauled *dulia*, & this hath but one thing in him, that is veneration, and it hath neither loue nor multitude of sacrifice in it, and this becometh to all creatures, &c. What be these but an heape of idle wordes without any sentence inuented of the deuill to deceaue simple men.

Here saye you that *Cultus Latrie* which includeth loue, multitude of sacrifice, and veneration, becometh to God onely. Tell me of your conscience, are you not ashamed of these wordes?

Fearc

The Papistes geue the saintes y worshipp to Cocks and stones that we should geue to God.

Math. 4.

Glosa de 7.
sec. Dist. 3.
Genera-
biles.

The blindnes & ignorance of the malicious Papists.

Fere you not the vengeance of God: that thus mocke and trifle both with God and man: There can be nothing more agaynst you then these wordes bee. For first do you not loue your Images, and your sayntes? Secondarilye doe you not offer vnto them: cal you that no sacrifice? yea it is so much that you can hange no more on them. Thirdly, doe not you geue benedictio vnto them, yea, and that with al your hartes: or els bee you hypocrites and dissemblers. So that you geue to your Stockes and Stones, *Cultum Latie*, which by your owne distinction bee longeith to God onely. How can you now auoyde Idolatrie? Now to the seconde parte of your distinction, you say that you do to saintes, & to all creatures y^e worshipping of Dulya, which is without loue, and without the multitude of sacrifice. What cal you this? what meane you by this? what worshipping is this that is without loue, and without sacrifice? Is not this open hypocryse to honora a thing outwardlye, and neyther to loue it, nor to fauour it inwardly: nor yet to offer any sacrifice vnto it: this is nothing els but open mocking, and I may well compare you vnto the wicked Jewes that crouched, & knel'd vnto Christ; but they did it neyther of loue, nor fauour, but of mockage, as you doe honour your sayntes, and Images. This commeth all wayes to the that will mocke, and trifle with gods holy word, that whē they thinke to auoyde it with a damnable distinction, then is it most agaynst them, so that all christē men may see, that the hand of God is heare. Also an other baulde reason you haue, which is of M. Richard. If saintes when they were here, and not confirmed in grace, did of their charitie pray for vs. Therefore noy must they pray much more, seing they are now confirmed in charitie &c.

Is not this a godly bauld reason to cast at a bythops cure? How can hee proue this? what scripture hath hee for hym? I heare well his carnall reason, but I heare no probation, I will make him a lyke reason. The sayntes

when they weare heare, did of their charitie, cloth naked men, and fede the hungry, and gaue drinke to y^e thirsty, and visited them that were in prison: therefore much more now, for they be confirmed in charitie, and these bee deedes of charitie.

A papistical reason, well answered & confuted.

Lykewise. S. Paule when he was heare, dyd of hys charitie, wyte epistles to declare the beretic, therefore now must hee much more wyte: so y^e, where afoze hee wyot but one epistell, now must hee at y^e least wyte thre, or els hee is not confirmed in charitie. & I thinke hee dyd neuer a greater dede of charitie, then now to wyght an epistell, and to declare his owne pistels, for all the world is at bartauce, for vnderstanding of them. You mynd gydes, who hath learned you to declare, wherein the charitie of sayntes doth stand: wher hath geue you auctoritie, to geue a dede of charitie vnto sayntes, that scripture doth not geue. Wherefore is it a dede of charitie for one to pray for an other: is there any other cause then that the holy Ghost so declared it in his word? Wherefore that is charitie in this lyfe, that the worde of God byddeth you doe, and as for the wordes that charitie shall haue in an other lyfe, it belongeth not to you to iudge farther then the word of God.

Also you haue an other reason, God sheweth myracles in this place, and in that place, to the honouring of this saynt, and that saynt, therefore we must lykewise honour them. I answered as to your myracles, though I haue answered to them befoze, yet will I adde this vnto it, that God is no God of superstition, nor that fauorēt one place more then an other, or that hath any affectio to this place, more then to that, wherefore this is your superstition inuented of the deuil, for God will neyther be honored in the mountayne, nor yet in Ierusalem, but in mens hartes. And as to your myracles the great Codes Diana did also myracles, as you may reade in scripture, consider her honour, that scripture speketh of, and compare it to the honour of your Images

In other papistical reason.

Iohn. 4.

Actes. 19.

Math. 27.

De media
Gilla. 4. sent

images, & you may see they doe agree. Farthermore Apollo, Castor, Aesculapius and such other did also greafe myraicles, as stoies doe make mention, and also many men which were both wyse, well learned, and also many men of a great reputation and honour as you see, yea and me of great holynes doe beare witnesse of y^e same.

Wherefore by this reason we must also honour them. Also an other reason you have out of Job. Conuert thy selfe vnto some of the sayntes. Of this you conclude that we must pray vnto sayntes. I aunswere of this you may conclude that you be blinde, and dull Asses, and vnlearned Stockes, percuerters, teafers, renters, of holy scripture. I pray you what sayntes dyd y^e old fathers know befoze Christes comming? whom did they reckon to be in heauen befoze Christes ascension? why did they desyer so soze his cunning if they beleued that they should haue ascended vp to heauen? But this is the sentence of that place, Elephas reprinted Job, and sayth y^e hee is not Gods seruauant, and therefore God punished him sayth hee, and to proue this hee biddeth Job call to memozy all holy men, and seruauants of God, and reckon one if hee can among them all, whom God did so punish: wherefoze hee concludeth that Job is not the seruauant of God, but a foolyshe man (which in scripture is the enemye of God) whom God shall slaye in his wyath. This is the sentence of that place.

Finallye you haue an other reason, you shall praise God in his sayntes, therefore sayntes must be honoured. I aunswere is not this a god consequent? I must praise God in Beares and Apes, therefore Beares, & Apes, must be worshipped. Adde that y^e foloweth in y^e text, you must praise God in timbrels, in organs and in pypes, therefore after your consequent timbrels, organs, and pypes, must be worshipped, but if you weare learned in scriptures, you should fynde an other sentence in the holy Psalme then this is for the very trewe text is *Laudate dominum in sanctitate sua*. Praise

God in his his holynes, but let vs graunt that hee sayth, prayse God in his sayntes, doe not you knowe that scriptures say, blessed is God in all his giftes: out of this can not folow that we shall worship, and pray to Gods giftes, but God shall be prayed, and honoured in all his giftes, as in saint, man, and Angell.

An other reason you haue of a similitude: Like as a man can not come to the speach of a kyng, but that hee must haue certayne mediatores, (as Dukes, Erles, and such men as be in fauour betwene him and the king) that may entreate his matter: So likewise befoze God. I aunswere: you Infideiles and mistrusters of God, what will you make of God? will you make him a fleshely and a carnall Locke, full of passions and of affections? Why to a mortall Prince you make mediatores because hee knew not your hart, and because hee is moze affectionat to one man then to an other, and because hee iudgeth after the sight of hys eyes, and after y^e percialnes and affection of his hart. But so doth not God, but alonely of mere mercy and grace. But to your similitude: you can not haue no Dukes to speake for you, excepte you geue them rewarde, excepte they haue carnall affection to you: therefore by your similitude you must likewise doe to Saintes.

But S. Ambrose answereth clearly to this damnable reason of yours, saying: Men are wonte to vse this miserable excusation, that by these thinges may we come to God, as we may come to the kyng by Erles. I aunswere, we doe come vnto the kyng, by the meanes of Dukes and Erles, because that the kyng is a man, and knoweth not to whom hee may committe the common wealth, but vnto God (from whom nothing can be hidde) hee knoweth all mens merites, wee neede no spokeman nor no mediator but alonely a deuoute mynd. &c.

Here are you clearly answered of S. Ambrose to your carnall reason. Next, an other reason out of your

A foolyshe reason of y^e papistes.

Job. 5.

Papistes are worsters of the scriptures of God.

Psal. 150.

A foolyshe & papistall argument well answered.

Ad. Ro. c. 1.

De consec.
Dist. 3. c.
perlatum.

your lawe, that Images bee vnto vnlearned men, that same thyng that letters and writings bee vnto them that bee learned, that they may thereby learne what they ought to folow.

Images
are no moze
to bee wor-
shipped the
the bookes
that learned
men reade.

If your Images bee no moze to vnlearned men then writings be to learned men, therefore they may no moze doe to them then learned men doe to their letters: woulde you suffer learned men to come and kneele, and offer to my booke, and sette by candels befoze it, and to make bowes to come pearchly therevnto: and to desire petitions befoze my booke of those Saintes y^e bee written therein: See how your owne example maketh a gaynst you, and all thing that I can bringe. Wherefoze, if there bee any grace in you, or if there bee any shame in you of the worlde, for Christs sake leaue of this, false learning and colouring of Idolatrie. For you doe not onely deceaue your simple brethren, but you doe also blaspheme the immortall God of heauen, which doubtles will auenge shortly this rebuke on you, if you doe not amende: whose violence and might you are not able to withstand. Wherefoze I exhort you in y^e blessed name of Christ Iesus, that you repent in tyme, and take vpon you to learne the veritie: which is, how God is onely to bee honoured, and onely to bee sacrificed vnto, hee is onely to bee prayed vnto, of hy^e onely must our petitions bee asked, it is hee onely y^e gæueth wealth & prosperitie, & hee only must deliuer and comfort vs in all aduersities, & hee onely must helpe vs out of all distresses: vnto whom as Saint Paule sayth, be alonely glory and honout for euer. Amen.

1. Tim. 1.

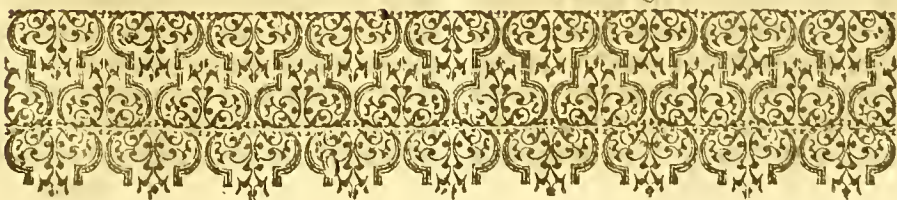
How most excellent and noble Prince, I haue here after the poze ^{Doctour Barnes conclusion.} giste that God hath geuen mee set out vnto your grace certain articles, which though they seeme at the first sight to bee newe, yet haue I proued them openly with the euerlastyng worde of God, and that not wronge, nor wrested after my lyghte byayne, but after the exposition of clarkely doctours, yea and that of the oldest & of the best. Wherefoze most excellent Prince, most humbly, & most meekely I beseech your grace, that I may finde so great indifferencie at your graces hand, as that the Bysshoppes shall not condemne this booke, after the maner of their olde tyranny: except they can with open Scriptures and with holy Doctours, refell it as I haue proued it.

But I would it should please your grace to call them befoze you, and to commaunde as many as will condemne this booke, euery one of them seuerally without others counsell, to write their cause, why they will condemne it, and the scriptures whereby they will condemne it, and to bring them all to your grace, and your grace may iudge betwene both parties.

I doe not doute but they wil bring your grace maruailous probations, and such as were neuer hearde. And if thre of them agree in one tale (if they bee deuided) let mee dye for it, and that your grace shall well see.

The father of heauen and hys most mercifull sonne Iesus Christ, keepe your grace in honour, to his pleasure and glozy. Amen.

PP p.iiii. Of



Of the originall of the Masse and of euery
part therof translated into English out of his
booke *De Doctorum Sententijs.*

De consecratione. Dist. 1. Cap. Iacobus ex 6. Synodo.



Mines the brother of the
Lorde, as concerning
the fleshe, vnto whom
was firste committed the
Church of Ierusalem, &
Basilius the Bysshop of
Caesaria gaue vnto vs the celebrazion
of the Masse. Sayth the glose, that is
to say the manner how to celebrate y
Masse. For the wordes by the which
the body is made, were deliuered fro
the Lorde him selfe. But afterward, o-
thers also added some one peece, some
an other, for comlynnes, and solemniti-
tie. And thus much sayth hee.

