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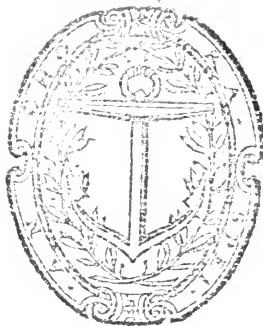
52
AN ANSWERE
TO A GREAT NUMBER
OF BLASPHEMOVS CAVIL-
LATIONS WRITTEN BY AN ANA-
baptist, and aduersarie to Gods eter-
nall Predestination.

*And confuted by IOHN KNOX, Minister
of Gods word in Scotland.*

WHEREIN THE AVTHOR SO DISCO-
uereth the craft and fallhood of that sect,
that the godly knowing that error, may be
*confirmed in the truth by the eident
word of God.*

PROV. XXX.

*There is a generation that are pure in their owne conceit, and yet
are not washed from their filthinesse.*



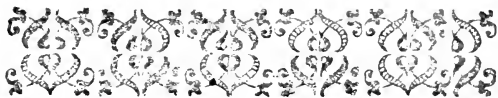
IMPRINTED AT LON-
don for Thomas Charde,

1591.

To the Reader.

FOr the understanding of the numbers, the readers shall obserue, that as the vriter in his pestilent booke hath diuided the vhole into certeine arguments, so likewise haue I diuided mine answers into certeine Sections. And because that many thinges in his railing reasons are either vnworthie of any answer, or els not necessary to be answered, so oft as he repeateth the same, I thought good to signe those things in euerie seuerall Section, which I thought in the same most necessarie to be answered. And this I haue done as vwell in his reasons, as in mine answeres, so that the figure of 1. 2. 3. 4. 5. 6. 7. 8. which be marked in the margēt of his reasons, are answered vwhere the like number is found in mine answers. This I thought good to admonish the reader.

The



The Preface.



Amongst the manifold *Ephes. 1. 3.* blessings wherewith God hath blessed his chosen children (whom before al beginning of times, hee hath predestinate to life in Christ Iesus) it is not the least (most deare brethren) that he hath giuen vnto vs plaine aduertisement, how diuers, vnto diuers persons shall be the effect and operation of his word so oft as it is offered vnto the world. To wit, that as he him- *2. Cor. 2. 18.* selfe was appointed by his heavenly Father, and forespoken by the Prophets, to bee the Stone of *Esay 8. 14.* offence, the stumbling blocke, and a snare to the two houses of Israel, and yet that he should be to others the Sanctuarie of honor, the Rocke of refuge, & author of libertie: so should his word (*2. Cor. 2. 16* I say) truly preached be to some foolishnes, and the *1. Cor. 1. 28* fauor of death, and yet vnto others, that it should be the sweet odor of life, the wisdom & power of God (& that to saluation) to all those that beleue. I purpose not at this present to intreate nor to reason how & why it is that Gods eternall word,

which in it selfe is alwaies one, worketh so diuersly in the heartes of those to whome it is offered, but my onelie purpose is in few words to admonish vs (to whom it hath pleased God of his own free mercie more plainly to reueale the mysteries of our redemption, then he hath done to many ages before vs) not to esteeme this a small & common blessing of God, that we haue not onelie his trueth, but also the effect and operation of the same confirmed to vs by experience of all ages. Great and infinit is that benefit of God, & rightly can it neuer be weighed, when so euer he doth offer his trueth vnto the worlde. But such is either the dulnesse of man, or els his extreme ingratitude, that he will not acknowledge the face of the veritie, shine it neuer so bright. The ingratitude of the Iewes, is hereof vnto vs a sufficient witnesse. For albeit that long they did looke for the Messias and Sauour promised, yet neuertheless, when hee came with woondrous signes and woorkes supernaturall, they did not onelie not know him, but also refusing and vtterly denying him, they did hang him betwixt two thecues vpon a crosse. The cause heereof in some part wee know to bee the carnall libertie which continually they did thirst after, and their preconceiued opinion of worldly glorie: which because Christ Iesus appeared not to satisfie according to their fantasie and expectation, therefore did they contemptuously refuse him, and with him all Gods mercies offered vnto them. Which fearefull

Iohn 1.5.

Math. 27.

38.

Act. 2.23.

full example (deare brethren) is to bee obserued of vs. For by nature it is euident, that wee bee no better then they were. And as touching the league and societie with God, which prerogative long made them blessed, wee be farre inferior vnto them. For in comparison of that league made with Abraham the time is short, that the Gentiles haue been auowed for Gods people and beloved spouse of Christ Iesus, yea Paul feareth not to call them the verie naturall branches, and vs the branches of a wilde oliue. And therefore if their contempt was so punished, that blindnes yet remaineth vpon them, what ought we to feare? They not considering the office of Christ, and the cause of his comming, were offended with his presence & doctrine. And doth anie mā think that we be free from the same dangers? Few shalbee found, that in mouth praise not veritie, and euerie man appeareth to delight in libertie. But such companions do follow both the one and the other in this life, so that both are despised and called in doubt, when they be offered most plainlie to the worlde. To speake this matter somewhat more plainely, it is a thing (as I suppose) by many confessed, that after darknes light hath appeared: but alas, the vices that haue abounded in all estates and conditions of persons, the terrible crueltie which hath bene vsed against the Saintes of GOD, and the horrible blasphemies which haue been and daily are vomited forth against Christ Iesus, and his eternall veri-

*Companions
of the truth.*

tie, hath giuen (and iustly may giue) occasion to the imprudent beholder of such confusion, to preferre the darkenesse of superstition, which before did reigne, to the light of saluation, which God of his great mercie hath now of late yeeres offered againe to the vnthankfull worlde. For what naturall man can thinke that the iustice of faith, plainelie and truelie preached should bee the occasion of sinne? That grace and mercie offered, should inflambe the heartes of men with rage and crueltie? And that Gods glorie declared, should cause men impudently to spew forth their venime and blasphemies against him, who hath created them? The naturall man (I say) cannot perceiue how these inconueniences shoulde follow Gods word, and therefore do many disdain it, a great number denie it, and fewe as it becommeth, with reuerence doe imbrace it. But such as with graue iudgement shall consider what was the common trade of liuing, when Christ Iesus himselfe did by preaching and working, call men to repentance, what was the intreatment of his dearest seruants, whome hee sent forth to preach the glad tydings of his death and resurrection, and what horrible sectes followed, and dailie did spring after the publication of that ioyfull attonement made betweene God and man by Christ Iesu, by his death, resurrection, and ascension, such (I saie) as diligentlie doe obserue these former pointes, shall not onelie haue matter sufficient to glorifie God, for his
graces

graces offered (bee the liues of men neuer so corrupted, and the confusion that thereof ensueth neuer so fearefull) but also they shall haue iust occasion more stedfastlie to cleaue and slicke to the trueth, whose force and effect they see alwaies to haue been one from the beginning. The giuers of these offences shall no doubt susteine the woe pronounced against them by Christ Iesus. *Matt. 17.* But yet must the children of God vnderstand, that of necessitie it is, that such offences should come, that the elect may first be tried, and after be partakers of that blessing pronounced by our maister in those wordes: Blessed is he that is not offended in mee. *1. Cor. 11. 19. Luke 7. 13.* The cause of these my former wordes is, that as Sathan euer from the beginning hath declared himselfe enemy to the free grace and vnderferued loue of God, so hath hee now in these last and most corrupted daies, most furiously raged against that doctrine, which attributeth all praise and glorie of our redemption to the eternall loue and vnderferued grace of God alone. *Sathⁿ hath euer raged against the free mercies of God.* By what meanes Sathan first drew mankinde from the obedience of God, the scripture doth witness. *Ephes. 2. 8.* To wit, by powring into their hearts that poyson, that God did not loue them: and by affirming, that by transgression of Gods commandement, they might attaine to felicitie and ioy: so that hee caused them to seeke life where God had pronounced death to be. *How Sathan drew man first from God.* This same practise hath Sathan euer from the beginning vsed to infect the Church with all kinde

of heresie, as the writings of Moses, of the Prophetes, of the Apostles, and of the godlie in the primatiue Church do plainlie witnesse. But alas to such blasphemie did neuer the diuell draw mankiade as now of late daies, in the which no small number are become so bold, so impudent, and so irreuerent, that openly they feare not to affirme God to be vniust, if that he in his eternall counsell hath elected more one sort of men then an other, to life euerlasting in Christ Iesus our Lord: which thing of late daies, is more plainlie come to our knowledge, then before wee could haue suspected, and that by the sight of a booke most detestable and blasphemous, conteining (as it is intituled, The confutation of the errors of the careles by necessitie) with that odious name doe they burthen all those that either doe teach, eicher yet belieue the doctrine of Gods eternall predestinatiō. Which booke written in the English tongue, doth containe as well the lies and the blasphemies imagined by Sebastian Castalio, and laide to the charge of that most faithfull seruant of God, Iohn Caluine, as also the vaine reasons of Pighius, Sadoletus and Georgius Sicular, pestilent Papistes, and expressed enemies of Gods free mercies. The despiightfull railing of which booke, and the manifest blasphemies in the same contained, together with the earnest requestes of some godlie brethren, moued mee to prepare an answer to the same: others I doubt not, might haue done it with greater dexteritie, but
with

*The cause
of the writing
of this
worke.*

with reuerence and feare do I lay the talent committed to my charge, vpon the table of the Lord to bring to his church such aduantage as his godly wisedome hath appointed. But least that some should thinke, that my labours might better haue bene bestowed in some other exercise, I thought expedient to admonish al brethren, and charitably to require of them, not to esteeme the matter to be of small weight and importance. For seeing that Gods free grace is openly impugned and disdainfully refused, I iudge it the duetie of euerie man that looketh for life euerlasting, to giue his confession to Christ Iesus, whose glorie is by these blasphemers to the vttermost of their power suppressed. Some do thinke, that because the reason of man cannot attain to the vnderstanding, how God shalbe iust, making in his counsel this diuersitie of mankinde, that therefore better it were, to keepe silence in all such mysteries, then to trouble the braines and mindes of men with curious disputations. I willingly confesse, that all curiositie ought to be auoyded, and that with great sobrietie we ought to contemplate and beholde that incomprehensible mysterie of our redemption. But yet I saie, that the doctrine of Gods eternall predestination is so necessarie to the Church of God, that without the same, can faith neither be truely taught, neither surely established: man can neuer be brought to true humilitie, and knowledge of himselfe, neither yet can he be rauished in admiratiō of Gods eternall

The necessitie of the doctrine of Gods eternall predestination.

goodnesse, and so moued to praise him as apper-
 teineth. And therefore we feare not to affirme,
 that so necessarie as it is that true faith be esta-
 blished in our heartes, that we be brought to vn-
 feined humilitie, and that we be moued to praise
 him for his free graces receiued, so necessarie also
 is the doctrine of Gods eternall predestination.
 For first there is no way more proper to build
 and establishe faith, then when we heare and vn-
 doubtedly do belecue, that our election (which
 the spirit of God doth seale in our heartes) con-
 sisteth not in our selues, but in the eternall and
 immutable good pleasure of God: and that in
 such firmitie, that it cannot be ouerthrowne nei-
 ther by the raging stormes of the world, nor by
 the assaultes of Sathan, neither yet by the waue-
 ring and weakenesse of our own flesh. Then one-
 ly is our saluation in assurance, when we find the
 cause of the same in the bosome and counsel of
 God. For so do we by faith apprehend life, and
 peace manifested in Christ Iesus, that by the di-
 rection and guiding of the same faith we looke
 farther: to wit, out of what fountaine, life doth
 procede. In Christ Iesus now presently doe we
 finde libertie and life; he is made vnto vs of God,
 wisdom, and righteousnesse, and sanctificati-
 on, and redemption: and in the promise of his
 Gospell is founded the stabilitie of our salua-
 tion. But yet we haue a ioy, which farre sur-
 mounteth this. For albeit that we should heare
 that the mercies and the graces of God were of-
 fered

*The stabili-
 tie of
 faith.*

Rom. 5. 1.

Iohn 14. 6.

1. Cor. 1. 30.

Rom. 7. 25.

ferred vnto all men, and albeit also that we should feele that our heartes were somewhat moued to beleue, yet vnlesse the verie cause of our faith be knowne, our ioy and comfort cannot be full. For if we shall thinke, that we beleue and haue embraced Christ Iesus preached because our wits be better then the wittes of others, and because that we haue a better inclination, and are of nature more tractable then be the common sort of men, Sathan (I saie) can easily ouerthrowe all comfort builded vpon so weake a ground. For as the heart of man is vaine and inscrutable, so may it be, that those that this daie be tractable and obedient, hauing also some zeale toward godlinesse, yea and also both sense and feeling of Gods mercie, such (I saie) may shortly hereafter become stubborne in some cases, disobedient in matters of great importance, tempted with lustes, and finally they may be left so barren, that rather they shall tremble at the sight of Gods iudgements, then that they can reioyce in the free adoption of his children. And therefore (I saie) that except our comfort be grounded vpon that foundation which neuer can be moued, it is not perfect. And that ground is this: That when we vnderstand that presently we beleue in Christ Iesus, because we were ordeined before the beginning of all times to beleue in him: as in him we were elected to the societie of eternall life, then is our faith assuredly grounded, and that because the giftes and vocation of God are with-

*The vnmouable
ground of
faith.
Rom. 8. 29.*

Ephes. I. 14. out repentance. And he is faithfull that hath cal-
2. Thes. 2. led vs. His infinite goodnesse which moued him
13. to loue vs in another then in our selues, that is in
2. Pet. I. 2. Christ Iesus, according to his free beneuolence,
& 20. which he had purposed in him, is to vs a tower
Rom. II. 29 of refuge, which Sathan is neuer able to ouer-
 throw, nor the gates of hell shall neuer preuaile
 against it. For howsoeuer we be changeable, yet is
 God in his counsell stable and immutable, yea
 how weake, how feeble, howe dull that euer we
 be, yet is there nothing in vs (euen when we be in
 our owne iudgement most destitute of the spirit
 of God) which he did not see to be in vs before
 we were formed in the womb, yea and before the
 beginning of all times, because all is present
 with him. Which imperfections, infirmities and
 dulnesse, as they did not stop his mercie to elect
 vs in Christ Iesus, so can they not compell him
 now to refuse vs. And from this fountaine doth
 flowe this our ioy, that with the Apostle we are
 bold to crie: who is able to separate vs from the
Rom. 8. loue of God which is in Christ Iesus? for seeing
 that the father, who hath giuen vs a peculiar in-
 heritance to his onely sonne, is so mightie, that
 out of his hand is none able to take vs awaie,
 what danger can be so great? what sinne is so
 greuous, or what desperation so deepe, that is
 able to deuoure vs? for seeing it is God himselfe
 who will absolue vs from all iniquitie: and see-
 ing that Christ Iesus his sonne will auowe vs to
 apperteine to his bodie, what is hee that dare
 rise

rife against vs to condemne vs? The comfort hereof doth none feele except the chofen childrē of God, and that in the daie when mans iustice faileth, and the battell of their conscience is most greuous and fearefull. Therefore as faith springeth from election, so is it established by the true knowledge of that doctrine only, which this day is most furiously oppugned by those, who do not vnderstand the same.

And from that same doctrine floweth the verie matter of true humilitie. For while we behold the condition of those whome nature hath made equall, to be so farre diuers the one from the other, it is vnpossible but that the children of God in their owne heartes vnfeinedly shall be humbled. For whither soeuer they shall direct their eies, they shall behold fearefull examples of blindnesse and of such iniquitie as all men iustly ought to abhorre: but when they consider themselves to haue receiued sight in the midst of such darkenesse, and themselves to be sanctified in the midst of so wicked a generation, from what fountaine can they saie that this proceedeth? who hath illuminated their eies, while that others abide in blindnesse? who doth bridle their affections, while that others do followe the same to perdition? If they say nature, their owne conscience shall conuict them: for nature hath made vs all equall: by nature we are the children of wrath as well as other: Ephes. 2. If they saie education, reason, or

their owne studie, common experience shall declare their vanitie. For how manie haue bin nourished in vertue, and yet become moſte filthie in life? And by the contrarie how manie haue long remained without all vertuous education, & yet in the end haue attained to Gods fauour? And therefore we ſaie that ſuch as attribute any thing to themſelutes in the grace of their election, haue not learned to giue to God the honour which to him apperteineth becauſe they do not freely confeſſe what maketh them to differ from others. It is vniuerſally receiued for a ſentence moſte true, that as humilitie is the mother of all vertue: ſo it is alſo the roote of all godlineſſe. But howe is it poſſible, that that man ſhalbe humbled, that can not abide to heare the former miſerie in the which he was borne? neither yet the meanes by the which from the ſame he was deliuered? If a begger being promoted to great honours by the liberalitie of a king, ſhould be remembred of his former condition: and for declaration of his gratitude he ſhould be commanded to reuerence the Ambaſſador or Herald that thus ſhould ſay vnto him: Remember and call to mind how wretched, poore, and miſerable ſometimes thou waſt, and praife the goodneſſe of the king, by whoſe mercie and gentleneſſe thou liueſt nowe in this honourable eſtate: If this begger (I ſaie) ſhould ſtomacke that his pouertie ſhould be ſo often obiected vnto him, who would ſay, that either he were humble, either yet thankful to the king? No more
can

*Ham. Iſh-
mael. Eſau.
Abſalom.
Achitophel.
Iudas.
The Nini-
uites. Ma-
raſſes.
Paule.
Magdalen.
The Iuſe.*

*What hu-
militie is.*

can it be said that such as cannot abide the mention of Gods eternall election (by the which only the elect be extolled to dignity in Christ Iesus) be either humble in Gods presence, either yet thankfull, for that infinite benefite, which exceedeth all measure. To wit, that we be elected in Christ Iesus to life everlasting, and that God according to the good pleasure of his eternall counsell, hath made separation betwixt those who did fall into equal perdition, as touching the offence and sinne committed. Such as desire this article to be buried in silence, and would that men should teach and beleue, that the grace of Gods election is common vnto all, but that one receiueth it, and another receiueth it not, proceedeth either from the obedience or disobedience of man, such deceiue themselves, and are vnthankfull and iniurious vnto God. For so long as they see not, that true faith and saluation (as in the discourse shall be more plainly declared) spring from election and are the gift of God, and come not of our selues, so long are they deceiued and remaine in error. And what can be more iniurious vnto Gods free *Ephes. 2. 8.* grace, then to affirme, that he giueth no more to one, then to another? seeing that the whole scriptures doe plainely teache, that we haue nothing which we haue not receiued of free grace and meere mercie, and not of our workes, nor of anie thing in vs, least anie man should boast himselfe. *Ephes. 2. 28.* And therefore let wicked men rage as they list, we will not be ashamed to con-

fesse alwaies, that onely grace maketh difference betwixt vs and the rest of the world. And further we feare not to affirme, that such as feele not that comfort inwardly in their conscience, can neuer be thankfull to God, neither yet willing to be subiect to his eternall counsell, which is the onely cause that these wicked men most vnreuerently doe storme and rage against that doctrine which they do not vnderstand. But let vs (deare brethren) be assured, that no other doctrine doth establishe faith, nor maketh man humble and thankfull vnto God, and finally that none other doctrine maketh man carefull to obey God according to his commandement, but that doctrine onely, which so spoileth man of all power and vertue, that no portion of his saluation consisteth within himselfe, to the end that the whole praise of our redemption may be referred to Christ Iesus alone, whome the father of verie loue hath giuen to death for the deliuerance of his bodie, which is the Church, to the which he was appointed head before the beginning of all times. To him therefore with the Father, and holy ghost, be alpraise and glory for euer and euer. So be it.

1. Cor. I. 30.

1. Iohn. 4.

10.

Ephes. I. 22.



THVS BEGIN-
 NETH THE BOOKE
 of the Aduerfaries of Gods eternall
 Prædestination.

The first error of the Carelesse by necessitie.

A N S W E R.

The first
 section.



WE are not ignorant, neither yet do ye dis-
 semble, whom ye accuse, but how iustly you
 terme our doctrine error, and vs carelesse,
 at this time I omit to speake, because that
 after we shall haue occasion more largely
 to common with you in that matter. Onely
 at this present I demand of you with what conscience can
 you burden vs with the odious name of Stoicall necessitie,
 which so often most impudently ye lay to our charge in
 this your most vngodly and confused worke: seeing that no
 men do more abhorre that deuillish opinion and prophane
 name than we do? It is easie to perswade you, as I suppose,
 that we dissent not from the iudgement of the reuerend
 seruant of Christ Iesus Iohn Caluin (whom ye in scorning &
 despite vse to terme and call our God.) And therefore from
 henceforth to put silence to your venomous tongues, and to
 cause your impudency more to appeare to such whose eyes
 Sathan hath not blinded with like pride and malice as in
 you are more then euident: I wil faithfully recite his words
 and sentences in this behalfe written thus in his Christian
 Institutions.

Cap. 14.
 Section 40.

Those (saith he) that studie to make this doctrine, mea-

ning of Gods eternall providence and prædestination odious, falsly do calumniate, that it is the paradoxe, that is doubtfull and hard opinion of the Stoicks, who did affirme, that all things chanced & come to passe by fatall or meere necessitie. The which also was obiected to S. Augustine. As touching vs, we doe not willingly debate, nor striue for words, neuerthelesse in no case admit we nor receaue the terme which the Stoikes vsed in Latin called *Fatum*. Aswell because it is of the number of those wordes, the prophane & vnprofitable nouities whereof Paul willeth vs to auoyd, as also because that by hatred of it, our enemies go about to charge the veritie of God. As touching the opinion, we are falsly and maliciously burdened therewith: for we imagine not a necessitie which is contained within nature by a perpetual conjunction of naturall causes, as did the Stoicks, but we affirme and maintaine that God is Lord, moderator and gouernour of all things, whom we affirme to haue determined from the beginning, according to his wisdome what he would do, & now we say, that he doth execute according to his power whatsoeuer he hath determined. Whereof we conclude, that not onely the heauen & earth and creatures insensible, but also the counsels and the wills of men are gouerned by his providence: so that they tend and are led to the scope and end which he hath purposed. He proceedeth further answering the obiection which may be made, saying: what then, is there nothing done by fortune and chaunce? I answer. That well and godly it is written by Basilius called the great: That fortune and aduerture are the wordes of Paimims, the signification whereof ought in no wise to enter into the heart of the faithfull. For if all prosperitie be the benediction of God, and aduersitie his malediction, there remaineth no place to fortune in such things as come to men. And further to the end of that section he bringeth forth the mind of Augustine concerning fortune, wherof perchance we may after somewhat speake. This one sentence is sufficient to conuict both your maister and you of malicious enuie and most vniust accusation: for herein doeth not onely Iohn Calvin, and we all with him,

abhorre

*Lib. ad bo-
nifa. 2. Cap.
6. & 40.*

*Retract. lib.
1. cap. 2.*

abhorre from the terme of *Fatum* called destinie, but also from that diabolicall opinion which the Stoikes maintained. When I consider what should be the cause that thus maliciously ye should burden vs with that which so plainly by word and writing we oppugne, I am cōpelled to suspect, that either ye vnderstād not the nature of the terme which ye lay to our charge, or else that ye haue a further fetch then at the first sight doth appeare.

We plainly do affirme, that the opinion of the Stoikes is damnable and false: for they did place such power in the starres and in their oppositions, that impossible (they affirmed) it was to change or auoide that which by their constellation and influence was appointed to come. In somuch that they held, that Iupiter him selfe (whom they called the great and supreme God) could neither alter nor stoppe the operation of the starres, and the effects that should follow thereupon: and so they affirmed, that the mutations of kingdoms, the honors of some men, the deiection of others, and finally that both vice and vertue were altogether in the power of the starres. Against this pestilent opinion strongly and learnedly disputeth Augustine in diuerse places, but chiefly in his fift booke of that worke intituled, Of the citie of God: affirming that onely by the prouidence of God are kingdomes erected, maintained and changed: the starres haue no power, neither to incline man to vertue nor to vice: that such blasphemies ought to be repelled from the eares of all men. Which sentences because they do most perfectly agree with Gods infallible word, we reuerently embrace, and constantly do beleecue: And so, why that ye should thus impudently accuse vs of that which we neuer thought, wise men may wonder. O say you, ye take away the word of Stoicall necessitie, but yet ye affirme the selfe same thing which they affirmed. I answer: if ye can make no difference betwixt the omnipotent, most perfect, most iust, and immutable will of God, and the opposition of starres, called constellation, you haue euill profited, not onely in Gods schoole, but also in those artes, in which some of you would seeme to be subtrill. Do we affirme, that of necessitie

Stoicall necessitie.

*Cap. I. 2. 3.
4. & 5.*

*Answer to
an objection*

it was, that Pharao after many plagues sustained, should with his great host be drowned? that Nabuchadnetzer should be transformed into a brute beast? that Cyrus should first destroy Babilon, and after proclaim libertie to the people of God (after their long and dolorous captiuitie) because the influence of the starres did lead them to that end? or do we not rather most constantly affirme, that the eternall counsell of God, his immutable decree, and most holy will (which onely is the most perfite rule of all iustice and equitie) did bring all these things to passe by such meanes as he had appointed. & by his Prophets fore-spoken? But here you storme, crying in your accustomed furie: What is this else but Stoical necessity, to make Gods will the onely cause of all things, be they good or bad? How dull and ignorant you are, if ye cannot make difference betwixt Gods will & that necessitie which the Stoikes maintained, I haue before touched, and how maliciously ye impute vnto vs, words and sentences, whereof ye be neuer able to conuict vs, shall shortly (God willing) be declared. But by this I perceiue where the shoe doth wring you. If Gods will, his counsell, his prouidence and decree beare rule in the actions of mans life, then foresee you and feare, that your free will shall be brought into bondage: and so can ye not come first to the perfection of Angels, and in proesse of time to the iustice of Christ by the meanes of your free will. Whether I wrongfully suspect you, and so haue erred in my iudgement, your owne words shall after witnesse. For seeing that we haue plainly prooued, that most vniustly & most maliciously ye accuse and traduce vs of the vaine opinion of the Stoicks, I will proceed to that which ye call our first error, after that I haue (for the better instruction of the simple reader) declared, what we vnderstand by the prescience, prouidence, & predestination, which termes do so offend you, that ye cannot heare them named

Why the Anabaptist mistaketh the doctrine of predestination.

Prescience.

When we attribute prescience to God, we vnderstand, that all things haue euer bene and perpetually abide present before his eyes, so that to his eternall knowledge nothing is bypast, nothing to come, but all things are present, and

& so are they present that they are not as conceited imaginations, or formes and figures, whereof other innumerable things proceed (as Plato teacheth that of the forme & example of one man, many thousands of men are fashioned.) But we say, that all things be so present before God, that he doth contemplate and behold them in their veritie and perfection. And therefore it is, that the Prophets oftentimes speake of things being yet after to come, with such certaintie, as though they were alredie done. And this prescience of God do we affirme to be extended to the vniuersal compasse and circuite of the world, yea and vnto euerie particular creature of the same.

Gods prouidence we call, that soueraigne empire and supreme dominion, which God a wayes keepeth in the gouernement of all things in heauen and earth contained. And these two (that is, Prescience and prouidence) we so attribute to God, that with the Apostle we feare not to affirme, that in him we haue our being, mouing, and life: We feare not to affirme, that the way of man is not in his owne power, but that his foote steppes are directed by the eternall: That the sortes and lots (which appeare most subiect to fortune) go so forth by his prouidence, that a Sparrow falleth not vpon the ground without our heauenly father. And thus we giue not to God onely præscience by an idle sight, and a prouidence by a generall mouing of his creatures (As not onely some Philosophers, but also mo then is to be wished in our dayes do) but we attribute vnto him such a knowledge and prouidence, as is extended to euerie one of his creatures. In which he so worketh, that willingly they tend and incline to the end, to which they are appointed by him. What comfort the sonnes of God do receiue in earnest meditations hereof this time will not suffer to intreate. But at one word to finish, alas to what misery were we exponed, if we should be perswaded that sathan and the wicked might or could do any thing, otherwise then God hath appointed? Let the godly consider.

Predestination (whereof now this question is, we call the Pre-
eternall & immutable decree of God, by the which he hath stination

once determined with himselfe, what he will haue to be done with euerie man. For he hath not created all (as after shalbe proued) to be of one condition. Or if we wil haue the definition of Predestination more large: we say that it is the most wise and most iust purpose of God, by the which before all time he constantly hath decreed to call those whom he hath loued in Christ, to the knowledge of himselfe, and of his sonne Christ Iesus, that they may be assured of their adoption by the iustification of faith, which working in them by charitie, maketh their workes to shine before men to the glorie of their father, so that they (made conforme to the image of the sonne of God) may finally receiue that glorie, which is prepared for the vessels of mercie. These latter parts (to wit, of vocation, iustification of faith, & of the effect of the same) haue I added, for such as thinke that we imagine it sufficient, that we be Predestinate, how wickedly so euer we liue. We constantly affirme the plaine contrarie: to wit, that none liuing wickedly, can haue the assurance that he is predestinate to life euerlasting. Yea although man and angel would beare record with him, yet wil his owne conscience condemne him, vntil such time as vnfeinedly he turne from his wicked conuersation. These termes I thought good in the beginning to explaine, to the end that the reader may the better vnderstand our meaning in the same, and that we be not after often compelled to repeat them again. Now to that which ye call the first error.

THE ADVERSARIE.

The second section.

God hath not created all men to be saued by any manner of meanes, but before the foundation of the world he hath chosen a certaine to saluation which is but a small flocke, and the rest which be innumerable he hath reprobate and ordeined to condemnation. Because so it pleaseth him.

ANSWERE.

They are not onely reputed liars and called false witnesses, that boldly and plainly affirme a lie in plaine and expresse words, but such also as in reciting the mindes of other men, change their meaning by altering their words,
by

by adding more then they spake , or by diminishing that which might explaine the things that remained obscure, or more fully might expresse the minde of the speakers. And in all these three vices are you criminall in this your first accusation or witnessing laid against vs. For our wordes ye haue altogether altered: to them ye haue added, and from them ye haue diminished that which ye thinke may aggrauate and make odious our cause. And therefore I say, ye are detestable liers, and malicious accusers . For probation hereof I appeale to our writings, be they in Latin, French, Italian or English (in so many tongues this matter is written) if that any of you be able to bring forth our propositions in any of them in this your forme, and conteining your whole wordes, I offer to make satisfaction vnto you, (whether ye will by word or writing) that I haue highly offended in calling you detestable liers . But if ye be neuer able to shew any such wordes vsed by vs (as plaine it is ye be not) then your master Castalio and you both are farre from the perfection (to speake no more bitterly) which ye pretend. *Liers are the devils sonnes.* For ye are manifest liers: and whose sonnes they are called, you can not be ignorant, accusing men of that they neuer meant. For thus formeth Castalio his first false accusation against master Calvin . *God hath created to perdition the most part of the world by the naked, bare, and pure pleasure of his owne will .* And this same, ye affirme in moe wordes more impudently patched, so both you & he do adde to our wordes of your owne malicious mynde . These sentences : *God hath created the most part of the world, which is an innumerable multitude, to perdition, onely because it so pleased him,* you steale from our wordes, and suppressle that which euer we ioyne when we make métion of Gods predestination, to wit, that he hath created all things for his own glory. That albeit the cause of Gods will be incomprehensible, secret, and hid from vs, when of the same masse he ordeined some vessels to honour, and some to destruction, yet it is most iust, most holy, and most to be reuerced . Now to the further declaration aswell of our minde as of your shamelesse malice, I shall recite some sentences of master Calvin,

as doth that godly and learned man Theodorus Beza against the craftie surmise of your master Castalio. I say (saith Iohn Calvin) with Augustine, that of God they were created whom without doubt he foreknew to go to perdition: and that was so done because so he would. Why he would, it appertaineth not to vs to inquire, who cannot comprehend it: neither yet is it conuenient, that the will of God shall descend and come downe to be decided by vs. Of the which so oft as mention is made, vnder the name of it, is the supreme & most high rule of iustice nominated. And further we affirme, that which the scripture clearly sheweth, to wit, that God did once by his eternall and immutable counsell appoint, whom sometime he should take to saluation: and also whom he should condemne to destruction. We affirme those whom he iudgeth worthie of participation of saluation, to be adoptate and chosen of his free mercy for no respect of their owne dignitie: but whom he giueth to condemnation, to the same he shutteth vp the entries to life by his incomprehensible iudgement: but yet by that iudgement that neither can nor may be reprobud. And in another worke. If we be not ashamed saith he of the Gospel, it behooueth vs to confesse that which therein is manifestly taught, that is, that God of his eternall good pleasure, whose cause dependeth vpon none other, hath destinate to saluation whom it pleased him, the rest being reiected. And whom he hath honored with his free adoption, those he illuminateth by his spirite, that they may receiue the life offered in Christ: Others by their owne will so remaining vnfaihtful, that being destitute of the light of faith, they continue in darkenesse. Also that which saint Augustine writeth: So is the will of God the highest rule of iustice, that whatsoever he will in so farre as he willet it, it is to be holden iust. Therefore when the question is why did God so? It is to be answered: Because he would. But if thou proceed asking, why he would, thou seekest a thing greater and more high then Gods will, which cannot be found. And after saith he, we must euer returne to the pleasure of his will, the cause whereof is hid within himselfe.

But

*Instit. ca. 14.
Sect. 5.*

*De aeterna
Dei praedestinatione.*

*Instit. cap.
14. Sect. 14.*

But to make this matter more euident, I will adduce one or two places mo, and put an end to this your forged accusation for this time. In his booke which he writeth of the eternall predestination of God, thus he saith. Albeit that God before the defection of Adam had determined for causes hid to vs, what he was to do, yet in scriptures we read nothing to be condemned of him, except sinne. And so it resteth, that he had iust causes (but hid from vs) in reiecting a part of men: for he hateth nor damneth nothing in man, but that which is contrarie to his iustice. Also writing vpon Iſaie the 23. chapt. vpon these words: The Lord of hostes hath decreed, to prophane the pride of all the noble ones &c. he saith, let vs learne of this place, that the prouidence of God is to be considered of vs, that to him we may giue the glorie and praise of his omnipotencie, for the wisdom and the iustice of God are to be ioyned with his power. Therefore as the scriptures reach vs, that God by his wisdom doth this or that, so do they reach vs a certaine ende why he doth this or that: for the imagination of the absolute power of God which the schoolemen haue inuented, is an execrable blasphemie: for it is as much as if they should say, that God were a tyrant, that appointed things to be done not according to equitie, but according to his inordinate appetite. With such blasphemies be the schooles *The schooles* replenished, neither yet differ they from the Ethnicks, who *of Paris* did affirme, that God iested or did sport in the matters of *full of blas-* men. But we are taught in the schoole of Christ, that the *phemie.* iustice of God shineth in his workes whatsoeuer they be, that the mouthes of all men may be stopped, and glorie may be giuen to him alone. And therefore the Prophet re-hearseth iust causes of this destruction (meaning of the destruction of Tyrus) that we shall not thinke that God doth any thing without reason. Those of Tyre were ambitious, proud, auaricious, lecherous, and dissolute.

What is he so simple, which may not now consider and vnderstand, what was your malice and diuellish intention, in patching vp this your first accusation? not the zeale of Gods glorie, as you falsely pretend: but the hatred which

ye haue conceiued against them who haue sought your saluation. For if ye had ment anie thing simply, ye should not haue added that which ye be neuer able to shewe in our writings: neither yct can ye lawfully proue, that we haue spoken the same in reasoning with anie of you. We (so taught by the scriptures) with reuerēce do affirm, that god for iust causes albeit vnknown and hid to vs, hath reiectēd a part of men. But you (making no mention of anie cause) affirme, that we hold, that he hath created the most part of the world (which is innumerable) to no other end, but to perditio, in which shamelesse lie your malice passeth measure: For neither doe we rashly define the nūber of the one nor of the other, howbeit the scripture in diuers places affirmeth, Christes flocke to be the litle flocke, the number to be few, that findeth the way that leadeth to life. This notwithstanding (I say) we vse not boldly, to pronounce whether of the nūbers shalbe the greater, but with al sobrietie we exhort the people committed to our charge, not to follow the multitude to iniquitie. For if they do, there is no multitude that can preuaile against God. And so to vs in this behalfe ye are greatly iniurious. But yet in the second part, your malice is more manifest: for ye burdē vs, that we should affirm, that the end of the creatio of the reprobate, was none other but their eternal perditio. From which calumnie maister Calvin cleerely purgeth vs in these words. All ought to know (saith he) that which Salomō saith, that God hath created all for himselfe, & the wicked also to the euill day. Consider & mark, that we (instruēd by the holy Ghost) do first affirm, that the cause & end why the reprobate were created, neither was, nor is not, their only perdition (as ye burdē vs) but that the glory of God must needes appeare & shine in al his works. And secondarily we teach, that their perdition doth so depend vpon Gods predestinatio, that the iust cause & matter of their perdition is found within thēselues, & that albeit the decree and counsell of God, be incōprehensible to mens vnderstāding, yet neuertheles it is most iust & most holy: and thus haue I so plainly & in so few words as conueniently I could expoūd in what

Inst. cap.
14. sect. 17.

points ye are malicious liers, what ye haue added of hatred to our words, and what ye suppress that the equitie of our cause should not appeare to me. God grant you (if his good pleasure be) with greater modestie to write, and with more humilitie to reason in those high mysteries, which far surmount the reach of mans capacitie. But now I proceed to the preface of your confutation which thus beginneth.

THE ADVERSARIE.

The confutation of the first error.

To proue this true, they canbring forth no plaine testimonie of the word. For there is no such saying in the holie Scripture that God hath reprobate man afore the world; But the sentences which they alleage be far fet and forged, contrarie to the meaning of the holy Ghost, as God willing it self all plainly appeare. And where Scripture will not serue, they patch their tale with vnreasonable reasons, for their whole intention is contrary to true reason.

The
third se-
ction.

ANSWERE.

