

A lastyng deathe. For thys sayth hathe Luther, and frere Huskyn bothe, and yet be farre from euerlastyng lyfe. For besyde that abhominable herefyte itself, agaynste all regarde of good woordes, they bee not agrced in beliefe concerning the sacramente of the aultare, the tone belieuyng it to bee verye bzeadde, the tother nochyng elles but bzeadde, and false both twayne. And Tyndalle followeth the faller of them bothe. And so thys saythe deliuereth them not fro lyes, besydes that they bothe, and Tyndalle with them, doe belieue (if they lye not) that it is lawfull for monkes and freres to bzeake their bowed chastitie, and runne oute and wedde nunnes.

1. Timos. 5.

Whiche poynte of false sayth, is no part of the foundacion that the Apostles bylde bypon, but Saynt Paule preached the contrarpe, saying: that bowed wiues willyng to wedde, shoulde haue damnacion, because they hadde frustrated and broken their former saythe, that is to witte, they sayth geuen to God in theyr bowe of abstinence from all carnall knowledge of man, agaynst which saythe they woulde nowe wedde, and geue a secord sayth vnto man in marriage. But nowe geeth Tyndalle foorth with hys tale, and would seme to proue it true by scripture.

C

Tyndalle.

Christ asked his Apostles. Mattheu 17. whome they tooke him for. And Peter answered for them all, saying: I saye that thou arte Christe, the sonne of the liuyng God, that arte come into thys worlde. That is, we belieue that thou arte he that was promysed vnto Abraham, shoulde come and blesse vs, and deliuer vs. Howe be it, Peter yet wisse not by what meanes, but now it is opened thoroowe oute all the worlde, that thoroowe the offeryng of hys bodye and bloude.

D

More.

Here is it necessarye that euery wyse reader marke well and consyder, the cause and purpose of Tyndalle, in bringyng in this confessyon of Saynte Peters saythe, where he sayde: Thou arte Christe the sonne of the liuyng God, that arte cumen into thys worlde.

We shall vnderstand that Tyndall and his maister Martine and hys felowes, for as muche as they be fallen from the right beliefe in manye great articles of our sayth: and considering that with such

slender proues as Tyndall bringeth for hys parte, and thereto so playnly reprobeth, euery god chyssen man that any care hath of hys owne soule, wilbe soze afrapde to put it in iopardy of damnacion by falling in anye poynte from the sayth of Christes whole catholik church for the woord of a fond wedded frere, or any fond felowe of his: he deuyseth here to take away that feare, and to make me belieue at the leaste wyse, that so a man belieue the thyng y Peter the confessed, it suffyseth ynough for saluacio, though he belieue no further articles besyde. And thus far suffyseth for hym to make folke the lesse asfearde to dyaue towarde hym. But byngynge vs once so farre forwarde, then will he foorth for hys purpose saye, that not onely no manne is bounden vpon damnacion to belieue anye more: but that further it is damnable in some thynges to belieue more, and that in some thynges it neyther auailieth nor hurteth to belene any more. And therfore it is wisdom to fray well our self in the begynning. For Tyndall sayth, as I haue in my first boke shewed you, many thynges agaynst dyuers of y sacramentes, whiche he sayth is deadly sinne to belieue. And here he putteth for sayth ynough, the sayth that saint Peter confessed. And in his Chapter answered in my thirde boke of this woerde, whether the apostles left any thing vnto us, y wer necessarye to saluacion, there sayth he, that to beliene or not belieue the assumption of our ladye or her perpetuall virginitie, and many such other mo, is but a beliefe of an hysofpe, and no thing doeth pertayne vnto saluacion.

whole opinion
or is moit erroneous.

And hereafter in hys other Chapter, how a chyssen man cannot erre & howe he may yet erre, in y Chapter he sayth, y the verye chyssen men cannot erre in any thing that shold be agaynst the promyses which are in Christ, and in other thynges they errors be not vnto damnacion, though they be neuer so greate. Wherof he by and by putteth ensample of the perpetual virginitie of our ladye, in the not beliefe wherof, he sayth that a man being leade of ignozance by y woordes of the gospel, to belieue y she wer not a perpetuall virgine, myght in case for lacke of the contrarpe teachyng, dye in that misse beliefe, & yet take none harme therby, because it hurteth not the redempcion y is in Christes blood. For though she had none but Christe, I am (sayeth Tyndall) therfore neuer y more neyther

A neyther yet the lesse though she had had, and in suche lyke an hundredeth that plucketh not a mannes saythe from Christ, they might erre and yet be neuerthelesse saued, though the contrarpe wer wrytten in the ghospell.

Loe, here haue I welbeloued readers, nothyng letted, partly to repete agayn hys wooordes wrytten in hys other Chapter befoze, partely to anticipate his wooordes wrytten in his other Chapter. After whiche wooordes of hys, I haue oute of bothe places taken into thys, to the entent that all be it I partely haue, and partely shall, touche them in theyz owne proper places: yet ye shoulde see the whole summe and effecte of this tale concerning the saythe befoze your face layed together, whiche he draweth in pieces and pulleth into sondre partes, because he would by his will faine steale away from vs in the dark, and leaue vs without any playne perceiuinge of hys vngacious mynd.

B But now that I haue layde in effecte all his whole opinyon together as touching the sayth (sauiug his onely difference and diuision of historிக்கal sayth, & feling faith, which I shal reserue vnto his proper place) I shal a little examine his sayth of his, that ye may loke thereon in the lighte, and see whether it bee sufficient for your saluacion or not.

C First, in thys sayth that saynt Peter confessed, is neuer a woord of purgatory.

Howe doubte I not but that Tyndall when he readeth this wooorde, will well and merelye laugh thereat, and saye no moze there nedeth. For that saythe will he saye, will putte oute and quenche the fyze of purgatory cleane.

D Then will we aske him howe will he laugh at the fyze of hell, for of that fyze is there nothing spoken in that confession neither, but that he myght for al that confession wene well ynough that ther were none helle. If Tyndalle will saye naye, for he must nedes belieue that the thing from whiche Christ the sonne of the liuing God, was cummen into the woerde to redeme mankynd, must nedes be hell, and that therfoze Peters confession includeth of necessitie the beliese of hell: I answer Tyndall agayne, that therein was no necessitie. For Peter might belieue at that tyme for any woord that was in hys confessio, that Christes cumming was onely to redeme vs, not from helle, but from the losse of heauen, from whiche he might thinke peraduen-

E ture that all mankynd wer banished vnto such a place as was *Limbus patrum* though out of payne, yet suspyring and sighing after the sight of god and ioy of heauen, and into such estate as children lyue in, that die vnbaptised. **F** Which though they entre not heauen, because they dye the children of wrath vnrconciled: yet the merciful anger of god dryueth them not down into sensibell payne, and to the feling of the infernall fyze. This sayth myght peraduenture Saynte Peter haue, for anye thyng spoken of in hys confessed saythe, yea and myght haue therewyth also a beliese, that for actual synnes menne were punished after thys lyfe, some lesse whyle, some lenger, and yet none euerlastinglye, but every manne at lengthe broughte vnto peace and rest, though neuer no manne to the blisse of heauen, but onely by Christes comming. And thus might saynt Peter haue rather a beliese of purgatory then of hell, for anye wooorde mencyned in hys confession, wherbyn he confesseth not the belief of either other. Saynt Peter also nothing there confessed of Christes passyon, descencion into hell, resurreccio, nor of his ascencion, which thynges be not onely principall poyntes of our sayth, but also some such as Goddes promyse specially dependeth vpon. **G** And to whiche promyses, Tyndalle restrayneth all our necessarpe sayth. Howe be it, of trouthe, Tyndalle restrayneth it therein to soze. For then we be not bounden to belieue that the holpe ghooste wer equall with the father and the sonne, for that was no promyse made vnto vs. And yet are we bounden to belieue y^e trouthe, wherof is also nothyng spoken in Peters confessed saythe.

H Therefore it will bee verpe harde (if impossible be harde) for Tyndall to sayne that the sayth which Saynt Peter confessed than, were sufficiente to serue euery christen manne now. And therfoze lette no manne take anye boldnesse vpon Tyndalles tale, to thinke as he would haue him, that onely the thing that Peter there confessed, wer ynough nowe to belieue, and that in all other thynges that y^e church belieueth, which Christ and his holy spirite haue taught hys church since, wer but thynges indyfferent, and nothing forced whether they wer beliened or not.

Tyndalle shal be constrayned to come to thys euen by hys owne wooordes, albe yt that he affyrmeth for false and sure

A sure somewhat moze then he may make god. For he sayeth that Peter meant by his wordes, we believe that thou art he that was promised vnto Abraham, shoulde come and blesse vs and deliuer vs. And yet he sayeth, Peter wyffe not by what meanes Christ shoulde deliuer vs. But now it is open he sayeth thowout all the worlde, that thowout the offering of his body and blood.

Now if Peter at that time knew not the thing that must now nedes be believed, vpon payne of damnacion: ye may thereby see that the sayth whiche Peter confessed then, is not ynough now for euery man to be saued by, but we be bounden to the beliefe also of such thinges as God hath reueled and made open to be believed vnto his church any time since. Or elles must Tyndalle telle vs at what time God bade ho, and gaue vs leaue to believe hym no farther, whatsoeuer he would farther say to vs.

Consider yet also, that Tyndalle agreeth, that the verye true churche of his electe vnknown church, doe believe the article of the perpetuall virginite of our Ladie as soone as they be taught it, and knoweledge their former erreure, wherby he graunteth, that he whiche doeth not so, is none of the electes. Then say I that thereupon it foloweth by hys owne wordes, that the article of the perpetual virginite of our lady, is a necessary article of our faith.

And thus alway must Tyndalle vpon his own wordes, confesse that all the articles reueled farther by Christ vnto his church, must be believed as firmly as the sayth that was by Peter confessed, or elles we be not onely discharged of the beliefe of oure Ladies perpetuall virginite, whiche Tyndalle is now yet broughte vnto us to graunte for an article necessary, sith it is now taught and known, but also of the beliefe of Christs death, descencion, resurreccion, ascencion, and of the Godhead of the holy ghost, with diuers other necessary poyntes moe.