God Christian reader what can
these men, wholy addicted to lyes, o-
therwise doe, but beguile & deceaue.
For this is their onely endeour,
whiche although it may bee manifest
vnto thee by many of their deedes, not
withstanding by this one (of y which
they so greatly boast) it is so manifest
that none can deny it. To attribute the
originall of the Masse vnto James
the Apostle and to Basilius y bishop,
is an errour not to bee suffered, for
as much as it is most false, as by that
which foloweth shall appeare.

Let them declare (if they can) what
James made thereof, and what Ba-
sill added thereto: Let them bring
forth one of the Apostles that euer
sayd Masse, & they shall haue y victorie.
James died about the yeare of our
Lorde 62. And of Masse (as they vn-
derstand it) there was no mention
made in the Church by the space of
200. yeares. Moreover then this, Ba-
sill dyed about the yeare after Christ
380. How then could hee agree with
James aboute the Masse, & what
Masse had the Church from after the
death of James vnto Basiles tyme: &
by what authoritie did Basill deliuer
to vs y masse: Moreover these men doe
adde their auctoritie out of the vj. Sy-
node, that their lye might bee the more
notorious. Bring forth the vj. Sy-
node in the whiche these thinges bee

written. I pray you what was hand-
led in the vj. Synode, The maner of
celebrating Masse: & agaynst whom
was y vj. Synode gathered together:
agaynst those y would not say Masse:
Nothyng lesse: but agaynst such as
wickedly taught that there was one
operation in Christ: Read the actes of
the Synode and you shall finde it to
bee so. But let vs graunt in the meane
season that this was handled in y Sy-
node, what doth it proue. We do not
contende what matters were intrea-
ted of in the Synode: but whether
James and Basill deliuered vnto vs
the maner of celebrating the Masse.
How doth the vj. Synode proue this:
Of this is our contention. Where
hence was the vj. Synode certified
that James and Basill deliuered the
Masse: Their writings and woorkes
there is not founde one sillable to bee
read as concerning the Masse. More-
over the vj. Synode was in Greece,
who vnto this day doe harpe fro our
manner of celebrating. Wherefore it
muste needes bee that either we or
they doe erre from the ordinance of
S. James. But what saie you to this:
The vj. Synode was celebrated after
the yeare of Christ. 674. Before this
tyme, of whom take you the manner
of celebrating: not of the tradition of
James, for y was as yet vnknowne
to the world, & now first of all was it
by y Synode opened to y world. But
that this matter may bee the better
knowne by to all the world, I will set
agaynst you the auctoritie of S. Gre-
gory who sayth that the Apostles had
no peculiar maner in celebrating the
Masse, but that they onely sayd the
Lordes prayer. Whose wordes bee
the se. The maner of y Apostles was,
that onely at the saying of the Lordes
prayer they consecrated the Sacra-
ment. Thus sayth Gregory, where
is now the tradition of James: S.
Gregory knew it not. Surely if you
were

James &
Basill falses
sed by the
Papistes.

A bold cha-
lunge of
Doctour
Barnes.

The Pa-
pistes lye
manifestly
displayed.

In regist.
lib. ca. 63.

The simpli-
citie of cele-
brating the
communion
in the pri-
matius

were

were Christians, you would be ashamed at the last wise (if you reverence not God) to persecute, teare, and slay your brethren for your wicked Masse, of which you boast that Christ and all his Apostles were the authors, when as you can bring forth not one good man for a testimony thereof. For I speake of your Masse as it is pceded and not of the wordes of Christ.

But that I may briefly finish this matter. Because the masse is so deare unto you (and that for god cause, as thens by it you fill your bellies, you keepe hozles and dogges, you create harlots to Venus, and many other such kynde of god workes,) and yet be uncertaine of the auctoz, I wil describe unto you the authors of your patched Masse and that out of your owne writers, lest that you should object unto mee that I am a Lutheran.

First of all Pope Gregory, surnamed the Great, held a generall Council at Rome about 594. in the whiche hee ordeined the Entrance of Introite of the Masse, to be begon with some Psalme.

Hee added moreover that Kyrieleyson should be song in threes.

Hee also added in the Cannon of the Masse, *Diesq; nobis in tua pace disponis* unto these wordes, *Per Christum Dominum nostrum.*

Hee likewise added *Pater noster.*

Pope Gelasius adioyned the *Prayers, Hymnes, and Tracts* about the yeare of Christ. 482.

Pope Thelesphorus appointed that the Gospell and *Gloria in excelsis*, should be songe, about the yeare of Christ. 134.

Pope Symmacus enlarged *Gloria in excelsis*, for first they had nothing more then that was in the Euangelist. Hee liued about the yeare. 494.

Pope Marcus appointed that vpon Festivall daies immediatly after the Gospell, the Nicene Creede should be song with a loude voice by the Quier and the people, about the yeare. 334.

This prayer, *Veni sanctificator omnipotens eterne Deus*, whiche is sayd ouer the host, was taken fro the French order. Moreover these wordes, *Suscipe*

pe sancta Trinitas, was onely taken by custome, and not by the ordinance of any Pope.

Pope Sixtus the first ordeined that, *Sanctus*, should be song in threes in the Masse, about the yeare. 124.

Pope Gelasius ordeined, *Te igitur clemētissime pater*, and appointed that the Priests should say the Secretes, the Cannon, and the Prefaces with their armes stretched abroad, hee liued about the yeare. 482.

Pope Leo the great, added unto the Canon; *Hanc igitur oblationem, & sanctum sacrificium, immaculatam hostiam*, about the yeare. 444.

Pope Gregory the thyrd adioyned, *Quorum solemnitas hodie in conspectu diuine maiestatis tue celebratur, Domine, Deus noster*, about the yeare. 754.

Pope Celestine the first appointed that the Psalms of David should be song in maner of an Antheme of all the people before the sacrifice which was not wont to be done. For after the Epistle and Gospell were read the sacrifice was ended. Hee liued about the yeare of Christ. 424.

Pope Alexander the first added, *Qui pridie quam pateretur*. Hee liued about the yeare. 114.

Pope Sergius the first ordeined that, *Agnus Dei*, should be song threes tymes whilest the Sacrament of Christes body was in breaking, about the yeare of Christ. 694.

The first Latin Masses were song by Iohn Bysshop of Poztuence in the vij. generall Council of Constantynople, about the yeare. 674.

Behold Christian Reader, here nowe halt thou their Masse as it is patched together and the authours of euery part thereof, whiche our Papistes so wickedly defende to be a sacrifice. Neither is it any meruaile, if they doe, with tooth and nayle defende a thyng so deare, so laborious and that hath bene so longe tyme a making. This I dare boldly affirme that that magnificent Temple of Salomon was in a greate dealle lesser tyme builded, then this Popes crow was decked with hys borrowed feathers. Neither yet would I haue this

Wayne and aduantage maketh the Masse to be the better loued of Papistes.

Cronic. cro. Fasci. temp.

Introitus.

Kyrieleyson

Diesq; nobis

Pater noster.

Fasci. temp. Orationes. Tractus.

Cronic. cro. Gloria in excelsis.

Cronic. cro.

Cronic. cro. Fasci. temp.

Nicene Creede.

Bern. Abbas de officio Missa.

Cronic. cro. Fasci. temp. Sanctus.

Ratio. di. Cronic. cro. Fasci. temp.

Doff. Crantz

Fasci. temp.

Sanctum sacrificium.

Cronic. cro.

Fasci. temp. Quorum solemnitas.

Cronic. cro.

Cronic. cro.

Ratio. diui.

Qui pridie quam pateretur.

Fasci. temp. Agnus Dei.

Cronic. cro.

to forgette the Decree of the Pope which proueth that Masse was ordained by James and Basill. I pray thee, take away all that whiche was added by these fathers and what then is remainyng to the Masse: What is left that James deliuered, or that Basill commended unto them? Nothyng at all but the very wordes of Christe. Thus doe these good fathers set them selues agaynst the manifestt truth of God. But what shall

bee their glozy and reward thou shalt see, if thou wilt leasurably listen and beholde to the ende of the tragedye. The Lord shall speake with them in his anger and in his heate shall feare them. When hee shall wafe doate in hys todayne displeasure, then euill shall it bee with these gyauntes, and well shall befall to all that trust in the Lord who may illumine the hart of the saythfull. Amen.

A generall collection out of Doctour Barnes Woorkes of all the testimonyes, auncient fathers, Councels, and of the Popes owne lawes, alleaged by hym to prooue these articles folowyng, in the maner of a Table or rather an Epitome of all his woorkes that hee hath made.

A Preface of T. G. to the Reader.



Inasmuch as Maister Doctour Barnes in the first Edition of his Englishe workes, whiche were first corruptlye Printed beyonde the Seas, had collected at the ende thereof all the testimonyes of the Doctours, Councelles, and of the Popes lawes, which he had beefore alleaged, and were confusely myngled with the Table by the order of the Alphabet: and whereas it was thought more expedient by the aduise of the learned, and for the better edifying of the Reader, to haue those testimonyes for euery article collected seuerally by the selues: I haue therefore accordyng to my simple skil, gathered this Epitome, and haue added also thereunto foure other articles translated into Englishe out of hys Booke *De Doctorum Sententijs*, whiche bee confirmed in the lyke sorte onely by bare testimonyes of scriptures, fathers, counsels, & lawes. Which foure articles, and the treatise beefore of the originall of the Masse, were omitted in hys English workes. But as for all the other testimonies in his booke *De Doctorum Sententijs*, hee hath in this volume of his workes dispersedly alleaged most of them to his purpose, as hee had occasion, which by this Epitome folowing thou mayest perceau. Now hast thou gentle reader to consider of these auncient testimonyes: desiring thee for the confirming and establishing of thy doubtfull conscience, to compare these sayings of Doctors, holy fathers, and of the Popes own law, vnto the saying of the Pope and his Papisticall byshops, that bee in these latter dayes, and to their late practises, where their power is, or hath beene receaued: and then geue sentence howe they doe agree. If they doe accorde, then is it lyke they bee of the true Church, whereof these holy fathers were. But if they agree not, then mayest thou suspect, that they haue gone astray, and that the deuill hath transfigured hym selfe into an Aungell of light, and that they are his ministers. Who notwithstanding haue fashioned them selues as though they were the ministers of righteoufnes, whose end shall bee accordyng to their deedes.

August. ser. 79. de tempore.

Grace was shee made saye. 244. col. 1
Augustine sayth, The holy Church are we, but I doe not say we as one should say we that bee here alonely, that heare me now, but as many as bee here faith full Christen men in this Church, that is to say in this Citie: as many as bee in this region: as many as bee beyond the Sea. &c. 245. col. 1

Lyranus in Mat. cap. 19.

Lyranus sayth, The Church doth notwithstanding in men, by reason of spirituall power, or secular dignities: for many Priues and many Poyes, & other inferiour persons haue swarued from the sayth. Wherefore that Church doth stand in those persons in whom is the true knowledge and confession of faith, and of veritie. &c. 245. col. 1

August. de Verbis Apost. ser. 19.

Augustine sayth, The whole Church sayth, forgeue vs our finnes, wherefore shee hath ipottes and wriuckles, but by knowledge of them, her wriuckles bee excided and stretched out, by knowledge of them, her ipottes are washed away. 246. col. 1

Augustinus

Augustine sayth, Our holy mother the Church through out all the world scattered far and long, in her trew head Christ Jesus taught, hath learned not to feare the continuelyes of the Crosse nor yet of death: but more and more is shee strengthened not in resistyng but in sufferiug. &c. 250. col. 2

De con. D. 4. c. prima signatur.

The Popes law sayth, Wherefore is the Church holy, because shee beleueth righteously in God. &c. 246. col. 2

De pene. Dis. 2. Si in glosa. 23. q. 1. A recta in glosa.