In very deed, if al were true which you haue heaped vp in your vniust accusatiō, I for my part, would not be ashamed to confesse, that more were affirmed then plaine Scriptures do teach; but your additions which before we haue touched, being remoued, & that added which of malice ye haue omitted, I hope, that our proposition shalbe so plaine and simple, that the reasonable man (if he be godly,) shall neither lack good reason nor plaine scriptures to confirme the same. Albeit that ye are bold to affirme, that we haue neither scripture nor good reason, & that our whole intention is contrarie to true reason. But now let vs forme our

own propositions. God in his eternal and immutable counsels hath once appointed & decreed whom he would take to saluation, & whom also he would leaue in ruin & perdition. Those whom he elected to saluation, he receiueth of free mercie without all respect had to their own merits or dignitie, but of vnderferued loue gaue them to his onely sonne to be his inheritance, and them in time he calleth of purpose, who as his sheepe obey his voyce, and so doe they attaine to the ioy of that kingdom which was prepared for them before the foundations of the world were layd. But to
those

Two chiefe
propositions.

to those whom he hath decreed to leaue in perdition, is so that vpon the entrie of life, that either they are left continually corrupted in their blindnesse, or else if grace be offered, by them it is oppugned and obstinately refused, or if it seeme to be receiued, that abideth but for a time onely, and so they returne to their blindnesse and crooked nature and infidelitie againe, in which finally they iustly perish.

Because the whole controuersie standeth in this, whether God hath chosen any to life euerlasting before the beginning of all times, leauing others in their iust perdition, or not: my purpose is first by plaine Scriptures to prooue the affirmatiue, and after in weying the same and other scriptures, that by Gods grace shalbe adduced, so plainly as I can to shew vnto you, what horrible absurditie ineuitably followeth vpon your error, in which ye affirme, that God hath chosen no man more one then another: that either your blindnes removed, ye may turne with all humilitie to the eternall son of the eternall God, against whom you arme your selues, or else that your damnation may be the more sodaine and iust, for your refusall of the plaine light offered. That God hath chosen before the foundation of the world, witnesseth the Apostle, saying: Blessed be God the Father of our Lord Iesus Christ, who hath blessed vs with all spiritual blessings in heavenly things by Christ, as he hath chosen vs in him before the foundation of the world was laid, that we should be holy and without blame before him by loue. Here the Apostle in expresse words affirmeth that God hath chosen a certaine number, (for he speaketh not to the whole world,) as you either ignorantly or else maliciously do after alledge, but to his beloued congregation of Ephesus, who with all obedience had receiued the word of life offered, and with great patience had continued in the same, euen after the departure of their Apostle from them, yea after his bonds and imprisonment. Such I say, doth the Apostle affirme that God hath chosen, and that before the foundations of the world were laid: So that we haue Gods election before all beginnings plainly proued. Here might I bring forth many places, but I hauing
 respect

respect to breuitie, stand content with this one place. That this he hath done once in his eternall & immutable counsell without respect to be had to our merites or workes (which you alledge to be causes of Gods election) witnesseth the same Apostle, proceeding as followeth: who hath predestinate vs, that he should adoptat vs in children by Iesus Christ, according to the good pleasure of his wil, that the glory of his grace by the which he hath made vs deere, by that beloued may be praised. In whom we haue redemption, and by his blood remission of sinne according to his abundant grace, of the which he hath plentifully powred vpon vs all wisdom and prudence, opening to vs the secretes of his wil according to his good pleasure, which he purposed in himselfe to the dispensation of the fulnesse of times, summarily to restore all things by Christ, both those that be in the heauens, & those that be in the earth, by whom we are chosen in a portion or lot, predestinate according to the purpose of him by whose power are all things made, according to the decree of his will, that we should be to the praise of his glorie. Here the holy Ghost as it were of set purpose, foreseeing mans vnthankfulnesse, vscth words not onely most proper, but also most vehement, and often repeateth the same, to beate downe all pride and arrogancie of man, presuming to arrogate anie thing to himselfe in the matter of his saluation. He first saith, God hath predestinate. And lest that some might haue thought, as you following the Papistes, do nowe blasphemously affirme, that he did so in respect of our worthinesse, of workes, or faith: in one sentence he secludeth all which is without Christ Iesus and without himselfe, saying: he hath predestinate vs to adoptate vs in children by Christ Iesus in himselfe, according to the good pleasure of his will. If Christ Iesus, yea if God the Father, his eternall counsell, his decree and purpose, be other then our worthinesse, our faith, our qualitie, or our good workes, then neither for them, nor in respect of any of them were we chosen to life. For plainly he affirmeth that by Christ in himselfe according to his good pleasure, which he had

purposed in himselfe, were we adoptate to be children, yea and that according to the purpose and decree of his will. Here haue you the same and no wordes then we vsed. For here are those wordes; the purpose of his good will, that he hath purposed in himselfe to predestinate and adoptate vs in children: which wordes doe most liuely expresse that which we affirme. But yet perchance ye lacke the prooffe of this part, that God in his immutable counsell hath once chosen. For after, I perceauē, that this doth much offend you. I trust ye will not reiect the testimonie of S. James, for ye seeme vpon his wordes much to lean. And he sayth, that euery good and perfect gift is from aboue, descending from the father of light, with whom there is no variableness, neither shadowing by turning, he hath (saith he) of his own wil begotten vs by the word of veritie. If with God, as he affirmeth, there be no variableness, the must his counsell be immutable. If in him there be not, now darkenesse and now light, but that as he dwelleth in the light which is inaccessible, so are and euer haue bene all things present in his sight. The in his eternall counsell there falleth neither ignorance nor repētaunce and so what he once decreed, that he faithfully will performe to the praise of his owne glory. But if ye will not admit my reasons, then must I bring vnto you plaine Scriptures. That God hath chosen before the foundations of the world, that he hath predestinate, purposed, & decreed, to adoptate vs in children, is before proued. The Prophet Isaiahs frō the fourtie chapter of his Prophecie to the end of the same, intreateth chiefly these two argumētts, vpo the one part to cōfort the afflicted, & despised Church (which the was sore oppressed and after was to be led captiue to Babylon.) Vpon the other part to threaten iust vengeance as well vpon the contemners of grace offered, as also vpon the cruell enemy. The estate of the Church was such, that all hope of libertie, redemption, and comfort was taken from them. They were as dead carions, buried in desperation, against the which the Prophet continually fighteth, calling them from the contemplation of the present miseries, and from the sight of such impedimentes

James. 2.

as to them appeared to stop their libertie, to the infallible promise of God, and to his counsell, which he affirmeth to be constant, and to his loue which is immutable. And therefore so often doth he reapeate: It is I the eternall, who hath created the heauens, and hath layd the foundations of the earth: It is I, It is I, that will doe it for my owne names sake. I will establish the word of my seruant (he meaneth, of Iſaiah and of his other Prophetes, who in his name promised deliuerance to the people,) and I will performe the counsell of my messengers. Iſay to Ierusalem be thou inhabited, and to the walles of Sion be you builded. By these and many other places the Prophet trauailed to lift vp the people from the pit of desperation in which they were to fall by reason of their greuous calamitie and long captiuitie, and that he might with more efficacie perswade the same, he bringeth thē to the league made with Abraham, to the remembrance of their wonderfull deliuerance out of Egypt: & to the lenitie of God which their fathers had found at all times. But in vaine had all his labour bene if Gods counsell, decree, & purpose had ben changeable. For easily they might haue obiected: to what vse serueth vs the promise made to Abraham, or the kindnes of God which our forefathers tasted? We haue refused God and therefore hath he refused & reiected vs, he hath broke his league & couenant with vs. But against all these desperate voyces, & against your blasphemous errors, who affirme that Gods counsell & purpose changeth, as man doth, fighteth & preuaileth the Prophet, saying: My cogitations are not your cogitations, neither are your waies my waies (saith the eternal.) But like as the heauens are higher thē the earth, so do my wayes excell your wayes, & my thoughtes your thoughtes. And the word that passeth forth of my mouth, shall not returne voyde to me. But it shall do what soeuer I will (note & giue glory to God) & it shall prosper in those things to the which I haue sent it. I doubt not but that the godly reader doth clearly see the minde of the Prophet to be, to rebuke the vanitie of the Iewes beleeuing that gods counsels, couenant & loue, were subject to such mutabilitie as they themselues were in their

*Iſai. 44.**Iſai. 55.*

counsels, loue, and promises. But the Prophet maketh so much difference betwixt the one and the other, as is betwixt the heauen and the earth, and doth further affirme, that as the dew and raine do not fall and come downe in vaine, so shall not the word which God speaketh (which is of more excellencie then all creatures) lacke his effect: but it shall worke the will of God, and shall prosper as he hath appointed it, and that because it is God who hath spoken that, which was purposed in his eternall and immutable counsell before all times. Vpon this ground and foundation (that is, vpon Gods immutable loue and counsell) buildeth the Prophet the saluation and deliuerance of the church, as more plainely he speaketh in these words: For this shall be to me as the waters of Noah: for as I haue sworne, that the waters of Noah shall no more ouergo the earth, so haue I sworne, that I shall not be angrie at thee, neither yet rebuke thee: Rather shall the mountaines leaue their place, and the hills shake, then that my goodnes shall leaue thee, or that the couenant of my peace shall wauer (saith the eternall, who hath compassion vpon thee.) Which onely one place is sufficient to proue whatsoever we haue affirmed, that is, that Gods counsell, loue, and goodnes towards his church, is immutable. For the example and the similitude which he bringeth in, are most plaine and euident. The waters haue neuer vniuersally ouerflown the earth, since the dayes of Noah, to whom he made his couenant to the contrarie, and yet no lesse iniquitie (yea greater) hath reigned in all ages since, then did before. What is then the cause that the like or greater vengeance is not taken? The certaintie no doubt of his promise, which he hath made to his church in Christ Iesus his onely welbeloued. The mountaines we see in all tempests and stormes do keepe their place, they do not flit, neither yet are they shaken with the vehemencie of windes. But if they should (saith the eternall) my goodnes shall not leaue thee, (ô mercie without measure) neither shall the couenant of my peace shake nor wauer. Thus I suppose, that the godly reader doth perceiue and see, that we lacke not scrip-

ture

*Isa. 54.**The consistencie of Gods promise.*

ture (as ye affirme) to prone, that Gods loue and counsell towards his elect is stable, and that because it is grounded vpon him selfe and not vpon vs, as (to your condemnation, if by times ye repent not) ye falsely imagine. But yet lest that ye shall complaine that these scriptures be not plaine enough, I will bring in yet one, and so end this part: Hear me. O house of Iacob, and all you residue of the house of *Isaiah. 46* Israel, who are borne of me from the wombe, and borne of me from the birth: and euen to the age I am he (the same God) & euen to the white haire I shall beare, I haue done, and I shall beare, yea I shall beare and deliuer. What words can be more vehement and more plaine to proue, that the loue of God can neuer change from his elect? For that is his conclusion which he collected vpon the former partes. Saying, I shall beare, and I shall deliuer. And why? because I haue borne you. Is this a good reason, that God shall deliuer because that he hath once borne? Howsoever it seeme to the Anabaptist, it seemeth good to the holy Ghost. And Dauid and Iob did with the like remembrance comfort themselues in their greatest tribulations. The one saying, Thou art he that hast drawne me forth of my mothers *Psal. 22.* wombe. In thee haue I trusted hanging vpon my mothers breastes: vpon thee was I cast from the birth: from my mothers wombe thou art my God. In these words Dauid did arme himselfe against the horrible tentations, which did assault him in those most grieuous persecutions which vnder Saul he sustained. For so must not that Psalme be interpreted of Christ and his passion, that Dauid had no portion of it: by the which when to his owne iudgement and to the iudgement of all men also, he appeared to haue bene oppressed, he gathered new strength and comfort by the benefites of God, which before he had receiued. And so he concludeth here: Thou that art the author of my life, thou that didst nourish & preserue me euen in the midst of darkenesse, wilt continue my God still and so shalt thou deliuer me. What is the reason of this conclusion? Dauid himselfe doth expresse it saying: O Lord thy mercie is *Psal. 138.* euerlasting, thou shalt not leaue the works of thine hands.

Job. 10.

In which words, Dauid from the middest of troubles is lifted vp to the contemplation of gods nature: who as he chuseth of free mercy, and bestoweth his giftes vpon his children, before that either they can deserue them or yet know them: so doth he continue the same most constantly to the end, vnto the members of Christs body, & vpon this same ground alone stayed the faith of Iob in his most extreme anguish, for in these words he doth as it were complaine to God. Thy hands haue made me, & fashioned me wholly round about, and wilt thou destroy me? Remember I pray thee that thou hast fashioned me as the potter doth his clay, & wilt thou bring me into dust again? Hast thou not powred me out as milke, & turned me to cruds like cheefe? Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes. Thou hast giuen me life and grace, and thy visitation hath preferued my spirite. Though thou hast hid these things in thine heart, I know that it is so with thee. Heere it is plaine, that Iob fighteth against desperation, which vehemently did assault him, by reason of his paines intollerable. And in his battell he apprehendeth this hold: God hath begun to shew mercy vnto me, which in many things I haue felt, and I stil depend & hange vpon the same, therefore my God may not despise the workes of his hands. And so farre proceedeth he in this disputation, till that he maketh this conclusion (which God after did approue.) I know (saith Iob) that my redeemer liueth, whom I shall see, yea mine eyes shall see him, & none other. Vpon what ground (I say) did this faith of Iob stand? No doubt vpon this, that Gods counsell is stable, and that his loue is immutable towards such as once he had taken into his safegarde. And if ye doubt that this is rather our collection then the plaine sentēce of the holy ghost, confer our proposition with the former words of Isaiah, & let it be iudged by the. And if that yet ye crie that we haue brought forth no plaine scripture, affirming that the counsel of God is immutable, then heare what the same Prophet saith. It is I (saith he), that from the beginning shew the things that be last, & from the beginning these things that be not done.

Isai. 46.

It is I that do speake, and my counsell is stable, and whatsoever I will, that I do. Consider and behold that the Prophet affirmeth the counsell of God to be stable, yea to be so immutable, that neither could the tyrannie of the enemies, neither yet the former sinnes of the people, neither yet their present vnthankfulnes stop God from shewing his mercie. Because that his infinite goodnes found away, euē in the middelt of death to manifest his owne glorie. Such as by malice be not altogether blinded, hauing any exercise in the scriptures of God, may easily perceiue, that I haue wrested no part of the Prophets minde. For continually one thing doth he beat in their eares, to wit, that God will shew mercie, wil deliuer, and wil be Sauour vnto them for his names sake, for his promise made to Abraham, and for the glorie of himselfe. But now briefly let vs heare two or three places of the new Testament, spoken to the same purpose, and so let vs put an end to this part. Our master Christ Iesus plainely affirmeth, that all which the father gaue him, should come vnto him, pronouncing that whatsoever commeth he would not cast him forth, but will raise him vp and giue him life. For this (saith he) is the wil of the father that hath sent me, that I shal lose nothing of al those which the Father hath giuen to me, but that I might raise them vp in the last day: For this is the wil of him that hath sent me, that al that seeth the Sonne and beleueth in him, may haue life euerlasting. Of those words of our master, it is euident, first that the Father hath giuen some to the Sonne Christ Iesus, yea and also that some be, that are not giuen. But of that after. And secondarily, that it behooueth the same to come vnto him, for so he affirmeth saying. All that my father gaue vnto me, shall come vnto me. He leaueth it not in doubt, but plainely affirmeth they shall come. Thirdly, the end and fruite of the comming is expressed: to wit, that they obtaine life euerlasting. Which to them that of the Father are giuen and of the Sonne receiued, is so sure, that Christ Iesus himselfe pronounceth, that out of his handes is none able to plucke them away. Plaine it is, that the counsell of God is stable and his loue

immutable towards his elect, because (all other conditions set apart) Christ affirmeth, that the life euerlasting pertaineth to them that are giuen by God, and receiued by him in protection and safegard. But more plainly doth he speake in that his solemne praier: for after that by diuerse meanes he had comforted the sorrowfull hearts of his disciples, he giueth comfort to the whole church: Affirming, that he did not pray only for those that were there present with him, but also for all those that should after beleue (by their preaching) in him. These words he added for our singular comfort: I haue giuen vnto them the glorie which thou hast giuen to me, that they may be one as we are one, I in them and thou in me, that they may be made perfite in one, and that the world may know, that thou hast sent me, and that thou hast loued them as thou hast loued me. O that our hearts could without contradiction imbrace these words: for then with humilitie should we prostrate our selues before our God, and with vnfeined teares giue thanks for his mercie. Three things in these words are to be obserued, first that the same glorie which God the father hath giuen to his sonne, the same hath he giuen to such as beleue in him: not that either Christ Iesus had then the full glorie, as he was man (for as yet he had not overcome the death) neither that his elect at any time in this life can attaine to the fruition of the same, but that the one was as assured in Gods immutable counsel as was the other. For as the head should overcome the bitter death, and so triumph ouer sathan the author thereof, so should his members in the time appointed, as he doth further expresse, saying: I will (Father) that where that I am, there also be those which thou hast giuen vnto me, that they may see my glorie. The second is that so streite and neere is the coniunction and vnion betwixt Christ Iesus and his members, that they must be one, and neuer can be separated. For so did Christ pray, Saying: That they all may be one, as we are one. I in them and thou in me, that they may be made perfite in one. Let the coniunction be diligently marked: for it serueth much to our comfort. As

the Godhead is inseparably ioyned with the humanitie in Christ Iesus our Lord, so the one that is the Godhead, neither could nor can leaue the humanitie at any time, how bitter so euer the stormes appeared: so cannot Christ Iesus leaue his deare spouse the church, neither yet any true member of the same. For that he includeth vnder the generall word (all) for any accident, how horrible so euer it be, that came to passe in their life. And albeit that this appeare strange, and also a doctrine that may seeme to giue libertie to sinne, yet may not the children of God be defrauded of their foode, because that dogges will abuse the same. But of this we shall (God willing) after speake. The third thing to be noted, is, that the loue of God towards his elect giuen to Christ is immutable. For Christ putteth it in equall ballance with the loue, by the which his Father loued him. Not that I would any man should so vnderstand me, as that I placed any man in equall dignitie and glorie with Christ Iesus touching his office. No that must be reserved wholly and onely to himselfe: that he is the onely beloued, in whom all the rest are beloued: that he is the head that onely giueth life to the bodie, and that he is the foueraigne prince, before whom all knees shall bow. But I meane, that as the loue of God the Father was euer constant towards his deare Son, so is it also towards the members of his bodie, yea euen when they are ignorant, & enemies vnto him, as the Apostle witnesseth, saying: God specially commendeth his loue towards vs, that when we were yet sinners, Christ died for vs: much more being iustified now by his blood, we shall be saued by him from wrath. For if when we were enemies we were reconciled to God by the death of his sonne, much more we being reconciled shall be saued by his life. To some these words may appeare contrary to our purpose, for they make mention of a reconciliation, which is not made, but where there is enimitie & dissention. But if they be rightly considered, they shall most euidently proue that which we affirme: which is, that God loued the members of Christs body, euen when they are ignorant, when they by themselves are vnworthie, & eni-

Rom. 6.

mies. For this is his first proposition, that we being iustified by faith, haue peace with God by our Lord Iesus Christ. Where he maketh mention of peace, he putteth vs in mind of the diffension and war which was betwixt Gods iustice & our sinnes. This enimitie (saith he) is taken away, and we haue obtained peace. And lest that this comfort should suddenly vanish, or else that men should not deeply wey it, he bringeth vs to the eternall loue of God, affirming that God loued vs when we were weake. Where we must obserue, that the Apostle speaketh not vniuersally of all men, but of such as were and should be iustified by faith, & had the loue of God powred into their hearts by the holy ghost which was giuen vnto them. To such, saith he, if God did loue vs when we were weake and his enemies, much more must he loue vs when we are reconciled, and begin in faith to call him father. The Apostle affirmeth, that our reconciliation proceeded from Gods loue: which thing S. Iohn more plainely doth witness in these words: In this appeareth the loue of God towards vs, that God hath sent forth his onely Sonne into the world that we should liue by him. In this I say, is loue, not that we loued God, but that he loued vs, and hath sent his son the propitiation for our sins. So that both those Apostles in plaine words do speake, that which before I haue affirmed, to wit, that God loued the members of Christ Iesus, euen when they were enemies as well touching their knowledge and apprehension, as also touching the corruption of their nature, which was not regenerate. And so I conclude as before, that the loue of God towards his elect is stable and immutable, as it which becometh not in time, neither dependeth vpon our worthinesse or dignitie: which truth is contrarie to that which I perceiue ye hold and affirme. Thus farre (I trust) we haue sufficiently proued, and that by plaine scriptures, and by no patched vnreasonable reasons (as the author of your book accuseth vs:) That God hath his elect, whom in Christ Iesus he hath chosen, and that of decreed purpose, to giue them life. Which purpose, counsell, and loue of God is sure, stable, & immutable. Now resteth to proue, that God hath reiected

relected some, & also to note the absurdities which follow vpon your doctrine, and so shal I not be compelled after in the discourse to spend time & trauell to confute your error.

That God hath reprobated anie, appeareth to you horrible. Yea and ye affirme, God to be more cruell then any wild beast, if so he did. For thus ye write in your booke as followeth.

THE ADVERSARIE.

God hath giuen to all his sensible creatures a naturall inclination to loue their byrthes, then doth God also loue his birth as he saith, shall I cause other to beare, and shall not I also beare? Likewise shall all God make other to loue their byrthes, and he not loue his owne byrth? Man is the byrth and child of God created to his owne image and similitude (as the Prophet saith) haue not we all one father? Ha' not one God made vs? And Paul saith: we are the generation of God. wherefore God loueth his owne byrth, that is man. Then did he not reprobate, and cast away man as fore he was. For that were a prooffe, that he hated and abhorred his owne byrth above all other. Now there is no wild beast, much lesse anie man which would bring forth their birth to destruction. How much lesse then becommeth it the goodnesse of God to make and bring forth like to his owne image and similitude into perpetuall confusion?

The fourth section.

Zach. 3.
Act. 17.

ANSWERE.

How bold, how shamelesse, and how blasphemous thou declarest thy self (I speake to thee & thy companions that collected these blasphemies) It shall shortly appeare after that I haue by Gods grace with simple perspicuitie declared the truth.

True it is, that to the naturall man nothing appeareth more absurd, nor more repugnant to good reason (as men learne it) then that all shall depend vpon Gods will and appointment: for so thinke they, that God cannot auoid the suspicion of iniustice, yea say they, he cannot be purged nor made free from malice and crueltie. But such as entring within themselues do but in a part consider what is their owne condition, what is their ignorance, and how farre they are inferior to the Angels in iustice and knowledge, to his holic Angels (I say) that be most obedient and

continually stand before his face, and yet neuerthelesse do cover their faces; and of verie reuerence neither dare nor will rashly behold the brightnesse of his glorie. If further we shal consider that as in God, his wisdome, his power, his goodnes and mercie are infinite, so are his iudgements and iustice (in it selfe most righteous) incomprehensible to the dulnesse of our wits. For as his wisdome and power far surmount all that we can imagine, so are his iudgements and iustice a great deepe (as Dauid affirmeth, and in the booke of Iob, is plainly described) able to swallow vp and vtterly to confound all our senses. Alas, shall I, whose corporal eye is so feeble and weake, that directly it cannot behold the sunne which is a visible creature, but that it shalbe blinded and dafelled: shall I, I say, direct the eye of my mind (corrupted by sin) to measure and comprehend the brightnesse of his iustice, who dwelleth in the light inaccessible? If man could impose or prescribe to God a law & measure of wisdome, power, mercie, and goodnes, so that none of them should otherwise be in his eternal Godhead, the man could vnderstand & approue: then might they haue some appearance to bring his iustice (which is no lesse infinite and incomprehensible than the others) vnder the censure & examination of their iudgement and reason. But what bold & foolish presumption is this? that man, who knoweth not fully what lieth within his owne heart, shal without al reuerence enter to iudge the secreete mysteries, the full knowledge whereof doth onely abide in the eternall Godhead. That impudently he shall pronounce: this cannot be iust, because we do neither see nor vnderstand the cause of the iustice. God grant vs greater humilitie, more reuerence & feare (which rightly is called the beginning of wisdome) then that to rashly and proudly we shall presume to damne that which we vnderstand nor. Lest that doing the contrarie, that malediction pronounced by Isaiah fall vpon vs, where he saith, Wo be to him that reasoneth with his maker, the vessel of clay with the potter. Doth the clay say to the potter, what makest thou? & thy worke hath no hands: wo be to him that saith to his father, what shalt thou beget?

This

This I thought expedient briefly to admonish the godly reader, before I did enter into plaine battaile with the aduersary. Befeeching further such as doe not erre in this article of set purpose and malice, but rather of ignorance and simplicirie, not to be offended, as though I did stomacke against them: If at anie time I shall handle the impudent writer or collector of this booke (whose nature is better knowne vnto me then vnto manie of them) according to his malicious frowardnesse: But now shortly to the matter. The proposition and conclusion of this writer are both one: to wit, *God hath not reiected nor reprobated anie man.* His reasons and arguments (as they reader may perceiue) are: *for that were against the nature of God, which he thus proueth, God causeth others to beare, & therefore he beareth. And so bringing his argument from this similitude: God maketh beastes loue their birthes: therefore he loueth his birthes: but all men are the birthes of God. For God is the father of Adam, of whome all men are borne. Therefore he loueth all men. If he loueth, then did he reprobate none, for that should declare that he hated and abhorred, and were more cruell then a wilde beast.* These be thy argumentes, (blasphemous mouth) in answering whereto if I shall seeme to exceed modestie, let the godly consider, that thy horrible blasphemies are intollerable. And first I call the heauen & earth, the insensible creatures, and the iudgement of reasonable men to witnessse with me, how beastly be thy cogitations of the eternall Godhead: when thou saiest, *God must loue his birthes, because he hath giuen a naturall inclination to all beastes to loue their birthes.* If thy reason be good, then must God forget some of his birthes in their youth, and reiect all care of them. For that same nature giueth God to some foules, as the booke of Iob doth witnessse in these words (speaking of the Estrich) which leaueth his egges in the earth & maketh them hote in the dust, and forgetteth that the foot might scatter them, or that the wilde beast might breake them. He sheweth himselfe cruell vnto his yoong ones, as they were not his, and is without feare as if he trauelled in vaine. For God hath deprived him of wisdom and hath giuen him no part of vnderstanding. If thy reason I say be good.

*The saying
of a blasphemous mouth*

Iob. 39.

good, God must loue his birth, because he causeth all other beastes to loue their birthes. Then I say, it must also follow, God shall forget, and hardly intreate some, for such nature and inclination hath he giuen to some of his creatures as is plainly proued. I do mean (thou wilt say) of loue onely: but the scripture (which either ignorantly, or else maliciously thou corruptest) declareth the contrarie, for thou wilt make God to beare, because he causeth others to beare. That scripture I say thou doest peruert, as thou doest al the rest. For what the Prophet of God applieth to the miraculous restauration of the church, which thē was most afflicted, that thou doest alledge to make God haue like affections with brute beastes. And that neither thou nor any other shall haue occasion to report, that I accuse thee wrongfully, I will recite the whole words of the prophet, who thus speaketh: Before she hath trauelled of child birth she hath borne, and before that dolour come, she brought forth a man, who hath heard the like? or who hath seene the like vnto this? was the earth builded (he meaneth set in order) in one day? was there euer a nation borne at once, and yet Zion hath trauailed of childbirth, and at once hath she brought forth her children, he addeth the cause of this supernatural multiplication and felicitie, Saying: shall I bring to a strait? and shall I not cause to beare? saith the eternall? shall I cause to beare and shall make restraint saith thy God. They are more then blind which do not see, that God in these wordes hath neither respect to the naturall inclination of beastes, neither yet to any common loue that he beareth to his creatures. But to that incomprehensible and vchangeable loue, which he beareth to his Church: the multiplication, the ioy and felicitie whereof, he will at once bring forth in such sort that his elect shall neuer remember to their grieve that they sustained anie passion or paine: Let the indifferent reader compare this interpretation with the plaine words of the prophet: and so let thy selfe iudge, how irreuerently thou doest abuse the most comfortable words of the holy ghost, to establish thy errour. But let it be, that thou didst meane

*what the
adversarie
will say.*

*Esai. 66.
cap. 49. 13.*

of loue, and of no affection els : Art thou become so bold, and impudent, that thou darest subiect God to the law, limits & bounds of nature? to speake the matter more plainly. I aske of thee first if thou wilt denie the loue of God to be perfect, except that he doe for all manner of men that which beastes naturallie doe for their byrthes. Secondly, if thou filthie earth darest burthen GOD in his presence with crueltie (as now thou doest in thy blind rage) if he hath not made and created all men of equall estate, condition and dignitie. Thirdly, if thou shalt stand in iudgement, & lay iniustice to his charge, if he shew mercie to whome he will, and also indurate and make hard whome he will. For all these three, will I plainly proue, that God doth: first that he doth not for his dearest children to our iudgement, that which beastes naturallie doe for their birthes, I trust thy selfe will easily confesse. For the Tygar, the Beare, the Lyon and others doe so tender their whelpes, that euen against the strength of man (were he neuer so valiant) will they fight for defence of their yong ones, but we doe see that God commonly doth so permit his dearest Children to the cruell appetites of the most wicked men, that for a season he appeareth to haue forgotten them, and to haue turned his face and countenance from them. And shall we therefore thinke, that Gods loue is not perfect, or that his power is diminished, or his good will towards his Children changed? God forbid. *But this (say you) doth not offend vs, but that God should reprobate any man whome he created to his owne image and similitude, that we cannot beare, for it repugneth to his loue and iustice.* Well of your first reason, which you draw from nature, I suppose we haue obtained that GOD is not bound in all things to follow the naturall loue of his creatures. For he doth often suffer, (and I trust ye will not saie that he is enforced so to doe) his dearest Children most cruellie to be handled, which no beast willingly will doe. Now let vs wey your second reason. *Man sayth your booke, is the byrth, and childe of God created to his owne image and similitude (as the Prophet sayth) wherefore God loueth his*

*The workes
of God cannot
be subiect to our
reason.*

*The reason
of Anabaptists.*

Answer.

*The aduersarie falsly
and erroneously alledgeth this
word byrth.*

owne birth (that is man.) Then did he not reprobate and cast away man afore he was : for that were a prooffe that he hated and abhorred. Omitting your ignorance by the which ye applie generally to all men those promises, which the Prophet Malachie spake to the people of God. Let it be granted vnto you, that as all men were created in Adam, so God some maner of waie is their father : what will or can ye thereof conclude. That God loueth all say you. If you vnderstand and affirme that equally God loueth all because all were created by him, the common experience, and the diuersitie of Gods giftes shall reprove your vanitie. For vnto one man we see greater giftes giuen then vnto other, some we see vertuous, and others giuen to nothing but to iniquitie. If you say, he loueth them in that he offereth vnto them his grace which when they refuse, then be- ginneth he to hate them, you haue proued nothing of your intent, and further the plaine scripture confuteth this your error. And first I say that before ye can proue your conclu- sion to be good, ye must proue that all men stood, do stand, and be borne in the same perfection that Adam was cre- ated in. For it doth not follow, that God still loueth all men, because he loued Adam (created to his owne image and si- militude.) The reason is. Adam did fall from that image, became rebellious, inobedient, and slaue to the deuill. And in the same damnation wrapped all his posteritie. So that now from Adam we can claime nothing, but sinne, wrath, death, and hatred, as the Apostle affirmeth, that of nature we were all the sonnes of wrath. If ye alledge that the Apo- stle speaketh in that place, of man as he is corrupted in Adam, and so iustly deprived of Gods fauour, then I de- mand of you (if man doth yet stand in Adam) which if ye confesse, the holy spirit shall conuict you of a lie. For by the mouth of the Apostle he affirmed that by one man, sin entred into the world, and by the meanes of sinne, death came vpon all men, so that in the first man Adam (who fell from his puritie, haue we nether loue, iustice, nor life, but the contraries, to wit, hatred, sinne, and death. But God as he had chosen his elect before all beginning in Christ

Iesus

*Answer.**Malas. 2.**What we
haue in A-
dam.*

Iesus his Sonne, so hath he placed these gifts in the second Adā alone, that of his fulnes we may all receaue euē grace for grace. And thus ye may easely perceauē, how vaine be your argumentes which you iudged most strong. Your first, drawn from nature and naturall inclination, proueth nothing, because that God who is alwayes free, cā not be subiect to the lawes of nature. Albeit that for our weaknesse he some times vseth similitudes taken from nature. Your second is like vaine, seeing that neither Adā himself did stand in his perfection, neither is any of his corrupted seede as he is the sonne of Adam borne in that cōdition and dignitie: But contrariwise, we must refuse flesh, and blood, nature and our first Adam, if euer we shal be partakers of life. This onely were sufficient to confute, both your vnreasonable reasons. But that, hereafter ye shal haue no occasion to cōplaine of obscuritie, neither yet that we relent in any part, I will first simply propose what we teach and beleue, and there after by Gods grace euidently proue the same. You make the loue of God common to all men, and that do we constantly deny, and say that before all beginning God hath loued his elect in Christ Iesus his Sonne, and that from the same eternitie he hath reprobate others: whom for most iust causes in the time appointed to his iudgement he shall adiuge to torments and fier inextinguible. Here you stormack, and storne, here ye crie blasphemie, and here you say, that we affirme that, which can not be proued by Gods Scriptures. How sure is the probatiō of the former part, let the indifferent reader iudge by that which is already spoken. Let vs now come to the second. And that ye shall not thinke that I shall more depend vpon argumentes and reason than vpon Scripture, I will begin with Scripture, and let argumentes and reason serue onely in steede of handmaidēs, which shal not cōmād but obey Scripture pronouced by the voice of God. After that by rebellion man was spoyled of all graces, and that the contrary vices had taken place & possession in the harts of both these miserable creatures, of Adam I meane, & of the woman: God pronounced this sentence against the Serpent. Because thou hast done

*Error of Ambap-
tistes.*

*The affir-
mations of
the true
Christians.*

Gen. 3.

this, cursed art thou amongst all the beastes of the earth. I shall establish enimitie betwixt thee and that woman, betwixt thy seede, and her seede. That seede shall breake down thy head & thou shalt breake downe his heele. As I suppose no man wil be so impudent, as to deny that this is the voice of God, pronouncing and promising, that he will stablsh & put a battell, where none was appearing to be: for Sathan before had obtained such victorie, and so had vanquished both the woman and Adam, that they could neuer haue resisted that seruitude by themselves. And therefore doth he disclose the bowels of his mercie, and doth communicate with them that counsell which was secret with himselfe before all beginning. And if ye demand, *How can it be proued, that this was his eternall counsell?* I answer, because that he in whom there is no changing nor variableness, hath now pronounced it: and whether this reason be sufficient or not in answering to your obiection, we shall after consider. Now resteth it onelie to be obserued, whether it was the will of God or not, to make a difference betwixt man and man. Plaine it is, that before his face as touching the first birth, there standeth but one lump, or masse (as saint Paul termeth it) and yet from the same are two seeds appointed to spring, which are the two churches: The elect contained vnder the seed of the woman, & the reprobate or malignant church comprehended vnder the name of the serpents seed. To the one is promised victorie, to the other is denounced by the irreuocable sentence of God the brusing of the head, which is destruction & confusion. I thinke ye wil not say, that he was constrained thereto by any force exterior as we speake, seeing he is the eternall which changeth not, euer abiding Lord ouer all creatures, who may & doth performe whatioeuer he will in heauen and in earth. Then of necessitie it must follow, that this battell is appointed by his will. And that do the words plainly beare. For he saith not, I know that there shall be a battell, or I wil suffer & permit (as you vse to interpret such places) a battell to be, but he plainlie saith, I will put and stablsh the battell and enimitie, declaring thereby, that as he was the

force,

Question.

Answer.

*The first
difference
of seed.*

*The church
of Christ &
the serpents
seed.*

force, strength, and the conductor to the seed of the woman, so would he most assuredly giue victorie to the same. Which thing S. Augustine diligently did note, & godly admonished. Affirming, that our condition in Christ Iesus is now better and more sure, then before was the condition of Adam in his owne free wil. For that, that he had none other strength, but that which might be and was overcome. But we haue the strength that is inuincible, because it is the power of the eternall. This one place I saie doth most evidently proue, that God willingly maketh a difference betwixt man and man, appointing to the one sort victory, and life, to the other subiection & death. But yet ye replie, this can not be proued to be the eternall counsell of God, for it is pronounced in respect of the faith, workes & obedience of the one, & in respect of the infidelitie, vicious living and inobedience of the other. Your obiection (which here I now intreat that after I be the les troubled) hath two members, the former wil I now touch, abiding better oportunitie for the other. Where ye alledge, that this can not be proued to haue ben the eternal counsil of God, because it was pronounced in time, your reason appeareth (and is) more then foolish. For what is he, that against the plain scripture of God will affirme this reason? The kingdome of heauen shall be giuen in the end of the world to the elect of God, therefore it was not prepared to them before the beginning. Doth not (I saie) the plaine voice of Christ condemne this vain reason? Or if I should say: the death of Christ was four thousand yeres after the beginning, therefore the lambe was not killed from the beginning. Were not this most foolish, & contrarie to the plain scriptures? But is not the contrary reason most sure, most true & strong? God in time hath pronounced, & his sentence being once pronounced, most constantly doth he execute the same: therefore it was his eternal & immutable counsel. As our electiō was purposed & decreed in Gods eternal couंसel before the beginning of al times, & yet from age to age was the same reuealed to his chosen childrē. Did therefore the apostle or rather the holy ghost ly (who doth affirm, that we were elected) as before is proued

in

*De bono
perseue-
rant.**Reply of the
adversarie.*

Question.

in Christ Iesus before all time? Euen so is it in this matter, the sentēce by the which the battell came forth first to the knowledge of man was temporall. But the stabilitie and continuance of it plainly proueth, that it was and is the eternall purpose and counsell of God. But yet more deeply to descend into the matter. Was it the eternall purpose and counsell of God to create the world, and so to make man to his own image and similitude? I suppose that euery reasonable man will confesse that so it was. Then doe I aske if God were ignorant, what should become on all mankind before that anie creation was? so to affirme is to deny his eternall knowledge, wisdom, and Godhead: he did know and foresee his end, and yet he did create him: then if it was not his eternall counsell that to his glorie this difference and diuersitie should be in mankind, which then was but one lump or masse, why did he not giue vnto him such strength, as could not be overcome? It shall nothing releue nor help you, to shift with the Papists, alledging, that God gaue him free-will & abundant graces by the which he might haue resisted and gainstand all assaultes and tentations if he would, that we denie not. But yet we aske why did not God giue vnto him the will to resist, or why did he not so bridle Sathan, that he might not haue tempted him? I trust ye will not with the Manicheis affirme, that there was a power greater then the power of the good God, and that this wicked power did for a time overcome the power and destroy the counsell of the good God, who was creator and louer of mankinde. For that were plainly to denie the omnipotencie of our God. If you say (as after ye write) that God did onely permit and suffer his fall, ye haue said nothing to the purpose: for still I demand, whether he did suffer it willingly or vnwillingly. If ye say willingly, then are ye caught in the snare which ye would auoyd. If ye say it was against his purpose and will, then fall ye into that horrible blasphemie of the Manicheis, denying Gods omnipotent power. And if yet ye would escape, imagining God to looke and behold the end of the matter, and yet neither willing the one nor the other, then fall ye into the blasphemie

phemie of Epicures, who although in plain words he durst not deny God, yet did he affirme, that he regarded not the workes of men, but did idly occupy the heauens. But how far this repugneth to our faith, who beleue God to be omnipotent, not only because he may do al things, but also because that it is he that created light & darkenes, good & euil, & finally that worketh all in all things, according to the purpose of his good pleasure: let such as be but meanly exercised in the scriptures iudge, and so (I say) that mans fall & the difference that came to our knowledge by the same, was no lesse determined in the eternall counsell of God, then was his creation. And that in this sentence is yet most evidently to be espied. For if God had not purposed in himselfe to establish this battel, and so to make a difference perpetuall, why did he not wholly restore man again to honor, to puritie, & innocency? Why did he not staie the fountaine of sin in our first father? why did he suffer his first corruption by propagation to come to his posteritie? was it because he lacked power? or was it not rather as the Apostle doth teach vs, that he wrapped all in vnbeliefe, that he might haue mercy vpon all? that he might shew mercy to whom he would, and harden also whom he would? If these things do displease you, remember first that they are the voices of the holie Ghost, and secondarily call to your minde the condition of mankind, to wit, that both you and we (compared with that soueraigne maiestie) be but wormes here creeping on the earth, and therefore can we not clime vp to the heauen, & so reason or plead with the almightie. Call to mind I say that question of the Apostle, calling man to the consideration of himselfe in the same matter, Saying, O man what art thou, that thou maist answer in contrarie to God? that is, contend or plead with him? This sentence I saie ought to humble vs, and make vs rather to tremble at the remembrance of his iudgements then rashly, and with proud stomackes to damne that, which we are not able to apprehend. But let vs yet prosecute this matter further, to the end that we may see if that this hath beene and is the constant will of God, and that plainly declared by his word

Gods purpose was from the beginning, to make a difference in mankind.

that this former difference be kept in all ages.