But here it is to be considered, that Saynt Peter in confessing Christ to be the sonne of the liuyng God, dydde confesse the very poynte wherupon all the whole sayth hangeth. For in that poynt alone, he confesseth that all his doctrine must nedes be believed for true, and all his commaundementes fulfilled. And thereupon it foloweth farther, that sith Tyndalle wil believe no moze of his doc-

trine then he can find wryton in the scripture, whereas the scripture it self sayth, **John 8.11** that all was neuer wryten, nor will not also believe and obeye Christs church according to Christs commaundement, **Math. 18. Luke. 10.** nor will not so muche as knowe it, but fondly frameth an vnknown, to whom he for lacke of knowlege can neither believe nor obey: it foloweth I say, Tyndalle belieueth no piece of the sayth that saynt Peter confessed. And so he dooth but prattle & prate of seling sayth, without the seling of any sayth at all, or any true belief hitto: call or other.

And yet goeth he furth in the boaste of that article of the sayth, whiche as hymselfe confesseth, was oute of Peter his confession. For he sayth that Saynt Peter was not ware of Christs passion when he made that confession.

Tindalle.

That offering of Christs bodye and blood, is a satisfaccion for the sinne of all that repent, & a purchaling of whatsoever they can aske to kepe them in fauour, and that they sinne no moze.

More.

Trueth is it that the passion of Christ and offering vp of hymselfe vnto his father vpon the crosse, is a satisfaccion for the sinne of al that repent, so that we repent a right and effectually, by confession, contricion, and by penitentiall dedes, reuenging our sinnes vpon our selfe, with god woorkes of charitie, the moze largely encreaced toward our neighbours doing fruitfull penance, bringing furth the fruites of penance, and according to the counsaile of saynt John Baptist, not sleight fruites, simple, and syngle, but fruites good, greate, and woorthy, and yet not of themself woorthy, but such as the satisfacciō of Christ maketh woorthy, without whiche we coulde nothing satisfie, but with which we may, sith his pleasure is that we so shoude, and not so take his death for so full satisfaccion of altogether, that we shoulde therfore be carelesse and slouthfull to dooe any penance our selfe for our own sinne.

Tyndalle will saye to thys, that he can be content, that we shoulde doe god dedes but not by way of penance for our sinne, and that we shoulde sometime faste, and otherwise afflicte our flesch, to the content to tame our fleshe agaynst the synne to come, but nothing to punish it the moze for any sinne that is paste.

Howe is thys teachinge of Tyndalle much

A mache lyke, as though he would aduise vs bee neuer the better because thou hast be naught, doe neuer the better because thou hast done euill, runne neuer the faster furth in vertue, because thou haste long sitten still in sinne.

But saynt Paule agaynst Tyndales doctrine, ran furth h faster, because he began later, & toke moze payne for the faith, because he had been a persecutour of h faith. And though he neuer thought thus: yf I hadde been soner conuerted I woulde haue done lesse good: yet had he this mynd, h because he begā so late, he woulde dooe the moze, and because he hadde been badde, he would be the better, as hymself counsayleth other, as ye haue exhibited and geuen poure members to serue vncleannes and iniquitie, from iniquitie to iniquitie: so nowe agayne exhibite and geue your members to serue ryghteousnes, that ye maye bee sanctified.

Roms. 6.

B

¶ Tyndale.

And Christ answered vpon this rocke, I will buyld my congregacion, that is, vpon thys saythe. And agaynste the rocke of thys saythe, canne no sinne, no helle, no Deuyll, no lyes, none erreure, pzeuayle. For whatsoeuer anpe man hath commytted, if he repent and come to thys rocke, he is safe. And that thys sayth is the onely waye by the whiche the church goeth vnto God, and vnto the enheritaunce of al his riches, testify al the apostles and pphetes, and al the scripture, with signes and miracles, & all the bloude of martyrs. And whosoever goe to god and to forgiveness of sinnes or saluacion by any other way then this, the same is an heretyke oute of the ryght way, and not of Christs church.

¶ More.

Loe, these woordes of Tyndall seme berpe gaye and glotious. But when ye shall well examine them, as gaye as the headde glyttereth with the pretexte of Christs owne holpe woordes, yet shall ye fynde the taylor of hys tale as poysoned as anpe serpent. For where he boasteth and sayeth: Agaynste the rocke of this sayth can no sinne, no helle, no deuyll, no lyes, noz none erreur pzeuayle. For whatsoeuer sinne any manne hath committed if he repent and come to this rocke he is safe: ye may not forgeat that he meaneth alway, that he which repenteth and cometh to the rock of this sayth, is safe for all hys synnes, withoute con-

session or any endeuour thowdwe good woorkes towarde satisfaccyon, and so hys whole tale is a faile heresie.

We shall also consider, that hys tale hangeth euill together, and the woordes by whyche he pzooueth that agaynste the rocke of thys saythe, there can no sinne, noz no Deuyll, noz none erreure, pzeuayle, dooe not pzooue that poynce nothyng at all. For though it wer true that he sayeth, that whatsoeuer synne a man haue commytted, if he repent and come to the rock of this sayth, he is safe: yet myght the Deuyll pzeuayle agaynste the rocke of that saythe, sith it myght be that the Deuyll myght byng a man hauing that saythe, into a deadlye synne, that he shoulde happely neuer repent. And therefore, if Tyndalle will boaste that the Deuyll cannot in anpe persone pzeuayle against the rocke of that sayth, but that the rocke of that sayth shall saue anpe manne that once geatteth vpon it: he maye not set (It) noz (And) therevnto: but he must tell vs then, that epyther whoso stande vpon that rocke shall not sinne at all, or elles that he shall be sure to repent his sinne, or finally, that sinne he neuer so fast, he shall be safe vponough whether he repent or not. For els may the Deuyll pzeuayle agaynste the rocke of that sayth, by byng a man that standeth on it, into mortall synne, which he shall neuer repent.

In lykewise where he sayth that none erreure can pzeuayle agaynste the rocke of thys sayth, that Saynt Peter there confessed: I would sayne witte whether he meane, that whosoever once belieue it, can neuer fall fro that beliefe, noz by anpe erreur belieue the contrarie, or els that a man maye falle fro it by erreur, but then if he repent and retourne agayn therto, he shall be safe. If he meane in the fyyste maner, he must then putte awaye hys (It) and not saye, if he repent hys erreure and retourne agayn to the rocke of that saythe, then he shall bee safe: for as muche as by that meaning he shall neuer falle in erreur, and therefore shall neuer neede to repent. But then must he pzooue vs by scripture that pzuiledge geuen of God to enerye man that hath once gotten that saythe, which poynnt he shall neuer pzooue while he liueth, but that a manne that hath it, maye by hys owne defaulte, malice, or negligence, epyther at the instigation of the Deuyll, or of suche heretykes as are worse then h deuyll, fall agayn therfro,

as ma

As manye hath done ere this, that once believed ful right, til the spirite of pryde, enuy, & malyce, blowen into their heartes by þe deuil or the deuilles instrumentes, haue brought them into the wrong.

Howe if he meane in the seconde maner, that is to saye, that a man whyche hath that sayth may fall therfro, but for al that the gates of hell cannot preuayle agaynste any manne that once hath it, because he that falleth from it shall be safe, if he repent his errour and retourne agayne to it. If he meane thus, he sayth nothing to purpose, except he say which he shall neuer prooue, that whoso haue it and fall from it, shall be sure that he shall repente and retourne agayne, for elles the gates of helle maye preuayle agaynst hym for lacke of repentyng and retournyng.

And then yet farther, if he saye which he shall neuer prooue, that whosoener once haue that sayth, if he fall from it, shall be sure to repente and retourne agayne, and so shall be safe by repentyng: he must then, as I sayde befoze, putte away hys (If) and not saye if he repent, but he must saye boldely, that he surely shall repent and retourne, and so by repentyng and sayth be saued.

And thus good readers, ye see that thys manne fareth as one that walked barefote bypon a field full of thoznes, that wotteth not where to treade.

I woulde be berye lothe to mistetake hym, or wyllynglye to lette passe and dysimule any sence that he might meane in hys owne woordes, by which he sayinge myghte be saued and be bozne. But in godd faith, I see no farther thing that he myghte possyble meane in hys woordes, that helle gates shall not preuayle agaynst the rocke of that saythe, but thys that I haue alreadye shewed you, syth he meaneth it of euery man,

that helle gates shall not preuayle agaynst the rocke of that sayth in anye man, except he would meane that a man maye fall from that saythe, and neuer after repente nor tourne agayn, but yet the gates of hel cannot preuayle agaynst the rocke of that saythe, because a man cannot synne, all the whyle he kepeth that sayth. And if he meane so, yet sayth he then as false as anye thyng can bee false. For Saynt Paule sayth playnly that he maye kepe saythe, and yet falle from charitie. Which thyng if Tyndall glose and saye, that then hys saythe is dead, and a dead sayth is no saythe, and

that therfoze whyle he kepeth sayth, he cannot synne, because that when he synneth he kylleth hys saythe: I aunswere that though sayth by synne were dead, it wareth not dead in the nature of faith or belief, no more then the soule that dyeth by deadlye synne, wareth dead in the nature of the soule, but is a quicke soule still as he was befoze, though he be oute of grace, as the dead sayth is oute of the liuely woordes of charitie, and is as S. Paule sayde of wanton widowes, that the widow which liueth in delyce, is dead cun while she liueth.

But now if he meane but so, that faith is so strong of it selfe for our saluacion, that synne nor errour cannot preuayle against it, because sayth wil alway preuayle against them till some of them entre in and kille it: thys were a goodlye boasse of him to say, that the churche be none but electes, and all that be electes haue the right beliefe which saynt Peter confessed, and they may be bolde and sure that they which haue that sayth be Goddes electes, and in hys fauour, and euer shall be by reason of that sayth. For Chyriste sayde, that vpon the rocke, that is to witte, bypon that saythe he woulde buylde hys churche, and that agaynst the rocke of sayth, the gates of hell shall not preuayle, that is to saye, agaynst the saythe can no synne, no helle, no deuil, no lyes, no errour preuayle, for there shall no synne, nor no errour preuayle agaynst the saythe, but if it kill this saythe. Tyndall to putte a manne in surctie of heauen by the strengthe of saythe, in this fashon, that none errour shall preuayle agaynst faith, as long as the sayth preuayleth agaynst it, nor tyll the sayth be the sicker and be ouercummen & killed: doeth much luke as though he would say to you, be bold, I warrant you & feare no death, for you haue life in you, and as long as your life lasteth, you can neuer be dead, and likewise as long as ye kepe the true saythe, ye can neuer bee false heretyques, nor as long as ye stand still in the state of saluacion, ye can neuer be damned.