The Popes law sayth, The whole Church can not erre. Also in an other place of the congregation of saythfull men must needes bee, which also can not erre. &c. 247. col. 2

¶ That the keyes of the Church be the woordes of God and not mans power.

Hiero. in M. c. 16.

Hierome sayth upon these wordes, I shall geue thee the keyes of heauen. This place, the Bishops & the Priests not vnderstanding haue vsurped vnto them somewhat of the Phariseis pride, so that they thinke that they may condemne innocentes, and loose them that bee gilty: whē before God, not the sentence of the Priest, but the iudgement of the gilty is regarded. &c. 257. col. 2

August. ser. 2. de sanc.

Augustine sayth, That must bee called a key where by the hardnes of our hartes are opened vnto sayth, & where by secretnes of myndes are made manifest. A key it is (sayth hee) the whiche doth both open the conscience to the knowledge of sinne, and also includeth

grace, vnto the wholsomnes of encreas lastyng misery. &c. 258. col. 1

This doth Chriostome well prouie in these wordes. The key is the word & the knowledge of Scriptures, wher by the gate of veritie is opened vnto men. &c. 261. col. 1
Christo. in M. c. 15. De doct. christia. li. 1. c. 15. C. 18.

Augustine doth also witnes the same sayth. These keyes hath hee geuen to the Church, that what shee byndeth in earth shall bee bounde in heauen, and what shee looseth in earth shall bee loosed in heauen: that is to say, who soeuer doth not beleue that his finnes bee forgeuen hym in the Church, they bee not forgeuen hym: But hee that doth beleue, and auerte hym selfe from his finnes, beyng within the Church by that same sayth and amendement is he made whole. &c. 261. col. 1
Super 10.

Origene vpon these wordes *Thes. 1. c. 1. c. 1.* The wordes were spoken vnto Peter, vnto all Apostles, vnto all manner of perfect saythfull men (for all they are *Petrus*) and in all them is builded the Church of Christ, and agaynst none of them can the gates of hell preuaile. Doost thou reckē that the keyes of heauen were alonely geuen to Peter, and that no other Christen mā dyd receaue them. &c. 261. col. 2
Origenes Trm. Sc. Super. M. Ho. 1.

Augustine doth also testifie the same in these wordes. Wherefore the Church whiche is founded and grounded in Christ, of hym hath receiued in Peter the keyes of heauen, that is, to say power to bynde and loose. &c. 261. col. 2
Super Ioan. Trac. 124. c. 21.

Chriostome sayth, The key bearers are Priests, vnto whom is committed the word to teach, and to interpret Scripture. &c. 262. col. 2
In M. c. 33.

Ambrose sayth, Sinnes bee forgeuen by the word of God, whose interpreter is the Deacon. &c. 262. col. 2
Li. de Cain & Abel.

Chriostome sayth, Behold I see me that haue no trew sence of holy Scripture: yea they vnderstand nothyng at all thereof: & to passe ouer many things, for I am ashamed to call them skadde men, triflers and wranglers, they bee such as know not what they say, nor of what thyng they speake, but alonely bee they mightye and bolde to make lawes, and to curse and edemne those thynges, of the whiche they know nothyng at all. &c. 265. col. 2
Christo. f. 6. de anathe. mate.

The Popes law sayth, If Peter haue power alonely to bynde and to loose, then doth it not the Church: But if this bee done in the Church, then did Peter whē hee receaued the keyes, signify holy Church. &c. 261. col. 2
24. q. 8. Quodcūq.

¶ That

¶ That free will of man, after the fall of Adam of his naturall strength, can doe nothyng but sinne beefore God.

Super Ioan-
nem tract.
lxxi.

Augustine sayth, Lest any mā should suppose, that the braynche of hym selfe could byng forth, at y^e lest wayes, a litle frute, therfore sayth hee, nor with out me, can you doe a litle, but with out we caⁿ you doe nothyng. Therfore whether it bee litle, or much, without him, can it not bee done, without whō is nothyng done. One of two thinges, must the braynche needes doe, either abyde in the vyne, or els burne in the fire, if it bee not in the vyne, then is it in the fire. &c. 267. col. 1

Barnarde
lib. arbit.

Barnarde sayth, what shall we say? is this alonely all the merite of freewill, that hee doth alonely consent? yea doubt les. Not that, the same consent, in the which is all his merite, is not of God; when that we can neither thinke (the which is lesse, then to consent) any thing of our selues, as though we were sufficient of our selues. These wordes bee not myne, but the Apostles, the whiche geueth vnto God, and not to his freewill, all maner of thinges, that can bee good, that is, to say, to thinke, to will, or to performe. &c. 267. col. 2

In Enchir.
ca. 29.

Augustine sayth, what goodnes can hee doe, that is lost, except that hee bee deliuered, from his miserie? Can hee doe good by his freewill? God so byd, for man euill dyng by freewill, byd both loose him selfe, and also his freewill, and as man beeyng alyue, doth kil him selfe, and when he hath killed him selfe, hee can not make hym selfe alyue agayne. So likewise, when we doe sinne by freewill, and sinne hath the victory, then is freewill cleane lost, for of whom a man is ouercome, vnto hym must hee bee seruaunt. Doubtes, this sentence is of Peter the Apostle, the which seeing that it is true, I pray you what maner of freedome caⁿ a bonde seruaunt haue? except it bee, when it pleaseth him to sinne. &c. 268. col. 1

De Verbis
Apost.
ser. 11.

Augustine sayth, O cursed freewill, without God, we haue experience, what freewill can doe without God, therfore are we miserable, because we haue experience, what freewill is able to doe, without God. Behold, mā was made good, & by his freewill, was hee made an euill man. When shall an euill man by his freewill, forsaking God, make a man good, hee beeyng good, could not keepe him selfe good: and now, that he is euill, shall hee make him selfe good?

when that hee was good, hee kept not hym selfe good, and now, that hee is euill, shall hee say, I make my selfe good? &c. 268. col. 2

Augustine sayth: Hee that feedeth without mee, feedeth agaynst mee. &c. De Verbis Domi ser. 269. col. 2 xv.

Augustine sayth, Thou wilt say, that can my will doe, that can my freewill doe. What will? what maner of freewill? except that hee guide thee, thou fallest, except hee lift thee vp, thou lyest stil. How canst thou then doe it by thy spirite, seeing that the Apostle saith: As many as bee led by the spiryte of God, bee the children of God. Wilt thou doe of thy selfe? wilt thou bee led of thynne owne selfe to mortifie the deedes of the flesh? what will it profite thee? For if thou bee not an Epicure, thou shalt be a Stoicke: whether thou bee an Epicure, or a Stoicke, thou shalt not be among the children of God. For they that bee guided of the spirite of God, bee the children of God: not they that lyue after their own flesh: not they that lyue after their owne spirite: not they that bee ledde of their owne spirite: but as many as bee ledde of the spirite of God, they bee the children of God. &c. 270. col. 1

Augustine sayth: If mā doe perceiue, that in the commaundementes, is any thyng impossible, or els to hard, let him not remaine in him selfe, but let hym runne vnto God, his helper, the which hath geuen his commaundementes for that intent, that our desire might bee styred vp, and that hee might geue helpe. &c. 271. col. 2

De temp.
ser. lxiij.

Augustine saith, The Pelagiāns thinke, that they know a wonderous thyng, when they say, God will not commaund that thyng, the which hee knoweth is impossible for man to doe. Euery man knoweth this, but therfore doth he commaunde certeine thynges, that we can not do, because we might know, what thyng we oughe to aske of him. Faith is hee, whiche by prayer, obtaineth that thing, that the law commaundeth. Briefly, hee that sayth, If thou wilt, thou mayest keepe my commaundementes. In the same booke, a litle after sayth. Hee shall geue me keepyng in my mouth. &c. 272. col. 1

Augustine sayth, The Pelagiāns say, that they graunt how that grace doth helpe euery mans good purpose, but not that hee geueth the loue of vertue to him, that strineth agaynst it. This thyng doe they say, as though man of

De lib. arb.
cap. xvi.

hym selfe, without the helpe of God, hath a good purpose, & a good mynde vnto vertue, by the which merite proceeding beefore, hee is worthy to bee holpe of the grace of God, that followeth after. Doubtles, that grace that followeth, doth helpe the good purpose of man, but the good purpose should neuer haue bene, if grace had not preceded. And though that the good study of man, when it begynneth, is holpen of grace, yet did it neuer begyn without grace. &c. 272. col. 2

De predest.
Cap. 8.

Augustine sayth, The grace, which is given of the Iargenes of God, privately into mens hartes, can not bee despised of no maner of hard hart. For therefore it is given, that the hardnes of the hart should bee taken away. wherefore when the father is hard within, and doth learne, & we must come to his sonne, then taketh hee away our stony hart, and giveth vs a fleshy hart. And by this meanes, hee maketh vs the childre of promise, and the vessels of mercy, which hee hath prepared to glory. But wherefore doth hee not learne all men to come to Christ? Because that those, that hee learneth, hee learneth of mercy, and those, that hee learneth not, of his iudgement doth hee not learne them. &c. 273. col. 1

August. de
Verb. Apost.
sent. xiiij.

Augustine sayth, The law was given that man might finde hym selfe, and not to make his sicknes whole, but by his preaching, the sicknes increased that the phisician might be sought. wherefore the law threatenng, and not fulfilling that thing, that hee commaundeth, maketh a man to bee underneath him, but the law is good, if a man doe use it well. What is that, use the law well? By the law, to know our sinnes and to seeke Gods helpe, to helpe our health, &c. 275. col. 2

August. Super
Ioan-
nem tract.
lxxxviij.

Augustine sayth, The disputation of them is vayne the whiche doe defend the prescience of God, agaynst the grace of God, and therefore say, that we were chose beefore the making of the world, because that God knew beefore that we should bee good, not because he should make vs good. But hee that sayth, you haue not chosen me, sayth not that. For if hee did therefore chose vs, because that hee knew beefore, that we should bee good, then must hee also know beefore, that we should first haue chose him, &c. 279. col. 1

¶ That it is lawfull for all manner of men to reade the holy Scripture.

Augustine sayth, My brethren, reade holy Scripture in y^e which you shall finde what you ought to holde, and what you ought to flye. What is a man reputed without learning? What is hee? he is not a sheepe, or a goate? Is he not Dree, or an Ass? Is hee any better then an Oxle, or a Swine, the which hath no understanding, &c. 288. col. 1

In Epis. ad
Ephes. c. 6.

Athanasys sayth, If thou wilt that thy childzen shall be obedient vnto the, use them vnto the wordes of God. But thou shalt not say that it belongeth all onely to religious men to study scriptures: but rather it belongeth to every Christen man, and specially vnto hym that is wrapped in the busines of this worlde: and so much the more, because hee hath more neede of helpe, for hee is wrapped in the troubles of this worlde therefore it is greatly to thy profit that thy childzen should both heare and also reade holy Scriptures, for of the shall they learne this commaundement: Do honour thy father, and thy mochte. &c. 288. col. 2

Chrysostome sayth, I beseech you y^e you will ostentines come hither, and that you will diligently heare the lesse of holy Scriptures, and not all onely when you bee here, but also take in your handes when you are at home the godly Bibles, and reccae the thing therein with great studie, for thereby shall you haue great advantage, &c. 288. col. 2

In Gen. c. 9
hom. 28.

Chrysostome sayth, Which of you all that be here, (if it were required) could say one psalme without the booke, or any other part of holy scripture, nor one doubtles. But this is not alonely to do, but that you bee so slow and so remisse vnto spirituall thinges, and vnto deuillishnesse you are hotter the any fier, but men will defend this mischief with this excuse, I am no religious man, I haue a wife and childzen, and a house to care for. This is the excuse wherewith you doe (as it weare with a pestilence) corrupt all thinges: for you doe reckon that the studie of holy Scripture belongeth all onely vnto religious men, when they bee much more necessary vnto you then vnto them. &c. 289. col. 1

In Mat. c. 1.
hom. 2.