*The second
difference.*

No other difference was made then this general, till the daies of Abraham, and then a more speciall & expresse difference was made, for that which before was cōmon to the womans seed, was then by the expresse voice of God appointed to Abraham & vnto his seed: in these words: In thy seed shal al the natiōs of the erth be blessed, I wil blesse thee & multiplie thee, such as blesse thee, shal I blesse, & such as curse thee, shal I curse. In which words is no les the battell, then the benedictiō established. For as all natiōs were pronounced to be blessed in his seed (which as the apostle doth interpret was Christ) so is it pronounced, that there shall be some that shall curse, and therefore shal be accursed of God. Yea it is plainly spoken, that foure hundred yeres shuld his seed & posteritic be euil intreated in a strange country, neuertheles the people whō they shal serue, shal I iudge (saith the Lord). So haue we againe the difference plainly confirmed by the voice of God. But yet God proceedeth one degree further, & in Abrahams seed he maketh difference. For in Izaak (saith he) shal thy seed be called, by the which voice he did seclude both Ismael, and the rest of his carnall sonnes from that honor: affirming that from none of them should the benediction come, but onely from Izaak which was the son of promise (and not of nature onely). But that difference was most evidently declared in Izaaks two sons, being yet in their mothers bosom before they had done either good or bad, as the apostle affirmeth. It was said by the voice of God, the elder shall serue the younger. By which voice of God reuealed, did Izaak & Rebecca plainly vnderstand, what was the cause of the battell which the mother felt in her bosome & wombe: to wit, that because from her wombe were two peoples and nations to proceed, which could not be of equal honor and dignitie. For the one had he determined in his eternal counsell to elect for his peculiar people, the other to reiect, and to leaue them in the common corruption as the other nations: as the sequelle in processe of time did evidently declare. For the Edomites descending of Esau, were cut off frō the body of the church

*This is the
cause why
all the pro-
phets almost
do declare
Gods wrath*

and

and became manifest enemies to the posteritie of Iacob, because that their father was subiect to Iacob & pronounced to be his seruant. Such as vnderstand this place of corporall seruice and worldlie riches or dignitie onely, do nothing els but shewe their owne ignorance, corrupting the meaning of the holie Ghost. For saint Paul in the 9. chapter to the Romanes, after that hee hath affirmed, that the promise and election of God were sure (albeit that many of the carnall seed had refused Christ preached,) he bringeth in this former sentence, to remoue all flaunder: Saying, All are not sonnes, because they are the seed of Abraham, that is, those that be the sonnes of the flesh, are not therefore the sonnes of God: but those that be the sonnes of promise are accounted for seed. And so to proue that which before he had affirmed, to wit, that ail were not Israelites that came of Israel, he added these wordes. Not onely this, but also when Rebecca had conceiued of one, our father Izaak, while the children were not borne, while they had neither done good nor euill (that the purpose of God should abide according to election, not of works, but of the caller) it was said to her: The elder shall serue the younger. Such as be not more then blinde, may easilie perceiue, that the Apostle looketh to an other ende, then to wordlie dignitie. For his purpose was not in that place, to dispute and reason who should be rich in this world and who should be poore, who should be Lordes temporall, and who should be seruants, but his purpose and minde was, to declare to whom did that benediction promised vnto Abraham apperteine, and to whom it did not apperteine. So that the holy Ghost speaking by saint Paul is a commentarie of the wordes spoken to Rebecca. And I doubt not, but so she did vnderstand them. To wit, that that promise which appeared to haue been common with all the seede of Izaak (of whome it was spoken) In Izaak shall thy seede be called, was now restrained and made proper to one head, and to the people descending of him, that is to Iacob, who after obtained the name of Israel. So that both the peoples neither were reputed, neither yet in verie deede were the Church and

against Esau and Edome.

Psal. 137.

Esai. 34.

Ier. 49.

Obad. 1.

Rom. 9.

chosen people of God, but the one was chosen & the other was refused. The one by grace, and of the caller was honored with the name and priuledge of his church: The other was cast out as strangers, vpon the one remained the benedictiō, of the which the other was deprived. In this maner, I saie did both Isaak, Rebecca, yea Iacob, and Esau in proces of time vnderstand this oracle of God. But yet because this former place of the Apostle is by many euill vnderstand, & by some maliciouſlie wrested from the simple meaning of the holie Ghost: in as few and plaine words as I can, I purpose to declare how aptly & properly the Apostle vseth the testimonie and words of Moises. Christ being preached to the Iewes, who were reputed the chosen people of God, to whom, and for whose comfort and deliuerance the Messias was especially promised: The most part of the Iewes remained vnfaithfull, refused the Sauour, who was sent, blasphemed him, and cruelly did persecute him and his members. This could not be without a great offence and slaunder to many thousands both of the Iewes and gentiles. The Iewes puffed vp with pride, because they were the peculiar people, because to them were giuen the law, promises, and oracles, did brag & boast, that God could not reiect them, except that he should be found a liar. For to Abraham and to his seed had he made a promise. And the gentiles might be troubled with the like cogitations: for they might thinke, if God shall refuse his owne people which so manie yeares he tenderly had nourished, what stability can we looke for, though we should receiue this Christ preached? Against both these sortes of men most valiantly fighteth the Apostle, and most aptly alledgeth the scriptures, to the confutation of the one, and comfort of the other. First against the Iew he reasoneth, that albeit they be Israelites after the flesh, yet it may be, that they be not the verie Israelites of God, neither yet is God indebted vnto them, though they be descended of Abraham. The reason is, that God made no promise to the whole seed of Abraham, but to a part of it, that is, to Isaak. And if they shuld say: but we are of Isaak, he granting that, doth neuertheles proue, that God doth

not

*How S.
Paul applieth the
words of
Moises.
Gene. 25.*

*Promise
made to
Isaak.*

not chuse the whole seed of Isaak, but in the mothers wōbe, (as is said) by his owne decree, he made the difference. And if further they should reply, ô but we are of Iacob, he then commeth to the prooffe of his first proposition, affirming, that albeit they were of Iacob, yet did it not thereof follow, that they were all the elect people of God, for what prerogative (would he say) can Iacob haue about his father Isaak, or what can Isaak haue about Abraham? Abraham who many yeares faithfullie obeyed God, could not obtain that all his posteritie (no not Ismael for whom he praied) should be reckoned to be his seed: Neither could Isaak obtaine the same: but God appointed and did chuse whom it pleased him. And shall Iacob haue greater prerogative then had they both? shall he that of grace was preferred to his brother, when neither the one had done good, neither the other had done euill, giue that priuiledge to all his posteritie, that without exception they shall be the chosen people of God. No (will the Apostle conclude) but God now after the reuelation of his deare Sonne Christ Iesus, doth make the same difference in the posteritie of Iacob, that sometimes he made in the seed of Abraham and Isaak. That is: he chuseth whom it pleaseth him, and reiecteth also such as in whom he hath no pleasure, and that not onely amongst *Vessels of* the Iewes, but also amongst the gentiles, and that to make *mercy pre-* the riches of his glory knowne towards the vessels of mer- *pared vnto* cy which he had prepared vnto glory: whom he hath cal- *glorie.* led, euen vs not onely of the Iewes but also of the gentiles (as the Prophet Osee saith) and so to the end of the chapter he establisheth the faith of the gentiles, and comforteth them, affirming, that their vocation and election was fore- spoken by Moyses and the Prophets, and therefore that it was not a thing that came by chance, but was appointed in the eternall counsell of God, & therefore in his conclusion, he assureth them, that such as beleeu in Christ Iesus, shall neuer be confounded. This simply, but truely (I doubt *Gods electi-* not) haue I explained the minde of the Apostle in the for- *on depen-* mer place, which is: That Gods election dependeth not *deth not* vpon man, vpon his will, purpose, pleasure, or dignitie, but *vpon man.*

as it is free proceeding from grace , so is it stable in Gods
 immutable counsell, and is reuealed to Gods elect, at such
 time as he knoweth most expedient. But because that of
 this we must after speake more, now we returne to our for-
 mer purpose. From the beginning we heare, that God maketh
 1 a difference : first by that generall diuision, separating
 and setting apart the seede of the woman from the ser-
 2 pents seed. After calling Abraham (neglecting as it were,
 the rest of the whole world) in Abrahams seede he maketh
 plaine difference, secluding Ismael, that he should not be
 heire with Isaak : But most especially in the wombe of Re-
 3 becca , making the difference betwixt the two children
 and their posteritie. Which difference did continue euen
 to the dayes of Christ Iesus , in such firmitie , and stable-
 nesse, that neither could the sinnes of the Patriarches, the
 subtill crueltie of Pharao, the inobedience and grudging
 of the people , their apostasie and defection from God by
 manifest idolatric, nor finallie their long bondage and cap-
 riuitie, alter or change this immutable counsell of God :
 that the elder should serue the younger , that the Messiah
 should come of the tribe of Iuda, and that of the loines of
 Dauid should spring foorth one to sit vpon his seate for e-
 uer. And this difference which God by his owne voice did
 stablsh before the comming of his deare Sonne Christ Ie-
 sus , did the same Christ Iesus our master (appearing in
 flesh) ratifie and confirme. For he plainlie affirmeth, that
 he was not sent but to the lost sheepe of Israel , and that it
 was not good to take the bread of the children and giue it
 to dogges. By which two sentences he maketh an expresse
 difference betwixt the sheepe and the goates , and be-
 twixt the children and the dogges. Hee feareth not to
 saie to the faces of those that boasted them selues to bee
 the sonnes of Abraham , ye are not of God : for if ye were
 of God, ye should loue me, but ye are of your father the
 diuel, and his desires ye will obey. As this sentence is fear-
 full, so may it appeare very bold. For they might haue ob-
 iected as they did : are we not his creatures, created to his
 owne image ? are we not the seed of Abraham ? Do we not
 beare

beare the figure of circumcision? are we not^d collected in Hierusalem, and doe we not frequent the temple: yes verily: but none of all these things made them to be of God, in such sort as Christ denied them to be of him. For all these things may the reprobate haue common with the elect. But Christ denied them to be of God, that is, to be the sonnes and vessels of his mercie elected in his eternall counsell, borne of him by the spirite of regeneration, by the which their stubborne blindness being remoued, and they made obedient, durst be bold to call him father. In this sense Christ denieth them to be of God. If anie thinke that their wickednesse and wilfull refusall of grace offered was the cause that they were not of God, as I neither excuse their manifest rebellion, neither yet denie it to be a most iust cause of their condemnation, so vtterly denie I that their present finnes were the only or the chief cause of their reprobation. For Christ himselfe feareth not to assigne another cause: saying. Therefore ye do not heare, *why the* because ye are not of God. If they had heard, that is, *Iewes be-* receiued and beleueed Christ Iesus and his doctrine, their *leueed not in* finnes had bene purged, and their blindness remoued. But *Christ.* him could they not receiue. And why? because they are not of God. But to the obiection, that the foreknowledge of good works, or of rebellion to come, should be the cause why God doth elect, or reiect, we shall (God willing) after answer. Now onely I minde to follow that which I haue purposed, which is that Christ Iesus himselfe maketh a plaine and manifest difference betwixt one sorte of men and another. Howe often doth he affirme that his sheepe doe heare his voyce, that he knoweth them, and that they know him, that it hath pleased the father to giue the kingdom to the litle flock. That manie are called and few chosen. That some there be whome Christ Iesus neuer knew, no not euen when they wrought greatest miracles. In all these & manie places mo it is euident, that Christ maketh difference betwixt one and another: but one place most notable of all others I will shortly touch, and put end to *Christ ma-* *keth a. diffe-* *rence of. one* *sort. from* *another.* this matter. Christ Iesus in that his most solemn & most co-

comfortable prayer (after other thinges) saith, I haue manifested thy name to the men whome thou hast giuen to me of the world. They were thine, and thou hast giuen them vnto me, and they haue kept thy word. And shortly after: I pray for them: I pray not for the world, but for them whome thou hast giuen vnto me: because, they are thine. If in the whole scriptures there were no mo places to proue that in the eternall counsell of God there is a difference of one sort of men from another, this onely one were sufficient. For first he maketh mention of men giuen vnto him by the Father, who were (as he before affirmed) chosen out of the world, and why were they giuen vnto Christ? he answereth, because they were the fathers. And howe they appertained to God more then others, is before said. He further declareth what he had done vnto them, what they also had done. And what he did and would do to the end for them, he had opened vnto them the name (that is the mercie, goodnesse, constant trueth, and perfect iustice) of his heauenly father, which doctrine they had receiued and kept, as they that were the ground appointed to bring foorth fruite in aboundance. He did pray for them, that they should be sanctified and confirmed in the verity. The vertue of which prayer is perpetuall, and at all times obtaineth mercie in the presence of his fathers throne for his elect. And least that anie doubt should remaine, as that these graces were common to all the world, in plaine and expresse wordes he affirmeth, that he prayed not for the world, but for those (saith he) whome thou hast giuen vnto me. if anie denie a plaine difference here to be made betweene one sort of men and another, I will pray to God to open his eies, that he (if Gods good pleasure be) may see the light that so brightly shineth. Other places for this present I omit: For of these precedentes I suppose it to be euident, that in the eternall counsell of God there was a difference of mankind euen before the creation, which by his owne voyce is moeste plainly declared to vs in time. Now to that obiection which Pighius that pestilent and peruerse papist (and you all after him) doth make. To w^{it},
 that

Iohn, 17.

*what christ
did for his.*

*Christ pray-
ed not for
the world.*

that God did predestinate according to the workes, and faith which he foresaw to be in man. I might object to the contrarie, that if predestination proceedeth from Gods purpose and will (as the Apostle affirmeth it doth) that the purpose and will of God being eternall, cannot be moued by our workes, or fayth which be temporall. And that if the purpose of God be stable and sure, that then cannot our workes being vnshure, be the cause thereof. But to auoyd prolixitie and tediousnesse, I will by plaine Scriptures proue, that of free grace did God elect, that of meere mercie doth he call and of his onely goodnesse without all respect had to our dignitie (as to be anie cause first mouing him) doth he performe the worke of our saluation. And for the prooue of the same, let vs take Abraham and his posteritie for example. Plaine it is, that he and his seed were preferred to all the nations of the earth, the benediction was established to spring from them, the promise of the land of Canaan was made vnto them, and so were they extolled to the honour and dignitie of Gods peculiar people. But let vs consider what either faith or obedience God found in them which might haue moued him thus to preferre them to other nations. Let vs heare Moyses. The Lord thy God (saith hee) hath chosen thee, that thou shouldst be a peculiar people to him aboue al the peoples which are vpon the face of the earth: God hath not so vehemently loued you, and chosen you, because you are more in number then other nations (seeing ye are fewer then all other people) but because he hath loued you, and would keepe the orhe which he made to your fathers: And after it followeth: Say not in thy heart, my power, my strength, and my hand haue prepared this abundance to me, and thinke not in thy heart, it is for my iustice, that the Lord hath brought me into this land. Of these places it is plaine, that Moyses leaueh no cause neither of Gods electiō, neither yet of performance of his promise in man, but establisheth it altogether vpon Gods free loue and good pleasure. The same did Iosua in that his last and most vehement exhortation to his people a litle before his death, in which

An answer to the papisticall and pestilent objection of Pighius and others his like.

Deut. 7.

Deut. 9.

Iosue. 24.

Ezer. 16.

plainly he affirmeth, that Abraham and his father were idolaters before they were called by God, which place Ezechiel the prophet most euidently declareth, rebuking the vnthankfull defection of the Iewes from God, who of mercie had giuen them life, honour and dignitie, they of all others being the most vnworthie. For he saith: Thus saith the Lord God to Ierusalem: Thy habitation and thy kinred is of Canaan, thy father was an Amorrhian, & thy mother an Hittite: and in thy natiuitie when thou wast borne thy nauill was not cut, thou wast not washed with water, to soften thee, thou wast not salted with salt, neither yet wast thou swaddled in clouts. By the which the prophet signifieth that al was imperfect, al was filthie, al was corrupt and stinking, as touching their nature. he proceedeth: none eie pitied thee to doe anie of these vnto thee, for to haue compassion vpon thee: but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne. And when I passed by thee, I sawe thee polluted in thine own blood, & I said vnto thee, when thou wast in thy blood (that is in thy filthy sins) thou shalt liue. And this he repeateth, to the end, that he may beat it more deeply into their mindes. I (saith the Lord) said vnto thee, being in thy blood, thou shalt liue, and so he proceedeth, declaring how that God did multiplie them, did giue vnto them bewtie, strength, honor, and dignitie. These three places do plainly witness what perfection God did find in this people, whom thus he did preferre to al others. And what obedience did they render vnto him after the vocation of Abraham, the holie histories doe witness. For perfection and obedience was not found in Abraham himselfe, yea neither in Moyses nor in Aaron, but contrariwise, the inobedience of all we finde noted, to the same end that Moyses hath before spoken, to wit, that none shall boast that either iustice proceeding or following, was the cause why God did choose and elect that people. For how shall God choose for that, which the holy Ghost plainly denieth to be in any man descending of the corrupt seed of Adam? For Iſaiah plainly doth affirme, that all our iustice, is as a cloth most polluted and spotted:

spotted: If our iustice be polluted, as the Prophet affirmeth it to be, and God did predestinate vs for our iustice, what *God did not* followeth, but that God did predestinate vs for that, *for our* which was filthie and imperfect: but God forbid that such *workes pre-* cogitations should take place in our heartes. God did *destinate vs* choose vs in his eternall purpose for his owne glorie, to be manifested in vs, & that he did in Christ Iesus in whom onely is our full perfection (as before we haue said.) But let vs yet heare some testimonies of the new Testament. Saint Paul to his disciple Timothie saith. Be not ashamed of the testimonie of our Lord, neither be thou ashamed of me who am his prisoner, but be thou partaker of the afflictions of the Gospel, according to the power of God, who hath made vs safe, and hath called vs with an holie vocation, not according to our workes, but according to his purpose and free grace, which was giuen to vs by Christ Iesus, before all times, but now is made patent by the appearing of our Sauiour Iesus Christ. Heere plaine it is, that neither are we called, neither yet saued by workes, much lesse can we be predestinate for them, or in respect of them. True it is, that God hath prepared good workes that we should walke in them: but like true it is, that first must the tree be good, before it bring forth good fruite: and good can neuer the tree be, except that the hand of the gardiner haue planted it. To vse heerein the plaine words of saint Paul, he witnesseth that we are elected in Christ, to the end that we should be holie and without blemish. Now seeing that good workes spring forth of election, how can any man be so foolith as to affirme, that they are the cause of the same? Can the streame of water flowing from the fountaine, be the cause of the originall spring? I thinke no man will so hold not affirme: euen so it is in this matter: for faith and a godlie life that ensueth our vocation, are the fruites proceeding from our election, but are not the causes of the same. And therefore the Apostle, to beat downe all pride, asketh *1. Cor. 4.* what hast thou ô man which thou hast not receiued? And if thou hast receiued it, why gloriest thou, as though thou

*2. Tim. 5.**Question.*

hadst not receiued it ? The Apostle in that place speaketh not of one or two graces, but whatsoeuer is necessarie to saluation, that he affirmeth to be receiued, and that of free grace, as he yet more plainly doth witnesse, saying. Of grace are ye saued by faith, and that not of your selues, it is the gift of God, and not of workes, lest any should glorie. Now if man hath nothing but that which he receiueth of grace, of free gift, of fauour, and mercie, what odious pride, and horrible vnthankfulnesse is this, that man shall imagine, that for his faith and for his workes God did elect and predestinate him to that dignitie ? euen as if two or three beggers chosen from the number of many, were of the liberall mercie of a Prince promoted to honour, should after bragge and boast, that their good seruice was the cause that the Prince did choose them, should not euerie wise man mocke their vanitie ? yea, might not the Prince iustly depriue them for their arrogant vnthankfulnesse ? Might not the Prince haue left them in their wretched estate ? And what then should haue become of their seruice ? Is it not euen so with man lost in Adam ? (whose fall in Gods prescience & purpose was before his creation) of which masse or lump, God of his owne free grace did choose and predestinate vessels of his mercie prepared vnto glorie, that they should be holy (as before is said) shall these then that finde mercie to worke good workes boast, as though workes were the cause thereof ? God forbid. For if the posteritie of Abraham did not obtaine the inheritance of the land of Canaan, for any iustice that was in them, yea, if God did not choose them, neither to the temporall nor eternal felicitie, but of loue and free grace only, as Moises doth witnesse, how shal we think, that the eternal inheritance, or Gods election to the ioy & life euerlasting, dependeth vpon any qualitie within vs. Wonder it is, that the Apostle S. Paul intreating of this matter of Gods free election, was ignorant of this cause, if it be sufficient. For by that meanes in few words he might haue put silence to many dogges, which then (as men do now) barked against this doctrine. For if he had said : God hath chosen afore

all

all times to the participation of life, a certaine number, because he foresaw that they should be faithfull, obedient to his commandements, and holy in conuersation: and vpon the other part he hath reiected and reprobate others, because he foresaw that they should be vnfaithfull, disobedient & vncleane of life, this I say, (if those causes had been sufficient) had bene a sensible manner of doctrine: But the Apostle alledgeth no such reason, but first beateth downe the pride of man (as before we haue touched) and there after bursteth forth in this exclamation. O the height of the riches of the wisdome and knowledge of God? how incomprehensible are his iudgements, and how vnsearchable are his wayes? This exclamation, I say, had bene vaine, if either workes or faith foreseene, had bene the cause of Gods election. S. Augustine doth mocke the sharpe sight of men, that in his dayes began to see more deeply then did the holy Ghost, speaking in the Apostle. And we feare not to affirme, that the men which this day do attribute election or predestination to any vertue, or qualitie within man, do hold and defend (to their great danger) that which none indued with the spirit of God hath left to vs, written within the holy scriptures, either yet that any of the chosen shall confesse in their greatest glory. Let the whole scriptures be read and diligently marked, and no sentence (rightly vnderstood) shall be found, that affirmeth God to haue chosen vs in respect of our workes, or because he foresaw, that we should be faithfull, holy, and iust. But to the contrarie, manie places shall we finde (yea euen so manie as intreate of that matter) that plainely affirme, that we are freely chosen, according to the purpose of his good will, and that in Christ Iesus. And what shall be the confession of the whole bodie assembled when they shall receiue the promised glorie, is expressed in these wordes of the foure and twentie Elders, who casting their crownes before him that sitteth vpon the throne, do say. *Worthie art thou (ô Lord and our God) to take honour and glorie, and power. For thou hast created all things, and by thy will they are, and were created. And after they fall before the lambe, and sing a*

*Apo. 4.
& 5.*

new song, saying: Worthie art thou to take the booke, and to open the leales thereof: for thou wast killed, and hast redeemed vs to God by thy blood, and hast made vs to our God kings and priestes, and we shal raigne vpon the earth. No mention is here made of any worthinesse of man: the creation is giuen to God, & that all things are in that perfitte state which then the chosen shall possesse, is attributed to his wil. The death of the lamb is assigned to be the cause of the redemptiō, yea of that great dignity to which they are promoted. I am fully perswaded, that if any cause of Gods election, and of the fruite proceeding of the same, were, or could be in man, that the holy ghost, who is author of all iustice, would not haue defrauded man of any thing which of right did appertain vnto him. But seeing that in no place the holy ghost doth attribute any part of mans saluation to his owne merites or worthinesse, I feare not to affirme, that this pestilent opinion is the instigation of sathan, labouring by al meanes to obscure the glory of Christ Iesus, and to retaine man in bondage, whom he infected with that first venom which he made him to drinke, saying, ye shall be as gods. Thus far with such plain simplicite (as it pleased God to minister vnto me for the time) I haue proued, that Gods election is eternal, that it is stable, that he hath made a difference betwixt one sort of men and another, which difference although it came to the knowledge of mā in time, yet was it in Gods purpose & counsell before all time, no lesse thē his creation was. And lastly that Gods election dependeth neither vpon our workes, nor vpon our faith, but proceedeth from his eternal wisdom, mercy, & goodnes: and therefore it is immutable and constant. Now shortly will I go through (if God permit me) the reasons of your booke, noting vpon the one part, the imperfections of the same, & vpon the other, your ignorance, or else malice in corrupting the scriptures.

THE ADVERSARIE.

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section.

To proue this similitude good, and to shew how much his loue towards his children exceedeth the loue of all creatures towards their birthes, he saith: Can a woman forget the childe of her wombe,

wombe, and not pittie the same whom she hath borne? And though she doe forget it, yet I will not forget thee. Here he speaketh not onely to the elect (as some say) but also to them which did forsake & despise him as there. Alas for these disobedient children (saith the Lord) that they will take counsell without me. Heere he calleth the wicked which heape sinne vppon sinne, and were disobedient, his children. Christ saith, if ye when ye are euill can giue your children good giftes, how much more your heauenly father? After the same maner may I reason with you (carelesse by necessitie) if none of you, though you be euill, would beget a child to miserie, how much lesse would God which is all good, beget and create man in his own image to perpetuall paines? Here we may see how much this naughty opinion is contrarie to nature and to reason, and that it is contrarie to the word. God willing I will proue. If God hath ordeined the most part of the world to be damned, then were his wrath greater then his mercie. But the scripture witnesseth that his mercie is ouer all his workes, and that God is slowe vnto wrath, and readie vnto mercie, so that his wrath is extended onely to the third and fourth generation, but his mercie to the thousand generation: wherefore thus (saith he:) A little while I haue forsaken thee, but with great mercifulnesse shall I take thee vp vnto me. When I was angrie I hid my face from thee for a little season, but through euerlasting mercie haue I pardoned thee. And David sayth, his wrath indureth but the twinkling of an eye, and his pleasure is in life. Heauinesse may well indure for a night, but ioy commeth in the morning. And so Moyses called him a mercifull and gracious God, long suffering, and keeping mercie in store for thousands. By these scriptures and manie mo, it is euident, that Gods mercie is greater then his wrath, contrarie to their sayings.

A N S W E R E.

How blasphemous be your similitudes, your selues may consider, if malice haue not vtterly blinded you, for I haue al ready proued, that God is not bound to the lawes and bounds of nature, & how shamefully yee do abuse the scriptures which ye alledge, few words shall declare. Ye denie that God doth speake here to his elect in the place of Isaiah the Prophet, but to al men in generall: & euen to those that had forsaken him, as ye would seeme to proue by the wordes of the same Prophet spoken before in his

Isaiab. 45.

Isaia. 30.

Math. 7.

Psal. 114.

Esaia. 54.

Psal. 29.

Isaiab. 49.

Isaiab. 30.

thirtie chapter. First (I say) that those two places do no more agree, then do those words of Christ, spoken after his resurrection: Go to my brethren and tell them, I passe vp to my father, and vnto your father, and vnto my God, and vnto your God, and those which he spake before his death, against Capernaum, Bethsaida, and Corosaim, or vnto Ierusalem, against whom he pronounced, wo and malediction, because they did not know the time of their visitation. For in the former place, God speaketh to Sion, which long had bene wast, & to his people which long had bin oppressed. And to the end that the reader may better vnderstand how deceitfully ye withdraw & steale the words which explain the whole matter, I will bring forth the wordes of the prophet. Reioyce (saith he) O heauens: and reioyce thou earth, O you mountaines brest you forth in gladnesse, for the eternall hath comforted his people, and shall haue mercie vpon his poore ones. Syon hath said, the Lord hath left me, and my Lord hath forgotten me. May a woman forget her child that she shall not haue compassiō vpon the sonne of hir bosome, but let it be that they forget (neuerthelesse I shall not forget thee) for Ioe in these my two handes haue I engrafted thee, and thy walles are for euer before me. If these comfortable words were spoken in generall to all men, as ye affirme, let indifferent men iudge: If all men were Sion, that long had lyen desolate, if all were his people that long had bene oppressed in the captiuitie of Babylon: If all did so complain, that they thought God to haue forgotten his league and promise, which of mercie he made with them: And finally, if all haue this promise, that their deliuerance is ioyned with Gods infinite power, then is your application to be approued: but if God did make a plain difference betwixt Israel and all nations in the earth, if he had chosē his habitation in Sion, and if he will keepe promise with the afflicted for his owne names sake, be they neuer so vnworthie, then are ye to bold to giue the honour and prerogatiue of the children and heires, to strangers and bastards. The wordes which we alledge of the thirtie chapter make nothing for your purpose

purpose: for albeit he speaketh to those that were inobedient, yea that were treasonable traitors, yet had they the name, the title, yea the honour and dignitie of Gods people, and among them, were some of Gods chosen children: for whose comfort (after long affliction sustained in Babylon) were those other words spoken. And so except that ye be able to proue, that the people of Israel, and the citie of Ierusalem had no greater prerogative, euen in the time of their greatest blindnes & vnthankfulnes (before the coming of Christ Iesus in the flesh) then had other nations, yee conclude nothing. But yet wonder it is, that yee can make no difference betwixt the times, in which the one words and the other were spoken. The wo was pronounced (you say, alas, which the text hath not) against thē, what time they had declined from God, when they tooke counsell of themselues when they could not abide the admonitions of the Prophets: but the comfortable promise of deliuerance was made, after that vengeance was powred forth vpon the proud contemners, & after that the whole bodie was sore tormented by great oppression and long imprisonment. Do ye not thinke that there might be great alteration in that people within the space of an hundredth yeares? for so long was it betwixt the dayes of the Prophet and the dayes of their last captiuitie vnder Nabucadnezer, after which time also did this former promise of Gods remembrance of them onely take place. Might not the one be spoken of those which should be punished (yea let it be that they were the reprobate) and the other to the people of God, to whom by his owne holinesse he had promised deliuerance? Do ye thinke that because the same Prophet speaketh both the sentences, that therefore they do appertaine to one estate and condition of people? I haue proued the contrarie by Christs plaine words. For his mouth pronounced destruction against Ierusalem, and yet sendeth he the ioyfull tidings of his resurrection to his disciples with that most singular comfort, that God remained vnto them both God, and father: & euen so doth our Prophet Ihaiah, for in the one place he speaketh to the obstinate contem-

*Matth. 7.**Luk. 11.*

ners, but in the other place he speaketh to the afflicted children. Wey I beseech you the scriptures of God with greater reuerence. The words of Christ ye likewise falsifie, for he speaketh not of any common loue which he beareth to all men, but affirmeth that our heavenly father giueth good things, or as Luke affirmeth, giueth the holy ghost to such as aske of him. Ye must proue first, that al aske in faith, and according to his will (which be the peculiar prerogatives of the childre of God) before that Christs words can serue for your generall multitude, either yet that you shall thereof be able to proue that God loueth all men alike.

Ye take your pleasure in reasoning with vs, whom yee terme carelesse by necessitie. I will not recompence railing with railing, but I pray God that thou (the writer of this booke) shew hereafter greater diligence in godlines, then of many daies thou hast done, wheresoeuer thou hast hated. We vse not to subiect God to our corrupt affections, but with reuerence & feare we leaue to his godly wisdom the ordering of his creatures, neither yet can you be able to proue, that we either by word or writing haue affirmed, that the principal end of any mans creation was perpetuall pain. But we affirme, as before we haue declared, that God for himselfe & for the manifestation of his own glory hath created all things. But of this we must after more largely speake.

The blasphemie of Anabaptistes.

The finall conclusion which ye collect of nature, is, that God hath created none to miserie nor paine. For that your master Castalio feareth not most blasphemously to affirme, saying, that if he hath so done, he is more cruell then any wolfe. O heauen and earth reuenge this blasphemie.

That man which here suffereth miserie & much calamitie, yea and that also shalbe adiudged to the fire inextinguible, is created of God, or (as you affirme) is the birth of God: I suppose your selues will not deny. And that he suffereth al miseries by Gods iust iudgements, & by his will expressed in his word, the scripture beareth record. For God saith to the woman, in sorrow & dolor shalt thou beare thy childre. To the man, In the sweat of thy face shalt thou eate thy

Gen. 3.

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thy bread, & also cursed is the earth for thy sake. Which (& many mo places) plainly witnes, that God hath inflicted paine vpon man whom he hath created. You answer: that did God for the sin of man, I confesse: But yet is your foot fast in the snare. For after sin, mā ceased not to be the creature, and (as yee will terme him) the birth of God. If then god be subiect to the law of nature (as before we haue said) & now againe repeate, that your vanitie & ignorance may the more appeare, so that he is bound to do the selfe same thing to his birthes, that nature moueth vs to do to our children: I aske first why did God suffer man created to his owne image to fal into sin? assuredly no natural father will wittingly and willingly suffer his children to fal into a pit or dungeon to destruction. And secondarily I aske, why did not God (who is omnipotent, hauing all wisdome & goodnes) prouide another medicine for man, then by death to ouercome so many miseries? Thirdly, if God would that none should be borne to miserie, why did he not clearly purge the nature of Adam? why did he not stay that venom & corruption in our first father? why did he permit it to infect al his posteritie? There is no shift that here can serue you. For if you say, God was prouoked by the sins of the posteritie, which he did foresee to be in them, so to do: I answer, that he foresaw nothing, which his eternall & infinite power might not haue remoued and remedied, if so it had pleased his godly wisdom: for then as now, was he the God, who alone may do whatsoeuer he wil in heauen & in earth. And further I say, that the fountain being shut vp, the flowing of sin by naturall propagation should haue ceased. To Gods permission we shall after answer. To put end to this matter, if yee consider nothing else in the great varietie of Gods works but the onely miserie of the sufferer, and sinne (which we denie not to be a cause of the same) ye haue no better profited in the schoole of Christ, then had the disciples, whē seeing him that was borne blind, they demanded this question, Master (say they) who hath sinned, whether this mā or his parēts: that he shuld be born blind? No other cause did they see of his miserie but sin. And to them it was

Iohn. 9.

strange that any man could sin so grieuouſly before he was borne, that for the ſame he ſhould be puniſhed with perpetuall blindneſſe during his life. And that he ſhould ſuffer ſuch miſeric for the offences of his parentes, appeared to them to repugne Gods iuſtice, and to that ſentence which before he had pronounced by the Prophet Ezechiel affirming, that the ſonne ſhould not beare the iniquitie of the father. But Chriſt Ieſus in correcting their error, giueth to you a profitable leſſon, if ye can receiue it: affirming, that neither he, neither yet his parentes had ſinned that ſo he ſhould be borne, but that the glory of God ſhould be manifeſted in him. If Gods glory be declared & made manifeſt euē by the miſeries which ſome creatures ſuſtain: Dare you therefore accuſe God of cruelty? Coſider your bold fooliſhnes, & repēt your blaſphemies before that vengeaunce ſtrike.

After that ye haue concludēd as you thinke, our opinion to be naught, by argumentes drawne from nature, you make a bold promiſe to proue the ſame by plain ſcriptures: And yet your firſt entrāce is but by a reaſon not wel grounded vpon theſe ſcriptures which ye alledge. Thus ye write: *If God hath ordainēd the moſt part of the world to perdition, then were his wrath greater then his mercie, but the ſcripture witneſſeth that his mercie is ouer all his creatures.* Ergo (will ye conclude) *he hath not created the moſt part of the world to perdition.* To proue that Gods mercie is greater then his wrath, ye bring forth the wordes of Dauid. Pſal. 30. & 145. Iſaiah. 54. and of God himſelfe, proclaiming his owne name vnto Moſes: for theſe wordes are not the wordes of Moſes (as ye alledge) but were ſpoken by God himſelfe in the cares of Moſes.