Here wer a goodly tale, were it not: And sith y neither this may serue him nor any that I haue touchted befoze, and bitterli I cannot diuine what he might meane elles, takyng the way that he taketh, in swaruing fro the knowne catholike church, vnto hys vknowne church of electes, whom he calleth all repentaunt sinners that belieue the sayth þe saynt Peter confessed: I can not

Dead sayth
wareth not
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liefe.

1. Timos. 5

Not perceiue, nor I trove no man elles, but that hys woordes will euill stande together. And yet when he hath thus wiselye handeled it, then as though the matter were well and sufficiently proued, goeth he furth with the boaste and sayeth.

Tyndall.

That this sayth is the onely waye, by the whiche the church of Christ goeth vnto god, and vnto the inheritaunce of all richesse, testifys all the apostles, and Prophetes, and all the scripture, with signes and miracles, and all the blood of martirs. And whosoever goeth vnto god, and for geuene of sinnes, or saluacion, by any other way the this: the same is an heretyke, oute of the ryghte waye, and not of Chrystes church.

Morc.

Loe, here be lustye high woordes, eyther false, or elles of little effecte. For if he meane that no man maye goe to saluacion by any other thing, without this sayth that saynt Peter professed, then be they true. But then are they to no purpose spoken, nor haue no place in this matter, in whiche he reproveth the known church, in that they goe by confession, contricion, woordes of penaunce, and woordes of mercye, toward the remission of the dette of theyr payne, and satisfaccion. For hymselfe cannot saye nay, but that we doe all agree that with all that euer we can dooe, we can not geatte furth one ynche to heauenward, without the sayth that saynt Peter confessed.

Now if he meane not that waye, but that we be playne heretikes and oute of Chrystes church, if hauing that sayth that saynt Peter confessed, we goe to heauenwarde with any other thyng beside then testifys all the Apostles and Prophetes, and all the scripture, and signes and myracles, and all the bloude of martyrs: then Tyndall is a warke heretike in so saying. For all these will testifys, that we must belieue many thynges moze then saynt Peter dydde there confesse, or elles we shall not onely be discharged of belieuing the sacramentes of penance, confymacion, extreme unction, or der, and matrimonye, but baptisme also, and the sacrament of the aultare too. For of none of all these dydde saynt Peter make any mencion in hys confessio there, nor so much as of Chrystes death neither, whereof as Tyndall

sayth, he had at that time no knowledge. So that in Tyndalles affirmynge that the onely sayth there by Peter confessed, is sufficient, and the onely waye to heauen: we shall haue Tyndall hymselfe to testifys y Tyndall hymself sayth vnto true.

Yet would I sayne in good sayth find and bying it furth, if I could any thyng ymagine, that he myght seeme to meane ryghte, nor neuer will I wittinglye for the preferment of my parte, construe myne aduersaries woordes wrong. And therfore, what if we might vnderstand Tyndall thus, as though he meant that the sayth there confessed by Peter, is for euery man sufficient, because that who so belieue that Christ is the sonne of the liuing god, it cannot be but that he shall belieue also that he is true in al his woordes. And therfore he that so belieue, cannot fayle to belieue therewith, al that euer Christ shall teache him.

Albeit that thys will not berve fullye serue hym, and also hymselfe speaketh nothing of it: yet is this as help me god, the best glose that I can deuyle for him. But now we doeth hymselfe cast away this defence, when he sayeth in the seconde Chapter folowing, that ther is none errour nor some, but if it bee agaynst the promyses, so that in all other thynges he graunteth and affirmeth playnly by expresse woordes, that a man may erre withoute anye peryll, euen though he be witten in holpe scripture, whiche is a marueylous woord in mine eare. For by this ye maye see, that he agreeth that a man may belieue that Christ is Gods sonne, & yet belieue the contrarie of some thynges that Christ shall tell him, though he tell it hym in scripture. And therfore he will (ye see well) none of my glose, because he will not stande in my daunger for it.

And in dede, albeit hymselfe shall for hymselfe neuer fynde a better, yet myne wil not sufficientlye serue hym neither. For a man myght belieue that Christ were Goddes sonne, and thereby belieue also al that Christ would teache hym. But yet might it be that he would belieue no moze, then those thynges onely that Christ would teache hym personallye presente with hym by hys owne mouthe. For though he belieued that Christ were Goddes sonne, and would belieue therfore all that he woulde tell hym: yet might he for all that mystruste and not belieue all other men, & woulde eyther in woorde or wytyng, tell hym a tale

A tale as told to the bī christes own mouth
 Pea and this might he doe, although
 they p̄ened it with miracles, if he were
 of Tindalles stomack, that can as the
 Jewes could, ascribe Goddes miracles
 to Helzabub, and cal goddes high mer-
 ueilouse woꝝkes, illusions and wonders
 of the deuill, as he calleth all the myra-
 cles wꝛought by god in his church since
 the apostles dayes.

Thys mighte one doe that believed
 Chꝛyste to be goddes sonne, and to haue
 redemed vs also by hys blood. And thys
 doth in dede both Tindall and Martyn
 hys maister, which believe of Chꝛyſtes
 woꝝdes no moze then is wꝛitten, noꝝ of
 the wꝛitten woꝝdes, no moze then they
 list, and the remenaunt but as they list,
 sith they draw them to what sense they
 list, agaynst all the old holy doctours, &
 al the church of Chꝛist. And thus it ap-
 pereth that neyther my gloſe noꝝ anye
 gloſe elles, can saue Tindalles tale fro
 playne pestilent heresye, both in that he
 sayeth, there nedeth no moze to be belie-
 ued, and also in that he sayeth, that the
 C believe alone is sufficient foꝝ saluacio,
 and that it is heresye to say that besyde
 the believe, any manne vnto saluacion
 should nede any thing els. Foꝝ though
 he put in foꝝ shame repentaunce there-
 unto, with Ihesus, as ye se: yet shall ye p̄-
 ceive as wel in hys chapters folowing,
 as in thys chapter after, that he pꝛacteth
 faith alone foꝝ sufficient, and rep̄face
 as a shadowe that neuer can but folow
 it. And yet al his thinges euer so darke-
 ly, that he woulde sayne leaue himselſe
 some sterking hole.

But surely it is harde foꝝ him to start
 out fro these plaine woꝝdes of his own:
 Whosoever goe to Godde by any other
 waye, then thys faith that saint Peter
 confessed, the same is an heretike out of
 þ right way, & not of Chꝛistles church.
 Foꝝ thys is no moze to say, but whoſo-
 euer beside the bare beliefe, with as bare
 repenting, adde confession, oꝝ foꝝ sinne
 puniſhe himselſe by penaunce, oꝝ dothe
 the better after because he hath done
 euill befoze, and hopeth that God shall
 either rewarde hym the moze, oꝝ haue
 the moze mercey on hym, oꝝ in purga-
 toꝝ puniſhe him the lesse: he is a sturke
 heretike. And of trouthe so he is in dede
 if this false tale be true, and al true mē,
 and all holy saintes, and all holy scrip-
 ture false.

But now goeth he foꝝth, not in þ pꝛoſe,
 but in the pꝛaple, and saith.

¶ Tindall.

Foꝝ this knowledg maketh me a mā
 of the church.

¶ More.

Which knowledg? the knowledg
 that a man nedeth no mo articles in his
 sayth now, then saint Peter confessed
 then: and that he may not beside repen-
 taunce and believe, vs any other way to
 heauen, that is to wꝛt he may not ther-
 withall, vs as a way to heauen oꝝ to re-
 mission, any sacramentall thꝛift, oꝝ pe-
 nitentiāll woꝝkes, oꝝ dedes of charite
 towarde satisfaccio: The knowledg
 of this faith maketh Tindall a man of
 the church as he sayth. But of whych
 church trowe: truly not of the church
 of Chꝛiste, which beside that faith hath
 instituted the faith in hys blessed sacra-
 mētes and opuers other articles beside,
 and which hath plainly declared that
 albeit the knowledg of hym and hys
 pleasure by faith, be such away toward
 heauen, that without it we can not coe
 thither: yet if we loyne not to that
 knowledg good dedes oꝝ pꝛpōse of
 good woꝝkes, neither cā that knowledg
 noꝝ repentaunce neyther serue vs foꝝ a
 sufficient way to heauen. And therfoze
 Tindall is not by this knowledg made
 a man of Chꝛistles true church, but syth
 he is content with the bare knowledg
 and letteth all good woꝝkes at so thozte,
 he is made thereby a manne of the false
 church of the deuill, that is a lyar him-
 selfe and father of all such lyars.

¶ Tyndall.

The church is Chꝛistles body Coloss. i.
 And every person of the church is a mē-
 ber of Chꝛist. Ephe. v. Now it is no mē-
 ber of Chꝛiste, that hath not Chꝛistles
 spirite in it, as it is no parte of me noꝝ
 mēber of my body, wherein my soule is
 not present and quickeneth it. And thou
 if a man be none of Chꝛistles, he is not
 of the church.

¶ More.

Here Tindall runneth in tynge,
 by equiuocacion of thys woꝝde church.
 Foꝝ wheras hymselfe hath befoze thys
 time, confessed in wꝛiting in this same
 booke to which I aunswere nowe, that
 the church in many places of holy scrip-
 ture in þ whole multitude that professeth
 the faith of Chꝛyſte, whether they be
 good oꝝ badde: here he sayeth as though
 num. i. there

A there were no manne of the church, but onely good folke alone in whom is the spirite of Christ, which an ensample put of the body hauing some dead parte hanging theron, wherin were not the soule to quicken it & gyue it life, which therefore he sayeth is no parte of the body.

But he forgetteth that sometime there is some member assonyed and lacketh both lyfe and feling, which yet by the reason that yt is not cleme cutte of and cast away, receiueth after lyfe and feling agayne, as many a deadly sinner doth in hys bodye of Christes church take life agayne, that hath in sinne lien full longe deade.

B But now is he yet of this minde, that the sayth which himself hath described, is the the thing that it ones gotten and had of any man, kepeth in the spirite of god so fast in his hart, that he ys surely a quicke member of the church that ys Christes body, and that he can not lese that faith no that spirite at any tyme after that he hath ones gotten it, so that he haue it as he saith in another chapyter after, felingly and not onely hystoricallye.

C And who soeuer haue not the sayth y he describeth him, he rekeneth for an heretike, and onely hys sayth for hys trew, & the beleuers therof for hys trew church.

Now hys sayth haue ye hearde often ynough, that only faith suffyseth oz at y lest wise with repenting, and y Christ oz penance toward heauen, oz remission of sinnes is heresy, and that to woꝝship the blessed sacrament of the altar, is dishonour to god, and that there is no purgatorye, and that freres may well and lawfully wed nunes, and a great rable of such deuylishe heresies moe, of suche maner suite & sort, that as our sauour said vnto saint Peter at the confessio of hys saythe.