Hierome sayth, O Paula and Eustochium, if there bee any thing in this life y^e doth, preserve a wife man, and doth persuade him to abide with a good will in the oppressions and the tyraldomes of the world, I doe reckon that specially it is the meditations and the studie of holy Scripture, &c. 289. col. 2

In probe. In
Epist. ad
Ephes. Li. 1.

The

Di. 38. cap. Si iuxta. The Hopes law sayth, If Christ (as Paule sayth) bee the power and y^e wisdome of God, then to bee ignorant in scriptures, is as much as to bee ignorant of Christ. 289. col. 1

7. Smod. c. Omnes et. di. 38. The Hopes law sayth, in an other place. I will set my meditation in thy iustifications, and I will not forget thy wordes, the which thing is exceeding good for all Christen men to obserue & keepe. &c. 289. col. 1

¶ That mens cōstitutions, which are not grounded in Scripture, bynde not the conscience of mā vnder the payne of deadly sinne.

1. Cor. 7. S. Paule sayth, we are bought with y^e price of Christs blood, we will not bee the seruantes of men. 298. col. 2

1. Tim. 4. S. Paule sayth, In the latter dayes certaine men shall swaue frō the sayth applying their ielues to the spirites of errours, and doctrines of the deuill, forbyding Marriage. &c. 298. col. 2

1. Cor. 8. S. Paule sayth, meate doth not comende vs vnto God. Also in an other place, the kingdome of heauen is neyther meate, nor drinke. 299. col. 1

Roma. 15. S. Paule sayth, we ought not to be led with the traditions of men, that say touch not, tast not. &c. 299. col. 1

Super Ioan. Tract. 46. Augustine sayth by sitting in y^e chayre of God, and therefore God doth teach by the, but if they will teach their owne doctrine heare it not, doo it not, for such mē seeke that is theirs, and not Christ es. &c. 297. col. 2

Hilarius in M. 3. Cano. 14. Hilarius sayth, All maner of plantes that bee not planted of the father of heauen, must bee plucked by the rootes that is to say, the traditions of men, by whose meanes, the commaundementes of the lawe be broken, must be destroyed, and therefore cauled bee the blinde guides of the way to euerlasting life, because they see not that thing they promise; and for that cause hee sayth, that both the blinde guides, and they that bee led, shall fall into the dyke. &c. 297. col. 2

Ad Paul. Epist. 59. Augustine sayth, Because that those men by such obseruations were led frō the veritie, by y^e which they were made free, whereof it is spoken, the veritie shall deliuer you. It is a shame (sayth hee) and vncouenient and farre from the nobilities of your libertie (seeing you bee the body of Christ) to bee disceined with shadowes and to bee iudged as sinners if you dispise to obserue

these thinges. wherefore let no man ouercome you (seeing you are the body of Christ) that will seeme to bee meeke in hart in the holynes of Angels and bringing in thinges which he hath not scene. &c. 299. col. 2

Augustine sayth, Seing that we bee made of soule, and of body, as long as we doe liue in this temporall lyfe we must vse to the noything of this lyfe, these temporall goodes. Therefore must we of that part that beclougeth to this lyfe bee subiect vnto powers, that is vnto mē that doe minister worldly thinges with some honour, but as concerning that part, whereby we beleeue in God and bee called vnto his kingdome, we ought not to bee subiect vnto any man that will peruert that same thing in vs that hath pleased God to geue vs to eternall lyfe. &c. 300. col. 1

¶ That all men are bounde to receiue the holy Communion in both kindes vnder the payne of deadly sinne.

Cyprian sayth, How doe we teach, or how can we prouoke men to shed their blood for the confessio of Christs name, if we doe denye them the blood of Christ whe they shal goe to battaile? Or how dare wee able them vnto the victorie of martyrdome, if wee doe not firste by right admitte them to drinke the cuppe of our Lord in the congregation. &c. 306. col. 2

Ambrose sayth, to y^e Emperour Theodosius, how shalt y^e lift vp thy hands out of the which doth yet droppe vnrightheous blood? how shalt thou with those handes receaue the body of God? with what boldnes will thou receaue into thy mouth the Cuppe of the precious blood, seeing that throught y^e woodnes of thy wordes, so great blood is shed wrongfully. &c. 306. col. 2

This doth S. Ciprian learne vs saying, what thing is ener it bee that is ordeyned by mans maddenes, where by the ordinaunce of God is violated, it is whoredome, it is of the deuill and it is sacrilege. wherefore flye from such contagion: esse of men and auoid their wordes as a cancer, and as pestilence. &c. 308. col. 1

The Hopes law sayth, we vnderstand that certayne men receauiing all- onely the portion of the blessed body, doe abstaine from the chalice of the holy blood, the which doubtles (seeing I can not tell by what superstition they

are

Ep. 16. prop. 72.

Ad Corne- lium Papā.

Ecclesiasti- ca hist.

De consecr. di. 2. c. com- perimus.

are learned to abstaine) let them eyther receaue the whole Sacrament, or els let them bee forbidden from the whole Sacrament, for the deuision of one and of the same misterie can not bee done without great sacrilege. &c. 305. col. 1

*De consecr.
di. 2. c. cum
frangimus.*

The Popes law sayth, when the host is broken, and the blood shed out of y chalyce into y mouches of faithfull men, what other thing is there signified, but the immolation of our Lordes body on the crosse, and the shedding of his blood out of his side. &c. 306. col. 1

*De consecr.
di. 2. c. Si
quocies -
cumq.*

The Popes lawe sayth, If that the blood of Christ be shed for remission of finnes (as often as it is shed) then ought I lawfully for to receaue it. I which doe alwaies sinne, must alwaies receaue a medecyne. &c. 305. col. 1

¶ That by Gods word it is lawfull for Priestes that hath not the gift of chastitie to marry wines.

*Athanasius
super. 1.
Cor. 7.*

Athanasius vpon the first Epistle of S. Paule to the Corinthians in the 7. chapter sayth, that the Apostle would compell no man to keepe virginitie against his will, nor he would not make virginitie a thing of necessitie.

314. col. 1

*Ciprian E-
pist. 11.*

Ciprian sayth, Thou dost aske what we doe iudge of virgines, the which after they haue decreed to liue chastly, are after wards founde in one bedde with a man. Of the which thou sayst that one of them was a Deacon. We doe with great sorow see that great rine of many persons, which cometh by the reason of such vnlawfull and perilous companying togither. wherfore they haue dedicated them selues vnto Christ, out of sayth to lyue purely, and chastly, the let them so remayne without any fable, and strongly, & stedfastly, to abyde the reward of virginitye: But if they will not abyde, or els ca not abide, then is it better to marry, the for to fall into the fier of concupiscence, and let them geue vnto the byethen and susterne none occasion of sleaunders. &c. 318. col. 2

*Aug. de bo-
no coniuga-
li ad Iulia-
num.*

Augustine sayth, Certaine men doe affirme those men to bee aduoulters, that doth marry after they haue bowed chastitie: but I doe assure, that those men doe greuously synne, y which doth seperate them. &c. 319. col. 1

*Ambro. 32.
quest. cap. 1
de integritas.*

Also blessed S. Ambrose, writeth of virginitye in this maner: Chastitie of body ought to bee desired of vs. The which thing I doe geue for a counsell, and doe not commaund it imperiously.

For virginitye is a thing all onely, that ought to bee countayled, but nor to be commaunded, it is rather a thing of voluntary will then of precept. &c.

319. col. 2

S. Hierome also sayth, The Bishops and priestes reade this thing (hee spea- keth agaynst mispending of goodes, y is offered to helpe poore men with) the which doth teache their children profane letters, and maketh the to read comedies, and to sing bandy songes of iesters, and these children they finde of the charges of the church. &c.

*Hic. d. 37.
cap. Legans*

319. col. 2

The Councell of Nicene, willing to reforme the life of men, dyd set certaine lawes, the which we call Canones: among the which certaine men would haue had a lawe to bee brought in, that Bishops, priestes, Deacons, and subdeacons, should not lye w their wiues, which they had maryed, before their consecration. But Paphnutius a confessor, did withstand them and sayd, that their marriage was honorabile, and it was pure chastie for them to lye with their wyues. So that the counsell was persuaded, not to make any such law, affirmyng it for to bee a greuous occasio both vnto them, and also vnto their wyues of fornication. And this thing dyd Paphnutius, though that hee hym selfe was vnmariyed. The Councell did alowe this sentence. So that nothing was decreed, as concerning this thing, but euery man was left vnto his free will, and not bounde of any necessitie. &c.

*Ex triper-
tita histo-
ria.
Diff. xxxi.
ca. Nicena.*

320. col. 1

The Popes lawe sayth, If any man doth teach, that a Priest by the reason of his order ought to forsake his wyfe, cursed bee hee. &c.

*Canon A-
post.*

321. col. 1

We reade in the counsell of Gangrens, how they made this decree. If any man doth iudge or condemne a Priest that is married, that hee may not, by the reason of his marriage do sacrifice, but will abstayne from his masse by the reason thereof, cursed bee hee. &c.

*Consilium
Gangrens.
Canon. 4.*

321. col. 1

We doe reade in a counsell, that is called the sixth Synod, theie wordes: Considering that it is decreed amongest the lawes made by them of Rome, that no Deacon, nor Priest, shall company with their wiues. Therefore we notwithstanding that decree, folowing the rules of the Apostles, and the constitutions of holy men, will that from this day forth, maryage shall bee lawfull, in no wise dissoluing the marryage betwene them, and their wiues,

Sinodus.

noz depriving them of their familiars
tie in time convenient. whosoever ther
fore shall see founde able of the order
of Deacon, Subdeacon, or of Priest
hode, we will that no such men be pro
hibited to descend the dignities aforesaid
for the cobabitatio of their wiues: For
that they bee constrained at the receite
of their orders, to professe chastitie, or
to abstayne from the company of their
lawfull wiues. &c. 322. col. 1

Dist. xxviij
c. Diaconi.

The Popes law sayth, It is open y
neither Deacons, nor subdeacons, ought
to bee forbidden from maryage. &c.

322. col. 2

De Vita &
honest. cle-
ricorum.

Pope Innocent the thirde, writeth in
his decretalles, on this maner: Those
Priestes that after the maner of the cou
try, hath not forsaken the coniunction
of maryage, if they doe breake their
wedlocke, ought greuously to bee pu
nished, seeing that they may be lawe
fully matrimony. &c. 322. col. 2

Magister Se
centiarum.
lib. ij. Dist.
xx.

The master of sentences, wryteth
on this maner: Our weaknes is prone
to fall into stillynes, but it is helped w
honest maryage. And the thyng that
is vnto whole men an offence, is vnto
sicke mens remedye. &c. 323. col. 3

Extra. lib. i
de filijs pres
byterum. c.
Ad hac.

Ex lege Papali. Thou doste aske of us
(sayth the Pope, to the Byshoppe of
Cassell) whether that these men that
hath Priestes to their fathers, may
bee promoted to holy orders or not, if
they bee of good, and honest demean
our, and well learned. For this we
answer (sayth the Pope) that if they
bee gotten of lawfull marriage, & there
be none other Canonical impediment,
then may they lawfully bee promoted
vnto holy orders, and may enioy that
same Benefice, which their fathers had
before. &c. 324. col. 1

Ibidem. cap.
Litteras.

Also in that same title, the Pope saith
we haue vnderstanded, that some
and gotten in Priesthood of a lawfull
wife, hath alwayes had an affection to
serue God in the office of a spirituall
man. &c. 324. col. 1

Imperator
Constant. le-
ge. Omnis
Pa. Ad pe-
rangariam.
Codice de
Epis. &
cle.