To the Maior I haue answered before, that falſely yee burthen vs, that we affirme that God hath ordainēd the moſt part of the world to perdition: for we preſume not to define what number God ſhall ſaue, & how many he ſhall iuſtly condemne, but with reuerence we do referre iudgement to him, who is the vniuerſall creator, whoſe goodnes and wiſdome is ſuch that he can do nothing but wiſely, and whoſe iuſtice is ſo pernite, that his works are exemted from
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the iudgement of all creatures. But the second part affirming that if God condemne mee then he shall saue, that then his wrath is greater then his mercie, is so irreuerent, so bold, and blasphemous, that scarcely could I haue thought that the diuell himselfe could haue imagined a more manifest blasphemy. Who hath giue the balance into thy hands? (I speake to thee most blasphemous writer) to ponder and wey Gods mercie and wrath, after thy corrupt iudgement? If thou claimest the helpe of these former scriptures, they proue no more that which thou pretendest, then if thou shouldest affirme that God shall saue the diuell, because his mercie is aboue all his creatures. We do not denie but that the most wicked men are participant of Gods mercie in temporall felicitie (yea and that farre aboue his chosen children) that he maketh his sunne to shine vpon the good and bad, that with long suffering he callieth them to repentance, and delayeth their most iust condemnation. But what wilt thou hereof conclude, that God hath ordained mo to saluation, then to perdition? or else is his wrath greater then his mercie? Blasphemous mouth, who hath taught thee to appoint a law to God? The day shall come (if speedily thou repent not) that thou shalt feele what punishment is due to such, as go about to bring the eternall God & his incomprehensible iudgements vnder the thraldome of their corrupt reason. But leauing thee, I returne to those whom gladiy I would instruct, and to them I say: that the words of Dauid and of Isaiah do speake of that rich and inestimable mercy, which God laieth vp in store for his chosen children: to whom although God sometimes shew himselfe seuerer and angrie, yet indureth that but for a short space, but his mercie is euermore lasting, and his goodnes infinit, by the which he marrieth his chosen children to himselfe for euer, and whether that these words be onely spoken to the elect, or else that they be generally spoken to all, let the holy Ghost decide the controuersie. After that Dauid hath affirmed that God is liberall, mercifull, patient, & of great gentleness, and also that he is good to all, and that his mercie is ouer all his works, that the eyes of al creatures looke

Psal. 145.

vpon him, & that he is iust in all his workes: by which sentences he praiseth the goodnes, the mercie, and the prouidence of God in the regiment and gouernment of his vniuersall creation, which goodnes and mercie do so abound, that the innumerable iniquities of mankind and his detestable ingratitude cannot vtterly hinder the same from the creatures. After these common mercies (I say) whereof the reprobate are often partakers, he openeth the treasure of his rich mercies which are kept in Christ Iesus for his elect: Saying, the Lord is nigh to all that call vpon him, to all that call vpon him in veritie: he doth the will of those that feare him, and he heareth their crie, and saueth them. The Lord keepeth all those that loue him, but he destroyeth all the wicked. Such as willingly delight not in blindness, may clearly see, that the holy Ghost maketh a plaine differēce betwixt the graces and mercies which be common to all, and that soueraigne mercie which is immutably reserved to the chosen children, and further that the Lord himselfe shall destroy the wicked, albeit his mercie be ouer all his works. And so that mercie by the which God pronounceth to gather his Church is euerlasting, and is not common to the reprobate, but is onely proper to the flock of Christ Iesus. The wordes of God spoken vnto Moses, do no more serue your purpose, then do the other. For God in his law expressly doth witness, to whom it is that he will shew mercie to thousands, to wit, to those that loue him & keepe his commandements, and vpon whom will he prosecute the iniquitie vnto the third and fourth generation: vpon those (saith he) that hate me. If hercof yee conclude that his mercie towards all is greater then his wrath, yee conclude amisse. For ye confound those whom God hath separated and deuided, he promiseth mercie to the thousand generation of those that loue him, and threatneth to punish the iniquitie of the fathers to the third and fourth generation vpon those that hate him. Hereof iustly yec can no further conclude, but that the mercie of God is greater towards those that loue him, then his wrath against those that hate him. And so farte will we confesse with you. But

*Note the
plaine dif-
ference.*

Exod. 20.

if you abide in your error, concluding as you plainly do in this your book, that the wrath of God must be greater then his mercy, except that he saue mo then shall be cōdemned (as some of your sects hath lately affirmed) we feare not to affirm that your blasphemy is intollerable. Or if you thinke (as some alledge vpon Origene) that because Gods mercie is infinit & extendeth vnto all his works, that therefore the reprobate cannot but once obtaine mercy. The plain scripture cōuicteth you. For it affirmeth, that the wrath of God abideth vpon the vnfaithfull, that their fire shall not bee quenched, & that their worme shall not die. If ye shall vnderstand that the elect hath nothing which they receiue not of mercy, & that the punishmēt of the reprobate is most iustly deserued, you shal not measure Gods mercy and his wrath by the multitude nor by the number, but ye ought to consider, that where none is worthie of Gods mercies by their own merits, yet hath it continued from the beginning & shal continue vnto the ende, euer extending the selfe to Gods children being in miserie, and so this mercy must far surmount all wrath and iudgement: for where the wrath of God once kindled against sin, ought to haue consumed and deuoured all, mercy preuaileth, and deliuereth those that iustly might haue been condemned. And in this sence (saie we) that Gods mercy farre surmounteth his iudgements, which interpretation if you admit not, we will send you to reason with God, and to impugne the same, if you be able by manifest scriptures. Now to the rest.

How Gods mercie is greater then his wrath.

THE ADVERSARIE.

Of all sorts and Sectes of men, I haue iudged them to be most abhorred which are called Atheists, that is to say, such as deny that there is anie God. But now we thinke these carelesse men are much more to be abhorred, my reason is, because they be more iniurious to God then the (Atheists) for he is les iniurious to a man that belieueth that he is not, then he which calleth him a cruell man, a tyrant, and an vnjust person, so are they lesse iniurious to God which belieue that hee is not, then they which saie he is vnumercifull, cruell, and an oppressor. Now what greater crueltie, tyrannie, and oppression can bee, then to create the most part of the world to euerlasting damnation,

The 6. section.

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5 so that by no manner of mean they can escape & avoid the cruel decree
and sentence against them. Seeing the Philosopher Plato iudged them
unworthy to live, & to be suffered in any common wealth which spake
euill of God, what ought our iudgements to be of such men, which
6 haue so wicked an opinion of God? whatsoeuer our iudgement be of
them, and whatsoeuer their deservings be, let vs labour rather to win
them, then to lose them. But forasmuch as he which toucheth pitch is
in danger to be defiled therewith, therefore ought we to walke warily
with such men, that we be not defiled and infected of them. Specially
seeing that now a dayes this horrible doctrine doth fret euen as the
disease of a canker, which infecteth frō one member to an other, vntil
it hath occupied the whole bodie without it be cut away, euen so this
error hath already infected from one to an other a great number.
The Lord graunt them the true meaning and vnderstanding of his
word, whereby they may be healed, and the sicknes cut off, the member
being saved.

A N S W E R E.

To the 1.

Because that in all this your long discourse, yee more
shew your malice (which vniustlie against vs ye haue con-
cerned) then that either ye oppugne our beliefe, either yet
promote your false opinion, I will not spend the time to re-
compence your dispice. Caelie this I will offer in the name
To the 2. 3.
4. & 5.
of all my brethren, that if you be able in presence of a law-
full iudge and magistrate evidently to conuict vs, that ei-
ther we speake euill of God, either yet that by our writings,
preaching or reasoning, it iustly can be prooued, that our
opinion is euill, of his eternall maiestie, power, wisdome,
and goodnes, that then we refuse not to suffer the same pu-
nishment which you by the authoritie of Plato iudge vs
Dent. 19.
to be worthy of. Yea we further offer our selues willingly to vn-
derlie the very death which God by his law hath appointed
to all blasphemers, provided that you refuse not to vnderlie
the same penaltie, if falsely ye accuse vs. What is your studie
To the 6.
to win vs, and whether our doctrine be horrible error or
not, I do not now dispute. Thus you reason.

THE ADVERSARIE.

The se-
uenth
section.

God created man a very good thing, and dare you saie that God
ordained a very good thing to destruction? Then God delighteth in
the

the destruction of that which is very good. Man at his creation was a
 iust and innocent creature, for afore the transgression there was no
 euill neither in Adam nor in vs, and thinke you that God ordeined
 his iust and innocent creatures to condemnation? what greater tyrannie
 & vniuersall wickednes can the most wicked man in the world, yea the
 diuell himselfe do, then to condemne the innocent and iust person? Herc-
 by may wee see that these careles men bee more abhominable then the
 Atheis, which belieneth there is no God. But these affirme God to be
 bad as the diuell, yea and worse: for as much as the diuell can onelie
 tempt a man to death, but he can compell none to fall vnto condemna-
 tion, but God may not onely tempt, but also compell by his eternall de-
 cree the most part of the world to damnation. And hath so done (as
 they saie), so that of necessitie, and onely because it was his pleasure
 and will: then must God be worse then the diuell. For the diuell onely
 tempted men to fall, but God compelleth them to fall by his immutable
 decree. Oh horrible blasphemie.

A N S W E R E.

Because that before plainelie and simplie I haue de-
 clared our iudgement of Gods eternall election, and most
 iust reprobation in all these your despitfull arguments, I
 will onelie shew your malice, ignorance, and proude vani-
 tie. This is your argument, God created man a very good
 thing, therefore he did not ordeine him to destruction, your
 reason is: for that is contrarie to his iustice, to ordeine a
 good thing to destruction. I answer, if ye be able to proue
 that man stood in the same goodnes, perfection and inno-
 cencie (he and his posteritie whome so highly ye praise) in
 the which he was first created, then will I confesse your ar-
 gument to be good. But if man (albeit he was created good)
 did yet willingly make himselfe euill, how can it be contrary
 to the iustice of God to appoint punishment for transgres-
 sion, which he did not onelie foresee by an idle speculati-
 on, or yet suffer and permit against his omnipotent will,
 but in his eternall counsell for the manifestation of his own
 glorie had decreed the same. Against which, albeit ye crye
 horrible blasphemie till your braines drop out, yet haue we
 Moises, Exod. 9. Isaiah. 6. Salomon and Paul to absolue
 vs from your euill sentence. For they doe affirme, that

God hath created all things for his own glory, and the wicked to the day of destruction, that he raised vp Pharao that his power might be shewen forth in him: that he blindeth the eies and hardeneth the hearts of some, so that they can neither heare nor see that they may conuert: That God hath prepared both vessels of mercie and vessels of wrath, which places, albeit some of them seeme not to apperteine to the creation, yet if they be iustly weyed, it shall evidently appeare, that the hardnes of mens hearts, their blindnes and stubborne malice are not onely punishments of sin, but also are the effects of reprobation, like as faith, obedience, and other vertues be the free gifts of God, given in Christ Iesus to those whom he hath elected in him. But yet to your argument, which thus ye amplifie: do ye thinke that God ordeined his iust and innocent creatures to damnation? what greater tyrannie & vnrighteousnes can the most wicked man in the earth, yea the diuel himselve doc, then to condemne a iust and an innocent person?

I answere (as before) that your argument is nought woorth. For you conclude more then ye be able to proue of your two former propositions: which be those, God created man a verie good thing. True it is, and God reprobated man & shal also condemne him who he created good, I grant also. Therefore he damned the good thing which he created, or that thing which is very good, I deny the conclusion. For before damnation there cometh a change in man, so that he of very good, became extreme euill, and so Gods iust iudgements founde nothing but that which is euill to condemn. You form your reason, as is that God had so created man good, that he by no means after could be made euill, which last part is false, & so you are deceiued. If ye cannot see iust causes why God should make that thing very good, which after should become extreme euill, accuse your owne blindness, and desire of God to repress in you that presumption and pride, which against the eternall Sonne of God you haue conceiued, & so your eyes shal be illuminated, & you shall see first, that because the creator is infinitely good, that therefore it behoueth the creatures in their originall

*Blindnes
and hard-
nes of heart,
are effects
of reprobation.*

*Why God
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good, whom
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nevertheles
to fall.*

originall creation to be good. And so I doubt not was the deuell created good, but in the veritie he stode not. And secundarily that because the iust iudgements of God were no lesse to shine in the damnation of the reprobate, then his infinit mercie was to be praised in the vessels of honor, it behoued the one and the other to be innocent and good in their creation. For if the originall had bene euill, God iustly could not haue after dāned that which he had made no better, but so we must confesse that it was good that (yet willingly corrupting the self) man made away to the most iust execution of Gods eternall counsell. And laist that the eternall purpose of God might in time be notified vnto man, which was that God would bestow greater liberality, shew greater loue & mercy in the redēption of man iustly dāned then that he did in his creation. Of nothing he did creat him (for his corporall substance was made of the dust (which somtimes was not) to his own image & similitude, to him he gaue the dominion of all creatures, these were documentes of a true loue. But if they be compared with that loue, which in Christ Iesus we receiue, and that of free grace, they are nothing. For what is the dominio of earthly creatures in respect that we shall reigne with Christ Iesus for euer? what were the pleasures and fruites of paradise in comparison of those heauenly ioyes, which S. Paule affirmeth cannot enter into the heart of man? If man had stood perpetually in Adam, neither had the loue of God so wōderously bene notified vnto vs, neither yet had place bin granted to his free grace & mercy, which we receiue in Christ Iesus. For mercie properly hath respect to miserie. But the chiefe comfort of Gods childré is, that as they fell in Adam, so are they new transferred in another, that is in Christ Iesus, to whom they are giuen, and who (as before we haue proued) hath so receiued them from the hand of his father, that he shall giue life euerlasting to so manie as the Father hath giuen him. If ye (I say) cannot admit the e reasons, why it behoued man to be created good, & yet after to fall into sinne and miserie, accuse your selues, forme not against God: for he will not be subiect to your

reason and iudgements: your horrible blasphemies against God, and your despitefull rayling against vs at this time I will omit, and howe impudently ye leape from the purpose of Gods reprobation to the execution of his iudgement, shall be spoken, in weying this your reason which thus followeth.

THE ADVERSARIE.

The 8.
Section.

The scripture witnesseth that we did fall in Adam. For damnation came of one sinne vnto condemnation: then did wee all stand afore in Adam, for none falleth but he that standeth. If wee did all stand, then were we all predestinate to life: for as our fall here is to damnation and death, so is our standing vnto saluation and life. And to confirme this, we haue manie testimonies in the word, which proue vs to be elected, chosen, and predestinate to life afore the fall, but none that proue anie man to be abiected, and cast away, damned, and reprobate afore sinne, by which death entered into the worlde. Paule to the Ephesians saith. God did choose vs in Christ before the foundations of the world were layd, and ordained vs before through him to be heires vnto himselfe, and were therunto predestinate. I praeie you shewe me anie testimonie of the Scripture which so manifestly proueth that GOD hath reprobate anie before the foundations of the worlde. God hath no respect of persons. For he calleth the world from the rising vp of the sinne vnto the going downe of the same. He made both small and great, and careth for both alike, for they be all the worke of his handes. And Esdras saith, it was not Gods will, that man should come to nought. But he prepared life for them. The holie Ghost saith that GOD hath not made death, neither hath he pleasure in the destruction of the liuing: for he created all thinges that they might haue their being, yea all the people of the earth hath hee made, that they should haue health, and there should be no destruction in them, and that the kingdome of hell should not be vpon earth. What can be more plainly and more diuinely spoken against this errour? In an other place saith the holie Ghost: God created man to be vnderstoyed: And againe, God ordained man that he should order the world according to equitie and righteousnesse, and execute iudgement with a true heart. Doth God ordeine man to rule the worlde according to righteousnesse whome he reprobated? Doe men gather grapes (as

Christ

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Ephes. 1.

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Psal. 49.

Iob. 34.

I. Esdr. 3.

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Sapient. 2.

Sapient. 9.

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Christ saith) of thornes, and figges of thistles? euen so euerie good tree bringeth forth good fruite: But a corrupt tree bringeth forth euill fruite, a good tree cannot bring forth bad fruite, neither can a bad tree bring forth good fruite. Mathew the seventh. *Math. 12.* Either make the tree good, and the fruite good, or else the tree euill, and his fruite euill. Either grant man at his creation to be righteous and good, and then I thinke ye will abhorre to say that GOD afore the foundations of the worlde did reprobate his good and righteous creature, or else grant him at his creation to be an euill and vnrightheous creature. Could then righteous iudgement come of such an vnrightheous tree? Further if man at his creation was an euill thing: Then was he not the creature of God. For GOD sawe all that he had made, and they were verie good. If man at his creation or afore was reprobate, and ordeined vnto death, then was man gillie afore the transgression: for God damned none but such as be gillie. If he were gillie afore his transgression, then was he a sinner, being yet innocent and iust, afore hee euer consented or committed sinne. And so consequently of this error, I may inferre manie mo such absurdities, as should offend anie saythfull mans eares.

ANSWER.

As no man of whole iudgement did euer denie that in Adam we did fall, so I thinke you and your sect set a part, there hath bene none that euer did affirme that in Adam we were predestinate to life euerlasting. True it is, that we stood in Adam, created in his loynes, but I suppose that ye will not hold that the children had greater priuiledge then had the father. Adam did not so stand, but that he was subiect to the law, the transgression whereof made him debtor to death. To speake the matter more plainly, Adam did so stand that he might (and did) fall, as the euent declared: and were his children so elect in him, that they could not fall: so ye appeare to conclude. For thus ye reason, if we did all stand, then were we all predestinate to life, for as our fall here is to damnation and death, so is our standing vnto saluation and life. Assuredly these reasons appear maruellous strange to me, and principally that which ye bring forth of falling and standing: for it hath in the selfe plaine contradi-

tion, for if we fell in Adam to death, how can we stand in him now vnto life. If you had said as that our fall was to damnation and death, so should our standing haue bene to saluation & life, ye might haue had some probabilitie. For your errour had onely stand in this, that ye doe not consider that Adam was not created to stand for euer in himselfe, and much lesse his posteritie in him. But when ye say, as our fall is to death, so is our standing vnto life, you plainly speake whatsoeuer ye think, that yet either in Adam, eyther in our selues we both fall and stand. But this do we vtterly abhorre, for we feare not plainly to confesse, that we haue no assurance either of standing, either yet of life, but in Christ Iesus alone, in whom we be ingrafted, and without whom we can doe nothing. In fewe wordes to reapeate the answer of your former obiection. In Adam did no man stand otherwise then he did. But he did stand with a condition to fall, & that euen to death: Therefore in Adam did none stand to life. The common sense of man will approue the first part of this my argument: For who can thinke that anie descending of Adam by his meanes could haue greater libertie then he himselfe had? And the euent and that which followed declareth the veritie of the second part. For not onely vpon Adam saith the Apostle came death: But euen from him descended death vnto all. Howe then could any stand in him to life? Let reasonable men cōsider.

To proue that all were predestinate, & chosen in Adam before the foundations of the world were layd, ye bring forth the testimonie of Paul written in the first chap to the Ephesians, which we before haue intreated, and therefore heere I onely will open your fallhood. Wonder it is that shame should be so far past you: that where the holy ghost plainly affirmeth, that we were elected and chosen in Christ Iesus before the foundations of the worlde were layd, that this election ye should affirm to be made in Adam. If you obiect that you specifie not Adam: I answer that is all alike: for of your former arguments it easily may be espied whome ye vnderstand. For when thus ye reason, we did all stand in Adam, ergo we were all predestinate to
life,

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we could
not stand.*

*An were to
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teratione.*

life, what is he that clearely may not perceave that your meaning is, that we were all predestinate to life in Adam? For els you had said nothing to proue your own purpose. For we affirm that we were elected before the foundation of the world was laid. But the cōtrouersie standeth, in whō. We affirme and most constantly beleue, that in Christ Iesus the eternall sonne of the eternall Father, were we elected before all times. This ye cannot abide, and therefore ye seeke all meanes to obscure the glorie of him to whome the father hath giuen all power in heauen and in earth: sometimes ye say (as now I haue declared) that this election was made in Adam: But while that this will not serue you, ye runne to another shift alledging that the Apostle speaketh heere of a generall election of the whole world, and not of any certaine election which should abide for euer, and so in shifting from one danger ye fall into another, as after in examining of that your vain reason more euidently shall appeare.

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Ye instantly require that we wil shew anie testimonie of the scripture that God hath reprobate anie before the foundations of the world. If it be the pleasure of God to giue vnto you the spirite of wisdom and of reuelation by the knowledge of himselfe, that the cies of your mind may be illuminated, that ye may knowe what is the hope to the which he hath called you, and howe rich is the glorie of that inheritance, which he hath prepared for his saintes, ye shall require no place more plaine, nor more euident then the same, which most ignorantly, or els most maliciously ye do abuse, for if there be anie difference betwixt the saints, the faithfull, that be blessed with all spirituall benediction, betwixt those (I say) that were elected in Christ Iesus before all times, that in time be called, and by the power of the holie spirite do giue obedience to the caller, and so are made citzens with the saints and household of God, as they that are builded vpon the foundation of the Prophets and Apostles: if anie difference (I saie) bee betwixt these former, and these in whom the prince of this world doth worke all filthines and rebellion, whome he holdeth

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captiue at his pleasure, who cannot repent their detestable liues, and therefore are reputed strangers from the common-wealth of Israel. And further if ye will beleue Christ Iesus affirming and reioysing, that it pleased his father to hide the secrets of his kingdome from the prudent and wise, and to reueale the same to little ones, & that because it was his pleasure: I trust ye shall confesse that those Scriptures be plaine mought to proue, that as some were elected before the foundation of the world was layd, so likewise were there other reprobated, as the finall end of both doth witness: But how ye wrestle against this argument we shall after heare: and howe plainly I haue proued some to be elected & others to be reprobated, read before and iudge with indifferencie. If ye will conclude that God hath no certain electiō, neither yet that he hath reprobated anie, because that he hath no respect of persons, & because he calleth the world frō the rising vp of the sunne to the going down of the same, because he made both smal & great, and careth (as ye falsely alledge) for both alike, your affirmation may well be bold, but I thinke that your probation shall be slender. But first I must except against you, as against false witness. For you alledge more vpon Elihu then in the booke of Iob he affirmeth. For he saith not that God careth for all alike. But saith that his eyes are vpon the waies of man, and that he doth see all his goings. And that neither you, neither anie other shall haue occasion to complaine of mee, that vniuſtie I accuse you, of falsifying the plaine texte, I will recite both the purpose and the wordes: Iob in vehemencie of disputation against his three friends, who constantly did affirme that God prouoked by his sinnes, had powred forth those sodeine and strange plagues vpon him: Iob I saie in refelling this their accusation, and in confuting their reasons, did enter into the secretes of Gods inscrutable iudgements, further then it became anie creature to do: & did seeme to burden God with iniustice in defending his owne innocencie. At which reasons Elihu offended after that the other three were put to silence, taking vpon him to reprove Iob, affirmeth that
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the wisdom, the power, the justice and the iudgements of God were incomprehensible; that God could doe no thing vniustly how that euer it appeared to no mans iudgment, and amongst other things he saith: wilt thou say vnto a king, thou art wicked, or vnto princes, ye are vngodly. How much lesse to him that accepteth not the persons of Princes, and regardeth not the rich more then the poore? For they be all the worke of his handes? They shall die sodainly, and the people shall be troubled at midnight, and they shall passe forth and take awaie the mightie without hand, for his eyes are vpon the wayes of man and he seeth all his goings. Thus haue I noted partly that none shall thinke that these wordes may seeme to fauour your errour, and partly that your vntruth in wresting such places may more manifestly appeare. Ignorance of the toongs may be some cause in you, but in some of you I can manifestly proue that malice blindeth knowledge, and compelleth you to speake and write against your vnderstanding. God touch your heartes with true répentance and giue you his holie spirite with greater reuerence to intreate his scriptures. But now to the Scriptures that ye alledge (God say you) hath no respect of persons. Ergo will ye conclude, he hath no election. Your conclusion is false, and my reason is, because that Gods free election dependeth not vpon the persons of men, but vpon his owne promise & good will. But to make this matter more sensible: I will make an argument directly against yours. God respecteth not the persons of men. But yet amongst men is found great diuersitie both in vertue and in vice. Therefore there must be some cause from whence this diuersitie proceedeth. Of the first part I know ye doubt not, and the second part is confirmed by common experience and by euident scriptures. For how diuers be the inclinatioés of men, none can be ignorant, except such as doe not obserue the same. Such as attribute the cause of such diuersitie to the starres and to the influence of the Planets are more then vaine: education and vp bringing doth somewhat bow nature in that case: but neither of both is the cause of such diuer-

*Iob. 34.**Act. 10.**An argument directly against the aduersaries argument.**Influence of the starres.*

education. sitie : for how manie haue bene nourished in vertue together, and yet haue after fallen to most horrible vices, and in the same perished? And contrariwise howe manie haue bene wickedly brought vp, and yet by grace attained to an holie conuertation. If the cause of this diuersitie (I say) shall be inquired and sought, it shall not be found in nature. For thereby were and are we all borne the sonnes of wrath : if in education and vp bringing, we see how often that fayleth. The cause thereof then must be of necessitie without man. To make the matter yet more plaine by an example, Paul preached Christ Iesus, to be the onely sauiour of the world both amongst the Iewes and Gentiles, to some his preaching was the sauiour of life, and to others it was the sauiour of death. From whence commeth this diuersitie? from the obedience, will, and faith of the one (say you) and from the stubborne inobedience, & infidelitie of the other: you say somewhat, but not all. For true it is that faith and an obedient will, is that which we call *Causam propinquam*, that is the next cause to our apprehension: but what is the cause that the will of one is obedient, and the will of the other stubborne, that the one doth belecue, and the other doth blaspheme. Howsoeuer ye doe shift, the holie Ghost in manie places plainlie affirmeth the cause not to be in nature nor yet to proceede of man, nor of his free-will, but to be the free grace of the caller, as Christ Iesus doth witnessse : None can come vnto me except my Father draw him : No man can see the kingdome of God except he be borne againe, and that neither of blood, neither of the wil of the flesh, nor of the wil of mā, but of God: who toucheth and openeth the hearts of so many as he hath ordained to life, to aduert and belecue the things that be truly preached: As those that be the sheepe of Christ Iesus, who heare his voice & know the same. These and many places mo, do most plainely declare, what is the cause that some belecue & others belecue not: to wit, that some are borne of God, and some are left in nature, some are sheepe, and some are goates, the hearts of some are touched and opened by the finger and spirite of God, as it was said to Peter :
flesh

The cause is not in nature of our faithfull obedience.

What is the cause that some beleuee and some ye nain vn-faithfull.

flesh and bloud hath not revealed this vnto thee, but my father which is in the heauen, and the hearts of other are left in their owne blindnesse and hardnesse. If ye demand how is it then, that God respecteth not the person of man? I answer, if ye did vnderstand aright what is meant by acceptation of persons, or what it is to respect persons, ye should not doubt in this behalfe.

Acceptation of persons is when an vnworthie person is preferred to a worthie, either by corrupt affection of those that do preferre him, either yet for some qualitie or externall bewtie that appeareth in man. As if to the office

How God respecteth not persons.

of a king or of a bishop, should one be elected, that neither hath godlinesse, knowledge, wisdom, nor yet the spirite of gouernement, because he is rich, noble of bloud, fayre and lustie: and the persons hauing gistes much more excellent should be contemned: this is called acceptation of persons. As Samuel seeing Eliab and considering his bewtie, and stature doth boldly pronounce in his owne heart, assuredly before the Lord, this is his annointed. Such acceptation of persons is not with God. For neither looketh he to bloud, riches, nobilitie, vertue, strength nor bewtie temporall in his eternall election, but onely to his owne good will, and eternall purpose by the which he hath elected vs in Christ Iesus. If ye shall consider the same place

1. Sa. 16.

deeplie, ye shall finde that none within the whole Scriptures of GOD more confuteth your errour then it doth. For as God respecteth not the person of man, so respecteth he nothing, that is or can be within man, as the chiefe cause of his election. For what can God foresee, consider or knowe to be in man that good is which floweth not from his free mercie and goodnesse, as it is written: we are not sufficient of our selues to thinke anie thing that good is, but all our sufficiencie is of God, who worketh in vs both to will and performe. Then if all vertue whatsoever be in vs, be the worke of GOD, can the worke following, be the cause of Gods eternall purpose? If the cause and the effectes proceeding of the same, be things diuerse, then are our vertues and fruites not the cause of Gods

That God hath not respect of persons most euidently confuteth the error of the aduersaries of Gods predestination.

The cause and effect are diuerse.

election, but are the effect and fruite which of the same proceede, and spring, as the Apostle doth witnessse, saying: God hath chosen vs that we should be holy, and without blame. And Christ Iesus saith, you haue not chosen me, but I haue chosen you, and haue appointed you to goe, and to bring forth fruit. This I am compelled oft to repeate, because in it most shamefully ye erre, arrogating to your selues that which is proper to Gods onely mercy and free grace. If you vnderstand this former place of scripture which affirmeth that God hath no respect of persons, as your booke doth witnessse, to wit, that God careth alike for all, that he no more loueth the one, then the other, except that it be for their obedience, the whole Scripture of God doth witnessse against you. Was the loue of God no greater to Abraham and to his posteritie, then it was to the rest of the nations? Moses and Dauid do witnessse the contrarie: Saying: he hath not done so to anie nation, and his iudgements he hath not shewed to the, onely thee, hath he chosen of all nations and people, that be vpon the face of the earth, that thou shouldest be vnto him a peculiar people. And what was the cause of this their dignitie and prerogative before we haue declared, to wit, no vertue, no obedience, no good qualitie that was in them, but onely his free loue, free grace, and vnderdeserued mercie, as he himself doth plainly affirme? I will haue mercie vpon whom I will haue mercie, and Sainct Paule: it is neither of the willer, neither yet of the runner, but of God that sheweth mercie to such as pleaseth him. And thus I say you cannot iustly nor rightly conclude, that God hath neither chosen nor reprobated any man, because he hath no respect of persons. For as before I haue said, his eternall election dependeth neither vpon man, neither yet vpon anie thing that is within man, but is purposed in himselfe, and established in Christ Iesus, in whome we are elected, because that in our selues there neither was, neither yet could be anie worthinesse, which could merite or deserue such honor & dignitie. And so God respecteth not the persons of men, their vertues, nor qualities in their election, but finding them all

Deut. 7.

Rom. 9.

*Neither
was nor is
in vs, anie
thing where-
by we should
deserue to
be elected.*

equall

equall in creation, and corruption maketh difference betwixt them, according to his eternall purpose, respecting Christ Iesus and not their merites. Howe that euer the proud and vngodly storme at this, I nothing doubt, but the children of God doe thereof receiue most singular consolation, as that it is the chiefeest cause why that without all trembling and feare, they stoupe before his Maiestie, and giuing thanks for these inestimable benefites doe craue of his mercie such a puritie of life as becommeth his children.

To your scriptures which ye alledge from the booke of wisdom and from Eldras (his fourth booke), I will shortly answer. That albeit ye will ten thousand times decke and decore them with the title of the holie Ghost, I will not the more credite them. Not that I denie but that in them there be thinges contained, profitable to edification, but if that therefore ye will vpon anie place written within them, conclude a doctrine contrarie to the rest of the canonicall scriptures, I will answer with the ancient writers, that they were not written, that vpon them should our faith be established. Let them serue, if it so please you to exhortation, but for confirmation of any doctrine shall they neuer serue vnto me. Neither yet this doe I say, that I do think any of these places (rightly vnderstood) to make any thing for your purpose, but that I will by Gods grace, giue euer that reuerence vnto the veritie of God, that the voyces of men shall not with me be comparable vnto it.

⁵
The booke
called Apo-
cryphes.

Reuerence
vnto Gods
holie word.

It may be greatly suspected what some men now a daies doe meane to ascribe that to the holie ghost, which the authors themselues did onely ascribe to their owne diligence and trauell, and were also compelled to aske pardon of the readers that they could not attain, no not euen to the proprietie of the tongue in the which they did write. Vseth the holy Ghost I pray you, whose power looseth the tooings of the dumbe, in that maner to be suppliant vnto men, and for his imperfection to begge pardon at their handes? Consider, and impute nothing vpon the holy Ghost, which becometh not the Maiestie of God, but least that ye should

Read the
prologue
of Ecclesia-
sticus, and
the end of
the last

*chap. of the
second booke
of Machab.*

complaine that yet your scriptures are not resolved, I will giue you a generall answer to all, which is this. That neither the booke of wisdom, neither yet Ecclesiasticus, neither yet Esdras in these places that be alledged, do intreat anie thing of election, or reprobation, but the writers in all those places which ye alledge do studie to amend the corrupt maners of their ages, and to impose silence to the wicked tongues of manie. Of whome some accused God as author of sinne which entred in by malice of the deuill, who did corrupt the good creature of God created to his own image to rule in equity and justice. Who doth not see but that this writer, whosocuer he was, retaineth himselfe within the reach of mans vnderstanding, labouring to conuict their conscience which maliciouslie imputed vnto God, that which he did not worke in them. But that they of their own free-will did followe and obey iniquitie, and that therefore they should suffer their iust condemnation. And that this my interpretation of their minds is true, let their owne wordes witness, for thus it is written.

Sap. 2.

They haue said with themselves, not righteously judging our life is troublesome and short, neither is there anie remedie against the death of man, neither hath he bene knowne that hath returned from the helles, we were borne without purpose, and we shalbe as we neuer had bene: for the spirite is but a smoke in our nosethrels, &c. In proceffe of time our name shall come to obliuion, neither yet shall anie man remember our workes. Therefore let vs vse the present prosperitie. Let vs oppresse the poore man being iust, let vs not spare the widow, neither yet let vs reuerence the long aged and white haire of the ancient, but let the strength of our power, be the law of iustice: and so farre forth he accuseth their open tyrannie, and then concludeth these things they thought & did erre, for they were blinded by their owne malice: neither haue they knowne the mysteries of God (I wonder that ye marked not this place) neither haue they hoped for the reward of holines. For God created man to immortalitie (heere I note your falshood: for ye write God created man to be vndestroied) and

and made him to his owne similitude. Now let the indifferēt reader iudge, whether you or I do nearer attaine to the minde of the writer, you (i say) that do affirme, that he denieth that God hath either elected or reprobated any mā, or I that deny that to be any part of his mind, but say, he reproboueth mans malicious blasphemy & manifest impietie.

The argument which ye gather of the ninth chapter of the same booke, and would seeme to confirme by the words of Christ, spoken in the seventh of Matthew, hath no greater force then the former, for the writer defineth not what God had determined in his secret and eternall counsell, but what he hath expressely committed to mans charge by his law, and by his holy spirite speaking in his Prophets, and that himself doth plainly witness. For after that he hath asked wisdom righteously to iudge the people committed to his charge, he thus speaketh: what man is he that knoweth the counsell of God, or that can comprehend in his minde, what God would? The cogitations of mortal me are fearefull, and our opinions deceiueable, & scarcely by coniecture can we attain to the things that be in earth, & with trauel find we those things which be amongst our hands. But who shall search out those things that be in the heauens, and who knoweth thy counsell, except that thou shalt giue wisdom, and from the hiest places shall send thy holy spirite: for so the wayes of those that dwell vpon earth haue bene directed, & they haue learned those things that haue pleased thee. Crie now as pleaseth you, that because man was made lord ouer creatures in earth (for that is the veritie of the text) to rule the world in holinesse: That therefore there was no man reprobated, and the writer will answere for himselfe and will affirme, that he searcheth not what God hath determined in his eternall counsell, & what shall become of euerie man, (for that cōfesseth he to be incōprehensible,) but he declareth what god cōmandeth in his law, & what he hath expressed by his holy Prophets. To the which if mā be found inobedient reſterh no excusatiō (seing that gods wil is manifestly declared) as Moses saith in these words. The secrets appertain to

et. 2.

the Eternal our God, but those things that be reuealed appertaine to vs and to our children for euer, that we may do all the words of this law.

Your arguments which ye thinke most strong, gathered of these wordes in the seuenth and twelfth of Matthew are most weake and vaine. For as we do not denie that man was created iust, so we do constantly affirme, that in iustice he stode not, but became altogether vniust, and therefore God did not condemne man before he was guiltie, as you falsely gather of our doctrine. Wonder it is, that ye see not degrees and iust causes which come betwixt the purpose of reprobation, and the iust condemnation of man. This is your argument: God purposed to reiect man before he was created. Ergo, he did damne him before he was criminall or guiltie. Your consequent is false, for no part of Gods iudgementes was put in execution before man did sin. For grace was offered to Adam after his fall: Cain was admonished and rebuked of his crueltie, his posteritie and seed had raged in their furie: and finally all flesh had corrupted their wayes before that Gods vengeance, and most iust iudgement were powred forth and put in execution against the rebellious and vnthankfull world. If you be able to proue that the sentence of death was executed vpon Adam before he offended, or that Caine was accursed by Gods mouth before he had murdered, then hath your argument some apparence. But if the iust causes of condemnation be found in man, and so found in man that God in no wise can thereof be accused: then ought you to be ashamed to burthē vs with that which ye your selues most foolishly collect. And further yee shall vnderstand, that as the apostle putteth certaine degrees and causes which are sensible vnto vs, betwixt the eternal election of Gods childre, and their glorification, euen so put we the contrarie degrees & causes betwixt the reprobation & the iust condemnation of the wicked: for as those whom God hath chosen before all times, in time he calleth, and that of purpose to Christ Iesus his son, & whom thus he calleth, he iustificeth, and that more and more vntill that flesh and the corrupt

affections

be as there
degrees
betwixt ele-
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in so there
degrees
betwixt re-
probation &
condemna-
tion.

affections thereof being mortified, they attaine to their glorie. So by the contrarie be the reprobate, either left all together in blindness, neuer called to the light and knowledge of Gods free mercie, or if they be called they either do condemne it, or else sodainly fall from the same, and so abiding in their corruption, do still heape sinne vpon sinne till at the last their measure being full, God executeth his most iust iudgements against their continuall rebellion. Inferre now as many absurdities as please you vpon our doctrine: you proceed.

THE ADVERSARIE.

You say that God reprobated and ordained man to damnation the most part of the world afore the foundations of the world were laid, and yet in the creation God made all men after his owne image good and righteous, as the scripture witnesseth: for as we were all created in one man, that is Adam: so were we all created in one estate, that is, after the image of God to life, then if your opinion be true the ordinance of God in his election afore the world is not conforme to his ordinance in the creation. And the holy Ghost saith: If I build vp againe that which I haue cast downe before, I declare my selfe to be a transgressor: if God created man to his owne image vnto life, whom before the creation he had reprobate and cast away, declarcth he not thereby himselfe to be inconstant and a transgressor? Ye cannot escape here with your bare solution, where ye say afore the world, God hath not ordained all but some vnto damnation, for in our creation all were ordaind vnto life, for so much as we were all created after the image of God, of the ordinance of God in our election afore the world: The Apostle writeth thus. We be blessed saith he, with all manner of spiritall blessings in heavenly things by Christ, according as he hath chosen vs in him before the foundations of the world were laid, that we should walke in them. Here do we learne that Gods ordinance in his election afore the world, and also his ordinance in the creation, is alwayes one. For as we are chosen in Christ Iesu, so we are created in Christ Iesu, and as we are chosen to be holie and without blame, so are we created vnto good workes. Wherefore Gods ordinance in his holie election, and his mightie creation, is one, and of like strength and surenesse. Further, seeing we be (as the Apostle saith) both elect & created in Christ Iesu: & for as much as there

The ninth section.