Math. 16.

D Thou arte blessed Simon the sonne of Jonas, for fleshe & bloode hath not reueled thys vnto the, but my father that is in heauen: so wyll he say to Tindall, for cofessing of thys false sayth of hys: Thou art accursed Tyndall the sone of the deuill: for neyther fleshe noꝝ bloode hath taught the these heresies, but thine owne father the deuill that is in hell. And thus well hath he quit him in this chapyter.

C Here endeth the confutacion of thys chapter of Tindal, whither the church can erre,

C Here foloweth the next chapter of Tyndall, in which he sayth that a true member of Christes church sinneth not, & that he is yet a synner.

Tindall.

How a true member of Christes church sinneth not, and how he is yet a sinner.

More.

Now come we to hys special point wherein Tindall gyueth vs a gloriuous demonstracion of hys excellent highe witte and learning, farre surmounting the capacite of pooꝝe popishe men to perceiue, howe it might be possible that any mā sinneth not, and yet for all that sinneth alwaye still. But to thentent that Tindal shal haue no cause to saye that I deface hys gaye goodlye tale, by mangling of his matter and rehearsing hym by patches and pecys: ye shal spyt concerning this point, heare al hys whole chap. together, wythout any woꝝde of his eyther omitted oz chaunged, and after shall we consider and examine the partes. These are therfoꝝe his woꝝdes.

Tindall.

Forthermoꝝe, he that hath thys faith cannot sinne, and therfoꝝe he cannot be deceiued with dampnable errors. For by thys sayth we be (as I saied) borne of God. Now he that is borne of Godde can not sinne, for hys seede dwelleth in him, and he cannot therfoꝝe sinne, because he is borne of Godde. i. John. iii. which seede is the holy ghoꝝt that kepeth a mannes harte from consenting vnto sinne. And therfoꝝe it is a false conclusion that maister Poꝝe holdeth, how y a man may haue a right faith toynded w all kinde of abominacion and sinne. And yet every member of Christ cogregacion is a sinner & sinneth dably, some moꝝe and some lesse. For it is writtē. i. John. i. If we say we haue no sinne we deceiue our selues, and the truth is not in vs. And agayne if we sai we haue not sinned, we make hym a lyar & hys woꝝd is not in vs. And Paule Roma. 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 doe it (saith he) but sinne y dwelleth in me. Thus are we sinners and no sinners. No sinners if thou looke vnto the profession of our repen-

A hartes toward the law of God, on our repentance and sozowe that we haue, bothe because we haue sinned and also because we be yet full of sinne still, and vnto the promises of mercye in our sauour Christe and vnto faith. Sinners are we if thou loke vnto y frailty of our flesh, which is as the weakerelle of one that is newly recovered out of a greate disease, by the reason wherof our dedes are imperfect, and by the reason wherof also, whē occasions be great we fall into horrible dedes, & the frute of the sinne which remaineth in our members breketh out. Notwithstanding yet the spirite leaueth vs not, but rebuketh vs and bringeth vs home againe vnto our possession, so that we neuer cast of the yoke of God from our neckes, neyther yelde by our selues vnto sinne for to serue it, but fight afreshe & begin a newe bataille.

¶ More.

Lo now ye haue hearde hys whole holy sermon together, by which he teacheth vs, y a true member of Christes church doth both euer sinne and neuer sinne.

¶ But as for the tone parte, that the true members of Christe doe sinne, we shall not much trouble hym wpyth the prooue (Albeit in that he sayth that every true member sinneth and euer sinneth, as he sayeth in mo places then one: if he take sinne for actuall sinne as he muste here take it, or elles he speaketh lyttle to the purpose, men might peradventure laye a blocke or twayne in hys waye, that woulde breake hys thynnes ere he lepte ouer it) But letting that part passe, let vs see how he proueth the tother, that a true member of Christes church sinneth not. Lo thus he proueth it.

¶ Tindall.

Forthermore he that hath thys faith can not sinne, and therefore can not be deceiued with dampnable errors.

¶ More.

Here he telleth vs y no member of the elect church of hys faith can bee deceyued with any dampnable error, & proueth it by that none of them can sinne. And in dede it foloweth, he cā not sine, ergo he cā not be dampnably deceiued, sith every danable error is sinne. But now let vs se how he proueth hys antecedent, that no man hauing that faith can sinne. He proueth it thus.

¶ Tindall.

For by thys sayth we be bozne of god. ¶ How he that is bozne of Godde can not sinne, for his seede dwelleth in him, and he can not therfore sinne, because he is bozne of God, the. iij. chap. of the fyrste epytyle of Iohn. Whych seede is the holy gost that kepes a mannes harte frō consenting to sinne. And therfore it is a false conclusion that Daiffer Doze holdeth, that a man may haue a right faith ioined with al kinde of abhominacion and synne.

¶ More.

Consider now good reader, that Tindall telleth vs here thze thinges, to pue therby y who so geat ones the faith that saint Peter confelless cā neuer sin after.

The first is, that by that sayth we be bozne of god. The second is, that who so is bozne of god, hath y seede of god in hi.

The third is, y who so haue the seede of God in him, can not sinne.

Vpon these thzee he concludeth, that who so gete ones that faith can neuer sinne after.

Let vs now consider the fyrst, where he sayth y by sayth we be bozne of God. And therin dare we be hold to tell hym, that though it be true that by sayth we be bozne of god as he now sayth: yetts it is false y by only faith we be bozne of god, as he falsely meaneth, and in many places as falsely for trouth affirmeth, wher he woulde make vs weene that because we be bozne of God & become hys chyl- we are not bozne of god by only faith dzen by sayth, we were therefore bozne of Godde by onely faith. As wisely as if he woulde saye, that because he was begotten by hys father, he was therfore begotten of hys father onely without any mother.

And thys hys foly, hymselfe so wel perceiuet, y in many places he laboreth to couer it with sophisticaciō, in vsing this word faith, for faith & hope together, ye & somtime for charity therwith also, & the woulde make vs weene w such wise sugling, y faith alone were sayth, hope, and charitie all thzee togither, because that elles the faith were but deade. And therin bleth hymselfe as wisely as if he woulde say that the body alone eateth, drinketh, walketh, belleueth, loueth, & all to gether. And when hys foly were reproued, woulde then say that he called the body alone the body wpyth the soule therein, because the bodye withoute the soule were but a dead body that coulde nothing doe.

in m. ij.

And

A And thus ye see that he shall not neede to be deceiued by his first point, that we be bozne of god by fayth.

Hys seconde point is, that euery man being bozne of god hath the seede of god dwelling in hym. I wyll not here contend with him, whether the seede of god that dwelleth in the childzen of god, be the holy ghoost, or the faith, or the grace of God, nor in what wise God and hys holy spirite dwellen in good folke. But letting such disputacions passe, this wil I say, that if the seede of faith being on- ly fayth abide in him, it is not a thynge that shal so surely kepe him from sinne, but that he may sinne deadlye, and the seede of such faith stande still with hys sinne, & the man for all the seede of such faith dwelling in hym, may be by sinne the childe of the deuill, and so may dye and go to the deuill.

But yet is the seede of faith alone, y^e is to say the beleife alone, a very greate occasion of returning to God at hys calling again by the offer of his grace, & therby to geate againe both holde hope & charitie. But not so great an occasiō therof, but that the man may kepe still hys fayth and hys beleife alone, and w- out hope or charitie either, by malice or negligence first fall to sinne, and after continue still in sinne, and refuse the grace of God if he wyll, as well as the deuill did in the beginning, and so doth euer still, and wil do still in hel as long as god dwelleth in heauen.

Now if the seede of God in the christe man, be ment hys grace by which men come to faith, hope, and charity and do good woorkes withall, not without the consent and applyeng of their owne fre wylls thereto, such folke as haue vse of reaso woorking with God for their poze parte toward theyr owne saluacion, w^h the instrument that God of hys onely goodnesse hath made and gyuen them therunto, if he meane that thys seede of Goddes grace dwelleth still in man, to kepe hym from fallng to sinne: I saye that it is very true, as long as man wil cleue thereunto and let hys owne wyll woрке therewith. But whensoever he will withd^raw hys owne will therfro, to folow the woold, the fleshe, or deuill: the like as hys wyl departeth fro grace, so doth ordinarly the seede of grace depart out of hym.

Now if he meane by h^e seede of god, that h^e spirite of God dwelleth in the Christe manne by any other speciall manner of

dwelling, oboue suche dwelling as he dwelleth in other men by hys power & presence of hys godhed, then onely by hys fauour and grace, which other speciall maner if I indal meane any such, I cannot conceiue, sith I make my selfe sure that he meaneth no such dwelling in vnitie of person, as the second person of the godhed dwelleth with the manhode of Christ: yet if he deuise & meane any other maner of dwelling, by which h^e spirite of god dwelleth w^h the faithfull mā, I say y^e the spirite dwelleth in him & helpeth him to continue such as long as the man wyll by h^e applyeng of hys own wyll continue w^h the spirite. But I say that the man may by the frowardnesse of hys free wyll, at the mocion of the fleshe, or instigation of the deuill, or enticement of the woold, his fayth remapning, fall from charitye, and put h^e spirite from him. As dyd the people of Cerasens, which seing Christes miracle wrought vpo the madde man, out of whō he did cast h^e deuill, because he d^rauē the deuill into theyr hogges and therby d^rauē their hogges into the sea, though wel they perceiued what a mighty lord he was and of what goodnesse to, in y^e they saw hym deliuer the man from the legiō of deuils, and therfore loued him somewhat of likelihod, and would haue ben glad to haue had hym dwell still w^h them: yet fearing that by the castynge out of mo^r deuils they might afterward happely lese mo of their hogges, they prayed hym courteisely to geate hym quickly thense.

Pet god, when man hath put hym out of hys dwelling, doth of his great goodnesse not alwayes vtterly leane him for hys vnkinesse, but though if the mā dye ere god come in againe, god shal of iustice for hys vnkindnesse condēpne him, yet he houeth still about the doze of hys heart, alway knocking vpon hym to be by h^e free wyl of mā let in with his grace into the house of mannes heart agayn, accordyng to the woordes of our sauiour in h^e Apocalipse, where he sayth, I stode at the doze knocking.