The Emperones law saith of priestes
wyues. We will (sayth hee) that all
maner of spirituall men shall haue this
prerogatiue, that their wyues, & their
children, and their seruantes, that is
for to say, both male, and female, shall
bee free from an homage, which is cal
led Perangariam. 324. col. 2

Ex triperiti-
na historia.
lib. 9. cap.
xxxviij.

We doe reade in Triperita Historia,
these wordes: All Priestes in y orientall
Church doth abstayne with a free will,
and of no necessitie from wiues. For
many of them, in tyme when they be

Byshoppes, haue had of their lawfull
wiues children. 325. col. 2

Li iij. ca.
xxij.

We doe reade in Ecclesiastica Historia,
that Penitus, Byshop of a cyrre called
Gnoscos, would haue made a decree,
that priestes should haue bowed chasti
tie, But Dionisius Byshop of Corinch,
wrote agynst hym, and required hym,
that hee would not lay no necessitie of
compulsd chastity on other mens neckes,
Penitus, folowed his counsell. 325. col. 2

Penitus.
Ecclesi.

Policrates, Byshop of Ephelum, doth
shew, that seven of his parentes lynial
ly were Byshops in order, before hym,
and hee hym selfe was the eighth. 325. col. 2

Eccle. hist.
lib. 9. cap.
xxiiij.

13. Popes, were Byshops, Deacons
and Priestes sonnes, which is sufficiet
ly proued. 326. col. 1

¶ That it is agaynst the holy
Scripture to honour Images,
and to saye so Sumter.

Thou shalt make to thy selfe no graue
Images. &c. 340. col. 1

Exod. 10.
Deut. 5.
Esay. 44.

A man did plant a pinaple tree, and the
raime did nurrish it. &c. as it is moze at
large. 340. col. 2

Their stockes bee polished of the car
penter, and they bee gilded, and siluered,
but they be false, and can not speake. &c.
as it is moze at large. 343. col. 2

Abacuc. 6.

Moyles saith, If there arise in the mid
d of thee a Prophece, &c. as it is moze at
large. 344. col. 2

Deut. 13.

Clement sayth, we doe honour by
sible Images to the honour of the in
uisible Gods, the which is a false thing:

Libro 5. ad
Iacob.

but if you will honour the Image of
God in doing well to man, in him shall
you honour the true Image of God,
wherefore if you will truly honour y
Image of God, we will open that thing
vnto you that is of tructh, so that you
must doe well vnto man the which is
made vnto the Image of God: geue
hym honour, and reuerence: geue hym
meate when hee is hungrye: geue
hym drinke when hee is thyrsty: Cloth
hym when he is naked: serue hym whē
hee is sicke: geue hym lodgyng when
hee is a stranger: and when hee is in
priso minister to hym necessaries. This
is the thing that shall bee counted to be
geuen God truly. What honoz is this
of God to runne about foolishly to sto
npe and wooddy Images, and to ho
nour as Gods Idle and dead figures,
and to despise man in whom is y very

true Image of God. wherfore vnderstand you that this is this the suggestion of the Serpent that lieth within the which doth make you beleue that you bee deuoute when you doe honour in sensible thinges. And maketh you to beleue that you bee not wicked when you hurt sensible and reasonable men. &c.

Clementis in eodem libro

Clement sayth also in another place, what thing is there so wicked and vthankfull, as to receaue a benefyte of God, and to geue thanks vnto stocks and stones? wherfore wake and vnderstand your health. &c.

De Vera relig. ca. 51.

Augustine sayth, Let vs not ouer any visible spectacles, least by erring from the veritie, and by louing shadowes we bee brought into darknes: let vs haue no deuotion to our phantasies. It is better to haue a tiew thing what so euer it bee, then all maner of thinges y may bee fayned at our owne pleasure. &c.

Super Dani.

Hierome, Bee it knowē vnto y King &c. The properties of the wordes be to bee marked that hee sayth. We will not worship thy Gods, nor yet honour thy Image, for neither of both become the seruantes of God to doe. &c.

Roma. 8. That we ought not to pray to Saintes.

God for vs k̄ hath geuen his sonne, & shall he not geue vs all thinges with hym?

1. Iohn. 2.

There is one mediator between God, and man, the man Christ Iesus, the which hath geuen him selfe for the redemption of all men.

S. Iohn sayth, If a man doe sine we haue an aduocate by the father Christ Iesus.

Roma. 8.

S. Paule sayth, The spirit of God maketh intercession mightely for vs, with mightie desires, that can not be expressed with tounge. &c.

1. Cor. 1.

Also S. Paule sayth, Christ sitteth on the right hande of the father, the which doth also praye for vs. &c.

Iohn. 14.

Paule sayth, Hee is our wisdom, he is our satisfaction, and our redemption made of God. &c.

Iohn. 14.

S. Iohn sayth, No man commeth to the father, but by mee. &c.

Iohn. 16.

S. Iohn sayth, I am the way onely in the father. &c.

Iaco. 1.

S. Iohn also sayth, Whatsoeuer you aske in my name, the father shall geue it you. &c.

Psal. 119.

S. Iames sayth: All good giftes cometh from the father of lycht.

Dauid sayth, When I am troubled, I will cry vnto the Lord and hee will helpe me. &c.

Dauid sayth, My helpe is of God that hath made heauen and earth.

Psal. 120.

Augustine sayth, Let vs haue no deuotion in honoryng of dead men, for if they liued wel, they may not bee counted for such men, as to desire: such honours, but they will that God shall bee honored of vs, by whose lightenyng they reioyce, that we are made companions of their glory. wherfore saintes must bee honored by folowynge them, but not by honoryng them of deuotion. &c.

August. de Vera relig. cap. 81.

That man was forbydden of the angell to worship hym, but alonely to worship one God. &c.

Apoc. 19. and. 22.

Christostome sayth, Dooost thou see this womā which was vntoworthy, but by her perseueraunce was made worthy? wilt thou learne also, that we prayng vnto God in our owne persons, doe moze profite, the when other men doe pray for vs.

Mat. 15. rom. 6. ho. de profess. Euange.

This woman did cry, and the disciples came and prayed him that hee would speeche hee, for she cryeth on vs. But to them hee answered, I am not sent but vnto the sheepe which are perished of y house of Isaac.

But when shee came her selfe and dyd perseuer cryng and sayng, Yes Lord, for the whelpes doe eate the r̄unes that fall from these maisters tables: the dyd hee geue her the benefite and sayd, bee it vnto thee as thou wilt.

Dooost thou not see how hee dyd repell her, when other men prayed for her? but whē shee came her selfe and cryed, hee did graunt her. Vnto them hee sayd, I am not sent, but vnto the lost sheepe.

But vnto the woman hee sayth, bee it vnto thee as thou wilt. &c.

Chri. To 6. ha. de professum enang. elorum.

Also Christostome sayth, we haue no neede of patrons before God, nor neede of much procelle to speake saye vnto other men, but though thou bee alone and wantest a patron, but prayest God by thy selfe, yet for all that shalt thou haue thy desire. God doth not so lightly graunt, when other men pray for vs, as when we pray our selues, yea though we be full of sinnes.

Ambrose sayth, When are wout to vse this miserable exclamation, that by these thynges may wee come to God, as we may come to y kyng by Earles.

Ad Ro. c. 1.

I answer, wee doe come vnto the Kyng, by the meanes of Dukes and Earles, because that the kyng is a mā, and knoweth not to whom hee may commit the common wealch, but vnto God (from whom nothyng cā bee hid) hee knoweth all mens merites, wee

neede

neede no spokesmā, nor no mediator but alonely a deuoute mynde. &c.

354. col. 1

¶ That Councils may erre.

De electio. s. significa.

PAnormitanus sayth, That Councils may erre as they haue erred, as concerning that contract of Matrimony, *Inter raptorem & raptā*, & the saying of S. Hierome was afterward preferred as boue the statute of the Council as it is proued. 36. q. 2. *Tris.* for in things concer- nyng the faith is the saying of a priuat persō to bee preferred before the saying of the pope, if hee haue better reasons & scriptures of the new, & of the old Testamēt for him then y^e Pope. For it can not helpe, to say that the Council can not erre, because that Christ dyd pray for his Church that her sayth should not fayle. For I aunswere to this, that though the generall Council doe represent the whole vniuersall Church: neuertheles in very deepe there is not the very vniuersall Church, but representatiue. For the vniuersall Church standeth in the election of all faythfull men: and all faythfull men of the world make that vniuersall Church, whose head and spouse is Christ Iesus, and the Pope is but the Vicare of Christ and not the very head of the Church, this is the Church that sa not erre. &c.

248. col. 1

Augustinus de bap. li. 2. c. 3. contra Donatistas.

Augustine sayth, Those Councils that bee gathered in every Province must without doubt geue place to the authoritie of the full Councils whiche bee gathered of all Christendome: and also those full councils oft tymes must bee amended by the full Councils that come after: if any thing bee opened by any experience that was afore shut, and if any thing bee knowen that was hidden. And this may bee done without any shadow of superstitious pride, without any boasted Arrogancy, without any contention of malicious enuy, but with holy meekenes, with holy peace, and with Christen charity. &c.

248. col. 2

¶ That the spirituality is subiect to temporall power and lawes, and ought not to resiste by violence.

xxxij. q. ij. Inter hac.

The holy Church of God hath no sword, but the spirituall sword, w^{ch} the which shee doth not kill, but quick-

xxij. q. vij. en. &c. Conueniter.

Likewise blessed S. Ambrose, sayth,

191. col. 2

willingly will I neuer forsake you but if I bee compelled I may not resist, I may forgo, I may wepe, I may waile Agaynst weapons, agaynst souldiers, agaynst the Bothans, my teares are my weapons. For such thinges bee the defence of a Priest, otherwise ought I not, nor may not resist. &c. 191. col. 2

¶ Testimonies prouyng also the same taken out of his first Edition.

Fol. 15. and 16.

ORygene upon this text, *Omnis anima* sayth on this maner. All maner of synnes that God wold haue punished, hee wold haue them punished nor by the byshops, and rulers of the Church, but by the Iudges of the world. &c.

Origene Rom. 13.

The mediator betweene God and man Christ Iesus, hath deuided the offices of both powers into their proper actes, and into distincte dygnities, wil- ling by his owne medicinall meekenes that mens hartes should bee lyfted vp, and not with man's pride agayne to be drowned in their inferior thinges: so that Christen Emperours (as concerning eternall lyfe) should haue neede of Bishops, & likewise the Bishops, for the course all onely of these tempo- ral goodes, should vse the Emperours lawes, so that y^e spirituall actio should be distincted from the worldly courses, and hee that should serue God should not wrappe hym selfe in worldly busi- nesses.

Dist. 10. ca. Quoniam.

¶ That the true obseruation of the sabaoth, consisteth not onely in abstaining from bodely labours: and that to a Christen mā, every day is the Sabaoth, and not onely the seuenth day.

Hierome sayth, Therefore be certaine dayes assigned, y^e we should come to- gither, not that, that day, in the which we come together is holier thē an other but all dayes be lyke, and equall. And Christ is not all onely crucified in *Pa- rasceden*, and risen onely on the soday, but the day of resurrection is alwayes, and alwayes may we eate of our lordes fleshe. &c.

Super Ga- lat. 4.

All dayes bee a lyke.

206. col. 2

Augustine sayth, we must obserue the sabboth day, not that we should tecken our self not to labour, but that all thing that we doe worke well, must haue an intention to the euerlastyng rest. wher- fore we must obserue the holy day, not by corporall idleness, and vnto the let-

Epist. c. 19.

¶ Dd. iij.

ter,

ter, but spiritually must we rest from
vices, and concupiscences, wherefore a-
mong all the ten commaundementes,
that of the Sabbath day is all onely re-
mainded to be figuratiuely obserued. &c.

206. col. 2

Ad
Iudeos.