Galat. 2.

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Ephes. 1.

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5

is no damnation to them that are in Christ Iesus, then is there no damnation either in the election or creation.

ANSWERE.

Because that as well your forged lies as the vanitie of your reasons haue bene declared, I wil not trouble the reader with repetition of the same. And wil also touch the rest of these your arguments so briefly as I can.

Where ye reason that we were all created in one man, that is, in Adam: so were we all created in one estate, &c. If ye vnderstand that we were all created in one estate, that is, in that estate which shortly was to change, because that God had so determined in his eternal counsel, that by the fall of one, his infinite mercie towards his chosen, and seuerer judgement towards the vessels of wrath, should euidently appeare in the time appointed by his wisdom. If this I say, you vnderstand that we were all created in one estate, I will not contend with you. Albeit in verie deed in that selfe same masse there were at once vessels of mercie and vessels of wrath. But because ye open your mind, in the contrarie part saying: That we were created in Adam after the image of God to life, I am compelled vtterly to dissent from you, and feare not to affirme that because none did stand to the end in that image, but al fell euen to death in Adam: that therefore neither in Adam, neither yet in that image as Adam had it, was any created vnto life, but in Christ Iesus were al the chosen predestinate to life euertlasting, euen before that euer Adam was created, as the Apostle plainly doth witnessse. Where ye go about to proue by our opinion the ordinance of God in his election before the world, not to be conforme to his ordinance in the creation, and so consequent'y God to be a transgressor and inconstant, ye declare your selfe not onely ignorant, vaine and foolish, but also irreuerent and blasphemous against Gods maiestie: for ye (so far as in you lieth) spoile him of his Godhead, making him to change his counsell, purpose, and ordinance, euen so oft as the creatures do change: where we by the contrary labour to explaine, and not to escape any violence of your darts, by a bare solution (as ye alledge)

bes. 1.

o the 2.

ledge)but by the plaine scriptures openly we do affirm,that as our God is eternal,incomprehensible,and immutable,so are his counsellers constant, subiect to no mutabilitie nor change: constant I say in God himselfe,how so euer things change to our apprehension.And therefore we say,that neither in his election before the world, neither in his creation of man to his own image & similitude,was it his eternall counsel,purpose nor ordināce,that al the posteritie of Adā shuld be saued.And so can ye not proue that God destroyed any thing which he had builded. Albeit to note one thing by the way: Paul would not haue beene so bold, as to haue made himselfe check-mate with God,he did not (I say)accuse God of incōstancy,neither did he appoint him to be a trāsgressor, although he builded the ceremonies vnder the Law,and destroyed thē again. But to our purpose.God I say destroyed nothing which he had builded.True it is,that man destroyed that image which God had builded, but that building of God was but téporal,& for a time only,but the perfect building of his church was in Christ Iesus,builded before the foundations of the world were laid:which building god neuer destroyed nor shal destroy,but shall consummate the worke to the praise of his holic name.To him be glorie.

In your whole reasoning of the words of the Apostle you do erre in this point, as before I haue noted, that ye make 3
common to al, that which the holy Ghost maketh peculiar to Gods elect, for ye must first proue all to be saints by vocation,all to be blessed with spirituall benedictiō,& to haue obeyed,& all to be builded vpon the foundation of the Prophets and Apostles, before that ye be able to proue that all were elected and predestinate in Christ Iesus before all times. That wee are created in Christ Iesus vnto good workes,is not to be referred(as ye thinke) to the common creation of all men in Adam,but to the new & spiritual regeneration which Gods children haue in Christ Iesus: for the which Dauid did praie,saying: a cleane heart create in me(ô God)which is no lesse called the creatiō of God,then was the first creatiō of mā, for as mā in his creatiō,neither wrought,neither yet culd deserue to be created so honorable

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as he was, but did suffer the power of God to work euen as it pleased his wisdom to performe the worke. So in our new creation vnto good workes, the onely grace and power of God worketh not onely the beginning, but also bringeth to perfection, so that what so ener be good, holy, or iust in vs, is Gods creation and not our worke. God open your eyes that ye may see that neither in Adam, neither yet in our selues, were we created to good workes, but in Christ Iesus alone. And then I thinke yce will not so much boast of your free-will.

5 Your last, as after ye do reason, is a plain Paralogisme, that is a Sophistical and false argument: for it standeth on foure termes against the vse of all good & solide reasoning. For thus ye proceede: Saying, we be elect and created in Christ Iesus, and seeing there is no condemnation to them that be in Christ Iesus, then is there no damnation neither in the election nor creation. Here be plainly foure termes, for in your Maior, that is in the first part of your argument ye say not, we were elected & created in our election, and in our creation, but we were elected and created in Christ Iesus. The second proposition is most true, to wit, that there is no cōdemnation to them that be in Christ Iesus, to such as walk not after the flesh: but what can ye conclude hereof, that no damnation (saie you) is in election nor in creation? I saie your conclusion is false and vain, for you change your termes, putting in the last part these two words: Election and Creation, where ye ought to haue rehearsed these words: Christ Iesus: for thus you may well proceed, we be elected and created to good workes in Christ Iesus, but to them (saith the Apostle) that be in Christ Iesus, there is no cōdemnation, Ergo, to such as be elected & newly created in Christ Iesus there is no damnation. This argument is formall and true, but omitting your fool shnes which oftener I am compelled to shew then gladly i would, I goe forward with your words.

THE ADVERSARIE.

the 10.
tion. *If God reprobated man afore the foundation of the world, then God reprobated man before he offended. And if God reprobated and damned*

damned man afore he offended, then is death the reward of Gods ordinance afore the world, and not the reward of sin. But the Apostle teacheth vs, that by sinne death entered into the world, and also that death is the reward of sinne. I praie you doth either Gods lawe or mans law condemne anie man afore he hath offended? I am certeine ye are not able to proue it to be so, then ought you to be ashamed to burthen God with such vnrightheous iudgement. Doth not God rather forgie the offence alreadie committed? Let him bee your God which condemne the innocent afore hee offend. But hee sh. all bee my God which pardoneth and forgie the offence alreadie committed, which in his verie wrath doeth thinke vpon mercie. And so with Iobe will I conclude, The great God casteth away no man.

A N S W E R E.

How ignorantly and how impudently ye confound the eternall purpose of Gods reprobation with the iust execution of his iudgements, I haue before declared, and therefore here onelie resteth to admonish the reader, that most vniustly ye accuse vs in that ye saie: that we hold and teach that God damned man before hee offended. This you be neuer able to shew in any of our workes, for constantlie in word and writing we affirme, that man willingly fell from God, and made himselfe slaue to sathan before that death was inflicted vpon him, and so neither make we death the reward of Gods ordinance, neither do we burden him with vnrightheous iudgement. But say with the Apostle, that death is the reward of sin, and that our God is righteous in all his workes, and therefore be ashamed and repent your manifest lie. That God forgie the sin committed, and doth remember mercie euen when he appeareth in his hote displeasure to punish his Church, with thankes giuing and ioy we acknowledge. But that thereof ye conclude (as yee saie with Iob) that the great God casteth away no man, we cannot cease to admonish both you & the readers, that either ignorantly, or els maliciously ye corrupt and deprau the minde of the speaker in that place: Elihu saith not as yee alledge. The great God casteth away no man, but saith: Behold the mightie God casteth away none that is mightie

To the 2.

Iob. 36.

and valliant of courage . Hee mainteineth not the wicked, but hee giueth iudgement to the afflicted . And in this behalfe your maister Casta'io (who notwithstanding that he vseth to take large libertie in translation, where a-
Castio his translation.
 nie thing may seeme to serue his purpose, is more circumspect and more faithfull then you be, for thus he translateth that place. Although that God be excellent, yea excellent and strong of courage, yet is he not so dissolute, that either he will keepe the wicked, or denie iudgement to the poore. Although I say, that here is a greater libertie then I would wish a faithfull trãslator to vse, yet hath he not so corrupted the sense as ye haue done. Elihu reasoning against Iob affirmeth, that albeit the power of God be infinit, yet cannot his workes be vniust, but that they are wrought in all perfection of iustice, how be it that often (as we be dul & blind) we do not vnderstand nor see at the first the causes of the same, yet God giueth daily declaration of his iustice, in that he preferueth and sometime exalteth the vertuous, that before were afflicted, and deiecteth from honors the wicked and the cruell oppressors. Be iudge your selfe what this serueth for your purpose.

THE ADVERSARIE.

Some ether be that graunt that sin was a cause why man is retro-
The II. *bate, and therewith they hold, that Gods absolute ordinance is also*
ction. *the cause, thus saying containeth contradiction in it selfe: for if it bee*
I *Gods absolute ordinance, then is it not in respect of any other thing, but*
as they saie because it hath so pleased him, if they meant that Gods
ordinance is the cause why sinners suffer death, or that God ordeined
that sinners for their sin should suffer death, I could agree with them,
but that were contrarie to: that which they haue saide, that God ab-
solutely ordeined any man afore he was, yea afore the world to death,
because so it pleased him, for if death be the reward of sin, and for
offence and sin we doe die, then commeth not death by Gods absolute
2 *ordinance. And if I do graunt that both Gods absolute ordinance*
and also sin, are the causes of damnation after your meaning, marke
well what inonuenience followeth thereof, first ye must graunt mee
that Gods ordinance is the principall and chiefest cause, (for it can-
not bee inferior to any other cause) secondlie yee will graunt, that
the

the first or principall cause called *Causa Cause*, is the second and inferior cause called *causa causata*: so to conclude Gods ordinance which is *Causa cause*, shall be the cause of sinne, which is *Causa causata*. As for a familiar example, the beate of the sunne, and the dew, cause the ground to be fruitfull, and God also is the cause thereof, for he maketh the barren ground fruitfull, but for as much as God is the principall and first cause, he must be also the cause of the same which is but the second cause. Thus it is clearely proued, that if Gods ordinance were the cause of reprobation, then Gods ordinance should also be the cause of sinne, and God should be the author of euill, contrarie to the whole scripture, contrarie to the opinion of all godly men, ~~and~~ contrarie to our faith: But forasmuch as God willing I intend to answer at length to this wicked opinion in the confutation of the third error, I will speake no more hercof in this place.

ANSWERE.

No further answer needeth to be giuen to these your *To the first.* most vniust accusations, then those which we before haue giuen: for neither do we so vnreuerently speake nor write, neither yet do we vnderstand nor affirme, that Gods absolute ordinance is the principall cause of reprobation of sin, and of damnation: but simplic we do teach, that God in his eternall counsell for the manifestation of his owne glorie, hath of one masse chosen vessels of honour, whom before all times he hath giuen vnto Christ Iesus, that they in him should receiue life. And of the same masse he hath left others in that corruption in the which they were to fall, and so were they prepared to destruction. The cause why the one were elected, we confesse and knowledge not to be in man, but to be the free grace and the free mercie shewed and freely giuen to vs in Christ Iesus, who onely is appointed head to giue life to the bodie. Why the others were reiected, we affirme the cause to be most iust: but yet secret and hid from vs, reserued in his eternall wisdom: to be reuealed at the glorious comming of the Lord Iesus. This one thing do we (compelled by your blasphemous accusations) repeat oftener then we would: to the end that indifferent men may see what doctrine it is, which you so maliciously impugne.

To the 2.

Howsoever ye ioyne Gods absolute ordinance and sinne together, we make so farre diuision betwixt the purpose and eternall counsell of God (for absolute ordinance we vse not in that matter) and the sinne of man, that we plainly affirme, that man when he sinned, did neither looke to Gods will, Gods counsell, nor eternall purpose: but did altogether consent to the will of the diuell, which did manifestly gainesay Gods reuealed wil. And therefore we do affirme, that neither was the purpose nor counsell of God any cause of sinne: but we say with the Apostle that by one man did sinne enter into the world. The cause whereof was the malice of the diuell, and that free consent of man to rebellion, whose wil was neither inforced, neither yet by anie violence of Gods purpose compelled to consent, but he of free-will and readie minde left God and ioyned with the diuell. Conuict vs now (if ye can) that we make Gods absolute ordinance (which maner of speaking I say wee abhorre) to be the principall cause of sin.

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Albeit that ye would be seen subtrill in adding your Logickall termes, *Causa causæ*, and *Causa causata*, yet doeth your similitude which ye bring forth for demonstration of your purpose, declare, that either ye haue not learned, or els that yee haue forgotten the chiefe and principall point of right reasoning, which all reasonable men confesse to be, rightly to diuide. For if ye cannot diuide betwixt the will of God, working all things for his owne glorie, and the operation of creatures, be they Sun, Moone, Stars, raine or dew, who can worke nothing but as God hath appointed, I will not follow you as a God.

The iust causes of reprobation are hid in Gods eternall counsell: but the causes of death and dam-

We say not that Gods ordinance is the cause of reprobation, but we affirme, that the iust causes of reprobation are hid in the eternall counsell of God, and knowne to his godlie wise dome alone: but the causes of sin, of death, and damnation, are euident and manifestly declared to vs in the scriptures, to wit, mans free-will consenting to the deceivable persuasion of the diuell, wilfull sin, and voluntarie rebellion, by which entered death into this world, the contempt of graces and Gods mercies offered with the heaping

of sin vpon sin, till damnation iustly came. These causes I saie of sin, death, and damnation, are plainly noted vnto vs in Gods holie scriptures. But why it pleased God to shew mercie to some, and denie the same to others, because the iudgements of God are a deuouring depth, wee enter not in reasoning with him, but with all humilitie render thanks to his Maiestie for the grace and mercie which we doubt not but of his free grace we haue receiued in Christ Iesus our onely head.

nation are evident in the scriptures. The iudgements of God are a deuouring depth.

When you shall further charge vs that we make God author of euill, we haue good hope plainely to conuict your venomous tongues of a most malicious lie. Now to your words.

THE ADVERSARIE.

The Lord reasoneth with the inobedient Israelites, which did forsake him, saying: O my people what haue I done vnto thee? or where in haue I hurt thee, giue mee answere? If the Israelites had bene so well learned as you, they might haue answered, Lord thou hast pre-ordinate vs by thy immutable decree to fall away from thee, so that of necessitie wee must perish, in this hast thou hurt vs with an incurable wounde.

The 12. section.

A N S W E R E.

How so euer we be learned, if yee betimes repent not your vnreuerent scoffing, and iesting at Gods eternall predestination, ye shall learne in experience, that the immutable decree of God is most iust, by the which the fire which neuer shall be quenched is prepared for the deuill and his angels, and for all such as with trembling doe not feare his godly Maiestie, and with sobrietie doe not contemplat his iudgementes incomprehensible. And thus I leaue your blaphemous boldnesse to be repressed by the power of him whose iudgementes ye mocke.

THE ADVERSARIE.

Nowe I intend with the helpe of God to aunswere to the argumentes, which they that be intangled with this error use to alledge for the prooffe thereof, leaning such as be but vaine, and ingender rather contentioun then edifying, answering to suche as seeme most weightie, collected of certaine places of the scriptures, whereby it may

The 13. section.

be thought that they may be deceiued, beseeching the gentle reader to
 weigh the matter with an indifferent ballance, and first hear before thou
 refuse, & God willing thou shalt not repent thee of thy labor. But for-
 asmuch as the authour and maineiners of this error doe often make
 mention of election, whereby they would cloake their absurdities, I wil
 first declare how election is taken in the scriptures three manner of
 waies, that is generally, specially, and most specially of all: first wee be
 all chosen and created in Christ Iesu, as Paul witnesseth to the Ephe-
 sians in the first and second chapter, and conforme to this election he
 lightened all them that came into the world, and calleth all men to re-
 pentance both great and small, rich and poore, Jew and Gentile, male
 and female, of all estates, without respect of anie person. And all that
 be thirstie he calleth to come to the water of life. Secondly he comman-
 deth them which come at the first calling to renounce father and mo-
 ther, wife & childe, with all other earthly things, yea and themselves
 also. This is the second election where there departed an innumerable
 multitude, which will not forsake such things but for their own lusts.
 Here departed Cayne with the monstrous Giants, cruell tyrants, and
 bloudie hypocrites, & all persecutors which shed innocent blood, here
 departed Epicurus with all his bellie goddes: among which was the
 rich glutton which despised Lazarus, there departed Sardanapalus
 accompanied with Venus, and all that be drowned in the lustles
 of the flesh. Among which was Herodias. There departed Craesus
 with many rich wealthie persons: among which was the rich young
 man of whom we reade in the Gospell, that with a sorie countenance
 hee departed from Christ. There departed Tarquinius the proude,
 with such as be puffed up with the Pompe, and glorie of this world. A-
 mong which was Heode of whom we reade in the Actes of the
 Apostles, that for his pride he was stricken of God and eaten of life.
 There departed Demetrius the siluer smith with suche as will not
 forsake their filthy lucre. Amongest which were the maister and
 maystres of the damnable possessed with a spirite that prophesied.
 There departed a whole band of Stoikes with their destinie playing
 fast or loose, and that of necessitie, which passeth all inglers cum-
 ming. Among them are all such as defend that of meere necessitie
 a fewe number must be saved, and of meere necessitie all the rest of
 the world must be condemned. Who so abideth this second electi-
 on and calling, Christ commaundeth them to take vp their Crosse
 and

and

3

Esai. 50.

4

5

and follow him. And thus to continue to the ende : this is the third and last election of which saith the Lorde : I haue chosen thee in the fire of tribulation: here the seuentie disciples departed, for they cannot abide this hard saying, heere doeth Judas trudge, they which remaine suffer great assaultes, in so much that sometime they turne their backs to their enemies (as the Apostles did, when Christ was taken) and there doe woorthie souldiours stagger, stumble and fall: as Peter when he denied his maister, and swore he knew him not, And Thomas could in no wise belicue that Christ was risen, and had obteyned victorie : yet they which at the voice of their captaine rise vp, and turne againe, and fight lawfully, even vnto the end, they are chiefly above all others called elect and chosen, because they continuing vnto the ende, obtaine that whereunto they are chosen, and they follow the lambe where so ever hee goeth : it is a harde thing that any such bee deceued, and fall away, for as much as they first are illuminated from above, and haue forsaken all, yea themselves, and haue altogether submitted themselves to the gouernance of their Lord and captaine Christ. They daily obtaine such victorie of their enemies, that their warfare is now become easie. And in hope they haue to subdue by the aide and counsell of their Lorde, all their enemies their ioy and comfort is so great, that they seeeme all earthlie pleasure (which should draw them backe) but vaine, foolish, displeasent and beastlike, happie is hee which vnderstandeth this to be true, not onely by speculation, but also by experience. These three kindes of election are plainlie set foorth in the historie of Gedeon, which beeing well and duely vnderstanded confy to the world.

A N S W E R E.

Before ye enter to confute our arguments as ye boldly *To the 1.* promise, ye affirme, that election is taken in the scriptures three maner of waies. That is (as you say) Generally, specially, and most especially of all, which diuision with the probation of the same is so foolish, so false, and so far from the purpose, that vales ye should haue occasion to calumniar, that so much of your booke I passed ouer without answer, I would not spende the moment of an houre in answering the same. For how litle do the words of Paul serue for your *Eph. 1.* generall election in the confirmation of your eight reason,

and after also, I haue declared. And I leaue to be proued of your part by the euident testimonie of anie scripture, that God so oft electeth to life euerlasting, as he commandeth man to refuse himselfe, or els as he giueth his further grace to such as he hath called to the knowledge of himselfe, and of his onely beloued Sonne Christ Iesus. That there is a generall vocation by the which the worlde by some maner of meanes is called to the knowledge of God, and a vocation of purpose which apperteineth to Gods children onelie I finde in scriptures. But that there is anie election to life euerlasting, except that which is and was in Christ Iesus, in the eternall counsell of God, before the foundation of the world, I am assured that neither scripture affirmeth, neither iustly can it bee gathered vppon anie sentence of the same. That the true light (which is Christ Iesus) illuminated all men comming into this world we confesse: but what wil ye therof conclude. Ergo saie ye: al are elected in him to life euerlasting. I deny your consequence. And say, that albeit man be indewed with the light of reason & vnderstanding, which no doubt proceedeth frō Christ, & is not of nature onely, yet doth it not therefore consequently follow, that euery man that hath reason, is elected in Christ to the life euerlasting. If ye aske, for what purpose then doth their lightning & illumination serue them, the Apostle doth answer you, that they may be inexcusable: which reason, if it satisfie not your curiositie, quarrell with the holy Ghost. If you be able to proue that all that be called, do earnestly repent, & that albe thirstie to whom the waters of life are offered, ye haue said somewhat to proue a generall election. But & it it be euident that a great number do rather repine against the truth, nor repent their iniquitie, which it repro- ueth, and that mo do either seem to haue no thirst to righteousness, or els do drink of the stinking pudles of mans doctrine, then that they will receiue those wholsom waters of life which Christ Iesus giueth to his Church, then haue you proued no part of your purpose. And wōder it is that in the words of the Prophet, & in the words of our master Christ Iesus also, ye see not a plaine difference made, for the Pro-
phet

*to the 2.**obm. I.
to the 3.**em. I.**to the 4.**saiah. 55.*

phet calleth not all indifferently to drinke of these waters, but such as do thirst. And Christ restraineth his generalitie to such as did trauaile and were burthened with sin: such I say, he confesseth himself to call to repentance. But to such as were iust & whole, he affirmeth, that he was not sent. And so yet once again I affirm, that the scriptures of God make mention but of one Election to life euerlasting. I am not ignorant that Saule was elected to be king ouer Israel, and Iudas also to the office of an Apostle: but whether thereof, you be able to conuince, that they were both elected to the life euerlasting in Christ Iesus, before that they did offend (for so you affirme) I remit you to your prooffe. I feare not to proue that by the veritie himselfe, Iudas is called the diuell, long before that the holie Ghost maketh anie mention, that it entred into his heart to betraie his maister. *Iohn. 6.*

It may appeare to some, that in heaping of your examples and histories, which ye adduce for your speciall election (as ye terme it) ye rather delight to reuew your memorie, then substantiallie to prooue your purpose. For if a man should thus reason against you. The sheepe of Christ which by the eternal purpose of God, be especially elected to life, heare his voice, and with reuerence do know and obey the same. But these whom ye rehearse, did heare the voice (as ye alledge) but neither did they know nor obey it, Ergo, they were not the sheepe elected, and especially chosen: If thus I say anie man should reason, prepare for your answer. And farther, how ye be able to proue that Sardana-palus, Croesus and Tarquinius the proud can be placed in this ranke of your especially elected, I can see no good reason, for except that calamitie and Gods iust vengeance did follow their insolencie, filthie life, and pride, I finde in histories no speciall message sent vnto them from God. But this ye may vnderstand by some secret reuelation which ye haue receiued of late in your perfection. *An argu-
ment against
the aduer-
saries forged
division of
Gods elec-
tion.*

That ye place vs with the whole bande of the Stoikes, who with their destinie plaie fast or loose, and that of necessitie, which as you saie, passeth the cunning of al iuglers. Although we do not greatly feare the force of your sentēce, *To the 6.*

yet must wee appeale to a more righteous and indifferent iudge, that is to the Lord Iesus: to whom all iudgement is giuen. And in the meane time we further must require such as bee indifferent in this matter to iudge betwixt you & vs, whether that we or ye be those that play fast or loose in that which ye scoffingly call destinie and stoicall necessitie, and we call Gods eternall election and purpose immutable. We affirme that Gods election in Christ Iesus is so certein, and his eternall purpose to saue his church is so constant, that

Matth. 16. against the faith of Gods elect, shall not the Portes & gates of hell preuaile in the end: that neither can life nor death, thinges present nor to come separate and disseuer vs from the loue of God which is in Christ Iesus. That this foundation is stable, the Lord knoweth his owne: & therefore shall euery one that incalleth the name of the Lord depart from iniquity: for we are not called to vncleannes but vnto sanctification & holines, by the power of that Spirit who raised from death Iesus the great Pastor of our soules, which holy spirit freely by faith (which also is the gift of God) doth to rule and reigne in our hearts, that albeit the flesh lusteth against the spirit, yet are we assured of victorie by the onelic power of him, who hath ouercome the world. This is our doctrine, faith & profession. But you affirm as after plainlie ye write, that none is so elected in Christ to life cuerlasting, but that he may fall. become a reprobate, and finallie be condemned, & contrariwise, that none is so reprobate in Gods eternall purpose, but that he may become elect and so be saued. That in God there is neither election nor reprobation, but according to mans disposition: so that when men haue good motions, and be godly disposed, God doth elect them, and write their names in the booke of life, but when they change and turne to iniquity he doth reprobate them, and blotteth out their names out of the booke of life.

To the 7. Let now all creatures iudge betwixt vs and you, whether of the two play fast and loose and surmount iuglers in cunning. From the third kind of election, which yee call most especiall, how you be able to proue that the seuentie disciples did so depart from Christ that there was no difference betwixt

betwixt them and the trudging of Iudas (as ye terme his horrible treason) be iudges your selfe. In the sixt of Iohn we read that manie of his disciples left him, & falling from him did go with him no more. But whether these were the whole seuentie whom he sent to preach, or others who for a time did follow him it is not exprest, neither yet doth the text say that all his disciples fell from him, but manie departed. Further it appeareth to me very rash iudgement to pronounce that none that departed from Christ at any time in his life before his death vpon the crosse, did at any time after returne vnto him, but that all such did remayne in damnation with Iudas. For I finde that all his Apostles did flie and leaue him, and yet we know they were called againe. And so also doe we finde were two of the disciples to whom Christ appearing betwixt Ierusalem and Emaus did first instruct them, and after reuealed himselfe vnto them. This I note to giue you occasion to be more circumspect in so weightie matters.

*Iohn 6.**The free will of men indreth rashly.*

Towards the end of this part, thus ye write (of those whome you say haue subiected themselues altogether to the gouernement of their Lord and captaine:) they daily obtaine such victorie of their enemies that their warfare is now become easie, and in the hope they haue to subdue by the ayd and counsell of their Lord all their enemies, their ioy and comfort is so great that they esteem all earthly pleasure, which should draw them backe, but vaine.

To the 8.

These words augment in me that suspicion which before I noted, to wit that ye haue a further fetch in this matter then your rude schollers vnderstand at the first: to wit that euerie one of you shall become Christes, so perfect and cleane, that in you euen in this life shall rest no enemy to be ouercome except death onely, and that this is the opinion of your greatest Angels I am able to proue by sufficient testimonie, I meane by their owne hand writings. But how farre S. Paule was frō that perfection, yea euen when he was readie to be offered in sacrifice for the testimonie of Christ Iesus, he ashamed not to confesse, thus writing to the Philippians, after that he had affirmed that all iustice

The perfection that the aduersaries pretend in this life.

which before he looked for in the law was become to him
 as domage and doong, to the end that he might winne
 Christ, and be found in him not hauing his owne iustice
 which was of the law, but that which was by the faith of
 Christ Iesus: he addeth, Not as though I had alreadie at-
 teined to the marke, (vnderstanding to that iustice which
 he hoped for) either that I am alreadie perfect, but I fol-
 low if I may comprehend that, for whose sake I am com-
 prehended of Christ Iesus. Brethren I thinke not with
 my selfe to haue atteined to the marke, but one thing I do
 forgetting that that is behind, I indeuour my selfe to that
 which is before. Here the Apostle, who had fought some-
 what longer then some who now can bragge of an easie
 battell, confessed he was not yet perfect, neither yet that
 he had atteined to that estate, that is to the resurrection of
 the dead, to the which he dayly did contend. The other
 poyson which in these your former wordes I espie, & there-
 fore of conscience must admonishe my brethren is: That
 ye be proud contemners of the free graces of God offe-
 red to man in Christ Iesus. For with the Pelagians and
 Papistes ye are become teachers of free-will, and defen-
 ders of your owne iustice. For howe coldly ye speake of
 Christ Iesus and his power, these your wordes may wit-
 nesse. They are in hope (say you) to subdue their enemies
 by the ayd and counsell of their Lord, are you become so
 strong, and your warfare so easie, that the counsell of your
 captaine is sufficient for you to conquer your enemies:
 you sodainly did repent that ye had confessed that the aid
 of your Lord was necessarie for you: and therefore to mi-
 tigate and extenuate that, immediately ye adde by the
 counsel of their Lord. Is this I pray you vnfaignedly to con-
 fesse that without Christ ye may doe nothing, that of your
 selues ye be not able to thinke one good thought? That it
 is he that beginneth and to the end performeth the worke
 of our saluation? God of his great mercy, and for Christ
 Iesus his sonnes sake, preserue his Church from your pe-
 stilent venome. What ye meane by the historie of Gedeon
 in the (which say you) well and duelic vnderstanded be
 your

*hil. 3.**How Strong
the aduer-
saries would
come to be.**to the 9.*

your three kindes of Election plainly set forth, because ye your selfe doe not expresse, I will not diuine. The copie which came to my handes was in that place imperfect. For after the former wordes it had onely written Confir to the world. And because I will not take vpon me to alter anie thing in your wordes I leaue them to be corrected by your selues, and your mind further to be explained in that point: if so it shall seeme good vnto you. Ye proceede, saying.

THE ADVERSARIE.

The first argument of them which abuse Gods holy predestination is easily soluted, their argument is this: where soeuer there is election, there is also reprobation of the same sort. But God elected some men afore the foundations of the world: Ergo he reprobated some other men afore the world. The first part of this argument is false. That where soeuer there is election, there is also reprobation of the same sorte: for Gods election afore the world hath no respect vnto his contrarie reprobation afore the world: yea there is no such word nor phrase in the whole Scripture, but Gods election afore the world, is generall to all men, as his calling is generall without respect of persons. This is already sufficiently proued, yet some of you doe grant Gods calling to be generall, but not his election. And in this ye accuse God of hipocrisie, you would make him a dissembler like vnto your selues, which oftentimes with your mouth doe offer and promise that which ye mind neuer to performe. But God is faithfull which is willing to perform all that he promiseth euen to them that refuseth him. And though they attaine not the promise because of their vobediencie; yet all the time of their calling be they in the generall election, as those whome the king called to the marriage: Notwithstanding they came not, yet were they chosen to be partakers of the marriage: and the seruant to whome the maister forgave all his debtes, was chosen notwithstanding he attained not that, whereunto he was chosen, but became a reprobate, abusing the goodnesse of his maister. God is no hypocrite, which callth men outwardly, and forgiveth debtes onely with the mouth, but euen from the heart, willing to give salvation to all them to whome he offereth it. And the cause why such doe perish is their obstinatnesse to Gods grace: and as the Lord saith, their stiffe necke which hath an iron vaine, and their browes of brasse, which despise the goodnesse of GOD, they became

The 14.
section.

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4

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Isaio. 48.

cast-awaies, because (as Saint Iohn sayth) they loue darkenesse better then light: And as Esdras sayth, they kept not that which was sowne in them, whercof we may gather that they become reprobates, because they rather refuse the grace offered and grasted in them, then that they are refused. Notwithstanding both may be conveniently spoken: for because they haue forsaken me, I will also forsake them, saith the Lord. And againe saith the holie Ghost. Commeth not this vnto thee, because thou hast forsaken the Lord thy God. Further that this is vntue, wheresoeuer there is election there is also reprobation of the same kinde, it may be easily proued by the inconuenience which commeth thereof. Christ is the elect and chosen of God, As then: Behold this my seruant vpon whom I lean, my elect in whome my soule is pacified. And in another place. This art my witnesse (saith the Lord) and my seruant whome I haue chosen, and will you say therefore that there be no Christes, which be reprobate: for either this saying, wheresoeuer there is election, there is also reprobation of the same kinde is false, or else there must be no Christes. That were much like to the saying of a Iewe which when hee had talked with a faithfull man verie much concerning the temporall and worldly dominion and honour of Messias, the christian proued by the prophetic of Daniel, and also by the prophetic of Isaiahs that Messias should be euill intreated euen of the Iewes, and put to death as an offender. Here the Iewe being driuen to a narrow shift rather then he would applie and confesse the truth, he rather confessed that there should come two Messias, of whome the one should be despised, and the other magnified. And if ye be so minded that rather then ye will depart from your errour, ye had leuer confesse no Christes (of which some be chosen, and the others reprobate) Surely then I thinke it is no faithfull mans ductie to reason with you.

A N S W E R E.

To the I. Easie it is indeede to solute those argumentes which in our names ye falsly forge either by adding such patches as in our writings can neuer be found, or else by so peruerting our minds, yea and the mind of the holy Ghost, that if possible it were, ye would obscure the brightnes of the sun, and take frō creatures the benefite of the same, to the end that in your darkenes ye might still remaine. And therefore

I can

I cannot but complain of your diuellish malice, which causeth you to peruert and write words well spoken & reasons godly and substantially made.

Shew if yee can in any of our writings that we affirme that where so euer there is election, there is also reprobation of the same sort. Shew that clause, I say, of the same sort, and I will confesse that yee haue read more then I haue done, of that matter, which neuerthelesse I hardly can beleue. But to the end that the simple reader may vnderstand how we do reason of election and reprobation by the contrarie effects, I wil adduce not our reasons lately inuented, but twenty yeares ago committed vnto writing by that notable instrument of God, Iohn Caluin, who thus speaketh, *Institut 2. cap. Sec. 78.* Wonder it is, saith he, that Chrysoptom did not cal to mind that it is the election of God which maketh difference betwixt me. We feare not to grant that which saint Paul in great constancie doth affirme. To wit, that we altogether are wicked and giuen to malice, but with him we adde, That by the mercie of God it cometh to passe that we abide not in wickednesse. Therefore seeing that naturally we all labor with a like sicknesse, these only receiue health and amend to whom it hath pleased the Lord to put to his curing hand, others whom by his iust iudgement he passeth by, do languish in their corruption, till they be consumed. Neither yet from any where else doth it come that some continue to the end, and others fall in to the curse which was begunne. For because that perseuerance it selfe is the gift of God, which is not commonly giuen to all: but he freely giueth it to whom it pleaseth him. If the cause of the difference be sought, why some constantly continue, and why others fall away by instabilitie, none other cause may be assigned, but that the eternall God sustenteth and strengthneth the one sort, by his own power, that they perish not, and vnto the others he giueth not the strength, that they may be documets, & witnes of mans inconstancy, &c. Thus vse we to reason by the diuersity which we see in me that one sort are elect & others are reprobate & not as ye imagin vs to do. We say that nature hath made

vs equall as concerning corruption , and yet we see great diuersity amongst men. We aske what is the cause of this. If yee answeere education, which some Philosophers do, that will be proued false, as before I haue declared: if ye say mans free will, we proceed demanding who giueth the good will, if ye alledge man himselfe, the scripture proueth you liers, saying, it is God that worketh the will & the performance. If God be granted (as he cannot be denied) to be the only author of all goodnes , then aske we , why giueth he the good will to the one, and not to the other. If ye answeere because the one receiueth grace and the other doth refuse it, yee haue said nothing to the purpose , for we still demand, if God may not (if so it pleased his eternal wisdom) frame and forme the will of the one, to as great obedience as the will of the other : fret and fume as yee list : this yee cannot denie, except that ye will be blasphemous deniers of his omnipotent power. Now of this manifest diuersitie which we see in mankind , we conclude that God hath as wel his elect whom of mercie he calleth, by faith iustifieth, and by his holy spirite sanctifieth, and in knowledge of himselfe and of his Sonne Iesus preferueth to the end, and so in the end shal he glorifie them: as also that he hath his reprobate, whom for iust causes he leaueth to themselves to languish in their corruption, to passe from iniquitie to iniquitie, till that they come to perdition, as they that are prepared vessels of wrath: If this yee be not able to conuince, I send you to fight with your owne shadow, for our reasons do stand as I haue shortly rehearsed, which you be neuer able to moue. True it is , that Iohn Calvin thus writeth : *Inter electos & reprobos mutua est relatio.* That is, betwixt the elect and the reprobate (saith he) there is a mutuall relation : that is, the one hath a contrarie respect to the other, so that the election of the which the Apostle speaketh , cannot stand except we should grant that God hath set apart one sort of men, whom it pleased him, from another sort. You heare no mention in these words of your patch, there is reprobation of the same sort, which I know either yee , or else your Master Castalio forged.

Because

*De eterna
Dei prede-
stinatione.*

Because yee would not forget your merrie tale of your *To the 2.*
 Iew, yee boldly denie that Gods election hath respect to
 his contrarie reprobation. But when yee should come to
 the plaine demonstration thereof, yee are compelled to
 flie to this shift: There is no such word or phrase in the
 scripture. If such a reason should be made before a reason-
 able man, I thinke it iustly might be reiected: for if this
 be a good reason: Election hath no respect to his contra-
 rie reprobation, because the words nor phrase are not in
 the scripture, then is this reason good also: Lot sinned not
 committing incest with his daughters: for in the whole
 scriptures there is neither such word nor phrase, that in
 plaine words affirmeth, that Lot sinned committing incest
 with his daughters. Consider the vanitie of your reasons
 and be ashamed. Ye cannot denie, but this word Electi-
 on is read in the scriptures: And so oft, I say, can yee not
 denie except that willingly yee will corrupt the minde of
 the holie Ghost, but that it hath respect to his contrarie
 reprobation, as by the phrases which ye impudently deny
 to be in the scriptures is most euident. As when Paul saith,
 Hath God then reiected or refused his people? God for-
 bid. God hath not refused his people whom he knew be-
 fore. And so alledging the like to haue bene in the dayes
 of Helias, he saith: Euen so in this time there were a resi-
 due or a few number left according to the election of
 grace, that is, according to the free election, and not ac-
 cording vnto workes. And after he saith, that which Israel
 seeketh, it hath not attained vnto: but the election hath at-
 tained vnto it, but the rest were blinded, whether that this
 phrase doth not plainly proue that election in this place
 hath respect to his contrarie, reprobation, let the indiffe-
 rent reader iudge. The election (saith saint Paul) hath at-
 tained (vnderstanding the illumination which God did
 promise) but the rest were blinded. If ye will not suffer that
 this blinded rest, whom God iustly had reiected, shall be
 called reprobate: study yee for a more gentle word, for we
 must vse such as the holy ghost hath taught vs. But yet one
 phrase or two mo: I shall haue mercie, saith God to Moses,

*Rom. ix.**Rom. ix.*

vpon whom I will haue mercie. And Paul feareth not to adde his contrarie saying: and whom he will he maketh hard harted. And againe what if God willing to shew his wrath, and to make his power knowne, hath suffered with long patience the vessels of wrath made readie to damnation: and that he might declare the riches of his glorie on the vessels of mercie which he had prepared vnto glorie. If mercie, life, the vessels of mercie, and glorie haue contrarie respect to seueritie, to destruction, to the vessels of wrath, and of dishonor, then can it not be denied but that election, (from the which all these former graces flow to the elect) hath contrarie respect to reprobation. I omit the rest of the phrascs which be common in scripture & make plaine difference betwixt the elect and reprobate, because before I haue noted diuerse and after must be compelled to repeat the same. How sufficiently ye haue proued your generall, speciall, and most speciall election, let the readers iudge by that which is answered to your eight vnreasonable reason, and your thirteenth vanitie.

