

A that hee was nought befoze and woꝛse after, and that hys fall into that sinne came vnto hym, not by y^e reaso that god wythdꝛewe hys hand from hym foꝛ any feare of any such pꝛide that was like to rise of his vertue, wherof he will reken that he neuer had such stoꝛe to take occasion of any such pꝛide therof, but rather that God wythdꝛewe the hande of hys grace and helpe from hym at that tyme, foꝛ some otheꝛ secret sinne wherby he had befoꝛe deserued y^e he so should doe, and that the seconde sinne was not onely sinne, but also paine foꝛ the first.

B As one sinne deserueth the doinge of another after the sentēce of saynt Paule vnto the Romaines, that the olde phylosophers foꝛ theyꝛe wyllfull ydolatre against god, were gyuē by god into the sinne against the nature of mā, oꝛ elles that in the committing of the same syn, he wythdꝛewe hymselfe from Goddes hande by the defawte of hys owne frowarde wyll, befoꝛe that Godde wythdꝛewe his hand from him. And thus wer he lykely to iave the defawte in his wil, and not in the lacke of hys power, wherof he shall haue no cause to doubt but

C God had alwaye giuen him ynough, & alwaye woulde gyue ynough to woꝛke wyth his grace in the vineyarde of vertue towarde heauen, yf hymselfe did not fyꝛst willingly foꝛsake it and fal therfrom. And then putting the faute of hys fall in the frowardnes of his own wil & not in any lacke of towardly goodnes & mercy at goddes hande, and consequētly not in lacke of power, which can neuer lacke tyll helpe of grace fayle, and were but a fallyc excuse of sin, syth grace nener fayleth noꝛ falleth fro manne, tyl man first fayle and fall from grace: he

D were I say lykely not to take that kinde of frute by occasion of hys fall whyche Lindall speaketh of. And then if the mā were not likely to take y^e kinde of fruite thereof, it were not lykely that Godde would do it foꝛ that cause, which cause the manne would not after conceiue in his mynde and immagyne that Godde dꝛwd it therfoꝛe.

foꝛ surelpe as to wching the wythdꝛawing of Goddes hande (whereupon Lindall here edyfyeth bype hys pꝛocesse folowyn in thys chapyter) which hys hyghe goodnes and vnrelercheable wisdomē dothe dyuers tymes, foꝛ moꝛe causes then menne haue the wytte to spyꝛ: yet dath he it neuer, but man wythdꝛaweth fyꝛste hys wyll.

foꝛ as Godde pꝛeuenteth vs in gyꝛuyng, so pꝛeuent we hym in liuyng. **E** foꝛ syth Godde seeth that we canne no good thyngc dooe wythoute hys grace, he wyll not bydde vs dooe a thyng, foꝛ the not doing wherof he wil pꝛunthe vs, & the wout our faute wythdꝛaw his grace wythoute whych he wotteth well we cā no moꝛe doe it, then see without lpyghte. Syth it were hard to fynde a woman so vnrasonable, that woulde commaund her mayde bypon payne of beating goe thꝛecde her needle, and than pull away the candle oꝛ put it cuse, and bydde her bypon her peryll come of and thꝛecde it in the darke. Lette Lindall saye what he wyll, we wythdꝛawe befoꝛe Godde wythdꝛaw. foꝛ as godde sayeth in the scꝛpture. Thy fall is of thy selfe, not of the wythdꝛawing of hys hande, till we ware wanton oꝛ solwe dꝛonke, and will needes synke downe and fall.

But Godde sometyme seeth causes whye he setteth to lesse strength of hys hande, than elles he woulde doe. foꝛ yf he woulde, he coulde sette the hande of hys grace so strongly, that he whyche fallerth should not, and so woulde do, sauing that his tolse goodnesse well seeth wherfoꝛe it were not best. foꝛ as hymselfe sayeth in the Apocalips, some man is neyther hote noꝛ colde, but as it were luke warme, wening therfoꝛe sith he findeth hymself out of the colde of great notable cꝛymes, y^e he standeth therfoꝛe in state good ynough though he bee not very feruent & hote in vertue. But god as he there sayth, seeth that it were better foꝛ him foꝛ a while that he wer ones frosen foꝛ colde, foꝛ than should he feele the faute, and from the betꝛe colde betꝛe ware very hote, than from the luke warme. And therfoꝛe saiech the spirite of god there vnto him, I had lener thou were colde that thou mightest be made hote, as though he woulde saye farther, than so to stande lpykng thy selfe well ynough in a lukewarme, wythout growyn into greater heate.

And therfoꝛe as I was aboute to say, in suche a persone as God seeleth hym faynte and little well willing to go frowarde, so god agaynewarde blyeth hymselfe towarde hym, in holdynge hym the moꝛe slackely, and than the tother wareth thereby the moꝛe faynte, and Godde foloweth hym and dothe as he dothe, and holdeth hym yet somewhat lesse, tyll wyth lesse on the one syde and lesse on the tother, the manne falleth in-

A to the mire of sinne all together. And all thys doth god for the best, vsing our euill to goodnes as we vse his goodnes to euill. For whan a wanton childe feleth ones a fall, and hath al to rayed his gap cote and broken bothe his thynnes, than wyll he synde his owne sawte and looke better to hys feete, and holde faster after on the mannes hand y led him.

B And suche lacke holding on Goddes part is the thyng of lykelhode, that is called the wythdrawyng of Goddes hande from good menne, concernyng falling into sinne. For elles tpyl they begynne to wythdrawe backe, or elles dragge and stycke styll, or goe not so gladly forwarde, albeit that he giue not vnto them so stronge an hande of hys grace, as if he dyd, that slouth of theirs shoulde bee maistered, and they bozne by thereby in maner magry their teeth, whych is not his ordynary course to do: yet tpyl themselfe epyther by synfull will or slouthfull myne in some wise doe deserue it, he neuer leaueth good man wout so much helpe of hys grace, as were sufficient for hym bothe to stande and walke wyth if himselfe woulde, nor neuer dothe as I suppose, by the wythdrawyng of hys hande fro any electe or reprobate epyther, in the tyme in whych they be good, suffer them without their own sawte first begone, to fall into such horrible deedes for any good y shoulde after come therof. For syth that wythoute his helpinge hande they can none other but fall, to wythdrawe his hande without their faute, were in maner not to suffer them synne, but euen to sende them intherto. And the good nature of God, neyther will nor can use any maner euill to bynng anpe godd to passe, syth he by the scripture cryeth out vpon al those that would vse that condicion, and sayth, wo to them that say let vs do euill that good may come therof.

D Thus muche haue I thought it good to declare you vpon Tindalles tale, of the wythdrawyng of Goddes hande sometyme from hys electes properlye preached here to lyttle purpse, sythe it serueth as well reprobatas as electes, and neyther the cause verye well assigned, nor the sentence verye well expressed. And synally put for twoo false sentences, one to glaunce at mannes free wyll, as though because all the good that manne dothe commeth of Godde, of whose goodnesse commeth mannes creacion, and all, and therefore no good

canne dooe but by hym and wyth hym, therefore manne had hymselfe and hys owne wyll nothyng a doe in hys owne good deedes, but that it were a perillous presumption to call anpe mannes good woozke in any wyse hys owne, wheras the aungell of God sayd vnto Ceturio, Thy prayour and almeste are come by in remembraunce befoze god.

E And our sautour himselfe calleth the breaking of the glasse and bestowynge of the oymntment vpon hys holy hedde, the dede of saynct Mary Magdeleyne, though she coulde not of truthe haue done it wythout himself, and that al the dede (all thyng rekened from the first to y last) came only of god himself. And saith Paule saith, what hast thou y thou hast not receiued and thā what gloryest thou, as though thou haddest not receiued it. He sayeth not as though it were thine owne. For whan I haue receiued it, it is than mine and so may I call it.

F Another false entent wherfoze Tyndall telleth vs this tale of wythdrawyng of Goddes hande sometyme from hys electes, is because he woulde haue yt stande with his herelpe that he goeth so fatte aboute, that is to wytte that the electes doe not sin deadly in their deadly synnes, because they do it not williglye but of infirmity for lacke of power. In pursuaing of which purpse he would make it seeme, that God wythdraweth his hand frā them without their faute, and than leaueth them no power to resiste, and so no blame in the nor no sin, though he be content to call it sinne, after that maner that the mocion toward sinne which remaine of originall sinne be called syn. Thys is Tyndalles entēt in thys matter, by whych he excuseth the synne of the electes by the wythdrawyng of Goddes hande from them, not for any desawte of their owne, or any synne that they haue done, but to kepe them onely from the synne that they would elles doe at another tyme.

G And where as God dothe for this point both for electes and reprobates al after one, that is to wyt neuer wythdraweth his grace from the one nor from the other, tpyl they begynne themselfe to wythdrawe their wyll from hym, he dysmuleth that po into, and goeth forth in his matter that he buildeth vpon that foundacion and sayeth.

¶ Tindall.

God layd so soze a wayght of persecu

God neuer leueth good mā withoute his sufficient grace.

Roma. 3.

Actum. 10.

Marcc. 14.

1. Corin. 4.

G

Marth. 10.

Nota.

A section vpon Dauides back, that passed hys strength to beare. So that he cryeth oft out in hys psalmes, sayeng that he had luyed well & folowed the right waye of godde in bayne. For the more he kepte himselfe from sinne, the worse it wente wyth hym as he thought, and the better with hys enemye Saule, the worse he was. Yet god leste hym not there but confortyd hym & shewed hym thynges which befoze he wisse not of, how that the sainctes maide be paxent and abyde Goddes heruett, vntyll the weakednesse of vngodly sinners be full ripe, that godde may reape it in due season. God also suffred occasions stronger then Dauid to fall vppon him, and to carpe him cleue oute of the waye. Was he not readye for a churlyshe aunswere to haue slayne Sabel, and al the males of hys howse, so muche as the childe in the cradell. Howbeit god withheld hym and kepte hym backe from that euill, though the wifedome of A begall. How long sloumbered he. or rather howe hard in sleepe was he in the adultery of Bathsabe, and in the murder of her husband Uriah: But at bothe tymes as soone as he was rebuked and wis faute told him he repented immediatly, and turned agayne mekely. Now in all that longe time from the adultery of Bathsabe vntyll the prophete Nathan rebuked hym, he hadde not lost his fayth, nor yet hys loue vnto the lawes of god no more then a manne loseth hys wyttes when he is a sleepe. He hadde for gotte hymselfe one ly, and had not maliciously caste of the yoke of goddes commaundementes fro of his necke. There is no man so good, but that there cometh a tyme vppon him, when he feeleth in himselfe no more fayth or loue vnto Godde, then a sycke manne of tymes feeleth the taste of hys meate which he eateth.

¶ More.