Also Tertullian sayth, The carnall
Circumcision is put away, and extinc-
ted at his tyme. So likewise the obser-
uation of the Sabbath day is declared
to bee for a tyme, for we must keepe the
Sabbath day, not alonely the seventh
day, but at all times, as *Clay* sayth, &c.

206. col. 2

De consec.
dist. 3. cap.
peruenit.

Augustine sayth, It is come vnto me,
that certayne men, whiche bee of an e-
uill spirit, haue sowed certaine euill
thynges among you, and contrary to
the holy sayth, so that they doe forbyd,
that men should worke on the Sab-
both day. The whiche men, what o-
ther thyng shall we call them, but the
preachers of Antichrist, the whiche An-
tichrist shall make the Sabbath day,
and the sonday bee kept from all ma-
ner of worke. &c.

207. col. 1

Testimonies proouyng the same article
translated out of hys booke *De Docti-*
rum Sententijs.

Esay the
last.

And it shall come to passe that from
Moone to his Moone from Sabbath
to his Sabbath all flesh shall come to wor-
shyp before me. &c.

Math. 12.

For the sonne of man is also Lord of
the sabbath, &c.

Collof. 2.

Let no man therefore iudge you in
meate, or in drinke, or in part of an holy
daye, or of the new moone, or of the sa-
both dayes &c.

Galat 4.

You obserue dayes, & times, moneths,
and yeares, &c.

S. Ambrose *ad Irenae. Epist. 72.*

The Jewes were commaunded to
celebrate the holy sabbath, one day in
the weeke, that they should bee subiect
to no burthen: because they being loosed
from worldly busines, I would they
had so valied, that they might not cary
with the no burthen of greuous sinnes
vnto the eneraisting sabbath of y world
to come. Let the synagoge of y Jewes
obserue the day, Let the church obserue
it to immortalitye. In the lawe there-
fore was a portion, in the Gospell is
the perfection, &c.

S. Augulline, *de spirite S. lit. cap. 14.*

Because whosoever obserueth that
day, hither vnto as the letter soundeth
hee iudgeth carnally.

S. Augustine, *ad Bonifa. lib. 3. Cap. 4. con-*
sra 2. Epist. Pelagia.

For if Christe hath taken from vs
that greuous yoke of many obseruan-
ces, that we should not be carnally cir-
cumcised, that wee should not offer
sacrifice for our sinnes, that on the sab-
both of the seventh day, we should
not abstayne from necessary busines, &
other such lyke, if we obserue them be-
ing spiritually vnderstand, and setting
a syde all shadowes, signifying the true
lyght of those things: Let vs take heed
whether we shall therefore say that it
pertaineth not vnto vs which is writ-
ten: that, whatsoever one findeth of
an other mans, hee restore it agayne to
hym that lost it: and many other such
like preceptes, where by we learne to
liue well and godly, and especially, that
Decalogue, which is contayned in the ij.
tables of stone, the carnall obseruacion
of the sabbath onely excepted, which
signifieth a spirituall sanctification and
rest. &c.

S. Augustine vpon S. Paules
epistle to the Galath.

First must a man know y the workes
of the law bee of too sortes. For they
partly consist in sacramentes, & partly
in morall preceptes. Vnto the sacra-
mentes are referred, the circumcision
of the flesh, the temporall sabbath, the
new moone, the sacrifices, and all such
lyke innumerable obseruances. Vnto
morall preceptes are referred these.
Thou shalt not slaye, Thou shalt not
commit adultery, Thou shalt not beare
falle witness, and such other lyke.

S. Augustine vpon Iohn *Tractat. 17.*

Take by thy bed. &c. Here is a ma-
nyfest corporal worke of y body done:
not the healing onely of the body, but a
playne bodily worke.

That Christians ought not to seeke
spitfull reuengement by extre-
mitie of the law.

Now is there utterly sinne among
you (sayth Paul) because you go to
law one with an other: why rather suf-
fer you not wrong? why rather suffer
ye not your selues to bee robbed? Also
our maister sayth, If any man will sue
at the lawe, and take thy coate fro thee,
let hym haue thy cloke also. 208. col. 2

Athanasius, on this texte of Saint
Paul sayth: There is utterly sinne a-
mong you, that is to say, It is to your
condemnation, and to your ignominie
that you doe exercise iudicials among
you

1. Cor. 6.

Math. 5.

Athanasius.

you. wherefore doe you not rather suffer wrong? &c. 209. col. 1

S. Hiero. ad Cor. 6.

Also S. Hierome sayth, It is sinne vnto you that you doe agaynst the commaundement of Christ, that you haue iudgements among you, the which ought alwayes to keepe peace, yea, though it were with the losse of your tempoꝛall goods. wherefore doe you not rather suffer wrong: where as yee ought by the commaundement of the Gospell, and by the example of y^e Loꝛde patiently to suffer, there doe you the contrary, not all onely not suffer, but you doe wrong vnto them, y^e doe no wrong &c. 209. col. 1

Haymo ad Cor. 6.

Haymo sayth: It is offence and sinne in you, that you haue Iudiciall. For accusation engendꝛeth strife, strife engendꝛeth discorde, discorde engendꝛeth hatred. And least peradventure they woulde say, this is no sinne, to require myne owne: Therefore sayth y^e Apostle Truely it is sinne vnto you, for you do agaynst the commaundement of y^e Loꝛde the which sayth: Hee that taketh away thy good, aske it not agayne. wherefore doe you not rather suffer losse: that ye might fulfill the commaundement of the Loꝛde. &c. 209. col. 1

Luke. 6.

That Auricular confessio

is not necessary to saluation translated into English out of his booke De Doctorem Sem. 7. 1.

De Pœnitentia Dist. 1. Cap. Conuertimini.

Turne vnto me with all y^e hart and I will turne vnto you. By turning is ment the turning vnto God of the hart. For if our hart bee turned thoroughly from euill vnto God, it forthwith deserueth the fruite of conuersion, that God beyng turned from wrath to mercy, may pardon our offences, which befoze hee intended to reuenge. whereby it is geuen vs to vnderstand that without any confession of mouth we may bee forgiven. By this meanes also these lepers whom the Loꝛde wylled to shew them selues to the priestes, were made whole and sound in the way befoze they came to the Priestes. By which fact it is geuen vs to vnderstand, that befoze we shewe our faces to the Priest, that is befoze we confesse our sinnes, we are cleansed from the leproy of sinne. It foloweth: by this also that

the Loꝛde would declare, that not by y^e sentence of the Priest, but by the gift of diuine grace, the sinner is made cleane. Hee cleansed the leproy by touching, & askeward according to the law commaunded him to offer sacrifice. It foloweth, but befoze hee came to the Priest hee is cleansed, whilest that by the contrition of his hart, befoze the confession of the mouth, remission of sinne is graunted. Therefore onely contrition in the which is made a reuiuing, taketh away sinne. Hee hath therefore his reuiuour present with him, and dwelling within hym.

In the same place.

Cap. Scindite.

Rert your hartes and not your garmēt &c. Shewyng that in the contrition of the hart, which is vnderstanded by the reuenging therof, sinnes were forgiven, and not by confessio of the mouth, which is a part of exterior satisfactio, which hee calleth the reuenging of our garmētes, by a part vnderstandyng the whole.

In the same place. Cap. Facilius.

IN what houre soeuer a sinner shalbe conuerted. &c. For it is not said when hee shal confesse with his mouth, but onely when hee shall be turned & shal be sorry for his sinnes, hee shall liue and not dye.

In the same place. Cap. Facilius.

They doe more easely purchase gods fauour, which beeing not conuicted by mans iudgement, but of their own accord acknowledge their faultes, which doe either by their owne confessions bewray the same, or els when other men know not what priuie offenders they be doe condemn them selues to voluntary excommunication, and separating them selues from the aulter whereon they ministred, not by compulsion but willingly bewayle their life as no life, beeing sure that they beeing reconciled by the fruites of effectual penitēcy they do not onely reconceit things that were lost from God, but beeing also made Citizens of the euerlastyng habitation they may come to joy euerlastyng.

Christostome vpon the Psalme.

Miserere mei. Hom. 11.

Confesse thy sinnes that thou mayst blot them out, if thou be abasht to

confesse that thou hast offended, confesse them dayly in thy soule. I doe not say that thou shouldst confesse to thy companion or fellow seruante; whs may obayned thee: declare the to God who hath regard of them. But if thou declare them not, is God ignorant of them: or will hee learne them by thee? when thou didst the hee was at hand: whē thou comittest them hee had perfect knowledge.

The same Chrysostome vpon the Epistle to the Hebrewes.

Let vs therefore perswade our selues that we haue sinned, nor let the tongue onely pronounce it, but the inward conscience also: Neither let vs onely say that we bee sinners, but let vs specially accompt every singulare offence. I doe not say y^e thou shouldst, bewray thy selfe publikly, neither that thou shouldst accuse thy selfe to others, but I would haue thee obey the Prophet, saying: Reuele thy waye vnto the Lord.

Psal. 31.

CS. Ambrose *De Penitentia*
Petri Sermo. 46.

Peter burst forth into teares, asking nothing with his voice. I doe finde that hee wept, but I finde not what he sayed. Of his teares I read, but of hys satisfaction I read nothing.

CS. Augustine *lib. 10. confession. cap. 1.*

Therefore to thee Lord am I manifestly known what soeuer I am, & what profiteth me then to confesse my selfe vnto thee. Neither doe I it with wordes of the flesh or with voyce, but with the wordes of my soule and with clamour of my thought which thy eare vnderstandeth. For whereas I am euill, to confesse my selfe vnto thee, is nothing els but to mislike of my selfe. And when I am godly, to confesse me vnto thee, is nothing els, then not to attribute the same to my selfe. Because thou Lord dost blesse the iust, but first thou dost iustifie hym beeyng wicked. My confession therefore my God, in thy sight, is made vnto thee both secretly and not secretly. For it is secret in speech, but crieth out in hart. Neither doe I say any good thyng vnto men which thou hast not first heard of the, neither thou also shalt heare any such thyng of me, which thou hast not first shewed vnto me. what therefore haue I to doe with men that they should

heare my confession, as though they should heale all my sorowes & griefes, who commonly are wont to bee curious to know an other mans lyfe, and now to amende their owne. Why demaund they of me to heare what I am, which will not heare of thee who they them selues are? And how know they that they heare of me to bee true? Forasmuch as no man knoweth what is done in man, but the spirit of man that is in man.

De Penitentia Distinctio. 1.
Cap. Quintus.

Forasmuch therefore (as it is proued) that before our confession wee are quickened by grace and made the children of light, it manifestly appeareth that onely by the contrition of the hart without confession of the mouth sinne is remitted.

In the same place. *Cap. Omnes qui.*

Therefore confession is made for the utteraunce, and not for obtraynyng of pardon. And euen as Circumcision was geue to Abraham as a signe of iustice and not as the cause of iustification: So the confession to the Priest is offered as a signe of pardon already had, and not as a cause of remission to be receaved.

CS. Ambrose vpon the. 1. Cor. 2.

To remit sinnes, and to geue the holy ghost, is onely in Gods power. If God therefore gaue the effect of our Rediuation, man hath nothing in this behalte to glory of.

5. Beda in *Lucam Lib. 5. cap. 68.*

Go your wayes and shew your selues vnto the Priest. And it came to passe that as they wet they were made cleane. It is not found that the Lord sent any of those, to whom hee shewed these, nor porall benefites, vnto the Priestes, but onely lepers: soothly because the Priesthode of the Jewes was a figure of the regall Priesthode to come, which is in the Church, by the which all pertainyng to the body of Christ, the hyghest Priest and Prince of all others, are consecrated. And who soeuer from hereticall malice, or gentillical superstition, or iudaicall, trechery, or els with by otherly discord, as from the spotted countour of leprosie, shall bee cleansed by the grace of Christ, it is necessary for hym to come

A publick offender ought to make publique satisfaction.