To the third

That impudent blasphemie which maliciously yee lay to our charge shall God (without speedie repentance suddenly reuenge vpon your owne heades) blasphemous mouth, I write to thee, whose corrupt manners friendly & secretly I haue rebuked, but whose malice I now know. Canst thou not be vnthankfull vnto man, except that also thou powre forth thy venom against gods Maiestie? Impudent lier, which of vs hath promised vnto thee, or vnto any of thy pestilent sect, that which he hath not performed? Examine thy conscience, and denie if thou canst, but more hath bene performed vnto thee, then euer was promised, yea euen when thou didst deserue to haue bene abhorred of all honest men: & yet without feare or shame doest thou accuse vs that we should accuse God of hypocrisie and that we would make him a dissembler like vnto our selues. The Lord for his great names sake, either purge thy heart, or sodainly repress that venome in thee and in that pestilent sect, to his owne glorie, & to the comfort of his church. Repent, repent (I say) or els shortly shalt thou

thou feele what it is to contristat and make sorrowfull the spirit of God, be the instruments, in whom he worketh neuer so weake.

If of euerie parable and similitude ye will conclude as largely as ye do here, to wit, that because in a parable it is said that a king called manie to the mariage, Ergo God elected all by his generall election. Then it shall followe that al Lords & maisters shal allow & praise their stewards and seruants that deceiue them. For so is affirmed in a parable, that one Lord did to his steward. If we shall rather beleeue Christ Iesus then you, then we shal thus conclude: Many are called, but few choien. Wonder it is that ye can not see the difference betwixt these words: The king called many, and God chose all. I am ashamed of your ignorance. Of Gods constant fidelitie, of his promises, of the causes why the reprobate are more and more blinded, we haue before somewhat spoken and after will haue occasion to repeat the same.

When ye would be seene most craftie and subtile, then appeareth most your ignorance & vanitie. To proue an absurditie in our doctrine, thus yee reason: If where so euer election be, there is also reprobation of the same kind, (this last patch, I say, is your malicious addition, but let it stand for a testimonie of your vnruth) if then, say you, Christ be the elect and choien of God (as the scripture affirme him to be) then must it needes follow, that there be no Christes of whom some must be reprobate: and therevpon ye bring in your foolish tale of your Iew.

First I answere you according to your merrie disposition, which I perceiue did tickle you in writing this part: That if ye can make no difference betwixt election, and elect, then I would yee were committed againe to some quicke and sharpe Pedagogue, who with sharpe rods would let you feele what difference there is betwixt *Agentem* and *Patientem*. Assuredly your vnreuerent iesting in these secret mysteries of our redemption, and these scoffing tants in malice casten out against the eternall Sonne of God, and his vndoubted veritie, deserue none other answere. But yet

partly to let your ignorance appeare, and partly for the instruction of the simple, I will prepare my selfe to answer with greater modestie then your malice deserueth. I haue sayd before that this patch, vpon the which ye gather your absurditie is none of our doctrine. For we haue neither written nor yet taught: that wheresoeuer is election, there must also reprobation be of the same kinde: but simple we say that election hath respect to his contrarie reprobation. But to grant you somewhat, and not to hold you so streit, let it be that so we had written, what should rightly thereof follow? that there must be mo Christes, of whome some must be reprobate (say you) because that Christ is called the elect of God, I answer in this your argument, ye vse two fallaces, that is, false and deceitful appearances of a truth, which are but manifest lies. The former, you change the termes, putting elect and reprobate in the Minor and in the conclusion, where we put election and reprobation in the Maior, which is not lawfull in a good argument: for where we say (as ye affirme) wheresoeuer is Election, there must also reprobation be. Ye infer, Christ is the Elect of God, Ergo there must be mo Christes, of whom some must be reprobate. Who seeth not heere the changing of the termes. Let your argument proceede in order, and conclude what ye list. Where so euer is election there must also be reprobation. And adde if ye list, of the same kinde, but Christ is election (thus must you proceede if that yee keepe forme of a good argument.) Prooue your Minor, and conclude what yee please. Thus doth your vaine and foolish sophistrie compell me to trouble the simple with the termes of the artes, which most vnwillingly I do.

The second fallax and deceit, lieth in the ambuguitie and doubtfull vnderstanding of this patch (which ye craftily forge) of the same kinde, for if we had so spoken or written, yet is our vnderstanding far other then you imagine. That is, we applie not these words of the same kinde to the particularitie of persons, and of euerie especiall man that is elect, but to the whole masse, as by saint Paul we are taught.

taught. To make the matter more sensible I wil lay my self for an example, for I wil not, nor dare not so irreuerētly iest with the maieſtie of my God, and of his deare ſonne Chriſt Ieſus as ye do. You reaſon againſt vs, as that we did vnderſtand your addition of the ſame kind of euerie particular perſon a part, as thus: I Iohn Knox do conſtantly beleeeue, that as of mercie & free grace it hath pleaſed the goodnes of my God, in time to call me to his knowledge, and ſo to remoue my blindnes and vnbeliefe, that in a part I ſee his fatherly loue towards me in Chriſt Ieſus his ſonne, ſo do I moſt certainly beleeeue that in the ſame Chriſt Ieſus, of free grace he did elect and chooſe me to life euerlaſting before the foundation of the world was laid. Ergo by your vnderſtanding I muſt alſo beleeeue that there is another Iohn Knox of the ſame kind, hauing the ſame ſubſtance with the ſame qualities, proprieties and conditions that I haue, that was reprobated and ſo muſt be damned. Who ſeeth not here your vanitie, yea your moſt malicious cauillation, who labor to impute vpon vs that which did neuer enter into our hearts. We with al reuerēce & feare beleeeue & teach that God of one maſſe, that is of Adam, hath prepared ſome veſſels of mercie, honor, & glorie, and ſome he hath prepared to wrath and deſtruction. To the veſſels of his mercie in his eternall counſell before all times, he did appoint a head to rule, and giue life to his elect, that is Chriſt Ieſus our Lord, whom he would in time to be made like vnto his brethren in all things ſinne except. Who in reſpect of his humane nature is called his ſeruant, the juſt ſeed of Dauid, and the elect in whom his ſoule is well compleaſed. Becauſe as I haue ſaid, he is appointed onely head to giue life to the bodie, without whom there is neither election, ſaluation, nor life to man nor to Angel. And ſo in reſpect of his humanitie, from the which he in no wiſe can be ſeparated, he is called the elect. Cōclude now if you can, there muſt be mo Chriſtes of whom ſome muſt be reprobate, I will make a more ſure and more true concluſion then you do, which is this: God of one maſſe hath elected ſome men to life in Chriſt Ieſus, Ergo, there was left of the

same masse another sort, vnder another head the diuell, who is the father of lies, and of all such as continue in blasphemie against God. Gather now what absurdities ye can.

THE ADVERSARIE.

The fifteenth section. The second argument. Rom. 8. Reale the scriptures better, and be ashamed of your argument.

Another argument gather they forth of Gods prescience, but I will first borrow an argument of them concerning the prescience of God. And then God willing I shall answer to theirs. Paul saith: Those which God knew before, he also ordained them before that they should be like fashioned vnto the shape of his Sonne, that he might be the first begotten sonne among manie brethren: but God knew all men before, Ergo he ordained all men before, that they should be like Christes brethren like fashioned vnto him. The first part of my argument is Pauls saying, The second yee cannot denie, and the conclusion is formallie inferred of both the parts. Labour either to solute my argument without anie ambiguitye, whereby yee may satisfie others, or else forsake the error which it imponeth.

ANSWERE.

Because yee desire your argument to be soluted at your owne request I will take some paine: God grant it may profite. Your argument containeth in it selfe the fallax which is called of Equiuocation, for this word knowledge, or this sentence: whom God did foreknow in the words of Paul, which be in your Maior or first proposition, do not signifie the selfesame thing that these wordes, but God knew all men before, which you put in your Minor or second proposition. And so because that there be foure termes which in the schooles bee called *slope dissolute*, the argument is deceitfull and false, although the forme appeare good. Thus I trust in your own conscience you thinke your argument fully and rightly soluted. But yet that neither ye shall haue occasion to barke againe, neither yet that the simple reader shall take paine to reade these vaine argumentes without all fruit, I will adde somewhat more, and wil plainly proue my solution to bee good. In the first proposition I saie, where saint Paul saith, whom God foreknew, the same he before ordeined: that the holie Ghost meaneth of that foreknowledge of God which is ioyned with his eternall

Rom. 8.

eternall loue, which before all times he did beare to his elect, as of the words of Christ Iesus, and of the wordes of the same Apostle in diuerse places before is declared. And with this foreknowledge which is ioyned with his loue, by the which his elect were appointed to be made like fashioned to their head Christ Iesus, did neuer God foreknow nor foresee Cain, Iudas, nor none other reprobate to appertaine to him. I do not denie but that as all things euer were present before the eyes of his Maiesty, so did he both foreknow, foresee, and before ordaine the end of all creatures: but otherwise, I say, doth God foreknow his elect, of whom S. Paul onely speaketh. If it doth offend you that I affirme that God did neuer foreknow the reprobate as he did his elect: I haue my assurance of Christ Iesus, of his owne plaine words, saying, to the false Prophets: I neuer knew you, depart from me yee workers of iniquitie. Note well that Christ affirmeth that he neuer knew the false Prophets, no not euen when they did propheticie, cast out diuels, & did many wondrous things in the name of Christ. If he had said I know you not, yee might haue shifted with this your accustomed cauillation, that was by reason of their sinnes, which after they committed, but he leauing no doubt, saith, I neuer knew you, and therefore I feare not to affirme that God did neuer foreknow Iudas, as that he knew Peter. Consider and be sober. Ye go forward to our argument and say.

The difference of Gods foreknowledge.

Matth. 7.

THE ADVERSARIE.

Their argument concerning Gods prescience is this. God knoweth all things before they be done, Gods prescience or foreknowledge is infallible, Ergo of necessitie all things must come to passe as they doe: which being granted, they which perish, of necessitie they doe perish. If of necessitie, then is it by Gods ordinance, because so he willet and so he hath ordained. This argument seemeth probable at the first blush. But I pray the reader to marke first how these men put no difference betwixt the foreknowledge of GOD and his will: for they suppose, that whatsoever God foreseeth hee also willet, but their supposition is untrue: for God foreseeth the death of the sinner, and yet he will not the death of the sinner, but

The sixteenth section.

rather that he repent and live. Christ did foresee the destruction of Ierusalem, and yet did he not will it, for he wept and bewailed it, God did foresee the fall and finall destruction of the Israelites, and yet would he not it. As he witnesseth himselfe: saying, wherefore will

Ezech. 18.

ye die, O ye house of Israel, seeing I haue no pleasure in the death of him that dieth.

A N S W E R E.

What we do teach of Gods prescience, of his prouidence and predestination, & how that his omnipotent wil, which we feare not to affirme to be the necessitie of all things, doth differ from stoicall necessitie, with the which ye burthen vs, we haue before declared, and therefore remitting the reader to the same place: I say to you, that if ye imagine in God a prescience, and foreknowledge, which is idle and seperated from his will, that then yee fall into the blasphemie of Epicurus: and if that you say (as plainly yee doe) that he foreseeeth things to come, which he will not, that then yee denie the omnipotencie of his power. Choose which you will, the veritie will conuince you. To prooue that he foreseeeth and knoweth manie things to come, which he will not, ye adduce the place of Ezechiel, where God affirmeth, that God will not the death of a sinner, The weeping of Christ vpon Ierusalem, and the complaint of God against the house of Israel. To which I shortly answered at this time, because that after we must haue to do with the same matter, that simplic (that is, hauing no further respect but to punishment onely) God will neither the death of the sinner, neither yet the destruction of Ierusalem, nor of the house of Israel, but in respect of his glorie to be shewed in their iust punishment, and of his veritie and sentence to be approued, alwayes stable and constant, why that God shall not will both the death, and destruction to come vpon the stubborne inobedient, I see neither absurditie to follow, neither scripture repugning: but after in answering to your distinction which yee make betweene Gods will and his permission, I purpose to intreate this matter more largely. You proceede saying.

Read the first section.

THE

THE ADVERSARIE.

Secondly, these men thinke that Gods foreknowledge causeth all things to come to passe of necessitie, which is also untrue. Foreknowledge of things past, of things present, and of things to come, dependeth of the thing that is knowne, and not the thing of knowledge. As I know that Paul before he was called, hee was a persecuter of Christes Church, but Paul was not a persecuter because I knew it, but I knew it because he was a persecuter: I know that in the moneth of Iuly shall be harvest, yet I all not harvest because I know so, but I know it because it shall be. Likewise God did know that I should write this day, but yet did he not compell me to write: for I had libertie either to write or not to write, not because he knew that I should write, therefore did I write, but because I was to write, therefore knewe hee that I should write. Thus yee may see how they doe erre which affirme that Gods foreknowledge causeth all things to come to passe of necessitie. For as God doth foresee that men will do euill, so doth he also foresee that they may leaue the euill vndone, and as God foreseeeth that men will not doe well, so hee foreseeeth that they be not compelled thereto, but might doe well if they list. As for example, Christ could and might have obtained more then twelue legions of Angels, and yet God did knowe that he should not obtaine them: also God did know that Christ should not pray for twelue legions of Angels, and yet hee might have prayed as hee saith himselfe. Of this it is manifest that notwithstanding the foreknowledge of GOD, things may come to passe otherwise then they doe. Wherefore it followeth, that Gods foreknowledge causeth no necessitie. Pilate had power to crucifie Christ, or to let him goe: which Christ denied not, but rather affirmed it, saying, hee had that power from above, and although Pilate did not deliuer Christ, notwithstanding he might have done it. Ananias sold his possession, and yet hee might have not sold it: he brought a part of the price thereof to the Apostles, which he might have retained to him, as Peter witnesseth, that the price thereof was in his owne power. Manie such other examples may I bring forth, whereby it should appeare manifest that notwithstanding the foreknowledge of God, things be done which might not be done, and things be not done, which might be done.

The 17.
section.

1

O proud Lucifer that
darest compare thy
knowledge
to the pre-
science of
God.

2

3

4

ANSWERE.

To the first.

Albeit that ye be so blinded, that yee can put no difference betwixt the foreknowledge, will, and power of God, which all are perfite in himsele, as is his eternall Godhead, and the foreknowledge, will, and power of man or creatures which be imperfite & weake, by reason of mans corruption, yet I doubt not but that all reasonable men shall sodainely espie your vanitie, who dare be so bold as to affirme that because your knowledge was not the cause that Paul was a persecutor, that therefore the foreknowledge of God his eternall purpose, counsell, and will, which we neuer separate, did no more in that matter, then did your bare knowledge. By the same reason ye may conclude that God wrought no more with Paul in preaching to the Gentiles, then did your knowledge, for the reason is alike strong. But he himsele will not be so vnthankfull, but will confesse that from his mothers wombe he set him a part, & called him by his grace to the end that he might reueale his sonne Christ Iesus by him: for the which he vnfainedly thanked the goodnes of God, who made him strong in Christ Iesus to be faithfull in that office and ministerie. I am not ignorant that otherwayes doth God work in the hearts of his elect, the worke of their saluation, and other wayes in the reprobate, for in the hearts of his elect effectually and by the power of his spirite doth he so worke in them the motions that be agreeable to his holie commandements, that they striue & contend against their naturall corruption: but iustly leaving the reprobate to them selues, & to sathan their father, they willingly follow without all violence or compulsion of Gods part, iniquitie and sinne: and so finally the way of perdition to the which they naturally are inclined. But yet if any will affirme that therefore Gods foreknowledge doth but idly behold what they will doe, and that in his eternall purpose, counsell and will, he will one thing, and they will another, so that their will preuaile against his, he shall not escape the crime of horrible blasphemy, as before I haue said, & hereafter also must more largely entreat. Of your knowledge

what

*Galath. 1.**1. Tim. 1.*

God worketh both in his elect, & in the reprobate, but in diuers manner.

what shall come in Iulie and of your libertie to write, I only answer this: that albeit God did not compel you to write, for thereto your wicked will was bent: yet because he fore-knew, and also hath fore-spoken that of necessitie it was, that heresies should come, that the elect might bee tried, it was not altogether against his will, that yee should manifest your selfe, and that we should patiently suffer your vniust accusations.

Your wraffling and wrangling with the wordes of our maister Christ Iesus to Peter, is so far from the purpose of the holic Ghost, that I am partly ashamed in your behalfe. Doth Christ in that place absolutely affirme, that either he might praie for xij. legions of Angels: either yet that his Father would or might giue them to him then, to deliuer him? or doth he not rather by this interrogation: *Belieuest thou not that I may praie my Father?* rebuke the bold and foolish enterprise of Peter, who rashly pretended to defend by his sworde him whom the Father had giuen into the hands of his enemies, of determined purpose to die for our sinnes? and so did he conclude contrarie to your mind, to wit, that impossible it was, that either he should pray for any Angels, to deliuer him at that time, either yet that his Father should send anie for that purpose: for because it was other waies determined in his eternall and immutable countell, as in plaine wordes he witnesseth, saying: *But how then shall the scriptures be fulfilled in which it is fore-spoken, that so it behoueth to be.*

In the words of Pilate, and in Christes answer ye shew *To the 4.* the like ignorance as before: for thereupon yee conclude what Pilate might haue done, and yet did not the same, where as the purpose of Christ Iesus was to reprove the proude arrogancie of the vain man, who did vsurpe to him selfe authoritie, rendering vnto God neither honour nor glory, but boasting himself of his power, he thought al things lawfull, which it pleased him to doe. Against which pride & vniust vnthankfulnes, Christ absolutely denieth that hee should haue had any power ouer him, except it had beene giuen to him from aboue. By which wordes and sentence

he did put him in minde that hee should make accountes, what iudgement he pronounced, not to the Emperor onely, but to the soueraigne God, who as he hath appointed and established authorities, so shall he seuerely require of their hands an account, if vnder his name they vse tyrannie or pronounce false iudgement. This I doubt not is the true and simple meaning of the text, and not as ye ignorantly or els maliciously collect, that Christ affirmed that Pilate had power not to adiudge him to be crucified, but to deliuer him. The holie Ghost affirmeth the direct contrarie saying: of a truth, in this citie haue conuened against thy holie Sonne whom thou hast annointed, Herode and Pontius Pilate with the gentiles and the people of Israel to do what so euer thy hand and counsell haue before decreed to be done. Now let the indifferent reader iudge which of our collections and conclusions is most strongly prooued. Ye affirme, that Pilate had power not to crucifie Christ: and I saie, that he was appointed in the immutable counsel of God to be one of the wicked instruments, by whom the Sonne of God should innocently suffer the death of the croise. But how litle doth this relieue the wilfull sinne of Pilate, shall after be declared.

*Read the
praier of
the Apo-
stles.
Act. 4.*

*What po-
wer Ana-
nias had of
his land.*

Act. 5.

Euen such libertie and power, as ye had to write these former and subsequent blaspheemies, had Ananias of his land, and mony receiued for the same. For as you beeing infected with heresie, malice, and enuie, did willingly write and viter your vennom: so hee being auaricious and a dissembling hypocrite did of a free consenting heart, reserue a portion to himselfe, offering a part to the church of God, with protestation that it was the whole summe, thinking thereby to haue obtained the commendation and praise which hipocrites deserue not. But what was Gods purpose, counsell, and will in that behalfe, is euident, to wit, that we shall abhorre and auoyd hypocrisie, that we shall not abuse the simplicitie of our brethren, neither yet make protestation of that thing before men, affirming that to bee true which our owne conscience knoweth to be false. But now to the rest.

THE

THE ADVERSARIE.

Here I thinke it is good to answer to their objections, which they collect of Peters denying of his maister. If these things, which God foreseeeth to come to passe, say they, may be left in loue, then notwithstanding that Christ did foresee that Peter should deny him, Peter might yet haue not denied him. I answer, that notwithstanding Christ did foresee that Peter should deny him, yet was not Peter compelled thereto, but might haue not denied Christ (well saie they) then should Christ haue bene a lier, for hee saide that Peter should deny him: I answer, that notwithstanding that Christ so said, yet might Peter haue not denied him, and Christ notwithstanding should haue bene no lier. The like example haue we in the first booke of Samuell, Dauid asked counsell at the Lord, if Saul would come to Keyla, and the Lord said he will come downe: then said Dauid, will the men of Keyla deliuer mee and the men that are with me into the hands of Saul: And the Lord said, they will betraie you. Then Dauid with his men departed from Keyla, which when Saul heard, he left of from his enterprise and came not to Keyla. Here we see, that neither Gods foreknowledge which is also conforme to his saying, neither yet his prophecying did take libertie from Saul, from the men of Keyla, neither from Dauid and his men, neither did Saul come to Keyla, neither the men of Keyla betraied Dauid as the Lord had spoken. And Dauid had libertie with his men to aoid the danger notwithstanding God had spoken it should come to passe, so all they had libertie, yea euen after God had pronounced what should bee done. In so much that theyr doings were playne contrarie to the prophecie of God. And yet was God true: for hee did foresee that if Dauid did not depart from Keyla, vsing such libertie as God had giuen him, hee with his men should bee betraied into the hands of Saule, and I praie you might not Peter likewise vsing his libertie auide the Bishoppes house, and so neuer been tempted to denie Christ? Yes I am sure as well as Dauid auided Keyla.

ANSWER.

If you be able to proue that Dauid stood in also hote a contention against God, as Peter did against his maister Christ Iesus: that Dauid affirmed the exprest contrarie to that which God had pronounced, and that God had appointed the certeine time as well when Saul should come,

The 18.
section.

1. Reg. 23.

2

3

It hence
haue ye
your assu-
rance.

To the 1.

2. & 3.

as whē the men of Keyla should betraie him, then might ye haue had some coulour to haue compared and matched the denial of Peter with the flying of Dauid. But if Peters denial was with a double affirmation pronounced by the mouth of Christ Iesus: and if the sentence of God both touching the comming of Saule and touching the vnthankfulnes of the men of Keyla, was conditionall, ye be more then bold that take vpon you to ioyne together things so diuers. Christes wordes to Peter were neither spoken nor ment vnder anie condition, but were pronounced as followeth. Verelie, verelie I saie vnto thee, that the cocke shall not crow till thou shalt denie me thrise. Which wordes leaue neither libertie, freedome, nor power to Peter to prouide for himselfe, that this sentence should not bee true, but the wordes and answeres spoken to Dauid were according to his questions, which were first, if that bruit of Saules comming was true, and if the men of Keyla, to whom he had shewen such thākfulnes of late before, should become so ingrate, that they should betray him into the hands of Saul: And God did answer that Saul should come downe, & that the citzens of Keyla should betraie him. But I trust ye wil not be so impudēt as to denie, but that both these affirmations were spoken conditionally to assure Dauid of his doubtēs, and to giue him aduertisemēt that neither he should abide the hazard of Saules comming, neither yet commit himselfe and his men of warre to the fidelitie of those that were in Keyla. Be iudges now your selues how farre different be the wordes spoken to Peter, and the wordes spoken to Dauid. Yee proceed.

THE ADVERSARIE.

But now to returne to our purpose, if I shall grant that all things of meere necessitie must come to passe according to the prescience and foreknowledge of God, thē had Adam afore the transgression no free will, as of meere necessitie did he offend, forasmuch as God did foresee his fall. Then had Christ no free will: for God did foresee all that Christ was to do, then is God bound himselfe and hath no libertie to doe nor leaue vndone that which hee doth, forasmuch as he foreseeeth all his owne woorkes. Thus belike you will make a goodlie wise God.

God

The 19.
section.

1

2

God saue vs from such dangerous and horrible errorrs, and giue vs stedfast and perfect fayth to beleue not onely that he is, but also that hee is an omnipotent GOD. which freely after his owne good pleasure doth and may doe, or leaue vndone what soeuer pleaseith hym.

ANSWERE.

Before I answer to the absurdities, which of our doctrine ye collect, I must in fewe wordes put you in minde, that verie foolishly ye ioyne the free-will of Adam with the free-will of Christ Iesus, and with the libertie of GOD. For Adams will was neuer so free but that it might (as that it did) come to thraldome, which weaknesse you be neuer able to proue at anie time to haue bin in Christs will. Further the will of Adam was alwaies vnder the Empire & threatning of a law, to which subiectiō I thinke ye wil not bring God. But now to your absurdities.

If (say you) I shall grant that all thinges of meere necessitie must come to passe according to the prescience and foreknowledge of God, then had Adam afore his transgression no free-will, your illation, or consequence is false. for the foreknowledge and prescience of God did neither take away free-will from Adam, neither yet did compell it by anie violence, but did vse it as an ordinarie meane, by the which his eternall counsell and purpose should take effect. but for the better vnderstanding heereof, we must aduert and note that which before we haue touched, and promised after more largely to intreat the same, to wit that Gods prescience and foreknowledge is not to be separated from his will and decree, For none otherwise doth God foresee thinges to come to passe, but according as hee himselfe hath in his eternall counsell decreed the same. For as it apperteineth to his wisdom to foreknowe and foresee all thinges that are to come, so doth it appertaine to his power to moderate and rule all thinges according to his own will: neither yet therefore doth it follow, that his foreknowledge prescience, will, or power, doth take away the free will of his creatures, but in al wisdom and iustice, (how cuer the contrarie appeare to our corrupted iudge-

To the I.

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mentes) he vseth them, as best it pleaseth his wisdom to bring to passe in time, that which before all time he had decreed. To the which purpose and end, they (I meane the creatures and their willes) whatsoever they purpose to the contrarie, or how ignorantly that euer they worke it neuerthelesse do voluntarily, and as it were of naturall motion incline and bow to that end, to the which they are created. To make the matter more plaine, let vs take the creation and fall of Adam with the creatures that serued in the same for an example. For what chiefe end did God create all thinges (of Salomon and Paule we haue before declared) to wit for his owne glorie to be shewed: the glory I say of the riches of his mercie towards the vessels of mercie, and the glorie of his iustice and moste iust iudgements towards the vessels of wrath. And that this eternall counsell of God should take effect as he had purposed, man was created righteous, wise, iust and good, hauing free-will, neither subiect to the thraldom of sin, nor of Sathan at the first creation: but sodainly commeth Sathan anemie to God, & to man, his good creature, and first powred in venom into the heart of the woman, which afterward she powreth into the heart of Adam: to the which both the one and the other, without all violence vsed of Gods part, doth willingly consent: and to conspiring with the serpent do accuse God of a lie, do fully consent to venedicat or challenge to themselues the power of the Godhead of minde and purpose (so far as in them lay) to thrust downe, and depose him frō his eternal throne. Here we see how the creatures and their willes without compulsion, do serue Gods purpose and counsell. For sathan was neither sent nor commanded of God to tempt man: but of malice and hatred did most willingly and greedily runne to the same: the will of man being free before, was nor by God violently compelled to obey sathan: but man of free will did consent to sathan and conspire against God. And yet was the fall of man not onely forescene and foreknowne of God, but also before decreed for the manifestation of his glorie. Let vs yet take another example that the mat-

Rom. 9.
Prov. 16.

ter may be more euident. The death of Christ Iesus for mans redemption, was decreed in the eternall counsell of God before the foundations of the world were layd as we were elected in him, and as hee was the lambe killed from the beginning, which death also was decreed in the same counsell of God to be in a certaine time appointed: and that so certainly, that neither could the malice of anie creature preuent the houre appointed of God therto: neither yet could anie policy or chance impede or transerre the same to anie other time. For howe oft Christ was afore assaulted, the Euangelistes do wnesse: But alwaies his answere was: my houre is not yet come. And what impediments did occurre immediatly before his death, is also euident. The feast of Easter was instant, the fame of Christ was great, the fauour of the people, with publicke voyces was declared, and the counsels of the high priests and seniors had decreed that to auoid sedition, his death should be delayed, till after that feast: But all these were shortly ouerthrowne, and Christ did suffer in the verie time appointed as he before had forespoke. But now to the instrumentes which serue in this matter, and whether they were compelled by God or not. Iudas we knowe was not one of the least: and what moued him, the holy Ghost doth wnesse, to wit his auariciousnesse. The scribes, phariseis, Priestes and Seniors, and people, led, some of malice and enuie, some to gratifie their rulers, and altogether of set purpose to crucifie Christ, doe consent with Iudas. Pilate albeit he long refused, and by diuers meanes studied to deliuer Christ, yet in the end for feare of displeasure, aswell of the priestes and people, as of the Emperour, he willingly without all compulsion of Gods part, pronounced an vniust sentence of deathe against Christ Iesus, which his soldiours also most willingly did execute. This I say we see that the creatures and their willes without all compulsion doe serue Gods counsell and purpose. Heere I knowe that ye thinke that either I write against my selfe or else that I conclude a great absurditie. For if I say that God did nothing but foresee these thinges and so permitted them

(as after you speake) to follow their own train, that he worketh no more, but as a simple beholder of a tragedie, then do I agree with you, and if I do say (as in verie deepe I doe vnderstand and affirm) that the eternall counsell and purpose of God did so rule in all these things, that rather they did serue to Gods purpose and most iust will, then fulfill their moste wicked willes: then will you crie blasphemie, and say that I deliuer the deuil, Adam and al the wicked from sinne, of the which I make God to be author. To the first I haue answered before, that as I separate not Gods foreknowledge from his counsell, so doe I affirme that he worketh all in all things according to the purpose of the same his good wil: and yet that he vseth no violence, neither in compelling his creatures, neither constringing their willes by anie externall force, neither yet taking their willes from them: but in all wisdom and iustice, vsing them as he knoweth most expedient for the manifestation of his glorie, without anie violence I say done to their willes. For violence is done to the will of a creature, when it willet one thing, and yet by force, by tyrannie or by a greater power it is compelled to doe the things which it would not: as if a publique and honest matron or chaste virgine should be deprehended alone by a wicked and filthie man, who with violence and force (though the will of the woman did plainly repine) did deflowre and corrupt her. This violence done to will and free of necessitie was compelled to suffer that ignominie and shame, which neuerthelesse she moste abhorred. Do we say that God did (or doth) anie such violence to hys creatures? Did he compel Sathan to tempt the woman when his will was contrarie thereto? Did the will of Adam resist the temptation of the woman, and did he so hate and abhorre to eate of that fruite, that it behoued God to compel his wil repugning thereto, to eat of it, and so to breake his commandements? or did he not rather willingly heare and obey the voyce of his wife? Consider I beseech you how plainlie we put difference betwixt violence, which you call meere necessitie, and Gods secret counsell & eternall purpose

When violence is done to the wil of a creature.

purpose. But yet ye crie, wherein then did man offend? who can resist the will of God? why doth he complaine: seeing that his counsel and purpose by such meanes is brought to passe? Do ye not vnderstand that these were the furious cries of those to whome saint Paule imposeth silence, with this sentence: O man what art thou that darest reason against God, &c. But least that ye complain (as your comon custome is) of our obscuritie and darke speaking, I wil euen in one or two wordes declare why the creatures offend euen when they serue most effectually to Gods purpose. To wit, because that they neither haue the glorie of God in their actions before their eies, neither yet mind they to serue, nor obey Gods purpose and will. Sathan in tempting man studied nothing to promote Gods glorie: Man in obeying the temptation looked not to the counsell of God: Iudas, Ananias, Pilate, the souldiours, and the rest had nothing lesse in mind then mans redemptiō to be performed by their counsels, and wicked workes. And therefore, of Gods iustice were they euerie one reputed sinners, yea and some of them reprobated for euer. If these reasons doe not satisfie you, yet shall they be a testimonie what is our doctrine: and as I trust shal also be a reasonable contentation to the godly and simple reader. More would I haue spoken in the same matter, and so to haue put end vnto it at once: but because that after, by the reason of your moste vniust accusations, I will be compelled to haue to doe with you againe, I abide opportunie. Now to your reasons: Mans will I saie in the selfe remained free, notwithstanding that God in his eternall counsell had decreed his fall, and that because no violence, as before is declared, was done vnto it. The will of our maister and Sauiour Christ Iesus, notwithstanding the iumutable decree of his death, appointed to be at a certain time, was so free, that albeit, the power of nature might haue giuen vnto him moe yeares of life: and also that the humaine nature did abhorre the cruell and ignominious death, yet did hee subiect both his will and the power of nature, vnto the will of his heauenlie Father, as hee doth wignes, saying: Not

*The grudging
ing of the
reprobate.
Rom. 9.*

*Why crea-
tures offend
when they
most serue
Gods coun-
sell.*

Luke. 22.

that I will (father) but let that be done which thou willest.

*Gods will is
free al-
though it
change not
as occasion is
offered by
mens doings.*

Wonder it is that ye cannot see howe Gods wil can remain in libertie, except that he abide in suspence or doubt, and so daily and hourelly change his purpose and counsell, as occasion is offered vnto him, by men and by their actions. If this be to make God bound and to take from him libertie, to affirme that as he is infinite in wisdom, infinite in goodnesse, infinite in iustice, and infinite in power: so doth he most constantly, most freely, most iustly and most wisely bring that to passe, which in his eternal counsell he hath determined. If this (I say) be to take from God freedome, wisdom and libertie, as ye do raile, I must confesse my selfe a transgressor. But if your cogitations & foolish conclusions of his eternal Godhead be (as alas too manifestly ye declare your selues) so prophane, so carnall, and so wicked, that long you abiding in the same, cannot escape Gods iust vengeance. Repent before that in his anger he arrest and declare that your iustice, wherof so much ye bragge, is manifest blasphemie against his deare sonne Christ Iesus. God the Father of our Lord Iesus Christ preserve his small flocke from your pestilent venom, and most dangerous heresies, and stoppe your most blasphemous mouthes, that thus dare least vpon God, as if he were one of your companions: saying. Then is he a goodly wise God, Then is God bound himselfe, &c.

THE ADVERSARIE.

The 20.
section.
Rom 9.

The third argument gather they vpon that which is written to the Romanes, the ninth chapter afore the children were borne that the purpose of God by election might stand, it was said, the elder shall serue the younger, as it is written, Iacob haue I loued, but Esau haue I hated. For the true vnderstanding of the Scripture, wee must know first that these wordes, The elder shall serue the younger, are not spoken of Iacob and Esau (for as concerning the flesh, Esau did neuer serue Iacob) but they are spoken of two nations which were to come of them, as the Lord said to Rebecca, Not two men but two nations are in thy bellie: and these wordes afore the children were borne, are not to be referred to the sentence which followeth, Iacob haue I loued, but Esau haue I hated. For there was no suche thing

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spoken afore their birth (as thou mayst plainly see in Genesis) but that was spoken manie yeeres after by the prophet Malachie, Not of Iacob and Esau, but of two nations, of the Israelites and Edomites, as Malach. I. the prophet Malachie expoundeth, which we may well vnderstand of the true Church and of the malignant Church: if that had bene spoken afore their byrth, then had the Lord not said, Iacob I haue loued and Esau I haue hated in the preterit tence, but Iacob shall I loue & Esau shall I hate, in the future tence. As in the other sentence he sayth, the elder shall serue the younger, and not the elder hath serued the younger. Nowe the Lord loued Iacob of his owne bountifull goodnesse and free grace: Esau he hated because of his wickednesse, for the Lord abhorred all wicked doers. As Moyses saith, it is not for thy righteousnesse sake, or for thy right heart that thou goest to possesse their land, but for the wickednesse of these nations, the Lord thy God doth cast them out before thee, euen to performe the word which the Lord thy God swore vnto thy fathers Abraham, Isaak, and Iacob. Here we see how that the Israelites receiue the land of promise, not for their owne righteousnesse sake, but onely by the bountifull goodnesse of God. Againe the Cananites are cast out of the same land not because it was Gods pleasure, or that he delighted in theyr fall: but for their abominations which they comitted against God, so that Iacob is beloued, it cometh of the free grace, and goodnesse of God, and that Esau is hated, it cometh of his owne euill deseruing, conforme to the saying of the Lord. Thy destruction O Israel is of thy selfe, and thy health cometh of me.

A N S W E R E.

Your cold and vsauorie exposition which ye (following the prophane subtiltie of Castalio) make vpon the words of the Apostle written in the ninth chapter to the Romanes, is neither able to iustifie your error, neither yet to improue the doctrine, which vpon the same we collect and gather, which is this: That as God by his free benediction seperated the people of Israel from all nations of the earth, so did his free election make difference betwixt the men of the same people, of whom he did freely choole some to saluation, and did appoint others to eternall condemnation. Secondly, that of this his free Election there is none other cause, nor foundation, but his meere

To the first.

The mind of the Apostle in the ninth chapter to the Romanes

*concerning
Jacob and
Esau.*

goodnesse, as also his mercie, which after the fall of Adam doth without all respect had to their workes, receiue and embrace whome it pleaseth him. Thirdly that God in this his free election is bound to no necessitie to offer the same to all indifferently, but contrariwise he passed by such as it pleaseth him, and whome it pleaseth him he receiueth. These propositions (I say) are so euident in Paules words, that they neuer can be moued by your malicious and ignorant wresting of the text: for in euerie one of Paules sentences, he striueth directly against your error, for where he saith: Rebecca conceiued of one, that is of our father Isaak, he secludeth all cause that might haue bene by accidentes, which come in time, either in the father or in the mother: and in these wordes when the children were not yet borne, and had neither done good nor euill, he secludeth all respectes that can be alledged to haue bene in the children. But where he saith, that the purpose of God might abide according to election, not of workes, but of the caller, &c. is plainly denied merites, dignitie, or works to come, to be anie cause of Gods free election. For if he would haue perswaded me to haue beleueed that God had elected some in respect of their good workes to come, and had reiected others for their euill workes onely, which he foresaw that they should doe: Paul had not so vehemently vrged these termes and sentences: That the purpose of God might abide according to election, not of workes &c. but he should simply haue said: God hath chosen some in respect of their good works, which he foresaw they should do, which therefore he would reward first with his election, and after with his kingdome. But the plaine contrarie way to this, we see the Apostle vseth, pulling man altogether from contemplation of himselfe, to God, to his free mercie, to his free grace, and eternall purpose, and also to his most deepe and profound iudgement. Imagine what shift soeuer ye can, ye shal neuer be able to auoid this plain simplicitie of the Apostle.

To the first.