Loe good readers, here ye see that by Tyndalles doctrine, Dauid dyd no deadely syn, but was euer out of faute and not blame woorthy, neyther by impacience drawing nere to dispaire in persecucio, nor by the purpose of much manslaughter at an angry worde, nor by aduowtery conceiued at the sight of another mannes wyfe, nor by the traitorous destruccio of hys friendely seruants in recompence of truthe and amends of hys myfedeede. All thys

was no deadely synne in hym, because he was an electe.

But yet is Tyndall ashamed to confesse and saye boldely, that to bee electe is ynough, and that he maye dooe what he lyst and synne at hys pleasure, and that Godde wyll gyue hym leane to dooe it, and cause hym to be repentaunt whā he hath done it, and for gyue him forth wyth whan he repenteth, and so for *totius quocumque & pena & culpa*, so that he belieue it wel & surely true thereto, lest for saint hope and feare he fall the lesse to synne. Thys tale is Tyndall (I say) somewhat ashamed to tel vs euen wel and plainly forth, and therefore he deuileth another waye, and woulde make vs belieue that they be so preserued by the faythe, that they do neuer any deadely synne. But their deedes be such, as menne may wel see that they be not to be blamed for they be they neuer so beastly, but verye basyche and veniall, and suche as Godde can dooe no lesse of very right and reason than reinytte and for gyue, and that for thre great causes here specified by Tyndall.

First for they neuer synne but vppon great occasions farre aboue theire strength. Secondly, for after their horrible dede done, they repent vppon rebuking wythoute resyffence. And thyrde (which mosse is of all) all the while that they be in doyng, they poye babes wote nere what they dooe, but bee all the while a sleepe as he putteyth here hys ensample by Dauid. And therefore lette vs considre Dauid his deedes with Tyndalles woordes, and examine in them these thre godly reasons.

First he saieyth that Dauides synnes arose vppon greate occasyons aboue Dauid his strength, which great occasyons Godde suffred to fall vppon him and carpe hym waye. For whan he woulde haue slayne Sabel and al hys sonnes euen to the chyld in the cradell, he fell not into that mynde wythoute great occasyon ye wote well. For the rude felowe hadde as Tyndall well rehearseyth, gyuen him a churlyshe aunswere. And what manne wer there so vnreasonable, that would not thinke that a kinge or a great man had cause ynoughe to kyll twentye paylans and villaines, for a churlyshe aunswere of one of theym. Now when he fell to aduowtery and thereby to manslaughter, had he not a greate occasyon to it and importable to beare? For he sawe the woman

A womā as he looked out at hys window. And therefore whosoever haue ones the syght of a womā, is excusable if he take her when he can catche her, and no mā greatye to blame, but eyther a blinde man, or he that taketh one in the darke whom he neuer sawe in the light.

But we must here yet remembze lest we mistake Tyndall, that these greates and stronge occasions were not so very greates and stronge of themself, but they were (as Tyndall sayeth) stronger then **B** David, and able to cary hym away.

Which he sayeth, to shewe vs that they were of y strength in cōparison of that parson, not so muche by the force and strength of their owne nature, as by the lightnes, frailtye, and feblenesse of David, as a small burden is a great wayght vpon a child, and able to beare hym downe, and a little winde able ynough to blowe away a feather.

Then woulde ye weene that he accuseth David and the electes, because they be so light and so frayle to fall vpon such occasions as be stronge to them, by reason of their owne feblenesse. Nay forsooth.

C For here ye must remembze that to prouide them their excuse in thys poynt, was the cause for which as I tolde you befoze he laied for a foundation, y God at suche times syrste withdraweth hys hande of hys helpe, and then must they needes be weake, feeble, and fraile. And so their fall cometh of the occasions, and the occasions be mighty to them, by reason of their feblenesse. And their feblenesse cometh of the wythdrawing of Goddes hand. And he wythdraweth it withoute any deserte and defaute of them, onely to kepe them from the sinne of taking their good woordes for their owne. And so is therein all the progresse of their dede, no deadly sinne in themselves, lithe the occasions that bynunge them to it, be wythout their owne faute stronger then they, and by reason of their faultlesse feblenesse, cary them clene away.

And thys is (as ye see) the firste goodly cause, for which Tyndall will make vs weene, that the abhominable deedes of electes be no deadly synnes because of y gret occasiōs. Against which if y matter were worzh the argumēt, we woulde pzeace vpon him soze with the synnes of the reprobates, and beare him in hande that some of them haue as great occasions of their synnes sometime, as is a charlyshe aunswere to the kynge of a

manne, or the sight of a naked woman out at a window for aduowtri. And we would the aske him such questions further, either of holdinge of Gods hande ouer them, or wythdrawing hys hande of helpe from them, with other dyuerse dependauntes therupon, which euerye learned manne maye soone synde outs himselfe & almost vnlearned to. Which when Tyndall shoulde aunswere to, he shoulde soone make enery wise man see, that in this chapter of the order of their election, he hath elected and chosen a very foolish or dre. But for as much as the folly therof is open and playne of it self, we shal let the forther dispicions of this poynt passe, as agaynst which saint Paule plainly speaketh and saith vnto vs, God is faithfull which suffreth you not to be tempted aboue that y ye may beare, but maketh with the temptation a way out also, that ye may well weild it. By which wordes this poynt of occasions aboue our power is clene caried away, and it is clerely determined, that god suffereth no such temptation to cōe vnto vs, but such as we may bothe reprobates and electes bee able to withstande if we will, through the assistance of gods gracious hand, which he neuer wythdraweth but in the fauote of our owne will, and neuer denieth to put it forth vnto vs if we cal therefore & wil take hold vpon it. And therefore sith as I say the reproofe of thys first poynt is plaine, I will nowe passe it ouer and see what substance is in the seconde.

The seconde thinge is, that as soone as they be rebuked and their fautes tolde them, they repent immediatly and turne agayne mekely. For this he sayed ii. or. iij. times in two or thze chapters, and now he confirmeth it with hys ensample of David, which did so as he saith at bothe times.

D But yet is thys but barely layed forth for the order of y electes. For of trouthy thus do some rebates to among repēt, not onely when they be rebuked, but also befoze to, and be forgyuen at their repentance and penaunce as well as be y electes as longe as they do so repēt, til they be dampned because they die at laste impenitent.

And also this is not proued to be alwaie true, that enerye electe repenteth at the firste rebuke, and mekely returneth wout respyce, though David so dyd twise. Ther is I trust many a man in heauē, y was rebuked thysse of some

1. Corin. 10.

E With the grace of god may withstand all temptaciōs.

B

John. 16.

One fauote, and defended it full stypfelye before he repented, and yet amended after full well. And for ensample we nedde no farther than the blessed apostles, and specially saint Thomas of Aude, which lest not his dyffidence and distrust, neyther at the fyrst speaking no: the secōde, no: til he put his finger in god almighty by his side. But Tindall excuseth all that by beyng amafed, as he doth all the electes horrible dedes, by being in traucres and sleepes, as he doth Dauid here: For that is the thirde point & the most spccyall excuse of all electes fro al deadely synne, in that they be a sleepe all the whyle they do it. For thus saith he of Dauid, as ye haue heard.

How longe sloumbered he, or rather how harde in sleepe was he in the adultery of Bethsabe, and in the murder of her husbāde Uriah.

¶ More,

Dauid was here in a very long sloumber, & a very deepe dead slepe in dede, if he dyd al those deuelysh dedes in hys slepe.

¶ Tindall of likelyhode lay nere him and heard hym all the while snozte & rowte. And if he so say that he dyd, then is hys tale as full p̄ced as is any part of all hys herelyes. And except he say it of his owne certayne knowledg, he shal elles neuer make me belteue, that Dauid did spee her, and sent for her, and talk with her, and gete her with chyld, and sent for her husbānd, and deuise the murder and write the letter, and sent the man to hys death, and all these dedes in dyuers dayes, and all thys whyle styll a sleepe.

But Tindall wyll haue him a sleepe needes, for the defence of hys owne foolythe heresy, wherby he teacheth vs that the electe is by fayth bozne of God, and therfore doth neuer synne wyllinglye, no: consent to syn, no: cast of the yoke of the law, no: the loue to y law of god. And therfore he sayeth.

¶ Tindall,

How in al that longe tyme from the adultery of Bethsabe vntyl the prophet Nathan rebuked hym, he had not losse his fayth no: hys loue vnto the lawes of God, no more then a mā loseth his wittes while he is a sleepe.

¶ More,

Lo because he was all thys whyle a

sleepe, therfore in all thys while he loseth neyther faythe no: loue to the lawe, no more then a man loseth hys wittes while he is a sleepe. Is not heare a wise tale trowe ye: except that Tindall hadde eyther lost hys wittes, or elles were hymself a slepe while he wrote this, he could neuer for shame tell vs thys tale. What calleth he losing of fayth or loue: not big but such departing thereof, as he neuer cometh to it again: If that be so, then Tindall letteth out sauour Chryste to scoole, & teacheth him to speake. For he sayth in the gospel, that a man lost one of hys hundred sheepe, and left the remnant and sought the lost sheepe, & found it. And that the womā had lost her money, though by ransaking by her howse and seeking she founde it at last agayne. Now Tindall is not so mad I suppose, as to say that if a man let fall hys ringe in the wayne sca, though he finde it thus weeke after in a fyshes maw, & ipe: therfore he neuer lost it because he findeth it agayne. The comon people say among; that nothing can bee founden tyll it bee lost, sauing that of a theefe they saye in sport, he can finde a thinge ere it be lost, and so they prayse hym in his cunning, that he can do such a maistrye as no true man can. Now if a thing may be lost in dede for a reason, though it be after founden agayne, how proueth Tindall here, that Dauid in all thys long while betwene the first sight of Bethsabe and the rebuke of Bathā, neuer lost neither fayth no: loue. He saith it vs in this wyse by ensample. A mā a y lieth slepe loseth not his witts, & therfore in likewise Dauid lyeng in lechery, losse neyther fayth to god no: loue to his law. Is not this wel likened: yea by my thethe.

Welle like thā Doules sheple to a dagger thethe, tyll he proue vs thozowly y Dauid was that whyle in a verpe sleepe in dede.

For Godde hath naturallye prouided sleepe for mannes rest from labour, and for hys refreshing agayne to labour. And the withdrating of the vse of our wittes is there not forbeden by Goddes ordinaunce, excepte we sleepe whan we should not. And so is neyther aduoutry no: such maner of manflaughter, but be thinges of god forbode & of their nature abhominable. And in the sleepe also there is only a suspendinge of the vse of y wittes, & no contrary wilful doing agayst y wit, as ther was a wilful working of Dauid, agaynst the faitfull loue

of Gods law in his horrible dedes.