Howbeit a man may be so frowarde & obstinate in sinne, and when he hath expelled god out of his harte, may d^rieue him with sinne vpo sinne and dispightful circumstañces so far of fro the doze, as some of these heretikes do (which in dispight of vertuouse bowes of chastity, runne out and wedde nonnes and lyue in lechery, and in dispight of the lenton

Beleife alone is a great occasion of returning to godde.

Path. 8.

C

H

Apocalip. 3.

fast,

A fast, eate fleshe vpon good fridaye, and in dispight of the blessed sacramentes of hys aultar, cast hys precious body of Christ out of the pye that God shall iustly for the heuynenes of their abominacion withdraw himself so farre, yf he shall paduēture neuer approach nere vnto the againe, nor neuer after offer the hys grace. And the must they nedes neuer cease falling tyll they cōe downe to the deuill. Thus finally concerning hys seconde point, faith alone may dwell in a manne, and deadly sinne cogither. But liuely faith,

Which is to wyte faith not alone, but coupled with hope and charity, and will of good woorkes, cannot dwell with deadly sinne, neither wyth manslaughter, aduoltrye, nor anye such like, but as the tone cometh in, the tother goeth out, whither the sinne be committed of malice, weakenesse, or frailtye, whereof Lindal very stiffly teacheth vs vntuly the contrary. And yet I say not that all sinnes be of one weyght, concerning the difficultie of returninge to repentance or the degrees of paine in hell, after the

All sinnes be
not of one
weyght.

C small impenitence or punishment in purgatory for lacke of penance here, but for yf they die before they retourne by grace and good wyll vnto penance, they be all perpetually dampned in hell the tone as well as the tother, though yf tone not so much as the tother, contrary to Lindalles aforesaid false conclusion, whose profe in that point specially dependeth vpon hys thirde article toherof the wordes be true and his vnderstanding false. For his thirde point he wote well is this, that whosoever haue the seede of god dwelling in him canot sin.

D This point he remember he proueth, by the wordes of saint John in hys thirde chapter of his fyrst pistle. Which pistle is vndoubtedly one of the moste heard & darke places of all the new testament, & whereof sundry great heresyes haue risen, and sondry mo there may, though suche malicious myndes as reade the scripture, to none other entent but to wrest euery worde vnto the worse part, & of the plainesse and simplicite that hys apostles blessed in the maner of their wordes, take occasiō to tourne their earnest godly sentence, into frivolous caillacions, & sophismes, as not only diuerse heretikes haue done of old, but also Lindal hath now of new, both renewed their old & added soe of hys own, more pestilent & more foolish also, than al hold heretikes durst for very shame haue spokē of.

E And whereas all the olde holy doctours blessed alwaye to make open and expound the harde & darke places of scripture, by such other as were plain clere & euident: these heretikes alwaye for the prooffe of their heresies, seke out hys hardest places yf can be found in scripture. And al hys plain open wordes in which can be no doubt nor questiō, they come and expound by those places that be darke, obscure, and harde to vnderstand, much like a blind guide, that would when men were walking in a darke night, put out the candle and shew them the way by the laterne.

The ble and
custome of
heretikes:

This way beth Lindal vniuersally, as well in euery other thing that he taketh in hand to proue, as in this popnte specially, that he which hath ones the fayth can neuer sinne, because he hath the seede of god dwelling in him.

For whereas it is euident and plaine by clere and open textes of scripture, full & plenthouse in euery part thereof, that there is no man here (except some special reuelacion therof) so sure of his own finall saluacion, nor of his owne present estate neither, but yf he hath good cause to feare and temper his hope of goddes mercy with the drede of hys iustyce, lest his ouer bold hope may happe to stretch into presumption, and occasion of sleight regarding sin: Lindal would erpoune them all against them all, by one darke terte or twayne taken in thys pistle of saynt John, by which he would make vs belieue that saint John teacheth dyuers of the most pestilent heresies & most repugnant vnto god, & that in his iustice and hys mercy both, with the mosse occasion giuen vnto the worlde vnto the two most heighnouse sinnes, and most contrarye in themselves, that is to wit, presumption and dispaire, that euer any heretike deuised.

Ever Gods
mercy wyth
the drede of
his iustice:

For he gathereth and affirmeth vpon saint Johns pistle, in his false exposition, & also in hys forsayde beginning of this chapter, that saynt John teacheth them all these false heresies following.

Firste that whosoever haue ones the true faith, can neuer after sin of malice or ptyrpose, but yf all the sinnes that he can after fall vnto, shall be but of weakenesse & frailtye, be they murder, aduoltrye, perjury, sacrilege, incest or treason, or any other abhominable dede be it neuer so detestable sinne.

Secondly yf of al such sinnes he yf hathe ones at any tyme gotten the faith, shall haue euer after the grace to repent.

in m. ij.

And

A And thirdly y at the bare repenting without Christ or penance, he shall haue forthwith forgiveness of all sinne & payne, so that any satisfaccion shall not onely nothing neede, but is also as he sayth a dampnable thinge to doe it, for hope or desyre towarde any remission eyther of sinne or paine, and a dampnable error to belieue that God hath ordeined any punishment or payne either in purgatory after thys world, or by any affliction in thys world, for any sinne that any man ones hauing the sayth committeth and repenteth hym of, wer it neuer so abhominable.

For in hys expoficō of the fyrst pistle of saint John, he is cōc so much ferther then euer he came before (as farre as I remember) that there like as I haue shewed you before in hys p̄face, he denieth not onely purgatory but also al punishment: here he teacheth also that whoso geate ones the true sayth, which he calleth hys selling sayth, hath a sure vnderwoted knowlege y he is in hys state of grace, & an electe that can neuer be dampned.

How of these abhominable heresyes what bolde occasion of sinne men may catch, and how they repaigne against hys iustice of god, I referre it vnto hys wisdom of euery god christen reader. The teacheth he on the tother side, y who soeuer after his baptisme had, & the stozp sayth, that is (sayth he) the sayth with which we be lieue the articles of the sayth as men be lieue a stozp or a cronicle, do any deadly sin of purpose, that is to wit as he saith, not of weakenesse or frailty but of mallice or wyllingly with a cōsenting to hys sinne: that a man shall neuer after bee forgiven in thys world nor in none other. For euery such sinne (sayth he) is the sinne agaynst the holy ghoſt, which shall (sayth he) neuer bee forgiven, notwithstanding any repentance and penance taken and done therfore.

And to the p̄oofe of thys pestilent heresy, he draweth the couert and obscure wordes of our sauour Christ in hys ghoſpell of saynt Mathew the. xij. chap. and also the darke & harde wordes of saynt Paule. Which places of themselfe all olde holy doctours confesse for diffuse & almost vnerplicable, sauing that they al erpounde them contrarye to Lindalles heresy, by p̄articles of the knowne faith of Christes catholike church, & by many plainne open textes of holy scripture. Of which two thinges Lindal the tone dissimuleth, and the tother despiseth, &

belieueth the olde heretike Pouetane the fyrst auctour of that abhominable heresie, better then saint Ciprian, saint Hieron, saynt Austine, saint Ambrose, saint Gregoꝝ, & al the olde holi saintes that haue witten against it, and better then the whole catholike church of Christ of thys. xv. hundred yere, y euer hath taught the contrary, & euer sith the first inuencion of that heresy haue continually detested & condempned it, as one of the most execrable heresies that euer the deuill deuised.

For as Lindal other heresy fyghteth agaynst goddes iustice, so doth thys directly fight agaynst hys mercy, & putteth almost all christen people in bitter displeasur of heauen, if men were so mad to belieue one heretike or twayn, better then all the olde holy saintes, and al the whole church of Christ.

Thys heresy as I began to tell you, Lindal amonge hys other afore remembred, laboureth to stablishe, not onely by the darke and harde places of scripture afore remembred, but also by certaine wordes in this fyrst pistle of saint John, where is no more colour to speake thereof then of the man in the mone, as euery mā may sone perceiue that readeth him.

But now for our present purpose, to touch his heresies of this chapter of his, of sinning without sinne, I shall touch you the place in hys pistle of saint John, wherby Lindal would p̄oue you, that whoso geate ones the sayth which he calleth hys true faith and the selling faith, can neuer sinne deadly after. By which ye shall plainly se how playnly he misseconstrueth hys scripture, to the mischief of mennes soules. The wordes of saynt John be these.

Euery man that is borne of god doth not sin, for the seede of hym abideth in him, and he cannot sinne, because he is borne of Godde.

In the vnderstanding of these wordes, bary Lindal and we. And whither he or we misse vnderstande it, that lett vs now examine. First we shall I suppose agree together both, that to be borne of god is in hys scripture nothing elles, but to be the child of god, and to be borne of the deuill, is to be the deuilles childe.

That shall I thinke also agree together in thys, that to be borne of god or to be hys children of God, is not mente to be hys naturall childre, as our sauour Christ is by reason of his godhed, but by faith, hope, & charitie, & the sacramentes, & the

To be the child of god.

folo

The stozp sayth.

Act. 5.

A following of Christe in good woꝝkes, and keeping of goddes commaundementes to be membres of hys myltycall body of hys electe church.

But herein peradventure shall Tindall and we begyn to vary, not only for that I saye by the sacramentes and good woꝝkes, of which Tindall wyl not heare, but also for the electe church is christes mysticall body, wherof goddes children be membres here in earth. For albeit he is so wauering in hys woꝝdes that he woteth not where to holde him, and therefore speaketh so darckly he would be loth to be vnderstanden: yet he wyl call as it semeth no man a membre of Christes electe church, but him that is elected finally to blisse and saluacion. And I call here the electe church in this woꝝld, neither all that are chosen into christendome and the profession of the catholike faith, nor onely those he shall be finally saued, but all suche as for the present time so stande in his state of grace, if they die before they fall therfro they shall be saued. Of which folke many fall after from it, & so be dampned in dede, which folke before their fall be the children of God saue I. And when they be fallen into deadely sinne, then cease they to the children of Godde, and become the chyldren of the deuill, tyll they be boꝝrne of God againe, by grace through penaunce, and become the children of god againe. And in which soeuer of these two states a man finally dieth in, in that he perpetually dwelleth, and is thereby for euer eyther the childe of god in hys church of the finall electes in heauen, or elles the childe of the deuill in the church of the finall reprobates in hel, according to the woꝝd of holy writ, if a tree fall south or north, in what place so euer it fall, there shall it remaine.

But here sayth Tindall, that whosoever haue ones the faith which he calleth after the felinge sayth, he hath the seede of God, the spirite of god in him. And because he hath the spirite of God in him, therefore he saith by the authority of the aforesaid woꝝdes of saint John, that man can neuer sinne deadly. So by that reason, whosoever haue ones the faith, is one of the finall electes.