With what face can ye denie, that these wordes, the elder shall serue the yonger, are not spoken of Iacob and Esau,

Eſau, ſeeing that the Apoſtle in plaine words doth affirme that they were ſpoken and meant of the two children, before they were borne? He ſaith not before the two nations were borne, but before the children were borne. Your reaſon is, becauſe as concerning the fleſh, Eſau did neuer ſerue Iacob, I anſwere neither yet did God ſay: the elder ſhall ſerue the yonger in the fleſh: but ſimply did pronounce: The elder ſhall ſerue the yonger. But well doe ye declare what is your vnderſtanding of dominion and ſeruitude, be it in fleſh, or be it in ſpirit.

Was it no kinde of ſeruitude I pray you, yea euen in the fleſh, that Eſau was compelled to begge potage of Iacob, and for the ſame to ſell all title of his birthright? was it no thraldome, that with crying, howling, and furious rores, he was compelled to begge the benediſtion, which Iacob had gotten, and yet could not obtrein it? Did not his heart feele ſubiection when he ſeeth his father ſo conſtant in preferring Iacob to him, that by no meanes he would retreat or call back one word? We do not denie but the diuerſitie was alſo eſtabliſhed betwixt the two nations: but that the heads ſhould be ſecluded, that are ye neuer able to proue. But rather the battell, which did begin in the mothers wombe, was eſtabliſhed, and confirmed by the oracle of God to continue betwixt the poſterities of thoſe two heades. Did Rebecca, and Iſaak after he did ſee Gods prouidence and will to be contrarie to that which he had purpoſed (which was to giue the benediſtion to Eſau) did they, I ſay, vnderſtand that Iacob had no part in that promiſe touching his owne perſon? The wordes of Iſaak do witneſſe the contrarie: for he ſaith, I haue eſtabliſhed him Lord ouer thee, &c. By the ſame reaſon which ye make I may proue that theſe wordes were not ſpoken of their poſterities, for during longer time, then either did Iacob or Eſau liue, the Edomites did not ſerue the Iſraelites in the fleſhe: which did onely beginne in the latter daies of Dauid, and did continue to the dayes of Ioram (ſon of Ioſaphat) when they departed from that obediſſe: neither yet were they euer after that brought into ſubiection againe:

*Eſau ſome
maner of
way ſerued
Iacob in the
fleſh.*

Gen. 27.

2. Reg. 8.

but be therefore the oracles, and promises of God vaine? Yea had they not their effect, both in the one people, and in the other, euen when the one was in moste miserable bondage: first in Egypr, and after in Babylon: and when the other was in greatest felicity to mans appearance? yet before God, was that sentence true: The elder shall serue the yonger. For he had further respect, then the present estate, as the Apostle doth declare, that all the faithful patriarks had. Iacob would not haue enterchanged the comfort, which he receiued in his first iournie frō his fathers house, for all the worldly ioy that Esau possessed: for in seeing that scale or ladder, God sitting vpon the head of it, the foote of it touching the earth, vpon the which did Angels ascend and come downe: and in hearing that most ioyfull and comfortable voyce: I am the God of Abraham thy father and of isaak: the land whereupon thou sleepest, I wil giue to thee, and to thy seed &c. and lo I am with thee and will keepe thee whither soeuer thou goest, and will bring thee againe into this land. In seeing & hearing these things, I say, did Iacob vnderstand, that the benediction of God extended further then to temporall things, yea that rather it did extend to that vnion and coniunction, which was betwixt God and man in that blessed seede promised, then to the possession of the land of Canaan. For the one did neither Abraham, Isaak, nor Iacob possesse in their liues, neyther yet their posteritie manie yeares after: but the ioy of the other, did all the elect feelee, and seee, and did reioyce as Christ Iesus doth witnesse, of our Father Abraham.

That these wordes Iacob haue I loued, but Esau haue I hated are not written in Genesis, neither yet are spoken of God vnto Rebecca none of vs denieth: but that which ye thereof inferre, to wit that therefore they are not to be referred to that sentence, which Paule alledgeth, before the children were borne, and yet they did euer good or bad, proceedeth either of your blind ignorance, or else of your malicious despise, which against the free grace of god ye haue conceived, for establishing of your owne iustice.

True

True it is, these wordes were spoken by Malachie the Prophet, after the reduction of the people from the captiuitie of Babylon. But when we haue a little considered the scope and purpose of the Prophet, then shall we first consider whether he did vnderstand the loue of God, and his hatred, to appertaine to the two peoples onely, and not also to the two originall heads. And after we shall see whether the mind and plaine wordes of Paule will suffer and beare your interpretation or not.

Shortly after, that the people of Israel, I meane, the tribes of Iuda, Benjamin, and Leui, were by the miraculous worke of God, after the bondage of 70. yeares set at libertie, and brought againe to Ierusalem, in which they did reedifie the temple, reparaire the walles, and begin to multiply, and so to grow to some strength within the citie, and land: they fall to their olde nature, I meane to be vngrate and vnthankfull vnto God, the people were slothfull: and the priesites, who should haue prouoked the people to the remembrance of those great benefites, were become euenlike to the rest. The Lord therefore did raise vp his Prophet Malachie (who was the last before Christ) sharply to rebuke and plainly to conuict this horrible ingratitude of that vnthankfull nation, who so shamefully had forgotten those so great benefites recently bestowed vpon them. And thus beginneth he his prophecie: I haue loued you (saith the Lord) in which wordes he speaketh not of a common loue which in preseruing and feeding all creatures, is common to the reprobate: but of that loue by the which he had sanctified and separated them from the rest of nations to haue his glorie manifested. But because they (as all vngrate persons doe) did not consider wherein this his loue towards them more then towards others did stand: he bringeth them to the fountaine, demanding this questiō: was not Esau brother to Iacob (saith the Lord) and neuerthelesse Iacob haue I loued, and Esau I haue hated, and this he proueth not onely by the diuersitie of the two countreies, which were giuen to their posterities, but also by that that God continually shewed himselfe

*The place of
the Prophecie
Malachie.*

louing to Iacob and to his posteritie, reducing them againe after long captiuitie, declaring himselfe as it were enemie to Edome, whose desolation he would neuer restore, but would destroy, that which they should goe about to build. Let now the godlie reader iudge, whether that the mind of the Prophet was to seclude Iacob, in his person from the loue of God, and Esau from his hatred: or that it was not rather to rebuke the vnthankfulnes of the people, who did not consider that vnderferued loue, which God did shew to their first father, whiles he was yet in his mothers bosome: for where he saith, was not Esau brother to Iacob? he would put them in minde, that Iacob had no prerogatiue aboue Esau, yea that he was inferiour to him, as concerning the lawe of nature, and therefore that he ought to haue bene subiect vnto him: but God of free grace did preferre the yonger to the elder, which loue and preferment he constantly did keepe to his seed after him.

This I am assured can no godly man denie to be the verie meaning of the prophet. True it is, that he doth include both the peoples: the one loued, and the other hated. But what reason is it that the heades shall be secluded? seeing that the beginning of the diuersitie did first appeare in them, and the Prophet plainelie saith: Iacob haue I loued, and Esau haue I hated. Now to the minde of the Apostle you say that these wordes: afore the children were borne, are not to be referred to the sentence which followeth: Iacob haue I loued, Esau haue I hated: and the cause ye adde as we before haue declared. I answer that the most iust iudgmentes of God are fearefull, and your blindnesse ought to admonishe all men to examine themselues with what conscience they go to intreat Gods secret mysteries. If that sentence, before the children were borne, ought not to be referred to these wordes: Iacob haue I loued, & Esau haue I hated, I pray you to what words ought they to be referred? Did the Apostle speake them at all aduenture, without respect to anie thing following? I trust ye wil grant asmuch as God spake, to wit that before the children were born, God said, The elder shall serue the yonger:
and

and then I pray you answer whether yee thinke, that the preferment of Iacob to Esau proceeded from loue or from hatred? or if the subiection of Esau to his brother was not a declaration of Gods hatred? If you denie, yet will the Prophet condemne you, as before we haue proued, ye can not escape with the solution which a writer defending freely will giue, which is this: That there mention is made only of temporall and carnall benediction, ment vnder the name of loue, and of pouertie with barrennes of ground vnderstand by the name of hatred, which solution is so colde, that it perisheth in the selfe: for I thinke no man to be so blinde, but that he seeth the minde of the Apostle to be bent vpon the spirituall benediction, as in his whole disputation is euident. But let it be that the corporall benediction (which we vtterly exclude not, be there vnderstand and ment, yet that neither helpeth him nor you. For where soeuer Gods established loue is, there is life, where soeuer his established hatred is, there is death: but vpon Iacob & vpon his seed (spirituall I meane) was established the loue of God, as the Prophet affirmeth, and our Apostle most profoundly alledgeth: and vpon Esau, & vpon his posteritie was established and confirmed the hatred: Ergo vpon him and them remained death. Consider now how that the Apostle after these wordes: The elder shall serue the yonger, ioyneth this sentence: as it is written, Iacob haue I loued, but Esau I haue hated. In which wordes the holy Ghost agreeth together the wordes of the Prophet, and the wordes of God spoken to Rebecca, and maketh the one to interprete the other. For where God saith, the elder shall serue, that expoundeth the Prophet, God hated Esau: and where he pronounceth dominion to the yonger, that the Prophet explaneth, saying: Iacob haue I loued. And when did God thus loue the one, and hate the other, pronouncing the one to be Lord, and the other to be seruant? While they were yet (saith he) in their mothers wombe, & before they had either done good or bad. Denie now if ye can, that the former wordes ought not to be referred to the subsequentes. Your malicious mindes

compell me often to repeate one thing.

3

Your reasoning of the preterit and future tence, is so foolish, that it needeth no confutation. For we confesse that God spake not those wordes to Rebecca, but that the

*Why the
Apostle ma-
keth neither
mention of
Abraham
nor of Isaak,
but of Ia-
cob, and of
Iacob being
in his mo-
thers womb.*

Prophet, as is declared, spake them after: by the which he sendeth them to the ancient loue of God, which began before that euer their father could know or serue God. In which is to be noted, that he maketh neither mention of Abraham nor of Isaak, but of Iacob, & of Iacob in his monor of Isaak, thers wombe, to pull downe this pride, which yee with the Pelagians and Papistes haue conceiued of your workes, going before, and foreseene by God to follow in you. But the Prophet of God did so daunte the stout heartes of that his people (were they in other thinges neuer so wicked) that they did not alledge, that any cause was either in their father or in them, why that they or he should be preferred to other nations, and specially to the Edomites, who descended from Esau in al things like to Iacob, Gods onely grace excepted.

4

I praise God that so farre ye will confesse of Gods eternal truth, that it was not for their righteousnesse, that Israel receiued the inheritance, but only because God freely loued their fathers. But why so sodainly yee slide from the principall purpose, leauing Esau and his posteritie, and do enter to speake, why the Cananites were cast forth, I see no iust cause: for neither doth Moses in the first oracle of God, neither the Prophet Melachie, in explaining the same, neither yet our Apostle in applying both those places to the spirituall benediction, lay the seed of Iacob against the Cananites, but Iacob is set against Esau, and the people descending from the one, against the people that descended from the other. The question there might iustly haue bene demanded: what prerogatiue hath Iacob aboue Esau? Moses the Prophet and the Apostle do answer, assuredly none, except onely grace, which made difference betwixt them, whom nature in al things had made equall: for both were come of Abraham, both of one father, both of one mother, both conceiued at once, both fostered

*The grace
of God onely,
made the
difference
betwixt Iacob
& Esau.*

fostered vnder one climate, region, influence of starres, and yer it was said. The elder shall serue the yonger.

We know that the Cananites came of a cursed father, whom if Paul should haue compared with the Israelites, they should haue complained of iniurie done vnto them. And his reasons had bene easily dissolued: for if he had said, the election of God is free, and hath respect to no workes, and had brought in the seed of Abraham elected, and the seed of Cham reiected and accursed, for probation of the same: they sodainely should and iustly might haue replied, Cham mocked his father, and therefore he and his posteritie were accursed, and so had God respect to workes: But the Apostle looketh more circumspectly to so graue a matter, and therefore did choose such an example, as wherein, the wit nor reason of man can finde no cause of inequality. Of this I thought good to put you and the readers in mind, lest perchance ye should imagin, that as great cause of reprobation was found in Esau before he was borne, as Moses layeth to the charge of the Cananites. And so I perceiue in a part yee doe: for in the end and after yee haue affirmed that the Cananites were cast out of the land by reason of their wickednes, ye returne to Esau (repenting your selues I trust that so imprudently yee had slipped from one linage to another.) And these words ye affirme, that Esau is hated, it commeth of his own euill deseruing, conforme to the saying of the Lord: Thy destruction (ô Israel) is of thy selfe, and thy health commeth of me.

In which affirmation, and pretended probation of the same, I finde no lesse negligence in you, then before I haue showne & proued: for as most impudently before yee confounded the seed of Abraham, who by Gods owne mouth was blessed, with the seed of Cham, who in expressed words was accursed: so here ye confound Israel elected of God to be his people in Iacob, with Edom reiected from that honor in their father Esau, before that either the one did good or the other did euill. The wordes of the Prophet which ye bring to proue, that Esau was hated for his euill

An answer.

The place of Hosea by the Anabaptistes

*wrested in
restored to
the naturall
meaning.*

uing, were neither spoken to him nor to his posteritie, but they were spoken to that people whom God had preferred to all nations of the earth, to whom he had shewen his manifold graces, and to whom he had bene saluation and helpe, euen in their most desperate calamitie. But then for their defection from him & for their Idolatrie committed, were become most afflicted and miserable, dayly tending to further destruction. To these I say, and not to Esau nor yet to his posteritie did God say: ô Israel thou hast destroyed thy selfe, or ô Israelit hath destroyed thee, for so is the hebrue text, for in me is thy health. In which words he repressed the grudging and the murmuring of the people, who in their miserie did rather accuse God of cruelty then repent or acknowledge their sinnes, and Idolatry to be the cause of their ruine: as in Ezechiel well may be seene. To such God saith, Israel thou art in most extreme misery, thy honor is decayed, and the glorie of thy former age is now turned to ignominie & shame. What is the cause? it lieth not in me, for as I am eternall and immutable, so is not my hand shortned this day, neither yet my power diminished, more then when I did deliuer thee from the bondage of Egypt. In me is thy health now, as it was then, if that thy sins did not make separation betwixt thee and me. Plaine it is first that here no mention is made of Esau, nor Edom, but of Israel onely: & secondarily, that God speaketh nothing in this place, why he did first elect Iacob, and reiect Esau, but why it was that Israel which sometimes was honorable, and feared of al nations, was then become most miserable, and afflicted on all sides. Except that you be able to proue that Esau committed as manifest Idolatrie before he was borne, and before that Iacob was preferred vnto him, as Israel did before they came to destruction, yee haue proued nothing of your affirmation. Further I say, that if Esau was hated for his euil deseruing, then must it needs follow that Iacob was loued for his wel deseruing, by the argument following of the nature of the contraries.

*Quia con-
fratiorum
eadem est
ratio.*

But that directly repugneth to the wordes of Moses, to the interpretation of all the Prophetes and to the minde

minde and strong reasons of the Apostle, who plainlie denie workes by past or to come, to be any cause of Gods free election. True it is we be elected in Christ Iesus to be holie, and to walke in good workes, which God hath prepared. But euerie reasonable man knoweth, what difference there is betwixt the cause and the effect. Election (in which I include the free grace and fauour of God) is the fountaine from which springeth faith, and faith is the mother of all good workes. But what foolishnes were it therefore to reason: My workes are the cause of my faith, and my faith is the cause of my election? Thus gently I put you in minde with greater reuerence & circumspection to interpret and apply the sacred word of God. Thus ye procede.

THE ADVERSARIE.

Their fourth argument, Hath not the Potter power ouer the claie, even of the same lump to make one vessell vnto honour and another vnto dishonour? of this they inferre, that God hath ordeined and made some to saluation, and some to destruction and damnation. But for the more perfect vnderstanding of this place afore thou goe anie further reade the eightene chapter of Ieremie, and thou shalt perceiue this to be the meaning. As the Potter hath the claie in his hand, so hath God all men in his power: and as the Potter breaketh the vessell, wherein is founde an incurable faulte, so God destroyeth the man in whom there is funde obstinate wickednesse which cannot be amended. It is not the meaning of this place that God without anie iust cause doeth make anie man to destruction: for as the Potter maketh no vessell to breake, yet notwithstanding hee may, but hee will not lose loth his claye and his labour, but onelie breaketh such as will not frame to bee good, notwithstanding hee made them to bee good. As euerie good artificer would his woorke were good, so God created no man to lose him, but onelie loseth them which will not bee good whome hee created to bee good: as the Lorde saith, I planted thee a noble vine and a good roote, whose seede is all faithfull: how art thou then turned into bitter, vnfruitfull, and straunge Grapes? God would all men were good, and that all men should bee saved, forasmuch as he is good himselfe, and all that hee maketh is good. But as the Potter maketh of the same claie, some vesselles to serue at the table, some in the kitchen

The 21.
fection.

2

3

4

Rom. 9.

5 or in the priuie : so God hath some men to be in the bodie of Christ, as
 eyes, eares, and handes, as Princes, Prophetes, Apostles, some to
 6 be as feete and other secret partes, as labourers, and other of the in-
 ferious sort, for whom he hath not bestowed so many and so excellent
 gifts: yet must thou vnderstand that it is not all one thing to be made,
 to be broken, and to be made to vnhonest vses. Euerie vessell which
 is euill is broken, whether it be made to honest or dishonest vses, yea
 though it were made of gold. And as it appeareth plainly in Ieremy
 where the Lord saith so, though Conias the sonne of Ioachim king
 of Iudawere the signet of my right hand, yet will I plucke him off:
 and thereafter this man Conias shalbe like an image robbed & torne
 in pieces: hath a man any thing appointed for a more honest vse, then
 his signet? yet seest thou that if it become nought, it shall be broken
 7 and destroyed. Againe euerie good vessell whether it bee made to ho-
 nest or dishonest vses, it is kept and not broken. Aske the Potter and
 he shall answere thee, that he will be loath to breake any vessell, but
 if any chance to be naught, he sheweth his power in breaking of it.
 Aske the husband man, and hee shall answere thee that hee plant-
 ed no fruit tree to be barren, but if it chaunce to be barren, he cut-
 teth it downe, and planteth an other in steed of it. Aske the Ma-
 gistrate, and he shall answere thee, that it is not his wil to kill any
 of his subiectes, for hee woulde that they were all good, but if
 any become a theefe and murderer, he sheweth his power euen ouer
 him in killing him. Euen so saith God, I will not the death of the
 sinner, but rather that he conuert and liue, I will not that any man be
 8 euill, and therefore I forbid all euill: but if any man contrarie to my
 commaundement and will, of his owne free choise and mind refuse
 the good which he might haue accepted, and doth the euill which hee
 might haue left vndone, then doe I shew my power ouer him, in that
 I cast him away like the sh. ardes of a naughty Pot which serueth to no
 good vse.

A N S W E R E.

Why for the more perfect vnderstanding of Pauls mind,
 if anie man should rather reade the words of Ieremy writ-
 ten in the xvij. chapter of his prophecie, then the wordes
 writtē in the xlviij. chap. of the Prophet Isaiaah, I see no iust
 cause: for it is plain, that the Prophet Ieremie in that place
 hath no respect to Gods eternal Election: he disputeth not
 why

why God hath appointed in his eternall counsell some to life, and some to death, but reteineth himselfe within the limits and boundes of the matter, which then hee intreated. Which was to assure the Iewes that God would eiect them from that same land, which to Abraham he had promised & had giuen to his posteritie, & yet would he preferue them to be a people such as he thought good. This doctrine was strange, & to many incredible: for it appeareth to repugne to Gods promise, who had pronounced that to Abraham, & his seed he wold giue that land for euer. Much trouble and contradiction (as may be seene) did the Prophet suffer for the teaching & affirming of this former doctrine. And therefore it pleased the mercy & wisdō of God by diuers meanes to strengthen & confirme him in the same. Amongst which this was one, that commaunding him to go downe to a potters house, he promised to speake with him there. That is, to giue vnto him further knowledge & reuelation of his will, who when he came, found the potter as is written making a claie Pot vpon his rote & turning wheele: which Pot in his presence did break, but the potter immediatly gathering vp the Pot sherdes, did fashion and forme it a new, and made it an other vessell, euen as best pleased him: And then came the word of the Lord vpon the Prophet saying, May I not do vnto you o house of Israel, euen as this potter doth? Behold ye are in my hand, o house of Israel, euen as the clay is in the hand of the potter. By which fact seen, and words after heard, was the Prophet more confirmed in that, which before he had taught. To wit, that God for iust causes wold destroy and breake downe the estate and policie of that common wealth, and yet neuertheles wold reuaire & build it vp againe to such an estate, as best pleased his wisdome, as the sequelle did declare, for that great multitude corrupt with sin, he brake downe dispersing and scattering them amongst diuers nations, and yet after he did collect, and gather them together, and so made them a people, of whom, the head of all iustice, Christ Iesus did spring.

But what hath this to doe with the eternall election of God, by the which he hath elected some to life euerlasting, *To proue this may be*

*The place of
Ieremy. 18.*

*added the
31. chapter
of Ieremie.*

whom our Apostle calleth vessels of mercie, and hath left others in their owne corruption and perpetuall condemnation. And so I saie, because that Ieremie intreateth one thing, that is, a temporall punishment and the mutation which shortly should follow in Ierusalem, and the Apostle intreateth an other as before is said, the one can be no exposition to the other, but rather the Apostle hath respect, or at least alludeth to the saying of Iſaiah, which thus speaketh: Wobe to him that striueth with his maker, the vessel of claie with the Potter of claie. Shall the claie say to his Potter, what makest thou? In which wordes (as before we haue more largely spokē) the Prophet & the apostle following his phrase, represseth the pride of mā, who compared to God, is much more inferior to his maiestie, then clay compared to the Potter. For God hath created and made man when hee was not, which thing the Potter did not to the claie, of which he maketh the diuersitie of Pots: and therefore of right hath God more power ouer man, then hath the Potter ouer claie. This I doubt not to be the minde of the holie Ghost, in both the places. In which similitude, is further to be considered, that as the Potter doth no iniurie to the claie, what forme so euer he giueth it (for the matter and substance of it, he doth not change) so doth not God wrong to the verie reprobate, whom hee prepareth to bee vessels of wrath, for that are they of nature. Where that ye say, that it is not the meaning of this place, that God without all iust causes doth make anie man to destruction: none of vs doth hold the contrarie, for we affirme that the causes of reprobation are most iust, but yet we say, that they are incomprehensible to man.

*God doth
wrong to
none of his
creatures,
how so euer
he maketh
them.*

3

That ye giue to God no greater power nor none other wil, then to your good artificer, consider with your self, how vndiscreetly ye match his eternall Godhead (whose power is infinite, and whose determined will, no creature can resist) with creatures that be but impotent, vnwise, and often disappointed of their purpose and will. True it is, that no artificer willingly would lose his clay and labor, but is compelled to breake those that be faultie. But this proceedeth

partly

partly from his ignorance, who did not before know & see the fault which was in the matter, and partly of his impotencie, who cannot at his will otherwise remedie the faultie vessell, but onely by breaking the same. But dare yee, or wil ye impute vpon God those imperfections? so ye seem to do, for this ye write: So God created no man to lose him, but only loseth them, that wold not be good, whom he created to be good, as the Lord saith: I planted thee a noble vine.

The chiefe end of mans creation, we haue before declared to be the glorie of God, which if you cannot see shine

in the iust condemnation of the reprobate, accuse your blindnes. That God created the reprobate, to the day of destruction, Salomon affirmeth, as often before is said. But that he was created to be good, that will not the wordes of the Prophet, which ye adduce, proue: for in that place, there is no mentiō made of creatiō but of plantatiō, which is a thing far different frō creatiō. The substance which was before is

*Another
place of Ier
remie ex-
plained.*

plāted, that by manuring, & trauel of the planter, it may be better, but creation importeth the being of the substance, which before was not. And so the Prophet in this place, which ye alledge to proue that God created all men to be good, meaneth no such thing, but onelie rebuketh the Israclites, who long after their creation were planted by the hand of God, and were continually watered by his Prophetes, and yet did they bring forth no better fruit. How that God would all men were good, and also that all men should be saued, wee shall God willing after speake. How that God remaining good for euer, man his creature fell from his originall goodnes, I haue before spoken, and therefore will not now trouble the reader with repetition of the same. In the difference which ye make betwixt the vessells which the Potter maketh, some to serue the table, and some the kitchin, or priuie, of which he breaketh none, but such as be faultie, ye vtterlie disagree from the minde and plaine wordes of the holic Ghost. For Saint Paul calleth not the vessells of honour, Princes, or Prophetes, and Apostles, and the vessells of dishonour, the labourers and inferiour sort of men, but the one hee calleth the vessells of mercie,

and

what S. Paul meaneth by vessels of honor and dishonour.

and the other he calleth the vessels of wrath. The one he feareth not to affirme to bee prepared and ordeined to destruction, that the seuerer iudgement of God against sinners may appeare in them: the other to bee prepared to glorie, that the riches of his mercie may be praised for euer. This plain simplicity wil not the Apostle recant, neither yet thereof (God assisting vs) will we be ashamed, howsoever ye rage and blaspheme the veritie. And this I saie, that your difference betwixt honest and vnhonest vessels, & betwixt those that shall be broken, & not be broken, is altogether besides the purpose of the Apostle. And so of Conias sonne of Ioachim ye can proue no more but that God wold deprive him from his kingdom, & from that seate of Dauid, in which vnworthelie he did reign. If he was the reprobate, then althogh hee was king, yet was he the vessell of dishonour for these words, althogh he were the signet in my right hand, are not spoken to declare that in very deed he was the signet in the hand of God, but are spoken against the foolish presumption of him, & of the Iews, which liuing most wickedly, did yet neuertheles brag, & boast that God could not leaue the seate of Dauid voyd: but that one of his seed must for euer sit on it. And this is euident, if the text be well marked: for where he saith, althogh he were the signet, he sufficiently declarereth, that so he was not, & so I say, that those proue nothing of your purpose: for first must ye proue, that because he was a king, therefore he was a vessell of honour, in such sense, as S. Paul speaketh. And secondarily, ye must proue that he was elected to the life euerlasting, because it is said, that albeit he were a signet in the right hand of God, yet should he be plucked off: which by plaine scriptures to do, will be more then hard for you, howsoever that ye bragge, that ye will proue all your purpose by scriptures. Where ye send vs to aske of the potter, of the husband man, and of the Magistrate, if any of them would willingly break his vessel, plant a tree to be barren, or kil any of his subiects, we send you, as before to aske counsel at the plaine scriptures, whether that in God there is not a greater knowledge, greater power, & a iustice more perfect althogh it be incomprehensible to our

our dull senses, then that there is in the Potter, husbandman, or Magistrate.

How that God wil not the death of the sinner, but rather that he may conuert and liue, we shall shortly God willing after speake. And therefore omitting that which indigestly you heape together, I proceed to that which followeth.

THE ADVERSARIE.

*where ye reply with that it lieth not in mans will or running, but in the mercy of God, I answer, by the same sentence that we may both wil & run, which is contrary to your whole purpose & doctrine, and yet saith the Apostle, our saluation dependeth of the mercy of God, for it is his free gift. The gentiles which for their wickednes were reiect of God, in vaine should they either wil or run without God extended his mercy towards them, as he doth now presently. Like as on the other side the Iewes which for their sins be now abiect, in vaine should they either wil or run without it pleased God to extend his mercy over them, as I shall do after that the fulnes of the Gentiles become in, as witnesseth Paul: for there we must vnderstand, that when it pleased God to offer vs his mercy, yet without we both will and runne, we shall not obtaine the reward, notwithstanding neither for our willing or running, are we worthie to receiue saluation, for it is th free gift of God, which he giueth to vs onelie for his owne mercies sake. God offered saluation to Ierusalem, not for the deserring, but of his mercie, yet obtai-
ned they not saluation, because they would neither will nor runne. As Christ saith, how often would I have gathered thy children, as the Henne doeth her Chickens, and thou wouldest not, so the scribes and the Phariseis made the counsell of God toward them of none effect, for they despised it. Gods wil was to save them, but they would neither will nor runne, but keepe still their olde pace, so they perished. Wherefore vnto our saluation is required chiefly the mercie of God, as the onely sufficientt, and the efficient cause thereof, where- by we being vnworthie and his enemies, be reconciled and receiued vnto the fellowship of the saintes. Secondly is required that we both wil and runne, not as the cause, but rather as the effect and fruit of our reconciliation, declaring our selues to be thankfull for the benefites which wee haue freely without our merites receiued, otherwise the kingdome shall be taken from vs againe, and giuen to such as shall both will and runne, bringing forth the fruites thereof.*

The 24.
section.

1

Rom. II.

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4

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God conti-
nue you in
this confes-
sion,

A N S W E R E.

Your auncient father Pelagius, coniuered enemie to the free grace of God, did bragge and boast, as you do, that in man there was a will, and a running. But the probation of both is one, that is to saie, your affirmation must suffice for authoritie. You boldly write, that of those wordes of the Apostle, neither it is of him that willeth, neither yet of him that runneth, but of God hauing mercie, it is plaine that we both will and runne. But how is this proued? your long discourse (in which it seemeth that yee haue forgotten your selfe) proueth no part of your purpose: for the question is not, what either the lew, or the Gentile doth (I meane) after they haue receiued the grace of God. For then we confesse that they haue (yet not of themselues) a will and studie to walke in godlines: but the question is, whether this will and studie which now by grace they haue receiued, was any cause of their election: the cōtrary whereof we haue before proued. We do not imagine the faithfull members of Christes bodie to be stockes or stones insensibible without will or studie of godlines: but we affirme that it is God that worketh in vs the good will, & the good thought, for of our selues wee are not sufficient to thinke one good thought. We further affirme, that except with all humilitie, the free grace offered with thankes giuing be receiued, that they serue nothing to the saluation of the contemners. But therewith we adde, that it is God onely, who taketh away the stonie and stubborne heart, and giueth to vs a fleshie heart. In which he by the power of his holie Spirit writeth his law, maketh vs to walke in his waies, draweth vs to his sonne Christ Iesus, giueth vs into his protection. I meane as faith assureth vs in our conscience, and so we acknowledge God alone by Christ Iesus his sonne to be the beginning, the midit, and the end of our sanctification, godly life, and saluation. I for my part do yet againe praise God, that his veritie is of that strength, that sometimes it will compell the verie enemies, to beare testimonie to it. And I pray God to reteine you in that minde, that vnfeinedly you may beleue & cōfesse, that what vertues or good motions

*To the.2.**To the.3.**Ezech. 11.*
4*To the 5.*

motions

motions that euer be in you, be the onely effects or fruites as ye call them, of your reconciliation, and neither cause of your election, nor yet of your iustification.

That Ierusalem and the scribes refused grace, and therefore iustly were condemned, wee consent with you: but that euer it was the eternall counsell and will of God to giue them life euerlasting, that we constantly deny. Our reasons we haue before alledged, and after will haue occasion to repeat some againe. And therefore we proceed. Thus ye write.

THE ADVERSARIE.

Heere with great vehemencie ye alledge these wordes of Paul, who hath been able to resist his will, of which saying, ye inferre that God without any cause knowne to vs hath reprobated, and damned many, against which will, no man can resist. These wordes did Paul write, because he did foresee, that of his former sayings, some diuclish disposed persons would take occasion to burthen God with vrighteousnes, as ye do, making him the author of euill: for ye saie that God hath a secret will whereby he willeth the most part of the worlde to be condemned, which will, because it cannot be resisted, therefore of more necessitie by the immutable decree of God, so many doe perish. Further ye this affirming, God to bee the cause of damnation onely, because it so hath pleased him, ye cause many other to burst out and saie: Sith his will and pleasure no man is able to resist: let him laie it on himselfe, and not to vs, if any sinne be committed, and surely for my part, were it not I abhorre your horrible doctrine, wherewith yee cruelly affirme Gods ordinance to be the cause of damnation, I would not meddle further in this matter, but with reuerence behold the workes of God: for as much as I see thanks bee to God no worke of God, wherein his mercie doth not cleerly shine. But if your saying were true, then were his workes full of crueltie, miserie, damnation and destruction. Now as touching this saying, who is able to resist his will, we must learne what is Gods will, if you aske the Lord, he will answer you, it is not my will that any man sinne, neither is it my will that the sinner die, but rather that he amend and liue, but if he will not amende, but continue in sinne, him will I punish, and him may I also punish having power aboue all men, as the Potter ouer the claie. wherefore when any man suffereth iustly for

The 23
section.

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his trespasse, he ought not to accuse God and saie who can resist his will, as God would absolutely the destruction of his creatures, as ye
 6 teach. God will all men to repent and amend, and also that they who will not repent and amend, be punished. This his will is iust and full of mercy: against which will is no man able to resist, for either must
 7 they repent and amend, or els they must suffer. As the Potter would gladly make of his claie a good vessell, but if it will not frame, he breaketh it and casteth it away, & as the King would all his subiects to be obedient vnto his lawes: yet the vnworthie slave in his dominion hath power to breake the Kings lawes. Nowithstanding when he suffereth
 8 for his offence, the Kings will is fulfilled, euen so though God both willeth and commandeth vs to obserue his law, yet haue we power to offend against the former part of his will, otherwise we should all obserue the wil of God, and be saued, and so should there be no reprobate. But when for our disobedience, we be punished, the will of God is fulfilled, which will is both good and iust, and therefore ought no man to accuse it, and saie, who is able to resist his will. No more then claie, when it framed not to be a good vessell, doth accuse the Potter of breaking it.

A N S W E R E.

1 Ye be not able to proue, that in anie vehemencie we alledge those wordes of the Apostle in other sentence, then he wrote them, for all praise & glorie be vnto God the mercifull giuer, we haue not so litle profited in the schoole of
 2 Christ Iesus, that we would wreat the wordes of the holie Ghost to a contrarie sense. Wee are not ignorant that the Apostle pronounceth these words in the person of carnall men, who hearing that God hath mercy vpon those that he will, and that also he maketh hard hearted such as he will, do storme and furiously erie, wherefore then doth he complaine, who is able to resist his will. These words I say, do we
 3 not vige to proue our doctrine: for where we affirme, that the onely wil of God, is the perfect rule of all things, which be done, & are to be done in heauen and in earth, we build our doctrine vpon euident testimonies of the scriptures, & vpon the chiefe principals of our religion, and faith. Dauid and Iſaiah doe both agree, that our God who dwelleth in heauen, doth what so euer he will in heauen and in earth,
 that

that he formeth light and doth create darknesse, that is, giueth as well prosperitie as aduersitie. Daniel affirmeth, that the supreme God distributeth kingdomes as best seemeth to his wisdom, and Salomon doth witnes, that against the Lord there is no counsell can preuaile. The necessarie principals of our faith do teach vs, that as in God there falleth no ignorance, so in him there is no impotencie. Hee doth not as it were in suspense and doubt, behold the euent and chance of things, running after to seeke remedie: but that in wisdom hath he disposed all things: willing nothing which he may not, and doth not bring to passe in time, according to his eternall purpose: & working nothing which is not most iust, howbeit the causes thereof be hid from vs. On these and many moe scriptures and necessarie principals of our faith do we grounde our doctrine, and not vpon that one place, spoken in the rebuke of the stubborne and rebellious disputers with God: ye burthen vs that wee accuse and make God to be the authour of euill, and the cause of damnation. That we cause many brest out & saie, since his will and pleasure no man is able to resist, let him laie it on himselfe and not to vs, if any sinne be committed. And last ye affirme that if our sayings be true, that then are Gods workes full of crueltie, miserie, damnation, and destruction, and so of two things, ye accuse vs, and the third yee affirme ineuitable to follow of our doctrine if it bee true.

2

3

4

Heereafter I will not greatlie labour to confute thy arguments, which is a thing most easie euen to anie godlie man, howbeit he had neuer scene art nor studied the same. But seeing that thou & thy most pestilent sect, bee not content maliciously to slaunder those that in such a case bee most innocent, but also with most impudent mouthes yee vomit forth your horrible blasphemies against Gods maiestie, I will most earnestlie and most vnfeinedlie require of all rulers, Princes, Magistrates, and gouernours, who in the feare of God do rule, about their subiectes, that as they will answere in the presence of the Lord Iesus, for the administration of iustice committed to their charge, that

Answer.

indifferently they iudge betwixt you and vs. To wit, that if we can euidently bee conuicted, of those crimes which yee most maliciously, and most vniustly laie to our charge, that then iudgement without mercie bee executed against vs. But and if ye faile in your probation, and also if ye cannot prooue crueltie to bee in Gods workes, supposing that our doctrine remain (as that it is) true and stable, that then such order may be takē, for repressing of your venomous toongs, that neither yee bee permitted thus openlie to blaspheme Gods Maiestie, neither thus maliciously to slander innocents, and to offend the eares of all godlie hearers. And to the ende that men shall not thinke, that being at this time accused, we begin to deuise new defenses or excuses of our selues, I will faithfully and simply bring forth of the workes (as somewhat I haue done before) of that singular instrument of Christ Iesus, in the glorie of the Gospell, Iohn Calu- uin, such sentences as shal make plaine to ail men, what our opinion is of God, of the fall of man, of the wonderous worke of our redemption, and of the most iust reiection and damnation of the reprobate.