Gal. 5. For as for his faith, as farforth as concerneth onely the nature of faith, y is to wytte of helpe. For to ill well agree with Tyndal that he lost it not in al h while. And in Tyndalles sayth for one poinct, in that he sayth faith into hope, I wil well agree also that Dauid had all that while ynough therof styll, and peradventure a little to much to. But surely as for the lively sayth that worketh as saint Paule sayth by loue, that kinde of sayth had he lost for that while in which he willingly wrought euil, except Tyndall say that all his lecherie and his manslaughter to, was wrought by loue, because all that ouer he did was done for the loue that he bare to Bethsabe. And if Tyndall tel me so, than driueth he me to the harde wall. For than can I go no farther in that poynt, but as for as concerneth his sayth I must needs giue it ouer. Whomebeit yet as touching hys loue vnto the lawe of Godde, very faine would I heare howe Tyndall canne defende it, that he losse not that loue in no poynt of all that longe while, in which he willingly wrought agaynst it, by the hys soule aduocaty, & after mischeuous manslaughter to. Thys shall I (sayeth Tyndall) defend you well ynough. For ye touched your selfe right now, y very poynt at which I woulde my selfe haue you, whan ye saied that in the naturall slepe the witte is only suspended, & the wil therewith in likewyse, so y a man doth not wittingly nor willingly any contrary acte agaynst the witte, as ye sayd that Dauid did in his dedes. But nowe say I that Dauid did none of these thinges wittingly nor willingly, but vnder those occasyons hys wyttes were rauyshed away, and both his witte and hys wyll suspended: as it is in the naturall slepe, so that he had forgotten himself, and for the while neyther had witte nor wyll. For if his wit had shewed him his fault, hys wyll must nedes haue folowed. But his witte was al that while though not lost, yet caried away clene with y rage of the lust. And whā the witte is away, the wyll is gone therewith. For it canne nothing do but as the witte sheweth it as I haue sayd before. And than was the wytte a slepe and the wyll folowed the sames that he fell into the fantasie, and so no consenting to synne, but as the man was in maner all a slepe, so wer al hys dedes in maner but a dreame. Here is Tyndalles prooffe pycked out

vnto the best that I can perceyue of hys wordes. But now this reason of hys, neyther defendeth Dauid agaynst the losse of loue, and yet vtterly loseth him by Tyndalles doctryne the most expected all sayth. For Tyndall as ye shal here after reade, calleth hys faith of the electes a selinge sayth. Now if Dauid were in a slepe, all that while and had thereby forgotten hys sayth and hymself to, thā though hys sayth hadde all the while hys lyfe, yet at the lest hit losse for the while the seling. For so doth the mā ye wote well in the slepe.

But lette thys passe thys ones as for thys tyme, and see howe he proueth that Dauid was fallen to such a dead slepe, that he hadde in all that while neyther wytte nor will, and therefore confeted not vnto synne agaynst the lawe of god. Prooffe layeth he none in thys worlde, but onely sayth it was so. Now myght he lye by possibilitie, though he hys tale were lyhely. But yet am I content if hys tale be likely, let hym be believed. But nowe if hys tale be very farre vnylyhely, reason were he brought one witness to wyth him at the lest.

Now than whan Dauid first began to spy her, let that be chaunce and occasyon of one rising in his slepe, but whā he lyked her and longed for her, & stood still and loked on her, and kindled hys heate himselfe, and sett himselfe toze a fyre, was he al that while a slepe: whā he thought he woulde haue her, whan he sent hys messenger for her, whan he stood and talked wyth her, whā he brake the matter to her, whan he wanne her agaynt to the synne, whan he fulfilled hys soule fleshely lust, whan he sent for her husband to colour and cloke thers offence, whan he compassed and contriued to kepe her for hymselfe and kill her good husbände hys owne faithfull seruant, whan he deuised and wrote the traitterous deadly lettre, and deliuered that innocent manne hys owne deathe in his hand, to deliuer ouer to him that should set him where he should be slain, yd Dauid in al thys while amonge al these euyl thoughtes, al these vngodly wordes, all these abhomynable dedes, neuer fall from the loue of the lawe of God, but was al thys while a slepe & neuer consented to syn, nor dyd none of al these thinges willingly: so saith Tyndall. I say no moze but it is likely yes. And therefore let Tyndal tel vs whether he proueth the contrarye. I prouē it
faith

A sayth he by that that he was an elected person that finally shoulde be saued, and therfore because of that feling faith with which he was bozne of Godde he could not consent vnto sinne. Very well. Than if a reprobate had done the lyke vpon the like occasiō or greater, he had sinned deadly, for lacke of feling sayth, onely because he was not elected. And if he repented alike vpon lesse occasion, yet he shoulde not be forgiven, for lacke of the feling sayth; which was neuer giuent him, but euer kept from him, onely because he was not elected.

B If I aske Tindall here howe he knoweth or why he belieueth, that Dauid was elected to saluacion, what will he answer? He will not saye I am sure, because the church so teacheth him, lest I should aske him again which church. For than were he forced to graunt that he belieueth the teaching of this comen knowē catholike church of ours, sith y his own vnknowē church cā teach him nothing to be the better believed vpon y credence of that church, not being known for the church. Howe shall he not finde as sacre as I remēbre, any plaine euidēt scripture prouing his final saluacion. Than if Tindall answereth y he findeth in scripture of hys sayth and his repentances, and nothing of his final dampnacion, and therfore he belieueth of these likelihodes that he was electe to the final saluacion, and shall come to heauen at the day of dome (for Tindalles secte belieueth not that he shall come thither afoze) I wil not here pzeace vpon him with the samples of such as he hath seene here liue well & belieue well after his owne oppiniō, both while he belieued well himselfe & sence he belreued wronge, of whose saluacpō yet he maketh not himselfe so sure as of the saluaciō of Dauid, but holding myselfe for this time satisfied y he belieue it so well vpon good likelihodes, that he shoulde not belieue a manne that would without good pzoofe tel him y contrary, I shall no moze but pray him to be reasonable and so indifferent againe toward vs, as to giue vs leaue in likewile to belieue hys good likelihodes that Dauid consented to sinne, & not to belieue him, that without good pzoofe woulde wyth his bare worde make vs weene the contrary, and holdy beare vs in hand that while he wrought so much mickednesse he was all the while a slepe.

In which point, as I haue before pzo-

ned in another chapter by like matter, **C** if he were so a slepe, his verpe firste falling into such a slepe was his own willfull negligence, while he beginning to be moued vnto leudenes at y first sight of Bethsabe, stode still and sedde hys deuelishe delite in beholding her, & therby willingly suffred the death of sinne to entre into hys heart by the glasse windowes of hys euen. Whereupon all that euer he dyd after pursuing thereupon, all had he bene in such rage y he neither wist what he dyd nor where he were, shoulde haue bene imputed vnto hym, as he y sinfully drinketh himselfe dronke, deadly sinneth, and shall dye also if he kill a man in that dronkenesse.

For it excuseth not Dauid nor no mā elles that Tindall saith, There is no man so good, but that there cometh a time vpo him in which he feleth in himselfe no moze sayth or loue vnto god, thē a sick mā of times, feleth the taste of his meate. Whether thys happeneth vnto the best men or not, God wote I cānot tell, I wote not what affections they feele, for I am none of them, nor I feare me Tindall neither, as wise and expert as he maketh hymselfe of their felinge. Would god we wer both of the best so y best wer neuer y worse, nor warē as euill as we, and we made they matches in y maner wise. But this dare I surely say that whāsoeuer the best is in such case, it excuseth not Dauid fro deadly sinne. For than is the best very nought.

And finally for conclusion of Dauid his dedes, where Tindal saith he could not syn deadly because he was an elect, for which cause god kept him through y feling sayth from consenting to the seruice of sin, and fro the maliciouse casting of of the yoke of goddes commaūdementes from hys necke: it appereth very wel that of hys necke was it oncs, whether himselfe cast it of, or Bethsabe toke it of because he shoulde not come yoked to bedde. For wel we wote it hild hym not within the hedge of Goddes commaundementes, but that he thrust his heade through & brake a couple of them, and ran vnyoked a good while. And it wyll I wene well appere also, y he cast of the yoke himselfe, and the wil all the doute stand vps thys only word (maliciously) which worde how Tindall taketh, that cā I not tell, but except he take it for no malice, because it was al for loue. Elles if he agree y the contempt & dispising of Goddes law maye be

A be called malice, and a malicious casting of the yoke of gods law both from loue & dede, as I wene it is expounded in god almighties vocabulary: the dede I nothing but that it wyll well appere agaynst Tindall all the whole matter, both that Dauid agreed and consented to sinne, & wilfully cast of goddes yoke and maliciously so. This wil well appere I say by plaine and euident scripture.

B For after those horrible sinnes so committed by Dauid, hys deadly dedes so displeased god, as it is wrytten in the .xii. chapter of the seconde booke of kinges that he sent Nathan the pphete vnto him. Which by the comaundemēt of God, after that he had put vnto hym the parable of the rich man that tooke awaye the pooze mans sheepe, & therby made him giue sentence vniware agaiſt himſelfe, he sayed foꝛther vnto Dauid as in the persō of almighty god, in this maner wise as foloweth.

Why hast thou then set my woꝛde at nought, and done euil in my sight?

C Thou haste killed with swerde Uriah Hethus, and hys wife hast thou taken to thy wyfe, and him hast thou slaine wth the swerde of the sonnes of Ammon. And therefore the swerde shall neuer be taken away from thy howse, because y^e hast despised me, and taken to thy wite the wyfe of Arpah Hethus. And therefore thus sayth our lord: Behold, I shall rayse v^e euill agaynst thee, euen out of thine owne howse, & I shall take awaye fro^m thee thy wyues befoꝛe thy face, and gyue the vnto one that is neygher vnto thee, and he shall lye wyth them in the sight of thy sonne. For thou hast committed thys dede priuely, but I will accomplishe thys my woꝛde in the syghte of all Israell and thys sonne.