Now se you in what maner Tindall taketh these woꝝdes. But agaynst hys taking, stande at the olde holy doctours of Christes church, from the dayes of himselfe & hys apostles hyther to. Of all whom, let Tindall tell me the name of

any one that euer did vnderstande these woꝝdes of saynt John in such wyse as Tindall doth, that whosoever gate ones the right faith of Christ, and put therewith as great a feling therof with hope and charity therto, as euer holy Tindall himselfe felt in his dayes, coulde neuer after fall into deadly sin, or not so deeply into it, that he might after be perpetually dampned in hell. Let Tindall I say tell me any one of the olde holy sayntes, that in thys exposition euer tooke his part, and lette hym take all my teth and my tonge to.

Now if neuer any good man vnderstode saynt John so before, but all holy men clene the contrary, by what reason loketh Tindall now, that we should now begin to belieue him alone, in the vnderstanding of these woꝝdes of saint John, better then all good conuincing men this. xv. hundred yere before him.

Now is his exposition besides this, not onely agaynst the catholike faith of all christen people, and the plaine determination of Christes church, but also agaynst many plaine open places of holy scripture beside, which were in so plain & clere a matter almost a lost labour to rehearse. And yet lest an vnlearned reder mighte hadde anye thyng to doubt, I shall rehearse you some.

What say we by the woꝝdes of the spirite reueled vnto saint John, agaynst the Bishoppe of the church of Ephesus, whom where as God praised for many great vertues, in such wyse he appeared that he was at that time in grace & goddes right special fauour, yet said he vnto him, I haue for al this a few thynges agaynst thee, because thou hast left of thy first charitie. And therefore remember from whence thou art fallen, & amende & do the good woꝝkes which thou wert wont to doe. For elles will I come shortly to thee, and I wyl remoue thy candlesticke out of his place, except thou repent and doe penaunce. Doth it not heare plainly appere, that he which hath gotten so the faith, and that he liuing faith to, that he woꝝketh so well therewith the lyght of his faith shall liuely woꝝkes shine bright before the face of god, may yet by declining from that seruour of deuout woꝝkes, into some slouthfull slacknesse though much of his vertue tarpe, fall yet so low at laste, that god shall reiecte hym and cast hys candlesticke, wherof the light shall be woꝝne out, quitted out of his place: If thys might not be,

in. iij.

Con

The elect church.

Eccle. x.

Apoca. 24

1. Cor. 10. **A** God would not tel him it both myght & except he mended should.

Doth not saint Paule saye he y thynketh that he standeth, let him beware he fall not. It appereth there playne by the circumstaunces of the place, that he speaketh ther to them whom he rekered for good men and faithful. For to those that stande he gyueth the counsaile to beware they fal not. Which by Tyndal if they ones in faith sele themself stande they vede not, for they cannot fall deadly. But saint Paule there ment deadly falles, as bothe by hys woordes befoze and after appereth.

Roma. 10. He sayth also to the Romayns in the x. chapter, They, that is the Jewes are broken of for their lacke of beleife. But thou standest by saythe, bee not proude thereof but feare.

There theueth saynt Paule effectuallye by a longe processe, that likewise as he which lacketh sayth may bi grace come to it, so that hath it and standeth in it hath cause to feare, because he may by hys owne default fall from it.

1. Tim. 5. **C** Saith he noi also? The roote of all euilles is coustice, which while some folke coueted, they walked oute of the waye from the sayth.

He sayth also, Hymeneus and Philetus are fallen from the truth, sayeng y the resurrection is past already, & they haue peruered the faith of some psons. Here theueth saint Paule playne, that me may haue the faith and leese it and y ca they not I suppose woude deadly sin.

2. Tim. 2. **D** Peradventure Tyndal wyl say, that he speaketh only of electes, and y I cannot proue these textes to bee spoken of electes. Werto say I y he calleth every man an electe, that is only bozne again of God by sayth, and that belieueth to be saued by the meane of Christ, and of such speake these textes, and therefore they speake of hys electes.

Then wyl he peradventure say, that he meaneth of a selinge saythe onely. I knowe not what he meaneth by hys selinge sayth, but I wote well these textes speake of good sayth and liuely sayth, y wozerth wyth loue. If he synde any o ther seling, lette hym tell vs.

And yet if there be any other seling of faith, then beliening, louing, and wozerking, the selfe same to, semeth by saynt Paule that it may be lest of againe and lost, as appereth by the same woordes of hys in the syxte chapter vnto the Hebrewes, of whych woordes Tyndal taketh

hys chiefe holde of the tother part of his heresy, that is to witte, y who so sinne ones deadly after his baptisme, shal neuer after bee forgeuen. Saint Paules woordes are these. It is impossible y they which haue ones ben illumined, and haue tasted the heuenly giste, and haue bene made partakers of the holy ghost, and haue tasted the good worde of God and the powers of the world to come, & be after all this fallen downe, should be renewed agayne by penaunce, for as much as they as much as in them lieth, erulisyf againe the sonne of god, & haue hym in derision.

As for wherreas Tyndal speaketh of seling sayth, saint Paule speaketh here of them that haue felte the taste thereof. And wherreas Tyndal speaketh muche of the worde of God, saynt Paule here speaketh of them that haue felte the taste of the good worde of god. And wherreas Tyndal speaketh much of being bozne againe of the spirite, saint Paule here in likewise speaketh of them that haue receiued the spirite. And yet for al that, they haue ben illumined, and haue felte the taste of the celestiall giste, and bene partakers of the holy ghost, and haue felte the swete taste of the good word of god, & of the powers of the world to come yet sayeth contrary to Tyndalles teaching, that they maye for all thys fall downe so farre into deadly sinne that it is impossible for them to be renewed againe by penaunce.

What hath Tyndal here to say to saint Paule? Surely for the defence of thys foolithe heresy, nothing hath he to saye at all, that any good colour hath. But when he shal be faine to goue ouer this, then wyl he comfort himself wyth y that saint Paule here semeth to suffer his other heresy, y every deadly sin after baptisme shoulde be irremissible.

But out of that comfort shall I dzine him shortlye. For I am sure the places of holy scripture wozitten al by one holy spirite varieth not in sentece. And wher as these woordes, as well appereth by y olde holy woziters, bee full of hardnesse and difficulty: yet y the sentece canot be such as may serue Tyndalles heresy, that shall we, leauing al their expositions which are all clene against hym, make him open & euident, by the plaine and clere woordes of the holye prophete Ezechyell, whose woordes is be these in the. xliij. chapyter.

If a synner repent hym of all y sinnes that

Scripture doth not vary in sentece.

Eziel. 43.

A that he hath done, and kepe all my commaundementes, and deale iustelye and righteously: he shall liue, and shall not dye. Of all the iniquities that he hath wrought I will none remembre: in the righteoufenes which he hath done shall he liue. As it my wyl (saith the lord god) that the wicked man shoulde dye, & not rather that he shoulde be couerted from hys wayes and lyeue. But trulye if the righteouse man turne hymselfe awaye from his righteoufnesse, & worke wickednesse in any of all those abhominations which the wicked man is wont to worke, shall he liue? Of all the righteoufnes that he hath done, shall none be remembred. But for the offence which he hath comitted, and in the sin that he hath done, for those shall he die.

Lo for he is moze then I promysed. For here be both his heresies destroyed at ones. For God here by the mouth of this holy man, promyseth without any maner excepcon, that whensoever the wicked man wyll turne, he shall be take to grace. And in likewise whensoever the righteouse man sinne, hys former righteoufnes shall not saue hym from dampnation. And thys sentence our lord hath set so sure, that he repeteth it againe in the xxxiiij. chap. in this wyse.

Ezechiel. 33. The righteoufnesse of the righteouse man shall not saue him in what daye soeuer he sinne. Also whensoever the wicked man turne from hys wickednes, it shall not hurte hym. And the righteouse man canot liue thzough his righteoufnesse, in what daye soeuer he sinne.

D Here haue ye good readers heard this sentence by the word of god in thys one holy prophete, dooble confirmed, and ther by Lindalles dooble heresie dooble also condempned.

And yet lest Lindal might say, why should you not as well expound & glose Ezechiel by saint Paule, as saint Paule by Ezechiel, namely sith saint Paule came after, & therfore of Goddes minde may tell vs ferther: it appereth I saye y our lord will not that these wordes of Ezechiel be glosed by any other wordes though they be spokē by god himself, but that his other wordes if they seme contrary shall be rather expounded by these. And therof he giveth vs open warning in hys wordes folowpng and saith.

Ezechiel. 33. He and though I would say to a righteouse man that he shall liue, and he then trustyng in his righteoufnes committe & doe wickednesse, all his righteoufnesse

shall be for gotten, and for the iniquitie which he hath wrought, for y he shall dye. But if I say to a sinner, Thou shalt die, and he then repenteth him of hys synne and doth iudgement and iustice, & that the same wicked man ressoze the pledge y he hath of an other man, & also make restitution of stolen goodes, & walke in the commaudemētes of life, & do nothing that is vnright: he shall liue, and shall not dye but be saued, and none of all the sinnes which he hath comitted, shall be layed to his charge. Iudgement & iustice hath he done, and therfore shall he liue & not die. No good chrytten reders, here se we verye plaine, y we were far vnwysse if we would folow the foly of Lindal, either in bolde presumptuous hope or foolish feareful dispaire, either wening y after any seling sayth ones had, anye dede that we coulde after doe, could be no deadly sin or that for anye dede done after our baptisme, we could by penaunce neuer be saued after. We may be verye sure, that as saint Paule plainly repueth the tone, and is harde to perceiue what he meaneth in the tother: so that he meaneth not as Lindal telleth vs, we may well know, not onely by al the olde holy doctours and saintes that expound saint Paule, in that he saith it is impossible to be renewed by penaunce, that it is impossible to be by penaunce renewed vnto y state of baptisme. And by that expolicion they destroye yet a thirde heresie of Lindal, concerning hys full remission of synne and paine & all forthwith as soone as he repenteth, but also be we well learned here by the prophete Ezechiel, that all though it may peradventure be, that a man may goe forth in sinne so farre, that he shall neuer haue grace of repentaunce after offred vnto hym, and for that cause ought euery man stande in great feare to synne howe great faith so euer he feele, yet if we beginne ones to repent, we maye be sure that Godde offereth grace and wil perfite our penaunce with encrease of his grace, and will perdone the death dew for our deadly sinne, but if we faile on our part to goe forwarde with hys grace, and that we foolishlye fall therfro. Now against all these enydent places of scripture plainly cotrari to Lindalles expolicion, what thynge hath Lindal to defende his expolicey on wal: If he name any mē, he shall name pon none but a few knowē condempned heretikes against al holy doctours & saintes and

Note this declaracion,

Feare to sin.