Secret offences require no secret confession, for remission of them, to necessity for saluation. come to the Church and there shew the true conuoy of his sayth which he hath receaued. But other vices, as it were diseases of the members of the soule, & the senses, Lord by him selfe inwardly in the conscience and vnderstanding doth heale and correct them.

S. Christostome Tomo 6, Sermon de confessione.

Particular confession is not necessary to saluation.

But now is it not necessary that our sinnes should bee confessed before witnessers. Let thy offences be searched out in thy inward thought, and let that shewing bee without a witnesser, and let God onely heare thy confession. God (I say) that okhaideth not thy sinnes, but looketh them, because of thy confession.

S. Jerome vpon Math. 16.

Is not this offensive to godly eares: blaunders, seditions, and contumelious agaynst our fathers of the Church: what is a reproche if thys bee not: Doe not the Bishops and Priests vnderstand this place so manifest. But pride and worldly pompe & Judas gayne, maketh them as blind as bitles to see a truth. To the fire, to the fire with hym, without any farther hearing, for wee must not dispute with hereticks.

To thee I will geue the keys &c. This place the Bishops & Priests not vnderstanding, doe arrogate vnto the selues some thyng of the Phariseis pride: forasmuch as they thinke they may condemn innocentes, & release sinners: where as beefore God the serete of the priestes is not regarded, but the lyfe of the offenders is considered. We read in Leviticus of the lepers, where as they are willed to shew them selues to the Priests. And if they had the lepy then by y priest were they made vncleane:

not that the Priests did make men lepers vncleane, but because they had the knowlege who were lepours, & who were not, and could discern who were cleane, and who were vncleane. Lyke as therfore the Priests dyd there make the lepour cleane, or vncleane: so doth our Bishop or Priest loose, or bynd, not those which bee sinnefull or innocent, but accordyng to his office, when hee hath heard the varieties of the sinnes, hee knoweth who is to bee bound, and who is to bee losed.

S. Origine in Math. Homel. 1.

And this fellow is an noxious heretick, for hee sayth that all saythfull bee Peters successors, whiche if it shoude bee so let passe, & Christians will

I was therefore truly sayd to Peter. Thou art Peter &c. Notwithstanding it seemeth to bee sayd also to all the Apostles, and to all perfect saythfull men, because they bee all Peters & rockes

and vpon them all is the Church of Christ builded, & agaynst no one of those that bee such, shall the gates of hell preuaile. Notwithstanding by that which foloweth let vs see farther. Doest thou thinke that to Peter onely were geuen the keyes of the kingdome of heauen: and shall no other of the blessed Saintes receaue them? If it be common to all, that was sayd, I will geue thee the keyes, why should not that was referred to Peter beefore, seeme to bee common to all the Apostles. For in the Gospell of S. John, Jesus geuyng the holy Ghost to his Disciples by breathyng, sayd these wordes: Receaue the holy ghost, &c. as though hee said it to all such so affectionated as Peter was. For all which bee folowers of Christ in like maner are named rockes Thou art Peter &c. But because they which do challege the place of a Bishop doe vse this text as Peter dyd, & teach vs that they haue receaued the keyes of the kyngdome of heauen from Christ, because that who soeuer bee bound by them, they bee bound in heauen also, & they which bee loosed by the y is, haue receaued remission of they sinnes, bee loosed in heauen also: we must say that they say well, if they haue those good workes for the which it was sayd vnto Peter, Thou art Peter: and if they bee such as Peter was, that on them may bee builded the Church of Christ, if the gates of hell shall not preuaile agaynst the. Otherwise it is a wayne test to say, that he which is tyed with the bondes of sinnes, and draweth his sinnes after hym as a losg rope, and his iniquities be as the hoofes of a calfe, for that onely, that hee is a called Bishop should haue such power, that they which bee loosed of hym, bee also loosed in heauen, or who so bee bounde in earth by hym, bee bounde also in heauen. Let the Bishopp therefore whiche doth bind, or loose an other man, bee irreprensible hym selfe. Hee that is wothy to bynd or lose in heauen, must bee the husband of one wife, sober, chaste, comely apparelled, a leuer of hospitalitie, apt to teach, not geue much wyne, no striker, no greedy of filthy lute, but gentle, no quarreller, abhorryng couetousnes, one that ruleth well his owne house, hauyng childre in subiection, in all chastitie. If hee bee such a one hee shall not vniustly bynde vpon earth, neither shall hee lose without good aduicement. For if there shall

come and take awaye your place and dignitie. wherfore you shall deny hym in this place, because hee teacheth agaynst the determination of the Church.

Don Inquisitors of heresie, awake, it is brode day, you sleepe to long.

bee

bee as (I may say) a Peter, and hath not these giftes here mentioed, as it were to Peter, and shall thinke, that he can so bind sinnes, that the same shall bee bound in heauen, & so lose the, that they shall bee losed in heauen, hee deceaureth him selfe, nor vnderstandyng the meaning of the Scripture, but pushed vp, hee falleth into the iudgement of the deuyll.

¶ *Tripertita historia lib. 9. cap.*

35. *Verba Sozomeni.*

Because it is knowne to bee a diuine thyng and aboue mans nature neuer to sinne, God commaunded remission to bee gotten to sinners that doe repēt. But they which refuse to acknowledge their sinnes, they heape vnto the selues a greater burthen of sinnes. Wherefore it seemed good to the auncient Bishops, that as it were vpon a stage vnder the testimony of the Ecclesiasticall people their sinnes should be opened. And for this purpose they appoynted a Priest of good conuersation, a wise man, and a keeper of secretes, vnto whom they comyng that had offended confessed their owne sinnes. But hee accordyng to euery mans offence assigned a penaltie. which custome also hitherunto is obserued in the weasterne Churches & especially at Rome, where there is also a certaine place appointed for repentant sinners. For the offenders stand amongst the penitētes and moznets. For when as the holy celebration is a doying, they not participatyng the communion, prostrate them selues vpon the earth with moznyng and lamentation, vnto who the Bishop repayng, hee also prostrateth him selfe with spirituall teares and gronyng, and all the common multitude in the Church fall on weeping. After this, first ariseth the Bishop and taketh vp those which lay on the ground. The when hee hath competently prayed for them whiche haue repented, hee demisseth them all. But they of there owne accorde afflictynge them selues, either with fastyng, or abstinence from walkyng, or forbearyng of meates, or by other like things which they bee commaunded, doe looke for the generall day which the Bishop assigneth. The tyme beyng appoynted and they hauyng as it were fulfilled certaine duties and tēdyed the penaltie for their sinne, then are they admitted to communicate with the people. And this custome, the auncient bishops of Rome haue obserued enen vntil our dayes. Moreover at Constantinople

there was a minister appoynted to attend vpon the penitēt vntill that tyme, that a certaine noble woman, when she had confessed her sinnes, and the minister had comaunded her that she should fast and praye vnto God with good workes, when she had this obserued, she confessed that she had often tymes leyen with the Deacon. when the people vnderstoode this they raged at the Priestes as though they had bene inuictorious to the Church. Then Nestarius the Bishop remoued the wicked Deacon, and certaine persuadyng him, that hee would leaue free for euery mans conscience to communicate when they thought good, appoynted no moze any Deacon to attend on the penitētes. And from that tyme, that auncient custome was taken away. when as I thinke lesse offences were committed for the shame of confession and the subtill examination.

A notorious example what mischief by the single life of the Clergy men.

¶ That Monkes bee no holier the lay men by reason of their coule or place: translated into English out of his booke *De Doctor. Sent.*

¶ *J. S. Gregory in Ezech. Home. 10 lib. 1.*

For often times we see certaine, as it were stricken with remorse by the voyce of the preacher, to haue chainged their habite, and not their mynde: so that they would take vnto them a religious garment, but they would not tread vnder foote their former byces, but were styrred outragiously with the prickes of anger, or waryng whote with grief of theyr neighbours, becomē proud with certain good gifts they receiued in the sight of me, gape after the gayne of this present world and haue onely a confidence of holyness on their outward habit, which they haue taken. For it is of no matter of any merite, to regarde what is outwardly done in our body, but we must bee very carefull what is done in our mynde.

Doth hee not here largely set forth our hypocrisie.

¶ *J. S. Gregory in Ezech. Home. 9. lib. 1.*

For oftē tymes we complayne of our neighbours lyfe, we endeuour to change our dwelling place, and to choose a secret place for a solitary lyfe, not considering that if Gods spirite bee wantyng, the place helpeth not. Loth wēt out from the Sodomitēs holy, but in the moiticaine hee sinned. But that the place doth not strengthen the mynde, the first father of all mankynde doth

Here you haue the originall of your secret confession whiche the Church of God knew not by the space of 300. yeares I say not this as vnterly condemning it: yea rather as appoyning it: but I doe teach it not to bee necessary to our saluation.

doth witnesse who fell by transgression in Paradise. For if the place could haue saued, Sathā had not fallen frō heauē.

¶ The Councell of Gangrens.

If any man shall thinke it requisite accordyng to his vow or purpose of continēcy to weare a coule, as thereby to attaine righteousnes, & doth reprehend or iudge others, who with reuerence doe weare a lay mans weede, or other common garments vsed of the lay people, let him bee accursed.

¶ Out of the same Councell.

If any sonnes, shall forsake their fathers, especially being faithfull Christians, vpo the pretence of religio, thin kyng it lawfull, & will not rather yeld due reuerēce to their pacētes, that they may in them worshyppe God, for that they be faythfull, be they accursed.

¶ S. Barnard ad Guilielmum Abba.

The kyngdome of God is within you, that is, not outwardly in your apparell, or nourishments of the body, but in the vertue of the inward man. wherof y Apostle sayth, the kyngdome of God is not meate and drinke, but righteousness, peace, and ioy in the holy Ghost.

¶ Distinctio 40. cap. Non loca.

Not our place, & orders doth make vs nearest vnto our creatour, but our good desertes doth either ioyne vs vnto hym, or our euill desertes doth separate vs from him.

¶ In the same place.

They are not the sonnes of saintes, which possesse the place of Saints, but they whiche exercise theyr good workes.

¶ In the same place. cap. Multi.

The place doth not sanctifie the mā, but the man sanctifieth the place. Every Priest is not a holy man, but euery holy man is a Priest. Hee that sitteth well on the chaire, receaureth the honour of the chayre, but hee that sitteth euilly is iniurious to the chayre.

¶ In the same place the wordes of S. Ambrose Cap. Illud autem.

But marke this one thyng, that the mā was made out of Paradise, and

the woman in Paradise, wherby thou mayest note, that not by the worthines of y kinred or place, but by vertue euery man doth purchase to him selfe the fauour of God. Finally, out of Paradise, that is in an inferiour place, the man was made which proued the better, and the woman which was made in the worthier place, (that is in Paradise) is the inferiour creature.

¶ In the same place. Cap. Quā. ber.

Not secret places without grace, can preferre the soule, which we haue estioones perceaied in the saules of y elect. For Loth in that peruers Citie was iust, but on the mountaine hee sinned. But what speake we of this, whē as we haue greater exmples. For what was more pleasaunt then Paradise? what was more laiser then heauē? and yet notwithstanding, man fell out of Paradise and the aungell from heauē.

¶ Distinctio 41. Cap. Clericus.

Whosoever, despising those things wherby hee presently liueth doth seeke either more delicate, or more homely apparell or foode then otherwise is commonly vsed, hee is either vtemperate of him selfe, or superstitious.

¶ That the fasting of Christians doth not cōsiste in choyse or difference of meates, translated into Englishe out of his booke De Doctorum Sententijs.

¶ Distinct. 41. Cap. Quisquis.
Verba Augustini.