D No good readers, here se ye very clere that wheras Tindall saith, that Dauid in all those horrible dedes dyd yet no deadly sinne, because he saith he confessed not to sinne, noꝛ dyd none of these dedes willingly noꝛ cast not of the yoke of loue toward the lawe of God, God her^e sayth that Dauid did in those horrible dedes dispyce bothe his lawe and hymselfe. And how did he then kepe still hys loue to the lawe of god, in the whyle in which he despised both the lawe of God and god hymselfe also? W^how sayth Tindall that Dauid consented not to the sinne, when God hymselfe that best knew hys thought layed his sinnes so soꝛe to hys charge, that he appoynted

an endeles plague foꝛ the punishment therof: tyll by hys repentaunce and his humble confession, god as he soꝛgave y^e deadlynnesse of the sinne, and translated it from moꝛtall into veniall: so chaunged the punishment from endeles into ending. For wheras the prophete had befoꝛe hys repentaunce & confession sayd vnto hym by the bidding of God, The plague shall abide in thine howse foꝛ euer woꝛld without end, foꝛthwith after his repentaunce and hys confession made, he sayed vnto hym. Our lord hath translated thy sin that was, from deuely to veniall, that is to witte y^e punishment from eternall to tempoꝛall. And therefore the prophete sayed, that yet y^e childe that he begatte v^o her in that auoutry, shoulde dye as it did after in dede. And yet was not Dauid oute of hope wyth otheꝛ penaunce (which he had leuer sustayne) to purge and redeme the punishment to, and therefore fasted and pꝛayed to saue the childe, vntyll the time that it was deade in dede. And thus good chꝛisten readers ye may clerely se, that all Tindalles proper processe of kinge Dauid, concerning y^e order of hys election, that he was thereby pꝛeferud foꝛ euer from all deadly sinne, is clerely comen to nought, and all hys woꝛdes repꝛoued by the very playne woꝛdes of scripture. And yet is the same scripture foꝛ aduauntage, is there another of Tindalles hercelys destroyed, by whych he teacheth that after repentaunce all is foꝛthwith foꝛgiuen vnto the elect, both sinne and paine and all, so farfoꝛth that foꝛ the sin passed, the party shall neuer after be punished noꝛ suffer any payne, neyther in thys woꝛld, purgatory, noꝛ anye where elles. The plain repꝛose wherof appereth euidently, the deadly sinne translated, and the tempoꝛall punishment reserued by thys open place of scripture. By which is repꝛoued Tindalles otheꝛ herely that we now go aboute, in which he teacheth vs y^e Dauid dyd none of hys horrible dedes willingly, noꝛ consented to sin, noꝛ maliciously cast of the yoke of loue toward y^e lawe of God, and therefore sinned not deadly. Wherin as ye see agaynst Tindall telling vs thys very god hymselfe telleth vs the contrary, and that Dauid sinned so deadly, that he sinfully despyred both Goddes lawe and Godde hymselfe therewyth.

And now that Tindall hath of kinge Dauid tolde vs hys wise processe of not sluning,

A sinning, such as ye se it pved, he proce-
deth forth from David, and telleth vs
as wise a tale of Christes blessed apos-
tles. Of whom thus he sayth.

¶ Tindall.

And in like maner þe apostles of Christ
at hys passion were astonied & amased
and in such a forme of temptaciōs, for
the sodain chaunge from so great glozy
into so vile and shamefull death, & they
had forth all the miracles and all the
wordes which he had told them befoze,
how that he should be betrayed and de-
B lyuered on the same maner vnto death.
Howeuer they neuer vnderstode that
saicng of his death, because their hartes
were alway heuy & ouer lade wth earth-
ly thoughtes. For though they saw him
reise vpon other, yet who should reyle him
vpon when he were deade, they coude not
comprehende. Heade what thou reader
canst, and thou shalt find no temptaciō
like vnto that from the creation of the
world, or so great as it by the hundred
parte. So that the wonderfull todayne
chaunge, and the terrible sight of hys
passion, and of hys most cruell & most
C vile death, and the losse of whom they so
greatly loued & they hartes would faine
haue died with him, and þe feare of their
owne death, & the impossibilitie þe a mā
should rise againe of hys owne power, so
occupied their mindes & so astonied the
and amased them, & they could receiue
no comfort, either of the scripture or of
þe miracles which they had sene Christe
do, nor of the monitiōs & warnig wher-
with he had warned them befoze, nei-
ther of the women that brought them
rydings that he was risen. The sword
of tēptaciōs, with feare, sorrow, mour-
D ning, and weping, had so depely perced
their hartes, and the cruell sight had so
cumbred their mindes, that they coude
not belieue vntill Christ himself came,
death put of and ouercome. Hea & whē
they first saw him, they were astonied
for wondering and ioye together, that
thoughtes arose in their hartes. Alas is
this he, or doth some spirite mocke vs?
he was faine to lett them seele hym & to
eate with the to strength their faithes.

¶ More.

Here haue ye hard good deuout chris-
ten people, a pece of Tindalles deuoute
godly collasiō, in which the man is not
so farre fallen into deuociō, but he is
much forther fallē from his wit, wher-

by he nelther perceiuethe þe point that he
should proue, and ouer that seeth not þe
his sermō saith moze agayst his matter,
then we that impugne hys purpose.

For his purpose is to pue vs that none
elect can at any time sinne deadly. And
now forth getteth he that poynt, & telleth
vs that þe apostles neuer lost their faith.
Which if it were graūted him, yet wān
he not his purpose. For they might kepe
still the faith in their harte, and yet syn
deadly by the denyng thereof with their
mouth. For as holy saint Paule sayth,
In heart beleue we for our iustificaciō,
& with þe mouth we confesse it for our sal-
uaciō. Shewyng by those wordes, that
neither are we righteouse by sayng wth
our mouth, we do belieue, but if we be-
leue in our harte, nor shall be saued by þe
belief of our heart, but yf no seare can
let vs to confesse it wth our mouth.

Whereto consenten the wordes of our
sautour hymselfe, where he saith, who
so deny me befoze men, I shall deny him
to befoze my father, which is in heaue.
And thus for the first poynt Tindall in
hys holy sermon is so depe in deuociō,
& he forth getteth where aboute he goeth.

Now for the seconde poynte, where I
sayed no moze but that they lost the suf-
ficient faith, that is to say, þe life of their
faith, he goeth aboute as I tolde you, to
pue vs þe apostles such as wer elect,
neuer lost ther faith at al, nor at any tie
fell therfro. And thys poynt hadled he
so p^{ro}perly, & euer he telleth vs that they
losse it not, and euer he proueth vs that
they leste it. And by the selfsame wordes
by whych he saith that they kepe it al-
way styll, by the selfsame I say alwaye
still, he proueth that they kept it not still
in dede, but wer very far fallen therfro.
For first rede me al those wordes of his
again, and as gayly as they be couched,
with astonied, & amased, & for my tēp-
taciōs, terrible sightes wth their hartes
perced, & their mindes cumbred, wth
sight of his death, & feare of their own,
that eare they coude belieue hys resur-
reccion, he was fayne to cate, & bypne
with them & to let them seele him, is not
all thys tale excuses of their faith fallē
from them, and no p^{ro}of of the keepyng?
What was þe in them, but the lack and
losse of the faith that Tindal telleth vs,
that they thought it impossible that he
should rise againe, because they thought
he could neuer of hys owne power, and
could not thynke or deuise who should
rayse hym elles?

Now

A Now where he saith that all this happened them through temptation, that will we well agree. But yet is that no more to say, but like as David did aduoutry through temptation, and killed his good frende through temptacion, and as Eue ate the forbidden frute through temptacion, & Adam ate hit also through temptacion, and Judas betrayed Christ also through temptacion: so thapostles fell from their sayth, and lost it, and all through temptacion. Let Tindall excuse euery sin that commeth of temptacion, and whose sin shall he leaue vnexcused, except peraduenture the deuils.

B But the sin of men standeth in thys, that they breke the commaundement of God, in that they doe not as he byddeth them, strue and resist the temptacion. Which till they cease to do, if they trust in God and cal helpe of his grace, there can no temptacion be so great that it can ouercome them, as witnesseth our lord by the mouth of saint Paule: god is faithful, which suffereth you not to be tempted aboue that ye may bere, but giueth with the temptacion awaye oute that ye may well wyelde it.

1. Cor. 10.

C But let Tindall say for excuse of their sinne what him list, which though thocacions and circumstaunces maye misni the or aggreue, and so may their belesse greuous than the synnes of some other, and the sinne of some one of themselves also lesse than another of his owne felowes: yet shall Tindall neuer make it good, but that whan he sayeth they could not belieue, if he say true, the lack of their beliefe was a greuous sinne.

For wheras Tindall would seeme to say well for the apostles, in that he saith they woulde faine haue dyed wth our sauour, sauing for the feare of their owne death: Christ had before forbydde them such feare of temporall death vpon the paine of eternall death, whā he said vnto them, feare ye not them that kyll the body, which whan they haue kyled the body haue nothing y they can do more. But I shall shew you whome you shall feare. Feare you him which whan he hath killed the body, hath the power to cast the soule into the fire of hel. And in another place he tolde them according to the same, whoso will saue hys soule in thys worlde, shall leese it. And whoso shall lese hys soule in this worlde, kepeth it still for the euerlasting lyfe. And finally to shewe them y all these wordes most properly pertained to the put-

Luce. 12.

John. 12.

ting awaye of that feare of death, by which folk for feare of death would forsake and refuse to dye for him and hys sayth: he sayed the wordes which I before remembred, whoso deny me before men, I shall deny hym also before my father which is in heauen. Math. 10.

And therefore Tindall in vaine goeth aboute to excuse the synne of Christs apostles, which they rather wyl haue knowen, and the great mercye of God therewith, and therfore they write it themselves, and the rebukes therewith that our sauour gaue them therfore, to thende y we should both beware of falling in the lyke, and yet if it in our owne defeaute misfortune vs to fall, not dispayre therfore, but repent and arise with Goddes helpe as they did, and than shall be forgiven vs as he forgave them. And thys would rather Christs blessed apostles that Tindall should tell vs truth, than vnder pretext of their excuse, teache vs false heresies, and make vs wene y vpon temptacion to forsake our sauour for feare of temporall death, wer no deadly sinne. Wherof our sauour himselfe as ye see teacheth vs playne the contrary, and will not admitte for vs I feare me, the excuse of Tindall for thapostles, if we come & say, By my faith good lord I was a fearde and so forgate al that euer thou taughtest me.

Howbeit that they sin not in leeing of their sayth, I let no man so belieue Tindall, whensoever he proueh himselfe more credible than Christ. But here ye see that as I told you that they lost their sayth in dede, Tindall proueth vs after his maner in his fore rehearsed wordes wherin he sayth nay.

And yet is the man of so good remembrance, and so good heede taketh where aboute he goeth, that forthwith in hys next wordes after he sayth very plainly more and more, that they coulde not belieue the resurreccion, and excuseth themselves, and for all that they hated him not in their harte. Lo thus he saith.

¶ Tindall.

Howbeit there was none of them that was fallen in hys hearte from Christe.

¶ More.

Who can more plainely say that they were fallen from the saythe and lacked the beliefe, than Tindall sayeth here? For though he sayeth that none of the was

The substan-
ciall article of
Christes faith.

Was in his heart fallen from Christ, yet he sayeth they could not beleue the substantiall article of his sayth of Christ, that is to wit the beliefe of his resurreccion, without the belief wherof, al he remenat woulde not than serue the to saluacion.