And the catholike sayth of all christen people. If he pzeted any places of scripture, he shall alledge a few darke harde and obscure, or nothing pertayning to the matter, against a great mani manifest, playne and euident, and clerely pning hys expolition false.

Finally ye shall finde that the whole purpose of saint John in that pistle, nothing maketh in this world for Tindalls entent, but rather clerely the contrary.

B For saint John entended there, not to shew them, that who so is ones good can neuer after be badde, as Tindall sayeth he ment, but vtrly to giue all h world warning, that he mi at one time neuer so good, yet whensoeuer after they doe nought they be nought, & by they: euill doing lese their goodnes. And likewise as befoze while they beleue wel & woꝝke wel, they be al that while boꝝne of god, & be goddes childꝝ, and haue hys seede in them; so whensoeuer they fall from sayth to heresy, or from good woꝝkes to deadly sinne, then lese they the seede of Godde and be boꝝne of the deuill and become hys childꝝen.

C And that saynt John in thys pointe meant none other then thus, the whole pꝛocesse of hys pistle one parte compared with an other, doth moze the plainlie declare. For he sheweth that h deuill is the father of euill folke, and they hys childꝝen by following him in their synfull woꝝkes, as our sauiour saied to the Jewes, ye be of your father the deuyll, & his desires will ye doe. And the sonne of God (saith Saint John) came into thys world & here appered, to dissolue & breke the woꝝkes of the deuill. And every man that is boꝝne of god, that is to say, that is goddes child doth not sinne, because the seede of God abideth in him, & he can not sinne because he is boꝝne of god and is gods child, as though he would say, soꝝ if he fall to sinne, then ceaseth he to be boꝝne of God and to be goddes child and beginneth to be boꝝne of the deuill and to be hys child.

And therfoze it foloweth soꝝthw in the texte. Wy this be h childꝝen of god & the childꝝen of the deuill open. That is to say, by thys may ye se who bee the childꝝen of god and who the childꝝen of the deuill. For he that is not rightuouse is not the childe of god, noꝝ he that loueth not his brother. And after he saith, euery man h hateth hys brother is a manqueller, & ye know that no manqueller hath euerlasting life abyding in him.

C Lo good reader, where as he sayd befoze, that the childe of god cannot sin, because he hath the seede of god abiding in him: here he saith soꝝ al that, who soeuer hate hys brother is an homicide, & therfoze hath not euerlasting life abydinge in hym. Which is the thinge that he befoze called the seede of God, whether he ment thereby liuely sayth, grace, or the spirite of God. Of which thzee, the first two be the beginning and the entre into euerlasting life, which shall be perfected by gloꝝpe, and the thirde is himselte euerlasting life of hys owne omnipotent nature.

And thus, haue he the seede of lyfe neuer so stronge and sure at one tyme while he is the childe of god: yet whēsoeuer he fallerh after to the hatred of his brother, he leseth that lyfe by the comitting of deadly sinne, and becommeth h childe of the deuill.

Do thys wyll Tindall peradventure say, that I passe over and dissimule the waighe of saint Johns wordes the allegeth, & that I winke and will not perceiue how plainely they pꝛoue hys purpose. For though it be true that whēsoeuer a man hateth his brother he is an homicide and sinneth deadly, and hath not euerlasting life noꝝ the seede of god abiding in him: yet foloweth it not) wil Tindall say) that he that hath ones the the helpe, and thereby ys boꝝne of God, and thereby hath the seede of God in him, may sinne deadely and lese the seede of Godde. For he cannot lese it but by sinne. And the seede of god ones being in him, he cannot because of that seede bee suffred to hate hys brother of purpose, and so to do deadely synne and lese the seede of lyfe, but euer is he by h strength & vertue of that seede of euerlasting life, pꝛeserued from all falling into deadly sin. And that I pꝛoue (will Tindal say) by the playne & ope wordes of saynt John befoze alledged, wher he saith, that he that is boꝝne of god cannot sinne, because he hath the seede of God abiding in him. He saith not as longe as he hath it, but he saith he cannot spr because he hath it. Signifieng plainely that he can neuer sinne, because he hath the thing in him that wyll neuer suffer any deadly sinne to entre. And the reason that is made agaynst me vppon other wordes of the same pistle, auoydeth (wyll Tindal say) myne expolition upon nothynge at all.

For likewise as it is made against a man

John. 8.

D

A man ones boine of god, to proue that he may be after boine of h̄ deuill: it may as well be made of any aungel in heauen. For if any aungel in heaue would fall from the loue of Godde into malice, he should be turned from an angell into a deuill. But likewise as that case can neuer fall, because the seede of god ys in h̄ aungell, which so kepeth hym and euer shall that he cannot haue that euil will so to doe: so doth the seede of God ones entred with h̄ feling faith into a soule, so preserue it and kepe it by the myghty power of that seede, that that soule can not fall into that maliciouse wyll that may make any dede of hys to be deadly sin. And that this is so, I say yet againe that the wordes of saint John which I haue before alledged, doe very plainely proue, in that he saythe, that who so is boine of god cā not sinne, because he is boine of god, & because he hath the seede of god abiding in hym. And he sayth after in a nother place of the same pistle, h̄ he whych is boine of god, his generaciō (that is to wyt his being boine of God by the seed of god, wher by he is begottē and boine of Godde) doth preserue and kepe hym.

1. John. 5.

In this wise will I indall peraduenture aunswere me. And surely I cā my selfe deusse no moze effectuall wordes that he might speake for hys part, for in good faith if I coulde I would. For neuer wil I purposely leaue hys part any moze faintly defended thē myne owne, as fare as my self cā se any thing that himself myght saye.

But now to thys aunswere. We shall tell hym againe that betwene man and aungel is there almost as greate difference in this matter, as ther is betwene them in their substaunce and nature. For the blessed angelles that stode styll with god in the deuilles sal, were forthwith so surely confirmed in grace, that they can neuer fall into sinne after, noz do any thing wherof god wil cōmaund them the contrary. And of thys in them be we sure in faith, by the woꝛde of god taught vnto hys church, & they sure in knowledge by hys promise made vnto them wyth hys woꝛde, whych he by a meane to vs not imagynable continually speaketh vnto them, in the cōtemplaciō and beholding of hys almightye godhed. But as for man, we finde no such promise made vnto hym, that whē he is ones good, he can neuer after war nought. But we finde in scripture the

contrary, as I haue by playn scripture proued alreedy before.

We see also that the catholike faith of al christen people is to the contrary. For al christen people except a few heretikes, both now belicue and all thys. xv. hundred yere before euer haue belened, that good men and children of god may fall into deadly sinne, and become children of h̄ deuill, & yet arise by grace through penaunce, and be made the children of god again. Many tertes also of holy scripture plainely proue, that good folk may fall & perishe. And the scripture is full of good counsaill, aduising al good men to stande fast alway and euer ipue in feare of falling, but if any special reuelacion be gyuen to some certaine mā beside the comen ordinary course.

Ezechiel. 18. 33.

Roma. 16.

1. Cor. 10. 16.

Psalme. 32. 33.

We find also playne ensamples, both in scripture & at our one eyes, of many vertuouse children of God, h̄ haue fallē from that estate, and becomen by sinne the chyldren of the deuill.

For lettynge passe ouer Judas, h̄ from the childe of god and frō an holy apostle turned into the traytour of god & childe of the deuill of hell: we haue scene ouer many in our owne dayes, in whom we haue had experience of the like. As of frere Luther, frere Huskin, Otho the monke, Pomerane the priest, and frere Lambert. For as for Swynglius, I neuer heard of any good vertue in him. But all these othet were the good children of god ones, at such tyme as grace and deuociō brought them into religio. And yet can now no good man doubt, but by the byrche of their holy bowes & promise made to god, & running out in apostasy, & living in lechery vnder pretence of mattimony, & for theyze moze courage & boldenelle in such bichery, to bere it to better out shamelesse with vngreatiouse company, making a shamefull secte therof and an abominable hereste, they be now fallen from Christ, & haue expelled h̄ seede of god out of theyz hartes by sin very deuillish deadly. And yet dare I not despayre of ani of al these noz of Tidal himself neither. For al his owne rule, whereby he teacheth h̄ they which willingly sin, & of purpose maliciously impugne h̄ knowē troth, as thei & he do, shal neuer cōe to grace of amēdment noz ought not to be praied for: yet dare I neither, I say despayre of any of the noz of himself neyther, but hope yet and praye both, that God may amende them all, yf none of them bee deade in theyz

A their sinne & gone to the death already.

John. 5.

For then is there in them *peccatum ad mortem* that saint John speaketh of, & vaine wer it the & sinne also, any more to pray for them then for the deuill. *Quis in inferno nulla est redemptio.* and the wretches lie ther, now blaspheming god, & are his vnchaungeable enemies as is the deuill.

But these reasons & these examples I say, with the consent of all the olde holy expositours of saint Johns pistle before, make vs to perceiue surely, that saynt John did neuer meane by these wordes, after such maner as Tyndal expouneth him now, that because the seede of God is ones in hym, therfore ther can neuer any deadly sinne enter after. For saynt John himself in the same pistle coulsayeth euery good man to stande still in hys goodnesse, & beware y he fall not in to ydolatry, which he might haue bodē all Goddes childezen care neuer for, yf they were as Tyndal saith sure by their feling sayth, that they coulde neuer fall therto, because the seede of god was ones wythin theym.

But as I sayd before, Tyndal in these wordes of saint John taketh occasiō of the simplicity bled in y maner of speech in holy scripture, to make cauillaciōs & seeke out sophismes vpon euery worde. And where as saynt John sayeth, y the childe of Godde cānot sinne, meaning not precisely that he cānot sinne deadly by any maner meane, but y it is a great occasion to kepe hym from sinne, & that he that doth deadly sinne, is not goddes childe but y deuilles: Tyndal affirmeth hym plainly to meane, that he which is ones goddes childe can neuer syn deadly after. As though euery man y would say, an honorable mannes childe & vertuously brought vp, cānot fall to shamefull viciouse liuinge, for hys good education shall byidle him, & byede of shameing hymself & his frendes must nedes refraine him, might not meane by these wordes that the yong man should haue a great occasion to continue good, but must nedes meane that it were impossible for hym to be other then good, & that he neuer could after forget his byinginge vp, & shake of shame and fall to nought.