Whosoever doth vse thinges present more straitly then the manners of them is with whom hee liueth, is either vtemperate or superstitious. And who soeuer vseth the in such sorte that it passeth y boundes of good mē's vsage with whom hee liueth, he either doth it to some speciall purpose, or els is hee a wicked person. For in all such cases, not the vse of thyngs, but the carnall lust is in fault. What therefore is agreeable, to place, tymes, and persons, we must diligently marke: neither let vs rashly reprehend offences. For it may come to passe, that a wise mā may vse a most precious and delicate meate, without any greedy lust or glotony, & that an vnwise person may haue an vn-satiabie appetite to some grosse foode: and that some man after the manner of

what manner of fast is yours, who fare so dēctely with your fishe? who would not rather, fast with you, and to eate of a turbate, thē with vs to eate porke or baken? cōpare one to the other & yet forsooth doe you seeme to fast

Christ had leyther feede of fishe, then fine broche, as dyd Elau Abrahames nephew, or on cozeu as cattle doe. For wee doe not accompt the most part of brute bestes to bee inoye continent the others, because they hee nourished wth vilder foode. For in all such kynde of thynges which we vse, nor so much by consideration of their nature, as of the cause of vsyng the, or the maner of desirynge them, wee either allow or im-
proue them.

CS. Augustine. *ad Januar. Epist. 12.*

Whereas the friers bee so precise from eatyng of fleshe, that they thinke them vncleane, which doe eate, it is most manifestly agaynst sayth and sound doctrine. I am sure that in two preceptes of God all thynges bee contained, and that the end of the precept is loue procedyng from a pure hart, a good conscience, and an vnkayned sayth. What soeuer therefore is ordeined ouer and besides custome, that it shall be obserued as though it were a Sacramēt, I can not allow it: albeic because I would not see an offence, to any holy or weake persons I dare not freely disallow many such thynges.

If foloweth: true Christian religion (which the mercy of God would haue free, onely with the celebratiō of a few and manifest Sacramentes) they oppresse with seruite burdens: so that the state of the Jewes is more tollerable, then ours, who although they knew not the tyme of libertie, were but subiect vnto the burdens of the law, and not to mans presumptions.

Distinct. 41. cap. Delitia.

All kind of delicate meates, if they bee taken without any greedy desire bee not hurtfull: and vilde meates greedely receaued doe hinder the fruite of abstynencye. For Dauid powred out water that was euilly tasted, and Helias dyd eate flesh.

In the same place. *cap. Quod dicit.*

As concernyng that the Lord sayth in the Euangelist, wisdomē is iustificed of her children, he declareth, that the sources of wisdomē, vnderstand, that righteousnes consisteth neither in abstainyng, nor in eatyng, but in the patient sufferyng of scarcitie, and in temperance, not to corrupt them selues by too much aboundance, and in conuenient taking, or not taking of those thynges,

whereof the greedy lust is reprehended, and not the simple vse. For it forceth not at all what nurrishments thou receauest, to the necessary sustinaunce of thy body, so that it be agreeable to those kinde of nurrishments, by the which thou mayst liue.

Out of the generall coucell of Pope Martine. *Desinct. 30. Cap. Si quis.*

If any man doe abstaine from fleshe not for abstinence, but for the abhorring of the meate, it is willed by counsell that hee doe first taste it, and then if hee will let him abstaine. But if hee so despise it, so that he will not taste of the porrage wherein the flesh was sodden, this man, if hee be not obedient, and remoue not from him selfe the suspicion of heresie, let him be depofed from the order of the clergie.

Origine in Leuiti. Home. 10.

Thou therefore, if thou wilt fast, fast according to the precept of the gospell, and keepe in thy fast, the lawes of the gospell, in the which the Lord commaundeth of fasting in this wise. When thou doost fast annoynt thy head. &c. wouldest thou that I should yet shew thee what kind of fasting thou oughtest to fast. Fast from all sinne, take no meate of malice, make no banquetes of pleasure, ware not to whor with wife of sensualityte, fast from euill artes, & practises, abstaine from euill talke, stay thee from euill thoughtes: Touch not the stolen breade of peruers doctrine, and thou shalt not lust after the deceauable foode of philosophy, which may seduce thee from the truth. Such fast doth please God. But to abstaine from meates which God hath created, to bee receaued of the saythfull with thankes geuyng (and this to doe with them that crucified Christ) can not bee acceptable to God. The Phariseys on a tyme were offended with our Lord, because his disciples did not fast: vnto whom hee aunswereth, that the children of the bridegrome can not fast, as long as the bridegrome is present with them. They therefore doe fast, who haue lost the bridegrome. We haue the bridegrome with vs can not fast. Neyther yet not withstanding doe we say this, to let lose the hydle of christian abstynencye. For we haue the tyme of Lent consecrated to fasting, and we haue the fourth, and the sixth ferye of the weeke, in the whiche we doe solemnly fast, But Christians haue

Beholde how many of flesh this Counsell, not yet eaters of flesh but the superstitious abstainers are counted heretikes.

haue libertie to fast at any time, not by superstitious obseruances, but by the vertue of continencie.

¶ *De consecra, distinc. 5. Cap. Ieiunium*

The great and generall fast is to abstaine from iniquities, and from vnlawfull pleasures of this worlde, which is the perfect fast in this worlde &c.

¶ *Athana. vpon S. Pauls Epist. to the Hebrs. Cap. 13. 10*

It is good that the hart be stablished with grace, and not with meates, &c. Hee reprehendeth those which brought in the iudaicall abstinence, and obseruance of meates. For you (sayth hee) are to be stablished by sayth, and to be certified that nothing is vnclane, and that to the beleuing all thing is pure. Therefore this sayth, and not the obseruance of meates is necessary. For they whiche haue sinned through meates, y^e is, which he alwayes busied in such obseruances of meates, it is manifest that these haue nothing profited, &c.

¶ That the vniust excommunication of the Pope doth not hurt the excommunicated: translated into Englishe, out of his booke, *De docto sent.*

¶ *11 Quest. 3. Cap. Illud plane.*

They sayd not that without good aduise ment, that if any of the saythfull shall be vniustly excommunicated, it shall be rather hurtfull vnto him that doth, then to him that suffereth the iniury. For the holy ghost dwelling in the saintes, by whome euery man is bounde or losed, doth punish no man wrongfully, for by him is loue poured into our hart, which doth not amisse. The peace of y^e Church forgerueth sins: & can hee that is out of the peace of the church, detaine his finnes? Not according to the sentence of men, but according to the will of God, the rock retaineth finnes, and the rocke remytteth the. The doue retaineth, & the doue forgerueth. For like maner sayth Salomon euen as a bird flying to an vncertayne place, and as any sparrow flying in the ayer, so a curse in vayne cast out, cometh on him, who sent it.

¶ In the same place, *Verba Augustini cap. qui*

Hee that is iust, and is vniustly cursed, to him is it turned for reward

¶ In the same place. *Cap. Cui est illata. Gela.*

Of whome sentence is geuen, let him geue ouer his errour, and it is voyded: but if the iudgment bee vniust, for so much hee neede not to care, for as much as before God, and in his church wrongfull iudgment can hurt no man. Therefore let hym not desyer to be absolved of that, whereby hee perswaderth hym selfe to be nothing bounde.

¶ In the same place. *Cap. Cepisti. Verba Aug.*

Thou hast vnder taken to accompt thy brother as a publican, or infidel and thou bindest him on earth: but see that thou binde hym iustly, for iustice will breake vnlawfull bondes.

¶ In the same place. *Cap. Temerarium iudicium, Verba Augustini.*

Rash iudgment for the most part neuer hurteth him which is rashlye iudged: but to hym that iudgeth rashly, his rashnes must needes bee hurtfull.

¶ In the same place. *Cap. Quid. Verb. Aug.*

What harme is it to a mā, though humane ignorāce doth blot him out of that table, if his wicked conscience do not blot him out of the booke of life?

¶ In the same place. *Cap. Et si. Verba Aug.*

Although for a time thou bee condemned of a man, and the procon shall hath geuen iudgment vpon Ciprian, the earthly seate is one thing, the heavenly iudgment seate is an other: from the inferior seate he hath receiued iudgment, from the superior, he receiuech a crowne.

So you do here condemne those for here ticks who Christe crowneth for saintes.

¶ *11. Quest. 3. Cap. Custodi. Verba Augusti.*

Kepe thy innocencye secret vnto thy selfe, when no man doth oppresse thy cause: false witnesse shall preuaile agaynst thee, but that onely with men: for shall it bee of any force before God, where thy cause is to bee heard? when as God shall bee the iudge, then shall bee no other witnesse then thy conscience, betwene the iust iudge and thy thy conscience: therefore feare nothing but thy owne cause.

¶ *24 Quest. 3 Cap. Si quis. Verba Hieronimi.*

If any man bee excommunicated with vnrightheous iudgment of the which bee rulers of the Church, if hee before hath not gone out thereof, that is if

Prou. 26.

hee hath not so done that deserued to be excommunicated, he is nothing hurt in that hee seemeth to be expelled of men by vniust iudgment: and so comineth it to passe that sometime hee which is cast out, is within, & heeis without which seemeth to be kept within.

¶ 24. Quest. 3 Cap. Non in Verba Rabbani.

WHe are not perpetually damned when as we are vniustly iudged accordyng to the saying of Dauid, Neither shall hee damne him when hee is iudged. & any of the priests doe profess, y^e they persecuted a faulte of a zeale to Godward: but whilest that this is vndiscreetly done, they incurre the wickednes of sacrilege & whilest they rine hedlonge to anynd others, they themselues doe also much rather fall into a worse mischief.

¶ In the same place, Cap. Cum aliquis. Verba Orig.

And you onely cast out y^e faith=

When as any man doth goe out from the trueth, from the feare of God, from sayth, and from charity,

hee goeth out of the tentes of y^e Church, although by the sentence of the Bishop, hee bee not cast out. So contrary wise one is with vniust iudgment cast forth, if before hee hath not gone out of him selfe, that is if hee haue not by hys doeing deserued to goe forth, hee is no thing at all harmed. For sometime hee that is cast forth is within, and hee that is without, it seemeth that he is within.

full, and beleeuyng: but whoe end= gers, and adulterers you bleesse. For if you should cast out all the, your church would bee but small.

¶ The courcell of Meldens 11. Quest. Cap. Nemo Episcoporum.

Let no Bishop (without certaine, and manifest cause first known) forbid any man the ecclesiasticall communion. And let no man accurse anye one, without the knowledge of y^e Arch bishop, or Bishops, but so farre as the Canon auctority doth teache, because a curse is eternall damnation of death, and it ought to be enioyned, but onely for a deadly sinne, and vpon those which could not otherwise be amended.

The ende of the workes of Doct. Barnes.



[Handwritten notes and marginalia in various colors and orientations, including numbers like 248, 257, 296, 330, 331, 384, 225, 31, 12, 297, 265, 276, 305, 127, 248, and various phrases like 'The right Order of our faith', 'how far they Xplicity', 'We may be b...', 'Spt. with m...', 'Confir m...', 'All the... of...', 'Law of G... m...', 'of Part... m...', 'D: b... m...']

**A brief and necessary Table, of all particular mat-
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321 No Prof

393. H. 1. 1. 1.

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☞ A liuely picture describyg the authoritie and substaunce
of Gods most blessed word; weyghing agaynst Popish traditions.

☞ Iudgement in-
different.



How light is chaffe of Popish toyes, if thou desire to trye,
Loe Iustice holdes true beame without respect of partiaill eye:
One ballance holdes Gods holy word, and on the other parte,
Is layde the dregs of Antichrist, deuise by Popish arte:
Let Friers and Nunnes and baldpate Priestes, with triple crowne of Pope,
The Cardinals hatt, and deuill him selfe, by force plucke downe the rope:
Bryng bell, booke, candle, crosse, & beades, and mitred Basan bull,
Bryng buls of leade and Popes Decrees, the ballance downe to pull:
Yet shall these tares and filthy dregs, inuented by mans brayne,
Through force of Gods most mighty word, be found both light and vayne.

Magna est Veritas & preualet, Great is the truth and preuayleth. . 3. Esdra. 4.