And that they believed not that article, Tindall here sayeth expresselyve. For he sayeth, that though they came to the sepulchre, and would sayne haue belieued that he was rised, yet they could not beleue it, the wound of their temptacion was so great, that they could not beleue it at the preaching of a woman, without any other miracle. Chā aske I no moze

but thys tale of Tyndalle. For if they could not beleue, than dyd they not beleue, and so lacked they than the belief. For as for that they came therto again, and that Ioseph of Aromathia, and Rhodemus, and the women came afterwarde to strenght and boldnesse, & that hys two disciples towarde Emaus buried in their bycastes to heare speake of hym: all thys maketh to Tyndales purpose in thys poynte, not the balcwe of a poyntes ende. For we speake of hys apostles, in the tyme in whiche hymselfe sayeth here they believed not, noz could

John. 19.

Luke. 24.

believe it. At that tyme saye I, that syth they than believed not, as they did not if they could not, thei than had for y while the lacke of his faith. And also to what purpose telleth Tindall vs, y they could not beleue at the bare preaching of the woman? As though they wer nothyng to blame for that, because they wer but weomen, whan the Apostles themselke knewe these weomen for suche, as they wer worthe moze credence some one of them, then some many men. And for to excuse the apostles in his lack of belief, because his messengers wer but weomen,

Tindall doth therein no moze but laye lacke & ouersight in our sauour, that in a thynge that he woulde haue belieued, sent out such weomen on his message.

But Tindall woteth wel if he beleue the gospel, that no moze they dyd whan they saw his miracle of hymselfe comyng in before the dozes beyng shette, and speaking vnto the, but wer so farre fro the belief of hys resurreccion at the first that they had wēt that he had been some spirit, til he not only preached to the, but also reasoned with them thereupon.

Noz yet S. Thomas, which as Tyndall sayth, coulde not beleue til he sawe Christe, neither dyd beleue the woman noz al his own felowes, noz our sauour

John. 20.

John. 20.

himself vpon his sight neither, till he felte him fully, and put his finger in his side. And this he did of Roburne standyng in his miste belief, in y after his belief lacking, he went not about to seke his tructh & endeour hymself to beleue them that tolde him his trouth, but as it semeth by his gospel, obstinately stode in hys distrust, & said till he did (that he thought of like lthod he neuer should) y is to wit, till he felt him & put his finger into his wounds, he would neuer beleue it.

And I saye plainly, whosoever being enformed of any article of his faith which god bindeth vs to beleue, beleueth it not y cause why he beleueth not, is not because he cannot, but because he wil not. For if he wolde doe his thing which Tindall taketh for sely, y is to wit, not resist but endeour hymself to submit his reason vnto sayth, with asking helpe of god for his furtherance of his imperfection, he thus doing his parte, god would I saye, not sayle on his part agayn, but woulde effectually worke with him to perfite in him the sayth in which he pzeuereeth him by grace, which pzeuencion was whan he gaue hym the grace and occasyon to be first told of the matter. But euer cometh Tindall by degrees, & euer he seereth hymself likely to be dzieuen fro step to step. And therfore where he sayd y the elect cannot sinne deadly, first he alledged for the cause thercof y he sinneth neuer, but vpon great occasiōs. And seing that a mā may therto say what than? He goeth to another step, & saith that he neuer consenteth to sinne. And than seing that step will not be defended, he goeth to another, and saith he cōfēteth not to synne to serue it. And perceiuyng that he cannot stand sure there, he stappeth down to the next, and sayth that he casteth not of from his necke the yoke of loue toward the law of god. And yet perceiuyng that y step wil not hold him neither, he cometh at last vnto another step, & sayth he casteth it not of maliciouly, trustyng because we cannot loke into his mans byest, to see whether he bare any malyce therein, we should neuer be hable to conuicte him of his word, when he put once thereto maliciouly. And yet from y step haue I dzieuen him, & therein haue I beggled his hope, as ye before haue herd in his simes of kyng Dauid, by the woordes of God spoke by his mouth of Nathan his prophete.

Now as he played there, so playeth he by the apostles here. For first he sayth: they losse neuer the saythe, because they

Awer amased, and then assented, and then
afeard, and then because they could not
perceiue the thyng for possible. And yet
at last he cometh to nere to the graunting
that they lacked it, that by plain wordes
at length he saythe thesame thyng hym-
selfe, affirming that they believed not,
noꝛ could not believe. And yet would he
nowe make vs wene, that though they
believed not, yet had they no lacke of the
sayth, because in the lacke of their belief
they had no malice. And that thyng he
proueth thus.

Tyndall.

Ther was none of the that ever ray-
bled on hym, and came so farre furth to
say he was a deceiuer, & wroughte with
the devils craft at this while, & se wher-
unto he is come in the end, we despye him
falle wyetch that he was & his falle doc-
trine also: And therunto must they haue
come at y last, whē feare, soꝛow, & won-
dering had ben past, if they had not been
preuented & holpen in the meane season.

More.

Loe good christen readers, here hath
Tindalle taught vs, that whoso believe
not the resurrection of Christ, yet al the
while he rayleth not vpon hym and cal-
leth him wyetch, and despyeth hym, he is
C safe ynough. For all that whyle though
they believe not, yet lacketh he not hys
belief. And then if he be an elect, he shal-
be preuented of god, & holpen befoze, ere
euer he fall into such blasphemy. But &
if he be a reprobate, then whā he cometh
once into the case y the apostles were in
as Tyndall saythe, he shall for lacke of
such preuencion and help, fall into such
raylyng and blasphemy, and then is he
D remediless he sayth. And therfoze saith
he both here and in dyuers places, that
the sede of God preuenteth alwaye, and
kepeth and preserueth the electes from
falling into that case. Here is a goodly
tale be ye sure. But nowe whereby shall
Tyndall of this doctrine make vs sure?

The ghospell to begynne with for one
piece, maketh vs sure of the contrary.

For therein we fynde that the traytoꝛ
Judas, whiche was (I wene) as farre
from the belief of the resurrection as e-
uer was Saynt Thomas of Inde, came
neuer yet vnto such rayling and blasphe-
ming of Christ, as Tyndall sayeth that
the apostles because they believed not,
had they not beene by grace preuented,
must nedes haue comen vnto.

For when he went about to make his

bargaen, and betraye hym and sell hym, **C**
wee fynde not that he called hym false
wyetch, noꝛ no suche vblaynous woꝛd.
And after we fynde that when he repen-
ted and bꝛoughte agayne the money, he
was farre from rayling vpon hym, and
sayd: I haue offended God in betraying
the righteous bloud. And surely though **Math. 27.**
he had at the selling rayled as muche v-
pon hym towarde hys passion, as Tynd-
dal in his boke now rayleth and iesteth
vpon him in the blessed sacrament after
hys resurrection: yet dare I be bolde v-
pon his mercy to say, that if that old Ju-
das in his repentaunce, had with the loꝛ-
kyng vpon his own sinne looked also vpo
the great mercy of god, and also that yf **J**
Tyndall now his newe Judas will re-
pent hys rayling agaynst Christes bles-
sed bodye the sacrament of the aultare, &
aske our loꝛde mercy therfoze: both the
tone should haue had, & the tother shall
haue, remission and foꝛgeuenes of that
deadlye synne with chaunge of hell into
purgatoꝛy: into which, the tone in dayn
now sayn would, and the tother excepte
he mend hereafter, shal as much in vaine
wysh to come.

Now Tyndall wil peradventure sticke
vpon some suttile coniecture of his own
and stiffe beare vs in hande, y though **C**
it be not wyitten in the ghospel, yet dyd
Judas whē he sold Christ, speake of him
some blasphemous wordes, & had oppro-
brious language agaynst him, and that
the blasphemy therof was the veri cause
why that he could neuer after by any re-
pentaunce be foꝛgeue his synne, and re-
ceiued agayn to grace.

If Tyndall thus tel vs, and wil wene
by this waye to wynde oute, we will for
thys once foꝛgeatte to put hym in mind
of hys own rule, that we nedes not beleue
hym further then he fyndeth in playne
and euidente scripture. But we wil tell **H**
him then, that ther is as great likelihod
and some deale moꝛe too, that Saynte
Paule, when after the resurrection of
Christ, and the stonyng of Saynt Ste- **Actaum. 9.**
phen, persecuted and punyshed so cruel-
lye, the christen people dyd rayle & blas-
pheme the name of Christe, and hys doc-
trine, and myꝛacles, & all that he taught
and did. And yet for all thys, was he re-
ceiued after to grace and foꝛgeuenesse, &
was after elected, yea & for the foꝛsight
of hys repētaunce, change, and penance,
was a chosen vessel befoze God, befoze
the woꝛlde was made, and had once the
right belief of likelihod, as muche as he
was

A was bounden to befoze the goſpell preached, and then ſtoode in ſtate of grace, & yet was ſuffered thoꝛow hys own faulte to fall therfro, by refuſing the goſpell of Chꝛiſt, and after fell in hating and perſecuting of hys name and doctrine, and not as it ſemeth, without blaſphemynge of hys name, hys liuing, his death, hys doctrine, and hys reſurreccyon, and all that euer he did, and yet by repentaunce and penaunce receiued to ſaythe and to foꝛgeuenes agayn. And therfoze nedeth not **T**indall to diſpayre, but that as euil as he is, he may yet repent and be foꝛgeuen if he will.

But by this one enſauple of **S.** Paule, are in the meane while vtterly deſtroyed, not onely **T**indalles woꝛdes laſt aboue rehearſed, but ouer that al this hys whole Chapter of the oꝛder of our eleccioꝛ, wherof y whole purpoſe is in effecte, that god kepeth the euer from all deadly ſinne.

And thus good readers, ye ſee howe well he defendeth the Apoſtles ſaythe, whiche he ſaythe, they neuer loſt at no tyme, and yet confeſſeth himſelfe that at one time they neither believed noꝛ could belicue. And yet while they beleued not, thei loſt not their belief becauſe they railed not, & becauſe that after they came agayn to believe, therfoze they lacked it not at any time befoze it came.

C Is not here (good readers) a wiſe and well told tale? It is ynough foꝛ me, that howe ſoener **T**indall excuſe theyꝛ myſtruſt and vnbelief, I ſee themſelf wyꝛte, that our ſauiour himſelfe accuſed it, and rebuked them foze of theyꝛ incredulitie and hard heart, foꝛ that they had not believed them that they had ſcen him ryle. And nowe that **T**yndall hath ſo wylely defended them all, he cummeth particularly to ſaynt Peter and ſayth.

D **T**yndall.

Peter, as ſone as he had denyed Chꝛiſt, came to himſelf immediatly, and went out and wepte bytterly foꝛ ſoꝛow. And thus we ſee y **P**eters ſaythe fayled not, though it were oppreſſed foꝛ a tyme.

E More.