Do, if one would say, a mā that taketh hys wyfe for very loue, can neuer fall to aduowtry, the loue that he hath to her must nedes kepe him to her, nor she can not for verye shame begile him, for the loue that he beareth to her. Do not folk speake in such fashions? And yet though

they meane that these thinges be great occasions to cōtaine the pyes in faithfull matrimony, they meane not that it can neuer happen other wise.

In such maner of wise meaned saynt John in those wordes, when he sayd he that is bozne of God sinneth not, for he hath the seede of God in him, & therfore he cannot sinne, because he is bozne of God, he mēt I say, not that it is impossible for hym to sinne deadly, but that it is a greatesse helpe and occasion to kepe hym from deadly sinne.

Yet will not Tyndal let to sticke still in hys error, & say y saint John plainly ment, that it is impossible for hym to sinne that hath the seede of god in hym. For he sayth that he which ones hath y seede in him, can not sinne after deadly by no maner mannes, because he hath the seede of Godde in him ones.

To this I say that in the sample that I before did put, neyther the man nor y wife that come together for great loue can fall to aduowtry, because the loue which is in each of the toward y other, cannot suffer it. And truth it is as longe as it lasteth & endureth in the. But eyther of them both yet, may so farre fall in loue with some other, that the hote loue which they had betwene themself, may cole and clene be quenched, as is y fyre with casting on water ynough.

Saint John therfore writing those wordes, and vnderstanding as in dede he doth, not after a sophisticall fashon, that it were bitterly impossible for hym at any time after to sinne deadlye, that hath ones the seede of God in him, but well & resonably meaning after the common maner of speaking, that it shall be a great occasion for hym to abide good still, and that as longe as the man keepeth that seede of Godde (whether saynt John tooke it for liuely sayth, grace, or the spirite of god) & cleueth therunto, so long he cānot sinne deadly: saint John I say so sayeng and so meaning, spake as became y right Euāgelist of Christ. But Tyndal telling saynt Johns tale, & meaning therby as he would make vs wene that saint John ment, that is to wytte, that whosoever is ones bozne of god, neyther shall sin after deadly nor neuer can, because y seede of God is in him able to preferue the mā and to kepe out sinne, speaketh as wisely as if he woulde firste make me this argument: He y turneth y spit sitteth by y fire, but he y sitteth by the fire cā not be a colde,
be

Because he hath a good fire by hym: ergo he that turneth the spit cannot be a colde. And whē he had made vs ones thys argument, would thē wene he had playntly pured, that whosoever had ones turned the spitte, could neuer be a colde after in all his lyfe. For surely after Tindalles vnderstanding of saint Johns wordes, the reason is muche like.

B For likewise as while a manne sitteth by the fyre he cannot be a colde, because the fire is by hym & kepeth him warme: so while the seede of God is in the man he cannot sinne, because the seede of god being in him doth kepe & preserue hym from sinne. But likewise as the byoche turner that sitteth warme by the fyre, may let the spitte stande, and suffre the meate to burne, and walke himselfe out in the snow till his teeth chatter in hys hed for colde, & neuer catche hcte again but fall sturke deade on the grounde: so he that is ones goddes childe, and hath thē seede of god in him, and therfore cannot sinne deadly as long as he kepeth it and cleaueth fast vnto it, may by the foly and frowardnesse of his owne free will expell the seede of God, and reiecte his grace, and neglecte his holy spirite, and fall to deadly sin, & continue therein, & dye therein, & go to the deuill therein to.

And so as it is true to say, & he which hath a good fyre by him cannot be a colde, meaning thereby as long as he kepeth him by it: so is it true to say, that whoso haue the seede of god in him cannot sin deadly, meaning ther by as long as he kepeth it. And thus ment saint John.

B And as he that would say who so sitteth by the fire can neuer be a colde, meaning thereby that he could neuer goe from the fyre & so catche cold after, wer a very sturke sole: so he that would say that who so haue the seede of Godde in hym can not sinne, meaning thereby that he could neuer after lese that seed, by the foly or frowardnesse of his owne wyl, and thereby sinne deadly & be damned to, were much moze then mad. And spyz thus meareth Tindal, and would make vs all so wylse, as to wene & saint John ment so to, wherof we se playne & cotrary, not onely by many other plain places of scripture, but also by many other places of saynt John in the selfsame pistle, with al the old holy saites & ever expounded that pistle of saint John.

And sith Tindal so stiffely sticketh in thys point, that the seede of God ones had in a mannes harte, dothe kepe hym

for euer after from euery deadly sinne: let hym tell vs wherfore it kepeth hym not for euer from euery deadly sinfull dede. For Tindal sayth himselfe, that though the seede shall kepe him from a deadly sinne, yet it shall not kepe hym from aduowtry, nor manslaughter, nor suche other horrible dedes, as pore vnlearned people in some countries be wont to call deadly sinnes.

And therfore good christe readers, I shal in this point ende with the good holse counsaile of saint John, by which in y selfsame pistle againste Tindaall, expressly he byddeth vs all be ware of all such heretikes, as would make vs wene that some ier goddes wanton coknets in such a special wylse, that whatsoeuer thei doe nothing coulde dispicase him, & some other so littel set by & so far out of his fauour, & no repentance, no penaunce no fayth, none hope, no loue of god and theyr neighbour, could bying the in his fauour. Against which sonde & frantik imaginacio, saint John, though he saie whosoever coselle that Iesus is the sone of god dwelleth in him & he in him: yet he warneth vs well and plainely, that he would no man should begile vs, and make vs wene that with that confessō & that belief alone he were a good man, but saith, bi this that ye see who be childre of god, & who children of & deuill, for he that is not rightuous is not of God. And sayeth also, lyttle children lette no mā begile you, he that doth rightuousnesse is rightuous, and he & doth synne is of the deuill.

How may we clerely perceiue, that these onely wordes of saint John vtterly distroy Tindalles heresy, grounded vpon his false expoficio of saint Johns other wordes. For when saint John saith here himselfe, that the children of Godde and the children of the deuill be manifest and open by theyr outward workes: how can that stand with Tindalles expoficion and hys hercylve depending therupon, by which he sayth that the true members of the electe church, may fall into the doying of horrible dedes, throught the frute of & sinne remaining in their members, & byō great occasiōs breaking out of their members, & yet for al those horrible dedes done by them, thei be the childre of god still, and neuer become the children of & deuill for al the doying of their horrible dedes, because they do them not of malpce nor of purpose, but of frailty only & weaknes.

A The se god readers openly that if Tyndall in this his heresye, and false exposition of saint John sayd vntreue, wher he saith that by the outwarde dedes, the childzē of God and the childzen of the deuyll be made manifest and open. For they wer not open by the dede, if notwithstanding the mosse horrible dedes that coulde be deuised: yet they secret vnknewe faith and frailtye dyd euer kepe it secrete hid & vnknewen, whether they were at the dede doing the childzen of God or the deuill. And therefore whereas Tyndall would make vs wene, that himself and hys holy felowes hadde by their feling faith the spirite of god, in such a speciall maner entred into their holy byesses, & none of their abhominable dedes could be any deadly sin, because that hys spirite (saith he) dwelleth stil within the: saint John saith in the very ende of that thirde chapter, who so kepeth goddes comaundementes, in him god dwelleth. And by that marke we knowe (saith saint John) that ther is dwelling in vs of the spirite that he hath gyuen vs. By whych wordes he declareth clerely, that whē these holy heretikes bzeake his commaundementes, by those horrible dedes whych Tyndall himself cofesseth y they do, and as all the worlde seeth frere Luther do, in wedding the nunne, with the bzeche of theyr both bowes agaynst the commaundement of god, which hath in holy scripture expresse comaunded the to kepe and fulfil their bowes: saint John I say declareth agaynst Tyndalles doctrine clerely, that whē we see such dedes in them, we may well perceiue by them that ther is at that tyme neuer a whit of goddes good spirite in them.

B But now no man doubteth whether of hys two, better vnderstode saynt John, whether Tyndal or saint John himself. And therefore good christen readers, whyle ye see that these holy fathers and authours of these heresies, preaching so saintly of their feling faith, both the self and their felowes for the sure childzen of God, that because of the spirite can neuer sinne of purpose, and therefore neuer sinne deadly, but be certaine & sure of grace and saluacion, and yet ye se for all this, that being professed monkes and freeres, they fal to the fleshely feling of nunnes, of longe purpose, and styl perceuer therein, & finally diuers dye therein: ye may beliene here saint John, that y they what they wyll they be the de-

uilles childzen in dede, and al theyr holl doctrine is vtterly nothing ells, but very frantke blasphemy.

And therfore finally, wheras Tyndal knitteth vp al hys mater with a quippe agayst me, and saith that because euery man that ones hath the right faith is borne of god, and therby hath hys seede of Godde in him, which preserueth him so y he can neuer sinne, therefore it is (saith he) a false conclusio that. **D.** More holdeth, howe a man may haue right faith toynd with all kindes of abhominacio and sinne: ye se now that his owne conclusio is so clerely proued false, that it letteth my conclusio nothing at all. And yet that I forther touch his quippe where it shall haue better place, after y we shall coe to the chapters in which he shall open and declare hys vttermost, what he calleth faith. But fyrst wyll I consider a lttle hys ferther progresse in this chapter, in which he goeth forth in this wise.

Tyndall.

And yet euery member of Christes congregacion is a sinner, and sinneth dayly some more and some lesse. For it is wrytten. **I. John. i.** if we saye we haue no sinne, we deceiue our selues and the truth is not in vs. And again, if we say we haue not sinned, we make him a lier and his worde is not in vs. And Paule Roma. viij. saith, That good which I would that doe I not, but y euill which I would not that doe I. So it is not I y do it (sayth he) but sin y dwelleth in me.

More.

Lo now ye here his woorthipful riddle. In the first part wherof he hath already shewed vs, y a true member of Christes church sinneth not, because it hath the right faith, & so is borne agayne of God and hath his spirite, and because of that can neuer sinne. And now he sheweth vs in the tother parte of hys riddle, that euery true member of Christes church, for all y he neuer sinneth, yet he sinneth dayly. And as he proued the firste parte by the wordes of saint John falsely take and vnderstanden, so doth he now proue vs the seconde parte by the wordes of saint Paule, vnderstanden & construed as falsely as euer he construed saint Jo. **The reliques** For wheras saint Paule in hys pistle of original to hys Rom. spekethe of hys prouity & moctis synne. in the fleshe remaining, as the reliques of