Tyndall euer labourerth to leade vs a myſt fro the matter. Foꝛ well ye wote, the church teacheth not, noꝛ no man was ther euer any where ſo mad to ſaye, that the choſen and electes doe dye in deadly ſinne, but that they ſometyme doe deadly ſinnes, that is to witte, ſuche ſinnes as if they dyed in them wiſthoute repen-

taunce of them, they ſhoulde be damned foꝛ them.

Against this doctrine of the catholike church, taketh **T**yndalle in hande to pꝛoue vs, as well by dyuers other tytles of this booke, and by his expoſicion vpon the fyrſt epiſtle of ſaynt John, as by all the proceſſe of thys his preſent Chapter of the oꝛder of their eleccion, that the electes neuer dooe no deadly ſinnes. That is ye wote well, as much to ſaye, as that they doe no ſuch ſinnes, whiche done in ſuche maner as they dooe them, be of theyꝛ nature deadly, that is to ſay: ſuch as if the perſone that dooeth them, dye befoze he repent them, he ſhoulde be damned foꝛ them.

Poꝛ good chꝛiſten readers, the point conſidered that is in debate betwene vs, ye perceiue verpe well that eyther muſt **T**indall take & vnderſtand deadly ſinne foꝛ ſome other thing, & in ſome other maner then all other men doe, & otherwyſe then it is take & vnderſtanden by the catholike church of Chꝛiſte, agaynſte whiche he diſputerth, which maner of his diſputacion if he otherwyſe toke it then his aduerſaries doe, wer on his parte to ſhamefull and fooliſh, as euery manne well ſeeth y any learnyng hath, foꝛ then diſputed he but vpon the woꝛd, and not vpon the matter, whiche he will not (I wene) foꝛ very ſhame be ſo madde to do: oꝛ elles if he take, I ſay, this woꝛd deadly ſinne (as in dede he muſt nedes dooe:) than dooe you good readers (I doubte not) very well and clerely ſee, that **T**indalles tale of ſaint Peter his repentaunce and ſoꝛow after his denyng of Chꝛiſt, nochinge pꝛouerth **T**yndalles purpoſe, whiche is and muſt be, that ſaynt Peter befoze hys repentaunce ſinned not deadly at the time when he foꝛſwoꝛe Chꝛiſt.

Foꝛ **T**yndall, if he will pꝛoue that he did ther in no deadly ſinne at the time, it is not ynough foꝛ him to tell vs that he repented after, and was by repentaunce reſtoꝛed to the ſtate of ſaluacion. But he muſt pꝛoue vs, that hys foꝛſwearpng of our ſauiour, yet ſhoulde not haue letted him from ſaluacion, although he hadde furthwith byo that dede deceaſed wiſthout repentaunce, oꝛ any remembꝛaunce after of that ſinne.

This ſhould he pꝛoue vs ye wote wel, and this ye ſee well he diſsembleth. And to pꝛoue that **S.** Peter ſynned not deadly befoze, he telleth vs that he repented after. Whiche is the very thing wherby it is declared in holy ſcripture, that hys

qq. g. sinne

A sinne was grieuous. For what was the thing he so repented, but the sinne of his denying: And therfore the moze sorrowfully that he bewept & bewailed it, the moze payn that he toke for it, the moze himself sheweth vs the soze offence and heynous deadtynes therof. And now cometh Tindalle on the tother syde, and by the selfsame sorrow, would make men wone it was no deadly sinne, by whiche it specially doth appere the contrary.

And than thus handeling the matter, he is not ashamed to tell vs in conclusion, that we now see by this wise reason, that Saynt Peter his sayth sayled not, wherof he hath as ye see, proued vs nothing, but hath himself told vs by playn expresse wordes the contrarye, whan he told vs that the apostles could not for all the womens wordes, beleue that Chyriste was risen, nor well in a good whyle after, at the sight of our sauour himselfe.

Howe be it, all this he sayeth, was no sayling of Peters sayth, but an oppressing for the while, as though I or anye manne elles had any tyme said, that Peters sayth sayled for euer.

I say that it sayled for the while, not for euer. And yet said I no farther in my dyalogue therof, but the lyuely faith sayled for the while, because it wrought not by loue. But if his beliefe stode still, it was a bare beliefe, barayn of the fruit of charitie, with whiche it wrought not in the heart, whan it brought not furth the confession of Chyrist by the mouth.

But mary Tindall hath said yet moze, and hath taken away from hym boldlye both quicke sayth and deadde sayth, and all as for the while.

In which point whan Tindall hath all done, he can neuer while he liueth auoide it, but that in saying that there was a tyme in whiche the apostles could not beleue that Chyrist was arisen again, he is agreed with vs as for the mater. For in those wordes he confesseth, that in that time their sayth was fallen from them. But he stryuethe still with vs upon the word, and will in no wyse haue that falle called sayling, but amasing & assonyng vpon great occasions, & with the great burde oppressing.

Well than, syth we be metely well agreed together, Tindall & I in the matter, we will for thys once no lenger debate about a word, and still dispute all day, whether falling may be called sayling. But I am content to geue it ouer, and let Tindalle haue his wille, and a

byde therby still, that though saynt Peter did faile and his sayth too, yet shall not Tindall be bounden to call that falling sayling, but amasing if he list, or assonyng vpon great occasions, and by soze burden oppressing.

And in likewyse am I content, that if vpon great occasio of a long tvery way, with a depe myze and a great blocke in the borome, Tindalles horse happen vnder hym fynde to snappze and stumble, and after that saynt and falle downe in the myze and tumble, and his maister & he there lye together and iuble, till some good felowe helpe them by, and byrge them to an ynne, where they tarie together till the horse be with meate and rest better growen in heart: let Tindall for me whan he rideth againe, call his fall no falling nor no falling neither. But yet shall he neuer lette other menne to call it as it is.

Now Tindall yet after his soule fall, distimuling his overthzowe as though no man saw it, royally triumpheth & boasteth in thys matter, that he hath in hys Chapter of the order of eleccion, so well and wisely quitte himself so like a pzetyman. For ioy and glozy wherof, he finisheth his Chapter with a pleasaunt proper taunt, wherin he tauntet me.

¶ Tindall.

Therfore we nede to seke no gloses for the text, that Chyrist said to Peter how the faith sholde not faile. Yes faith maister Hoze, it failed in himselfe, but was referued in our ladye. But let vs see the text & their glose together. Chyrist sayth. Luke. xxij. Symon, Symon, Sathan seketh you to sift you as men sift wheate. But I haue praide for the that thy faith shal not fayle. Wherfore whan thou art come vnto thy selfe again, strength thy brethren. Now put this wise glose thereto, and see how they agree together: Symon, Sathā seketh to sift you as whete, but I haue prayed for thee that my mothers sayth shall not faile. Wherfore, whan thou art come to thy selfe agayn, accorpyng as my prayer hath obtained for thee that my mothers sayth shall not fayle, strength thy brethren. Howe say ye, is not this a proper text and wel framed together? Dooe ye not thinke that there is as much witte in the headde of madde Colins, as in the byzynes of such expositours?

¶ More.

Tyndall here (good reader) feling his matter

A matter very fainte and feable, & that by reason, scripture, or other good authoritie, he neither can impugne his aduersarie nor defende hym selfe, woulde verye faine walke awaie thus without anye piece of his purpose proued, & make men wene al wter wone with his mery scoffe.

How be it if Tyndal had here reherled you my very woordes of my dialogue, as I am in such cases wont to reherse hys, it woulde (& that he sawe wel) haue made his quicke mery scoffe ware very dull & moze than half dead, as ye shal wel perceiue I trust, whā I come to y place in h replyng to his seueral answers made vnto the chapters of my sayde woork. **W**herunto I shal reserue the substaunce of mine answer to this wise cauellacion of his, against mync exposition and better mens to than mine, of whose woordes of our sauour spoken vnto saint Peter, I haue praid for thee, that thi faith shal not faile.

Lube. 21.

But where as he can in no wise beare the comon opinion of good Chyriste people, that the faith abode at any tyme only in our Lady, and therefore mocketh & maketh a gay game, that saynte Peters faith should be preserved in our Ladye, and that her faith should be his faith: I wene it wil be no very great soltel thyng to perceiue, that the faith whych saynte Peter confessed, may bothe be his owne in that he confessed it, and yet our ladies to in that she believed it, and the thyng also believed, is all one bothe in hym and in her, sauing that it is hers in that she belieueth it, and hys in that he belieueth it. And yet if he lost the belief thereof, it may be called still hys, vnderstanding by that speaking, that he first confessed it. And therefore in good faith I can not wel see, wherfoze we maye not saye saynt Peters faith was in our Lady, as well as we may saye whyplyffes herelies are in Tyndal.

And therefore, where for the saltyng and seasoning of his vnsauery scoffe, he chaungeth & mylde rehersech my woordes, & the verye woordes of Chyristes gospel to, and hath a pleasure to playe betwene our Lady and saynt Peter, and to tosse the saythe lyke a tenys bal from the tone to the tother, with fond woordes of his owne foolyshe frampng, nothing nere to y matter whan y place in my dialogue shalbe as it shal once be by gods grace, surely sene & examined: I trust to make you thā se, that al his proper sportyng wherin he plaieth his pageaunt be-

twene saint Peter and our Lady, maye be for any wit it hath, serue hym for a pastime, if he sat sadly by frantike Colins and pyked rpythes in Bethleem. And happy were Tyndal, if he were as well recovered of his franlies, as I truste in God Colins is at this day of his.

But yet refering as I say the farther answer to mine other place, to whyche this matter muche moze appertayneth: yet lithe Tyndal faith here him self that the cause why no suche glose needeth to those woordes of our sauour, is because that saint Peters faith neuer sayled in hys owne persone, he confesseth thereby that if it euer at anye tyme failed in hys person, than at the least wise some glose there needeth. And than dare I be bolde to say, that if ther any nede, the glose thē that he mocketh let him reherse it right, is suche as he wyl not thys fyue yere fynd a better. But leauing that glose as I say, til I come to my dialogue: yet to se in the meane while whether any glose needd or none, sith Tyndal agreeth that ther neded if the faith at any tyme failed in saint Peter, I shal not let for his pleasure ones agayne to searche, whether y faith at any tyme failed in s. Peter or no.

And to thentent that wee maye deale wel and plainely together, let him & me first agree together, what the thyng is wherbyon we dispute. For he bleth often whan he is conuicted, to say that he tooke this word or that word other wyse than we take hym therein. Let vs therefore first, because we speke of faith, here him declare what him self calleth faith.

To thys after that he sawe hym selfe shamefully cofuted, concerning his heresie of faith alone sufficient for saluacion, he saith that he calleth not a deade faith any faith, but he meaneth alwaye by faith, a very Chyristen faith that hath the loue therewith, by reason wherof it can not but worke well.

Now shal ye see how courttesely that I shal handle Tyndal. For al be it ye se wel that I might by many meanes and many plaine ruthorities, as wel of saint James as saint Paul, and the very gospel to, conuicte him in that poynte, as I haue often done already: yet shall I for hys pleasure lette all that passe for thys tyme, and take saythe as he saythe he taketh it hym selfe.

Jacob. 2.
1 Corin. 13.
Gal. 5.
Eph. 2.5.

But then aske I Tyndal thys tyme, whither that in the tyme in whyche Peter forsoke and forswore Chyriste, he dyd beliene wyth suche a belyefe, that then

qq. iiii. wrought

A wrought well with loue. If he say yea, then sith the woork that he thā wrought was the forsakynge and forswearynge of Chryste, it must nedes folowe that he saythe, that the forsakynge and forswearynge of Chryste was a good woork. And then will it theruppon folowe, that sith saynt Peter wept sorrowfully therefoze, he was very sozpy and soze repented hym that he hadde well wrought with loue, and done a good woork. So that I see no remedye, but that Tyndall must nedes, be he neuer so lothe, confesse and graūt vs, that saynt Peter in that time did not beleue with loue y wrought wel.

B Now thinketh me than, that betweene Tyndall and me, ther lacketh nowe but one thing, and that is what we call sayling. For the better perceiuing wherof, I will aske Tyndall this.

If saynt Peter had hold on stil in that forsaking and that perurie still all hys life, and so finallye dyed therein, and had yet for all that all the whyle beleued in his heart all the articles of h true faith, and the contrary of all that he sayd, and not onely rayled nothing all y whyle against Chryst, but also loued him too, saying not so wel but that he wold rather forswear that euer he saw hym, then to suffer payn and sorrow for him: I aske I say of Tyndall, if saynt Peter had continued hys lyfe and dyed in thys state, had not then at no tyme in hys life hys sayth that Tyndall calleth sayth, that is to saye, his beliefe with well woorkyng loue sayled hym: If he say no, then will it folow vpon Tyndales word, that ther may be many saythful folke with a well woorkyng loue eternally damned in hel, except it be false that our sauour sayth: **H**e that denyeth me befoze the worlde, I wil denye him befoze the aungelles of God, and he that wil saue his life in this worlde shall lese it.

Luke. 12.
Par. 8.

The most part I suppose, y of the chrystien people shall be damned, the cause of theyr damnacion shall be, that whereas they beleue ryght, & loue God also, so farre furth as he will lette them liue as they list & make mery, and bynd them to nothing that they haue no lust to dooe, loue him not yet so sufficiently, as for h loue that they bere hym, they wil rather forbear the pleasures of their life, and also rather dye then deadly to dysplease him by the doing of any sache thying as he wil rather y they shal dye then doe it.

Nowe see I therfoze no remedye, but that Tyndall must nedes agree, that if

saynt Peter had in suche state liued and dyed, his saythe well woorkyng by loue had sayled hym.

Then sith it had then in sometyme at the least wise sayled him, lette vs deuide that tyme of that state of hys from hys fyrst denyng and forswearing, vnto the very minute of his dying, supposyng to continue still & dye too in the same state, into syue equall partes if it please hym, and then haue we syue tymes all of one fashion, to whiche syue tymes, Tyndall if it please him may geue names to, and calle them. **A. B. C. D. E.**

Nowe say I than, sith Tyndall must nedes agree, that in some of these syue tymes Peters saythe sayled, I aske in whiche of them. **F** Wherefo, sith they bee all syue of one fashion concernyng hys sayth, he must nedes graunt that in all syue it sayled him.

Let vs now thā somewhat change our case, frō that that might haue been, into that that was in dede. And after y Peters sayth had failed in h. iij. first times, that is to say, those that are named **A. B. C.** partes of the whole time, wherof **A. B. C. D. E.** wer al the partes, let vs put that in the fourth part which we called **D.** Peter repented by helpe of Goddes grace, thozow y meane of Chrystes soze said prayer, and that his louing beliefe so came to him agayn in that tyme whiche we called **D.** and that he wold euer after rather suffer tenne times to dye, then once to forsake God agayne.

Now aske I Tyndall whether the not failing of his faith now in y latter partes of his time, that is to wst, in **D. E.** doth now make it true y his faith failed him not befoze, while it failed hi in dede in h thre former times **A. B. C.** the thre partes of his whole time **A. B. C. D. E.**

Now what Tyndall must nedes answer vnto this, he can tell well ynough I warrant, when he loketh in his carde vpo those letters in his crosse rowe. For there he must nedes see, that though hys faith sayleth neuer after while it sayled not, yet befoze while it sayled, it sayled parde. **W**herof the pzoze is so playn vpon his crosse rowe y he must nedes se it.

Now if Tyndall wolde winke at these letters like a wanton ladde that no man coulde make hym looke by: yet shall I shewe you that he hath readde them al readye, and spyed full well that Peter synned deadly, and lyke a shrewde wyly lad hath scraped it out of hys booke.

For ye wote wel that in those wordes
of our

Luk. 22.

A of our sauiour vnto saint Peter, he sayth vnto him: And thou after that thou shalt be conuerted, confirme thou and make strong thy brethren. As though he myght say, I haue prayed for the that thy faith shall not finallye faile. But though it faile for a tyme by forsaking of me, as I tell thee truelye thou shalt thyse doe ere the cocke crowe, yet shall it come in to thee agayn, by the meane of my prayer. And therefore when thou shalt be conuerted agayn, that is to witte, after that thy lively faith fallen and sayling for the time, and thou therby turned from me to my enemy, thou shalt forsaking and forsweearing me, for deaddelye sinnefull deade of bodilye death, after this when thou shalt I say by mine helpe, & meane of my prayer, with applyinge of thyn owne will therwith, haue gotten grace and repented, and attayned they saythe agayne, and be thy selfe conuerted and tourned from myne enemye vnto me agayne, then doe thou confirme & strenght thy brethren.

Now see for goddes sake where Tindall hath scraped out & altred one word, in which one word standeth the making and marring of all the whole matter.

For wheras our sauiour sayd, when thou arte once conuerted, then strenght thou thy brethren: Tindall putteth oute conuerted, and maketh our sauiour say, when thou art come to thy self agayne, then strenghte thou thy brethren. And wheras he in his translation had putte in thys woorde conuerted, yet becaule he sayde here befoze in thys Chapter, that the Apostles were not by saylunge of theyr faith, nor by any deadly sinne, tourned in any wyse at anye tyme from God, but were onelye amaled and astonied, and passe all remembrance: therfore he nowe hath putte oute here thys woorde conuerted, whiche signifyeth a turning to God, and therein doth euer imply a turning away fro god befoze, & hath put in the stede thereof, these woordes comen agayn to thy selfe, to make it agree with hys other woordes, amaled, astonied, and forgeattynge of themselfe, whiche himselfe sayde of them befoze.

Nowe thus ye see good readers verie well, that though we graunt vnto Tindall that a man may be tourned to god, and tourned to be badde, and tourned to vertue, and tourned to vyce, tourned to God, and tourned to the deuill too, yet whersoever in the scripture that woord tourned standeth so alone, it is euer ta-

ken for turning vnto god. And specially the woord conuerted, which is the woord that he hath chaunged, whersoever in scripture it so standeth alone, is neuer taken for turnyng of a man vnto hymselfe, but vnto God. For in turnyng to himselfe, he maye turne from God vnto the deuill, as Lucifer by turning to himselfe turned to the deuill.

Howe thys woode turned is taken in scripture.

And now ye see that Tindall to make the ghospell seme to agree with hys heresie, chaungeth in hys expolicion, the very chiefe effectuell woord, wherupon the pith of all the matter hangeth. I wil not therfore aske ye nowe the question that Tindall dooeth, whether ye thynke not as much witte in the head of madde Colyns, as in the Braynes of such an expositour. But out of question, I wene all wyse men thinke that the same deuill or his mate that made Colyns madde, hath sucked out the Brayne of this expositoure, and blowen hys empirie scalpe full of busye frantike heresies.

For elles woulde he neuer for shame speake of that foolish heresie, that nons electe at any tyme doothe deadly sinne, which thing he seeth so playnely reproued by the scripture, and excepte a verie few heretikes, elles by the agreement I wene of al the whole people of the woold both chrisen and heathen too, as many as beliene the soule to be immortall.

And yet is it a better sport to see, how in the verie popnte in which he weneth hymselfe to deale the moste wylly therin vttereth he his soly most foolishly.

For wheras all hys purpose of thys Chapter of the ordre of our election, is onely to proue that noie electe at anye time sinneth deadly: euen in the verie last ende therof, where he weneth hymselfe to sytte surest in the chapyre of hys glozious tryumphe, and moste merelye mocketh and scoffeth at his aduersarye, euen there in his false expolicion of this terte of scripture. And thou being once conuerted, confirme and strenghte thy brethren. By hys vnwise wply chaunge of thys woorde conuerted in to, comen to himselfe, he is fallen from himself and perceiued not that he that chaunge hath made every man wel perceiue, that himself whan he so changed that woord, perceiued verie well that the woord conuerted, that is to god turned agayn: proued clearelye that Saynte Peter was once from God auerted, and sinnefully turned away. And therefore hath he by that wplye change, euen in the very last end

qq. iiii. of his

Of hys Chapter, with his owne witnes a gainst his owne purpose, all his whole matter peruerted, and quyte ouertur- ned and ouerthrowen hys triumphaunt chariotte, and with the very woordes of his mery mocke, layed all his matter in the myre.

The recapitulacion of all Tyndalles processe concerning the church, from the begynning hetherro.



Now shall you (good readers) vnderstande, that as concerning hys declaracion what is the church, here is whole processe ended. And willing that we sholde now wene, that he hadde well declared and proued vs whyche is the verie church: he nowe begynneth after this Chapter another newe matter, that is to wit, to proue that the common knowen catho- like church, is not the church.

And therfore, sith here is an end of his owne parte, it is necessary that we briefely gather together and consider, what thyng he hath proued vs therein, or at the leasse (for proued hath he nothing) what thyng he hath tolde vs therein from the beginning hetherro.

Remembze first (good readers) that the occasyon of hys booke, is for answer of my dyalogue, wherein I speke of the church, by whiche we bee and must bee taughte and enfourmed. And I shew there that it is the common knowen catholyke church of all chrysten people, neither gone out, nor put oute, and that the doctrine of hys church is sure, and cannot erre in anye thyng necessarye to saluacion. Whiche thyng I there sufficiently doe proue.

Nowe cummeth Tyndall, to teache vs that the church is another church whiche he will shewe you, and not the church that I tolde you. And whether the church that he sheweth you can erre or not, he will tell you. And therefore he maketh the tytle of thys booke, what is the church, and whether it may erre or not. Wher in hearken well now what he hath hetherro taughte you.

First he tolde vs in the begynnyng, that this woord church hath dyuers significacions, among whiche, at laste he

bethought hym vpon twayn. One a generall significacion, by which it is take for all that embrace the name of Christ, though they saythes bee naughte, or though they haue no sayth at all.

Another by which it specially signifieth onely the electes, in whose heartes God hath written his lawe with his holy spyrte, & geuen them a feling faith of his mercy that is in Christ Iesu our lord.

All hys other significacions I lette passe, as thinges not properlye pertainyng to thys present question of the catholyke church, except onely that which he hath also diffyned false, that is to wit the particuler churches of euerye chrysten cuntry, whiche bee not as Tyndall there taketh the, al y people in the town or the countrey, chrysten or heathen, or open professed heretykes, but only such as are y partes of the catholyke church.

But in all his declaracions of all the significacions, he hath as ye haue seen in my first parte of this woork, neither rehearsed the al, nor taken right almost any one of these that he hath rehearsed.

For lettynge (as I saye) the remenant passe, as nowe not pertinent properlye to this matter, and reponed in myne fyrste parte of this woork: of these two last significacions hath he done his part in neither nother, but hath as I there shewed, left out the chif significacions of all, and whereuppon all the matter moste especiallye dependeth, that is to witte, the catholyke church of Chryste of all true chrysten people.

For as touchyng the fyrste of his two last, if he will say that he meant that for the catholyke church, than I say that he diffamed it false. For the generall catholyke church is not the number of all that embrace the name of Christe, whether they haue sayth true or false, anye sayth or none. For heretikes suche as Luther is, and Zwinglius, and wickliffe, and himself, y first wilfully leane and forsake the catholyk church and the catholyke sayth thereof, and be therefore after pceded and cutte of therefro, and caste oute thereof, neither be nor neuer haue been accompted, either in y church or of the church, though they will calle themself chrysten men, and embrace hys name, casting of the truethe of his faith & fighting against good woorkes by sedes dissoluing y vnitie, & being separate fro the societie of the catholyke church.

Than as touchyng the second signifi- cacion of the onely electes, whiche is the

The doctrine of the dyner call church can not erre.

A the church wherof he labourerth in all this woorde, and woulde haue it onely taken for the church of Chyſte militant here in earth: let vs conſidre orderlye from the beginning to the ende, what he telleth vs therof, & to what wiſe ende at laſt he byingeth all his purpoſe.

After hys defence of hys tranſlacion very fondely defended, to proue vs that the church is onely the numbre of electes, in whoſe hartes God hath wrytten his lawe, and geuen the a ſeling faith of the mercy y is in Chyiſte Jeſu our lord:

B he ſy: it moueth a queſtion of hys own deuiſing, whether the woꝛd wer before the church, or the church before y woꝛd. As though that queſtion had in ſuche wyſe been putte by vs, and that we had affyꝛmed the church to be before the woꝛde.

There with ſcoffes and mockes he concludeth agaynſt vs, that the woꝛde was before the church, wherof neuer no man ſayd the contrary.

But that the wrytten woꝛd was before the church, which was the thing y hymſelf had ſaid & meant, & which euer was and is his principall ground and foundation, wherof we had ſayd and yet ſay the contrary therof, in all that Chapter neither any thyng proueth he, nor anye thing ſo muche as ſpeaketh. And ſo that Chapter nothing at all to purpoſe.

Moreover, ſith he byyngeth furth that Chapter for the proſe that the onely electes be the church, for thereabout goerth all his matter, and well ye wot the woꝛd of god both wrytten & vnwrytten, may be & is believed, both of the electes and of the not elected: therefore is alſo that chapter nothyng at all to purpoſe.

D Finally, ſith he ſpeaketh of the lawe wrytten by the ſpirit of god in the heart, now ſith that law ſo wrytten there, is rather the woꝛd of god vnwrytten, thā hys woꝛd wrytten in the boke of the ſcripture that we haue, of which woꝛdes onely Tyndall maketh all his matter, & abhorreth euery woꝛd that god would euer ſpeake or wryte beſide the ſcripture that we haue already: thys Chapter of Tyndalles, not onely nothyng maketh for hys purpoſe, but alſo rather ſemeth greatly to make agaynſt it.

Then goeth he furth with hys other Chapter, wherin he labourerth to proue that the apoſtles left nothyng vnwrytten that were neceſſary to ſaluacion, meaning that we be bounden to believe nothing, but only that that they haue wrytten, and that (as Tyndalles mayſter

Martine Luther ſaythe) euidently and playnely wrytten. Wherein whoſo conſider what I haue answered hym, ſhal (I truſt) well perceiue that it had been better for hym to haue left that matter vntouchd.

For both is his purpoſe on his part vnproued, & the contrarye to hym proued, beſyde that it is in manye places proued, y the ſacramentes which he reproveth, be wrytten in the ſcripture in dede. Howbeit he correcteth and amendeth therefore hys doctrine of that chapter, in another chapter after. For whereas in y former chapter, he teacheth y we be bounden to believe nothing of neceſſitie, but onely that that is wrytten in the ſcripture: yet leſt we ſhold be thereby concerning our beliefe, ouer ſtraitly reſtrayned of our euangelicall libertie, he bethynketh himſelf better, & in his other chapter after he teacheth vs y we be not of neceſſitie bounden to believe al y neither, but ſo that we believe the promiſes we may be ſaued wel ynough he ſaythe, belieuyng not other thynges wrytten, euen in the very goſpell it ſelfe.

Thys is his doctrine in hys Chapter where he teacheth vs that the church may erre, and that yet it can not erre, ſaying that ſodaynely vnware he conſelleth euen there the contrarye.

Than cummeth he furth in hys Chapter with thys queſtion, whether the church canne erre or not. And there he firſt ſaythe, that thys common knowne catholyke church both maye erre and dooeth erre, and proueth it by hys bare woꝛd. And than he ſheweth what himſelf calleth the electe church, and ſayth that it is the whole multitude of all repenting ſinners y beleue in Chyiſt, and put al their truſt & confidence in the mercy of God, ſeling in theyꝛ hartes y god for Chyiſtes ſake loueth them, & will be or rather is mercifull vnto them, & forgoeth theyꝛ ſinnes of which they repēt, and al the mocions vnto ſinne, of which they feare that they ſhalbe drawen into ſinne agayn. And thys they believe and ſele withoute any reſpect of theyꝛ owne deſeruing, and onely for the reſpecte of Goddes trouth and promyle.

Then goeth he ſooꝛthe and boaſteth hyghlye thys maner of feelinge ſaythe that hys heresies in ſtede of ſaythe, as I haue in mine anſwere proued, and therein he ſpendeth vp that Chapter.

But yet thoughte he thus deſcrybe the electe church: yet doth he not proue that thys is the church whyche we

muſt

A must heare and obey. For God hath commaunded vs to complayn to the church, & heare the church, and obey the church. And therefore, though we agreed euerye thing y^e he saith in hys Chapter, he had yett sith his electes are vnknowen, proued therby no pecc of his principal purpose, y^e is to wit, which is the church.

Also, wherc his tytle of that Chapter is, whither the church may erre: Tindall sayng that the catholyke church may erre, whither y^e elect church which hymself taketh for the church, may erre or not, he sayeth not in all that Chapter any one woord. And so is his Chapter neither anye thyng towarde his principal purpose, nor yett, whiche is moze thame for hym, any thing conteyneth in it belonging to the matter of the tytle.

Then cummeth he furth with his other Chapter, that a trewe member of Christes church sinneth not, and is yett for all that a sinner. Whiche Chapter besides that it is but a fond riddle, with nothing but a heape of foolish heresies as I haue proued: yett is also toward the matter, that is to witte, whiche is the church, nothinge to the purpose at all, for as muche, as though he saythe that they can dooe no deadly sinne, yett he confelleth that they maye dooe suche horrible dedes as must nedes make the be taken for the chyldzen of the deuill.

After cummeth hys other goodly riddle, that a christen manne can not erre and howe he may yett erre. And therein he telleth vs, as I haue befoze shewed you, that y^e electes can not erre in y^e promyses of God, & as for al other errours, none can (he saith) be damnable to them, though the contrarpe of their errour be wrytten in the very ghospell.

By which doctrine of his ye may see, that errours of doctrine in maner of lying Tindall taketh for a small matter, because they be no promyses of god. And therefore is Tindall not greaty to be believed, whā he teacheth vs that freres maye wedde nunnes, because it is no promyse of God, but a promyse of the frere to the nunne, and of the nunne to the frere, eche of them wedded and bedded with other, and both twayn wedded and bedded with the deuill.

Pet ye see wel, y^e this chapter if it wer all as true as it is all false, proueth yett nothing which is the church. Whereas he should first haue proued that the electes onely be the church, and then after seatche whither they can erre or not.

Then cometh he furth with his other chapter, that the faith which he hath befoze described, is euer foughten withal. But in the electes it is in such wyse inerpugnable, that when they once haue it, it can neuer at any tyme after fayle.

Powe thys great conclusion whercof he maketh hys Chapter, is suche, that as ye see wel therupon dependeth many great matters: Pet doth he not in all this Chapter bring furth any maner thyng for the profe, either reason, scripture, or other authoritie, but onely by his owne bare woord, telleth vs that it is so. Powe if he tolde vs a thing wel knowen or commonly beleued, I should not blame him. But now to tel vs such a thyng so strange and vnto euery man saue himself so inopinable, and suche as no man would wene were lykelye to be true, and bidde vs so boldly belieue it, and saue his own bare woorthfull woord, tell vs no cause why: it is either a poprite of a man moze authoized then an apostle, or elles lesse witted then a very soole.

Finallye, cummeth he furth at lasse with hys Chapter, of whiche he calleth the maner and order of our eleccon.

Therin he telleth vs concerning electes, and the order of theyr choyng, that God dooeth spyz choote them, and after calleth them, and teacheth them, & maketh them see theyr dampnacion in the lawe and mercy layde by for the in him, and what he will haue them dooe. And then they choose god agayn and submit themself to his lawes to walke in them. And that thing he saythe the man doeth of necessitie, because hys wille can dooe none other, but his witte must nedes see the thynges that God maketh hym see, and hys will must nedes agree to folow so the thing that his witte seeth.

Then he telleth vs that the mercye of God alway wayteth vpon the electe, by reason whercof, he can neuer so fall, but that he shall ryse again. But yett he sheweth vs further, that for all this, the elect synketh downe sometime, and falleth into traunces and sleepes, by whiche he forgeatteth himselfe, and then doeth dyuers horrible & abominable dedes in his slepe. But yett in all hys horrible dedes he doeth no deaddely sinne, because he doeth them all of frapltie and inspyritie, and none of them of purpose, or willnglye. For willnglye can he not doe them, because he lyeth a slepe, nor in all y^e while his faith neuer failed at any tyme. And thys he proueth vs by then-
saunt