*Libr. de a-
terna Dei
predestina-
tione.*

Thus saith he, dependeth the perdition of the reprobate vpon the predestination of God, that the cause & the matter is altogether found in them, the first man fell, because the eternall iudged it expedient, why hee iudged it, wee know not, yet certain it is that he so iudged it not, but that he saw the glorie of his name thereby to be illustrate. When that thou dost heare the mention of Gods glory, there also remember thou iustice to bee: for of necessitie it is, that iust must that be, which deserueth praise. Man therefore falleth (Gods prouidence so ordeining) but yet hee falleth by his owne fault: for God of short time before had pronounced that all which he had made were veris good: from whence then came such wickednes to man, that he so traiterouslie declined from his God? Left that it might haue bin, through that, that it proceeded from the creation, God approoued by his owne commendation, what so euer hee had made. Therefore did man corrupt by his owne malice, that pure and cleane nature, which from God he had receiued:

and

and by his fall he drewe his whole posteritie to perdition. Therefore let vs rather behold the euident cause of dānation in the corrupt nature of mankind : then that we shall pretend to search it being hid and vterly incomprehensible in the predestination of God : neither yet let vs be ashamed, so far to subiect the capacity of our vnderstanding to the incomprehensible wisdom of God, that in manie of his mysteries we acknowledge and confesse our selues to be ignorant. For learned and blessed is the ignoraunt of those things, which to vnderstand and know, is neither lawfull, neither yet possible in this life. The appearance of knowledge in such things, is a kind of madnesse. These be the words of this most godly writer : from whose iudgement none of vs doth dissent in this matter. For from him we must confesse, except that we would in concealing the trueth declare our selues to be vnthankfull, that we all haue receiued comfort, light and erudition, as from Gods good instrument : who yet thus further proceedeth. There be three things (saith he) in this matter to be considered, first that the eternal predestination of God by the which he had decreed what should become of al mankind, (yea and of euery man) euen before that Adam fell, was sure and appointed : Secondly, that Adam for his defection was iustly adiudged to death, and last that in the person of him that then was lost, was damned his whole posteritie, and yet neuerthelesse God did freely choose of the same, such as vpon whom it pleased him to bestow the honor of adoption, and yet after in the same place he saith when wee speake of predestination, I haue constantly taught, and this day doe teach, that from thence we ought to begin, that iustly are al reprobate left in death, who were dead and damned in Adam, that iustly they perishe, who by nature are the sonnes of wrath. And therefore that none hath cause to complaine of Gods rigorous seueritie, seeing that all doe beare the cause of damnation within themselues. For if we shall come to the first man we shall find that willingly he fell, and so by his own fall, he brought perdition to all his posteritie. And albeit that Adam fell

not, but that God both knewe and ordeined the same, yet serueth that nothing, neither to extenuate and excuse his crime, neither yet to wrap God in societie of the same: for alwaies must we looke to this, that he spoiled himselfe of the righteousnesse which hee receiued from God, that willingly he made himselfe seruant to sinne and to sathan, that without compulsion he cast himselfe headlong into destruction and death. Yet resteth one excuse, to wit that hee could not auoid nor flie that which was decreed by God: but his voluntarie transgression is sufficient to his condemnation, neither yet is the secret counsell of GOD the proper and naturall cause of sinne, but the free and plaine will of man. And therefore seeing that man findeth in himselfe the cause of his miserie, what shall it profit him to seeke it in the heauen. And after albeit that men by long compassing about, purpose to delude themselues, yet can they neuer make themselues so brutish and dull, but they shall feele the sense of sinne grauen in their heartes. Therefore in vaine is it, that vngodlinesse goeth about to absolue man, whome his owne conscience dammeth. In so farre as God willing and knowing permitted man to fall, the cause may be secret and hid, but vniust it cannot be. And yet he further writeth, this saith he is to be holden without all controuersie, that sinne was euer hatefull to God, for most rightly doth this commendation, where-with of Dauid he is commended agree to him: that he is a God that would not inquitie, but rather in ordaining the fall of man, his end and purpose was good and most right, from the which the name of sinne abhorreth: howbeit I say that so he hath ordained the fall of man, that I vtterly denie him to be the authour of sinne. Let the indifferent reader iudge with equitie: if iustly we be accused of that blasphemie, which so openly we abhorre: but yet in the same booke he bringeth forth a testimonie of Augustine, who thus writeth, These be the great workes of GOD (saith Augustine) brought to passe in all his willes, and so wisely brought to passe, that while the nature of Angell and man had sinned, that is, had done not that which

*The purpose
of God in
mans fall.*

*Ex. bi. ad
Lauren.
cap. 1.*

he

he that is GOD would, but that which thy selfe (meaning the creature) would : yet not the lesse by the same will of the creature, by the which that was done, which the creator would not, did he fulfill that which hee would, he being infinitely good, vsing well those thinges that were euill, to the damnation of them, whome he iustly had appointed to paine, and to the saluation of those whom mercifully he had predestinate to grace. In so farre as to them pertained, they did the thing which God would not : but as appertaining to Gods omnipotencie they might by no means haue don that, for euen in that, that they did against the wil of God, the wil of God was done in them, and therefore great are the workes of the Lord (brought to passe in all his willes) that by a wondrous and vnspeakeable maner that thing should not be done without his will, that yet is done against his will for it should not be done if he did not suffer it. And of a trueth he suffered it not vnwillingly, but willingly. And a little before S. Augustine saith, it is not to be doubted, but that GOD doth well, permitting those things to be done which are euill : for he suffered not this, but in his iust iudgement. Albeit therefore that these things which be euill in so farre as they are euill, are not good, yet neuertheless it is good, that not onely good thinges, but also that euill thinges be: for if that this were not good that euill thinges should be, by no meanes should they be permitted to be by the omnipotent good, to whome no doubt, it is a like easie not to suffer the thing which he wil not to be, as to doe that thing which hee wil : except we belecue this, the beginning of our faith is indangered, by the which we professe our selues to beleue in God the father almightie, &c.

And in the end to answere to these calumnies, which ye haue taken forth of Pighius that papist, Iohn Calvin concludeth, if euer I had said that it came to passe by the instruction or motion of the spirite of God, that the first man did alienate himselfe from God, and not that rather I haue in all places defended, that man was pricked thereby by instigation of the deuill, and by the motion of his

owne heart, then meritably might Pighius & his complices haue railed against me. But seeing that I remouing from God the very cause of the action, do also remoue from him all crime, so that man onely is subiect aswell to the crime as to the punishment: wickedly and maliciously is this layd to my charge, that I should say that mans defection, and fal is one of gods works. But yet least that one thing should appeare to lack of our full doctrine, I will recite his words, which he writeth against the Libertines in the 14. chapter of that worke. We doe not denie (saith hee) but that all things are done by the will of God. In somuch that when we declare wherfore he is called omnipotent, we giue to him an effectuall power in all his creatures, and we teach that as once he created the vniuersall world, so also that he gouerneth the same. And that his hand is alwaies at the worke, that he might keepe all things in their estate, and dispose them after his will. And to the end that I may expresse the same more easily, I say, that God is to be considered three maner of waies to worke in the administration of his creatures. First there is an vniuersall operation, by the which he directeth al creatures according to the condition and proprietie which he gaue to euery one, when he formed them, and this gouernement is nothing else but that which we call the order of nature. For albeit the vnfaithfull know nothing in the disposition of the world, but that which they see with their eies: And therefore they make nature as she were a goddesse to haue empire and dominion over all: yet is this praise to be giuen to the wil of God: that it onely doth moderate and gouerne all things. Wherfore when we see the sunne, the moone, and the stars fulfill their course, let vs vnderstand, that they obey God, that they execute his commandement, yea and that they are guided by the hand of God. And also whē we see the course of earthly things, all things are to be ascribed to God. The creatures are to be esteemed but as instrumentes in his hand, which he applieth to the worke, euē as pleaseth him. The Scripture doth often make mention of this vniuersall prouidence, that we may learne in all his workes to giue
glorie

Three maner of waies doth God worke in his creatures.

glory vnto God. But chiefly in vs doth God commend this his power, that we shall know it in our selues, to the end that we may be purged of arrogancie, which sodainly vnto arise in vs, how soone we forget our selues to be in his hands. Hereunto appertaineth that, which Paul said to those of Athens: It is he in whom we liue, are moued, and haue our being. By the which he would admonish vs, that except God vphold vs by his hand, that vnable it is for vs to stand the least moment of time: for euen as the soule dispersing her strength through the whole bodie, moueth the members, so are we quickned of God, from whom on-ly we obtaine whatsoeuer strength or power we haue. But this vniuersall operation of God impedeth not, but that euerie creature in heauen and in earth retaine their owne nature and qualitie, and also do follow their owne inclination. The second manner by the which God worketh in his creatures, is, that he appointeth them in obedience of his goodnes, iustice, and iudgement, sometimes to helpe his seruants, sometimes to punish the wicked, and sometimes to examine the pacience of his seruantes, or to correct and chasten them with a fatherly affection: as when he will giue vs aboundance of fruits, he giueth raine in his time, he sendeth heat by the sunne, and bright and cleare dayes, as also he vseth all other naturall meanes as instruments of his liberalitie. But when he pulleth backe his hand, the heauen is made like brasse, the earth is yron, and so it is he that sendeth thunder, frost, haile, and also it is he that is the cause of sterilitie and barrenesse. Therefore whatsoeuer the Ethnickes and ignorant did attribute to fortune, we assigne to the prouidence of God. Not only to that vniuersall operation, of the which we haue before spoken: but to his especial ordinance, by the which he gouerneth all, as he knoweth it to be most expedient & profitable; and this he teacheth when by his Prophets he saith, that he created darknesse and light, that he sendeth death & life, that neither good nor euil can chance but from his hand, insomuch that he saith, that he doth gouerne & direct the lots: Yea if that any man by chance & not of set

purpose be flaine, he auoweth himselfe to be the cause of his death, and that so he had appointed that we shal iudge nothing to come of fortune, but that all commeth by the determination of his counsell. And further it displeaseth him whē we esteeme any thing to proceed from any other, so that we doe not behold him, and know him not onely the principall cause of all thinges, but also as the author appointing all thinges to the one part or the other by his counsell.

Thus let vs then conclude, that prosperitie and aduersitie, raine, windes, haile, frost, faire weather, aboundance, hunger, warre, or peace, to be the workes of God, and that the creatures which be the inferior causes, are onely instruments which he hath in redinesse to execute his will, which he so vseth at his pleasure, that he leaueh and moueth them to bring to passe what soeuer he hath appointed. Moreouer it is to be noted that not onely he thus vseth his insensible creatures, that by them he worketh his will, but also men themselues, yea and also diuels, insomuch that sathan and wicked men are executors of Gods will: as he vsed the Egyptians, to punish his people, and a litle after, he raised vp the Assyrians and other such to reuenge the sinnes of his people, we see that he vsed the diuell in tormenting Saul, and in deceiuing Achab. Which thinges when the libertines do heare, rashly and without iudgement beholding no further they conclude, That now the creatures do no more worke, and so horrible do they confound all things, neither doe they onely mingle and mixe the heauens with the earth, but also they ioyne God with the diuell: and that chanceth vnto them because they do not obserue two most necessarie exceptions. The former is, that Sathan and the wicked are not so the instruments of God, but that they also do their owne partes. Neither must we imagine that God so worketh by wicked men, as by a stocke or a stone, but as by a creature participant of reason, &c. When we say then that God worketh by creatures, this impedeth not but that the wicked worke also vpon their part. Which thing the scripture most evidently declareth,

declareth, for as it pronounceth that God will whiffill, and blow as it were the trumpet to call and bring forth to battell the vnfaithfull, so ceaseth it not to make mention of their owne counsell, and ascribeth to them both a will and a worke, which they did execute vnder the decree of God. The other exception of the which these vnhappy libertines take no head, is, that there is a great difference betwixt the worke of God, and the worke of the wicked when that God vseth him in steed of an instrument. The wicked man is prouoked to iniquitie either by auarice, ambition, enuie, or crueltie, neither yet looketh he to any other end or purpose, and therefore the worke taketh the qualitie from the roote, from the which it springeth, that is, from the wicked affection of the minde, and the mischuious end which he looketh vnto: and therefore iustly is it iudged euill. But God altogether hath a contrarie respect: rowit, that he may exercise his iustice, to the conseruation of the good to vse his fauour and gentlenes towards the faithfull, and that he may punish such as haue deserued. Consider how we must make difference betwixt God and man, that vpon the one part we shall behold his iustice, his goodnes, and his iudgements: and vpon the other part we shall consider in the selfesame worke the malice and enuie of the diuell, and of the wicked. Let vs take a bright and cleare glasse in the which we may behold these things. When the message of the losse of al his goods came to Iob, the sodaine death of his sonnes, and so manie calamities, which all at once fell vpon him. He doth acknowledge that he was visited by God, saying, The Lord gaue all these things, and it is he that hath taken them away, and no doubt so it was. But in the meane time do we not know, that the diuell procured all these things? and did not he vnderstand by narration of his seruants that escaped, that the Chaldeis had driuen away his bestiall & flocks? Did he commend those Brigands & Spoilers? or ought we to excuse the diuell: because that al these calamities proceeded from God. Not so, for both we & he do, and did vnderstand that there was a great difference betwixt their purposes: And

*An example
taken by
Iob.*

therefore he (yet damning the euill) said, the name of the Lord be blessed. The same may we say of David; but at this time it sufficeth, that God so worketh by his creatures, and so doth vse them to his prouidence, that the instrument by the which he worketh, ceaseth not to be euill. And albeit that he conuert the malice of the diuell and of wicked men to good, yet they therefore are neither excusable, neither yet cleane from sinne: and their workes are wicked, and to be damned: for all workes take their qualitie of the purpose and the will of the author. Whosoever maketh no distinction betwixt these thinges, maketh an horrible confusion. And such be the libertines, who as before is said, doe not onely ioyne the diuell in societie with God, but also do transforme him into God: iudging his workes worthie of praise, vnder this coulor, that he doth nothing, but that which is appointed by God: But contrariwise we ought to obserue, that the creatures doe worke their owne workes in this earth: which workes according as they were directed to this or that end, so are they to be iudged either good or euill: and yet God gouerneth and doth moderate all thinges, and guideth them also to a right end. He turneth the euill into good: or at least God working by the goodnes of his nature, draweth as it were by violence some good forth of that which in the selfe is euill. So doth he vse the diuell, that he doth not mixe himselfe with him, neither to be in fellowship with him, neither yet with his wicked fact, neither that his iustice shall put away the nature of the diuell: for as the sunne sending forth his beames, and heate to the carion, and so ingendreth in it some corruption, draweth to it selfe neither corruption, neither yet any filthines: neither yet doth the sunne by his puritie & brightnesse, so purge the carion, but that it remaineth stincking and corrupt: so doth God so worke by the wicked, that the iustice, which is in him doth not iustifie the, neither yet is he defiled by their wickednes & corruption. The third kind of Gods operation consisteth in the gouernance of the faithfull, in whom he liueth and raigneth by his spirit. In so far as we are corrupt by origi-

A similitude of the sunne.

nall sin, we be like to the drie & barren ground, which pro-
 duceth no good fruite. For our iudgement is corrupt, our
 will rebellious, euer redie to euill: & finally our whole na-
 ture is nothing else but a lump of sin. And therefore not
 onely can we not apply our selues to any good action, but
 we are not able, nor sufficient to cōceiue one good thought
 (as Paul doth witnes) but if we be able to any thing, of ne-
 cessitie that must proceed from God. It is he therefore that
 worketh in vs both to will & to performe: he doth illumi-
 nate vs, and lead vs to the knowledge of himselfe, he draw-
 eth vs to himself, & by softning our hearts, he formeth new
 hearts in vs. Further it is he who moueth in vs a desire of
 praying, he giueth power and strength to resist all the tem-
 ptations of sathan, & maketh that we do walk in his cōman-
 dements. But yet we must consider, that of nature we haue
 both will, and election: but because they are both depra-
 ued by sin, the Lord reformeth them, & of euill maketh thē
 good. That we therefore be apt to discern, that we haue a
 will, that we do this or that, this is a naturall gift, but that
 we can choose, desire, or do nothing but that which is euill,
 that commeth of the corruption of sin: that we thirst to do
 good, that we haue some power to execute the same, this
 proceedeth from the supernaturall grace, by the which we
 are regenerate, and newly borne to a better & more godlie
 life. Behold then what God worketh in his children: first
 putting away their peruerse nature, he conducteth & gui-
 deth them by his holy spirit in obedience of his will. But
 these drunken or rather furious libertines crying, that all
 things are wrought by God, do make him author of euill.
 And further, euen as the nature of the euill were changed,
 when it is cloked vnder the couerture of Gods name, they
 affirme it to be good: in the which they do greater iniury,
 & contumely vnto God, then that they should transfer his
 power and iustice to another. For seeing there is nothing
 more proper vnto God thē is his goodnes: it behoueth first
 that he should utterly deny himselfe, before that he cā worke
 euill: which thing, these blind libertines attribute vnto him.
 And assuredly the god of these mē is an Idole, which ought

2. Cor. 3^m
 Philip. 2.

*Except wee
 be regenerat
 by superna-
 turall grace
 we can nei-
 ther thinke,
 well, nor do
 anie thing
 that good is.*

*The liber-
 tines.*

to be more execrable, then all the idoles of the Gentiles. And so forth to the end of that chapter hee proueth that God committerh no sinne in none of the wicked of the earth, &c. Thus farre haue I recited the minde and moſte part of the wordes of that godly writer, written by him now twelue yeares ago, againſt the libertines. By the which the indifferent reader may iudge whether that iuſtly you accuſe him and vs, that we make God authour of ſinne. In the name of God, and of his deare ſon Chriſt Ieſus (whoſe glorie ye ſtudie vtterly to ſuppreſſe) I require as before of all thoſe that be placed in auctoritie by his word, whoſe handes he hath armed with the ſword of iuſtice, that earneſtly as they will anſwere before his fearefull throne of iudgement, they take triall in this matter, that if we be found either in life, either yet in doctrine, as we be accuſed, that God may be glorified in our iuſt puniſhments: but if we cannot be conuicted (as we feare neither triall nor indgement) that then our accuſers may acknowledg their offence.

*An earneſt
requeſt that
the Magi-
ſtrate would
trie the ac-
cuſation of
the aduer-
ſarie.*

*The ſeconde
accuſation.*

The ſecond thing which is laid to our charge, is that we cauſe manie other to breſt out and ſay. *Sith his will and pleaſure no man is able to reſiſt, let him lay it on himſelfe and not vpon vs, if anie ſinne be committed.*

*Anſwere to
the ſecond
accuſation.*

If the blaſphemies of the vngodly ſhould be layd to our charge, becauſe that we teach a doctrine moſt true, and moſt comfortable to the children of God: then cannot the Apoſtle ſaint Paule be excuſed, for the ſame blaſphemies were vomited firſt againſt him, and the doctrine which he taught: Some crying, let vs doe euill, that good may come of it: others, let vs abide in ſinne, that grace may abound: and ſome furioſly roring (as ye doe) did deſpitefully crie, wherfore doth he complain, who can reſiſt his wil? But was the doctrine therfore damnable? or was the Apoſtle criminal, for teaching the ſame? I ſuppoſe ye wil be more fauorable in this cauſe, then ſo raſhly to condemne him, whome God hath abſolued. If then our doctrine cannot be impugned by the plaine ſcriptures of God, why ſhould we ſuſtein the blame of other mens blaſphemies? Howbeit in verie
deede

*what hor-
rible blaſ-
phemies wer
aſo vomit-
ed againſt
S. Pauls
doctrine.*

deed the blasphemies of none come so plainly to our eares as yours do, for the verie Papistes, and the insolent of the world are yet ashamed, so impudently to lie vpon vs. Who although they will not follow the puritie of the doctrine taught by vs, yet either are they put to silence by the power of the holy spirite, or else they inuent some colourable lies, and do abstaine from such open blasphemies, as you cast out against God, and vs.

we lay to your charge (say you) none other thing then yee yourselves do confesse, for yee affirme that God worketh all things according to his will and pleasure.

The replie of the Adversarie.

We answer, that maliciously and diuellishly yee wrest our words, contrarie to our mind: for alwayes we make a most plaine difference betwixt the will of God, and the will of the wicked, and betwixt the purpose, counsell and end of God, and betwixt the purpose and end of man: as in al this whole processe before intreated the indifferent reader may well consider.

Answer to the replie of the aduersarie.

If yee continue in your blindnesse and furiously crie: *But yee affirme that without his will and against it, nothing is done, therefore that men thinke, that euen when they sinne, they obey Gods will.* I answer by the wordes of the same writer whom before I haue alledged: Touching the works which we commit, the will of God is to be considered, as he himselfe hath declared it: for in vaine hath he not giuen his law, by the which he hath discerned good from euill. As for example, when he commandeth no man to be hurt, no man to be iniured, but that equitie and iustice be indifferently kept to all, that no man steale, defraude his brother, that none commit adulterie, fornication or filthines, but that euerie man keepe his owne vessell in sanctification and honour. Heere is the will of God euident and plaine. What further pleaseth him, in these cases ought no man to inquire: for we know, that if we do these, and other things that be commanded, and do abstein from all things that be forbidden, that then we obey the will of God. And if we do not that, we cannot be acceptable to him. If that any man shall steale, or commit adulterie, and shall saie that he hath

Above that which we are commanded by God, we ought not to enquire.

done nothing against the will of God: he lieth most impudently. For in so farre as he hath transgressed the commandement of God, by the which he was taught what was Gods will, he hath done against his will. Let all men now iudge, if that we giue occasion to man to flatter himselfe in sinne, and to thinke that when they commit iniquitie against the expresse commandement of God, that then they obey his holie will. If any demaund whether that any thing can be done against Gods will: that is, if God may not, if he would, stay and impede the sinne of man: before I haue answered by the mouth of Augustine, and now againe by Iohn Caluine, that nothing is nor can be done, which he may not impede, if so it please his wisdom, yea vtterly yee must eschew, that we inquire not of his prouidence, which is hid from vs, when that the question is of our duty. His word declareth vnto vs what he approueth, and what he condemneth, with that we ought to stande content, and by the same ought we to rule our liues, leauing the secretes to God, as by Moses we are taught. To make the matter more plaine, the case supposed, that I be tempted with concupiscence, and lust another mans wife, in the which I long striue, and in the end, sathan obiecteth to me this cogitation, follow thy purpose, for by that meanes thou maist perchance be further humbled, & after thou maist tast more abundantly the mercie & the grace of God. Should I therefore loose the bridle to my wicked affections? should I decline from the plaine precept, and enter into the secrete prouidence of God? God forbid. For that besides the violating, or breaking of his commandement were horrible temptations of his godlie maiestie, and so in one fact were committed double impietic. The sinnes I know of Gods dearest children are grieuous and manie, and wonderous is the prouidence of God, working in his saintes, but neuer or seldome it is, that such perilous cogitations preuaile against them: for the spirite of God so ruleth in them, that commonly this sentence of Salomon is before their eyes: such as vnreuerently search out Gods Maiestie, shalbe oppressed by the glorie of the same.

And

When the question is of our duty no man may be inquisitive of Gods secrete prouidence.

And so must it needs come to passe, as John Caluin affirmeth, that the pride of such must be punished, and that with an horrible punishment, the pride of those I say, shall be punished, who not content with the will of God reuealed (to the which they will not be obedient) delite to mount and flie aboue the skies, there to seeke the secrete wil of God. With what faces can ye now lay to our charges, that we giue occasion to men to flatter themselues in sin, or yet to thinke that in committing iniquitie, they obey Gods will? Ye alledge perchance that the common people reade not our writings, and therefore they cannot vnderstand our iudgement in this case. I answere, the more impudent and blasphemous are you, who so defame vs in the eares of the vnlearned multitude, that to them yee make both vs and our doctrine odious, before that euer it be knowne or examined. But yet for further discharge of our selues against your most vniust accusations, and for the better instruction of the simple, I will adduce another testimonie from the writing of the same faithfull seruant of Christ Iesus, John Caluin, and so put end to this your second calumnie. In his commentarie vpon the actes of the Apostles, the second chapt. writing vpon these wordes of Peter, affirming that by the determinat counsell and pre-science of God; was Iesus betraied and crucified, by the hands of wicked men, because (saith he) Peter appeareth to mean, that wicked men obeyed God, wherof of two absurdities, one must needs follow: to wit, that either God is the authour of euil, or that men committing all kinde of iniquitie do not sin, because they seeme to obey God. I answere, that wicked men do not obey God, how so euer it be that they put in execution those thinges, which God hath with himselfe appointed: for obedience proceedeth from a voluntary affectiō, which earnestly thirsteth to please God, but wee know that the wicked haue a farre other purpose. Moreouer no man obeieth God, but such as hath his will knowne. Obedience then dependeth vpon the knowledge of Gods will. And so as the will of God is reuealed in his law, so likewise it is euidēt, that who so euer transgresseth

against his will reueiled, hath his conscience to witnesse against him, that neither he doth the will of God, neither yet that he obeyeth him. To the second he saith, I constantly denie that God is author of euill: for in this word euill there is the notation and proprietie of a wicked affection, which neuer falleth nor can fall in God. The euill worke ought to be iudged by the purpose and end, to the which euerie man tendeth in his action. When men commit theft, or murther, therefore they sinne, because they are theenes and murtherers. In the theft and murther, there is wicked counsell, which neuer tendeth to please God, but to faciate their inordinate appetites. But God who vseth their malice, is to be placed in glorie aboute thé: for he looketh to another end: for the one he will punish, and the patience of the other he will exercise. And so he neuer declineth, nor boweth from his owne nature, that is, from a most perfite righteousness. So that Christ was betrayed & crucified by the hands of the wicked, it was done by the ordinance of God. But the treason & the slaughter, which by themselves were most odious and wicked, ought not to be iudged nor accounted the worke of God. Let men whose mindes the diuell hath not inflamed in hatred and malice against God, against his simple truth, and against the professors of the same, now iudge whether that we affirme God to be author of sinne, or if we giue any iust occasion that man should glorie in wickednes, either yet that they shall burthē God with the same. And I appeale to thy own conscience (thou vnthankfull vnto men & open traitor to the veritie, which once thou professedst) whether that thou offener then once hast heard with thine eares, & that in open audience of many: That if any should take boldnes to sinne in hope of mercie, that the cuppe which they should drinke, should be most bitter.

Now to that which yee affirme, and we most constantly denie. You affirme that if our sayings be true, that then are the workes of God full of crueltye, miserie, damnation and destruction.

As before I haue noted somewhat, in which maliciously ye slander

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mation of
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Answers.

flander vs, so will I plainly and simplic in short and scuerall propositions, set forth the some of that doctrine, which we teach and professe, and that you so blasphemously opugne, to the end, that rulers and godly magistrates, and you your selues also may clearly see, what we beleeue and affirme: which being considered and compared with Gods scriptures, if your affirmation be found true, then refuse we not punishment worthie for blasphemers. But if yee of malice against Gods trueth spuing soorth the corruption of your stinking stomackes infected with pride, and with contempt of grace, haue affirmed that, which ye be not able to proue: our earnest request is, as before, that your venim may be repressed betimes.

These propositions following haue I translated forth of the worke written by that learned and godly man Theodoros Beza, against the calumnies of your captaine Castalio.

*Theodore
Beza his
propositi-
ons against
Castalio.*

The first proposition, God effectually worketh & bringeth to passe all thinges, according to the counsell of his owne will.

This counsell doth God execute in certaine moments of time: neuerthelesse the counsell it selfe is eternall, and passeth before all things, not onely in time (as it that is before all time) but also in order. For otherwise the will of God should not be the principall and first rule of Gods counsell, but rather the qualities of things foreseene, and foreknowne, and mouing God to take this counsel or thar, should prescribe a rule to the will of God.

This counsel may not be separated from the wil of God, valesse of necessitie we spoile God of his Godhead.

This counsell is not put in moderation and in direction of chance, or fortune, but it hath an effectuall and working strength in all things, as Paul speaketh.

This strength and efficacie is attributed to God working, but it is not said to be of God: therefore by this word efficacie, or strength is not declared any nature and power giuen by God the creator to the things that be created, that they should doe this or that, but thereby is vnder-

stand the power of God, which he hath in himselfe to do all things.

6 This vniuersall particle, all, in the wordes of Paul, can by no manner of exception be restrained, but that God in that part, shall be iudged idle, as Epicurus did falsely affirme. And if we shall say that any thing is done, which God may not impede, then shall he be spoiled of his infinite power.

7 So that the conclusion is, sithence that God himselfe, euen as it hath pleased him to determin all things to come from eternitie, euen so he worketh by his owne power, that the same things come to passe in their time, as he willeth.

8 Of these things notwithstanding none of those blasphemies doth follow, wherewith we be burdened: to wit, that God is the author of sin: either that he delighteth or willeth iniquitie: either that sathan or men doing wickedly, do obey God: either in so farre as they doe euill, that they do the thing that God will, and therefore are blamelesse. Let such blasphemies be far not onely from our mouthes, but also from our cogitations and thoughts.

9 That none of these blasphemies necessarily may be concluded of our doctrine, may thus be proued.

10 God putteth in execution the counsels of his will by second causes and mid instruments, not as bound vnto them, as the Stoikes did affirme, but freely and potently making, mouing, and directing them, as it pleaseth his wisdome.

11 Of those instrumentes there are two principall kindes. The one hath life and mouing, the other be without life, which rather be moued by the force of others, then moue themselves. There be two sortes of those that haue life, the one be indued with reason and iudgement: the other be without reason, and are onely carried by the blind force of nature.

12 Those that be without life, and those also that haue life, but lacke reason, can neuer be said to do wel nor euill, but those that vse them as instruments, may be said either to do well or euill.

Those

Those that haue life endued with reason are either Angels or men. The Angels be of two sorts, some good, some bad, but as for men all by nature are euill: But by grace they are so separated, that some are vtterly euill, some partly good: to wit, in so far as the Spirite of God hath sanctified them. 13

Such as in any action are moued by their owne inward motion, iustly may be said to worke, and therefore in that kinde of instruments falleth the difference of good and of euill workes, neither yet properly, in that respect may they be called instruments, but the causes efficient. 14

An euill action I call that, which hath not the reuealed will of God for the assurance and end, and by the contrarie, the worke is good, when the woorker looketh to obey Gods expresse commandement. 15

These same although they be causes, in so far as they worke by their own proper motion, yet are they in an other respect called instruments, in so far as they are moued by an other. As when the hangman by the commandement of the Magistrate killeth a man, or when by instigation of the diuell, men hurt others, or when at the commandement of any, we do either good or euill to any man. 16

In this kinde of actions, it is euident, that one worke is attributed to two: to the one, as to him that worketh by an instrument, and to the other, as to the worker by motion or commandement: such workers are instruments not simply as the hammer or axe is in the hande of the smith or hewer, but they are such instruments, as also moue by their owne inward motion. 17

And for this double respect, a double worke appeareth sometimes to be done: In so much that the one may be laudable, and the other wicked. As if the Magistrate shal commit an offender worthie of death to the executor of iustice. This worke is praise worthie of all good men. But if the licitor inflamed rather with enuy, auarice, or any other wicked affection, then looking to the commandement of the iudge, shall kill the same offender, most certeine it is, that before God he cannot auoyd the crime of murther. 18

19 Now let vs applie these things to God, whose efficacie before we haue proued to worke in all thinges without exception, and so that by those things which he hath made, as by instruments, hee executeth in time what so euer hee hath decreed from eternitie.

20 What so euer God worketh is good: seeing from him who is infinitely good, no euill thing can proceede: but he worketh all thinges, therefore all thinges be good, in so far as they are done by God. And that difference of good and euill hath onelie place in the instruments, and in those of whom we haue spoken in the 14. proposition.

21 For if those instruments be good, and if their actions looke to the reuealed will of God, they do well, and God also doth well by them: wherefore that worke is alwaies good, as when the good Angels execute that which God commandeth, and holie men do follow God calling them.

22 Euill instruments (euill I say) not by creation but by corruption, in so far as they worke alwaies, they do euill, and therefore iustly doe they incurre the wrath of God. But in so far as God worketh by them, they either by ignorāce, or els against their purposes serue to the good worke of God. But God himselfe, by what so euer instruments hee worketh, worketh at all times well.

23 And so he worketh by those instruments that not onelie he permitteth & suffereth them to worke, neither doth he onely moderate the euent or chance: but also hee raiseth them vp, he moueth, he directeth, and that which is most of all, he also createth, to the end that by them he shal work that, which he hath appointed. Which thinges God doth righteously and without any iniustice.

24 For whē the wicked man sinneth, either against himselfe, either against any wicked person, God without any sinne, doth, and bringeth to passe, that the wicked man shall take vengeance vpon himselfe, or that euill men shall take vengeance vpon other wicked men, who haue deserued punishment. And this one and other worke of God is most iust, and by such examples of his iudgements, God erecteth and comforteth his afflicted.

How oft that euil men hurt good men, the wicked men
sinne, and in the ende they suffer iust punishment: and yet
by them, neuertheles doth God chasten, instruct and con-
firme his owne: and by the manifest enemies of his church
doth God make glorious his church. 25

Yet can it not be said, that those euill instruments do
obey God. For albeit that God worketh his woorke by
them, yet they so farre as in them lieth, and as concer-
ning their owne counsell and will, doe not the woorke of
God, but their owne worke: for the which meritably they
are punished. Albeit, what so euer God worketh by the wic-
ked is good; yet what so euer the wicked men worke is euil. 26

Neither is the consequent good, God worketh al things,
Ergo he worketh sin, for the name of sin is not but in the vi-
cious and faultie qualitie, which is altogether in the instru-
ment that worketh. 27

By reason of this corrupted qualitie, the worke which in
the selfe is one, some maner of way is double, and may be
diuided: In so much that the one, that is the iust worke of
God, directly fighteth and repugneth against the vniust
worke of man. 28

God neuertheles far other waies worketh by his good
instruments, then he doth by his euil instruments: for be-
sides, that by his good instruments he worketh his worke,
the good instruments also do their worke, by that strength
and efficacie, which the Lord ministreth vnto them. And
God also worketh his worke by them, and in them he wor-
keth to will and to performe: but by the euill as by sathan
and wicked men, in so far as they are not regenerate, as oft
as God doth execute the iust counsels and decrees of his
eternall will, he declareth his owne strength and efficacie,
in his worke by them, which they do either ignorantly, or
els against their purpose. And yet in so far as they worke,
God worketh not in them, but hee looseth the bridle to sa-
than: to whom by his iust iudgement he giueth them ouer,
to be moued and possessed forward to all iniquity, that they
may be carried to perdition, euen by the instigation of the
diuel, and by their owne proper will. 29

Thus haue you briefly the summe of our doctrine in this matter, which if ye be able by manifest scriptures, or yet by good arguments from the same deduced, to improve: then can we not refuse to make satisfaction, as the Church of Christ Iesus shall require of vs. But if that vniustly ye haue accused vs, and haue further imputed cruelty vppon God, by reason that his iudgements most iust in themselves, are to your senses incomprehensible, then can wee not of conscience cease to require of you a greater modestie, and also of the lawfull Magistrate an order to be taken that your malice and venime may bee repressed: assuring them, that if betimes your enterprises be not impeded, that they shall shortly feele what confusion ye haue of long time fostered in your brestes: your poison is more pestilent, then that of the papistrie was in the beginning. God for his mercies sake preferue his Church, and purge your hearts to his glorie.

*Answers to
the 7 & 8.*

Touching the secret will of God, which so oft yee laie to our charge, we shall after speake, as also how God will that all repent, and that all be saued. Before I haue declared that this difference must we make betwixt God and man, be he neuer so potent, that God hath such power ouer his creatures, that hee ruleth them at his pleasure, and is not a simple law giuer, which onely can deuise good lawes, & giue commandement, that they may be kept, but cannot, though hee would, frame the hearts of his subiectes to obedience. Such imperfeciō (I say) can we not admit in our God, who doth and hath done what so euer he will in heauen and in earth. And so your similitude of the king commanding, and of the poorest slaue offending, halteth and is imperfect: for God hath greater power ouer all creatures, yea euen ouer the king himselfe, then the king hath ouer his slaue: for the slaue, when hee hath offended, by some meanes he may escape the kings hands, and so the punishment of his lawes: But so cannot the king, the handes of God. Consider the inequality betwixt God and man, I saie, and then I trust your iudgement shal either be reformed, or els ye constrained to deuise more solide reasons.

Psal. 135.

I haue

I haue not learned in the Scriptures to call the corruption of our nature, by the which we rebell against Gods commandement, power, but rather impotencie, and thraldome. But ceasing to contend or striue for termes, I wonder what ye meane, by your conditionall, which thus ye forme: otherwise that is, if wee had no power to offend against Gods will, we should al obserue the will of God, and be saued: and so do you conclude, there should be no reprobation, I will not commonly scoffe at you (asyour foolishnesse deserueth) but here I must say, that this your reason is no better then if I should affirme, that there is no difference betwixt fowles of the aire, and the rest of the creatures of the earth, because that if all creatures had winges, and like agilitie, that then all creatures should flie aswell as the fowles, and so should there in that case be no difference. Your reason hath no greater strength: for it standeth onely vpon conditionals whereof ye iustly can conclude nothing. Proue if ye can, that it was, and is the immutable counsel of God, that all should be saued, and then ye may proue that there shall be none reprobate. But now we follow, as ye proceed.

THE ADVERSARIE.

As for the sentence of Paule: God willing to shewe his wrathe, to make his power knowne, suffered with long patience, the vessels of wrath ordeined to damnation, &c. it is direct contrarie to your error, notwithstanding ye abuse it, to mainteine the same. For seeing as Paule saith, God suffered them with great patience, he is sorie for them: if he be sorie, then hath hee no pleasure in their destruction: and that wherein he hath no pleasure, hee willeth it not, and that which he willeth not, he doth not ordeine it. Wherefore seeing God suffered them with great patience to fall, he hath not ordeined them to fall: thou despisest (saith S. Paule) the riches of Gods goodnes and patience, and long sufferance, not knowing that the kindnesse of God leadeth thee to repentance: Behold heere the cause why God suffered with long patience, is that we should repent and amend. If they had bene absolutely ordeined to damnation afore the foundation of the world, then God knew they should neuer repent, & amend. To what purpose then suffered he them with long patience? notwithstanding

The 24.
section.The seventh
argument.

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standing this is plaine enough, and conforme to the word, yet ye despising whatsoeuer is contrarie to your minde, ye sticke fast to the literall sense of those wordes, ordained to damnation, which wordes be spoken after the common maner of speaking, as they be called after the common phrase of speech, ordained to damnation, whose end is damnation, wee use to say of a man that is cast to be hanged, this man was borne to be hanged, notwithstanding it was not his mothers mind to beare him to be hanged. Such phrases haue we verie manie in the Scriptures, as Exodus, II. Pharao harkened not vnto you that manie wonders may be done in the land of Egypt: Forasmuch as the wonders done in Egypt were greuous to Pharao, he did not disobey to the intent that mo wonders which were plagues should come vpon him, but this was the issue of his obstinate inobedience. Exodus the nineteenth, whosoever giueth his seede vnto Moloch, let him be slaine, because he hath giuen of his seede vnto Moloch to defile my Sanctuarie and to pollute my holie name. The Israelites did not sacrifice their children to Moloch to defile the Lordes sanctuarie, and to dishonour the Name of God, but to worship Moloch, notwithstanding that was the issue and end of their sacrifice vnto Moloch, that the Lordes sanctuarie was defiled, and his name dishonoured. Therby Ieroboam made the two golden calues, whereby he made Israel sinne, to anger the Lord God of Israel. The cause why Ieroboam made the two golden calues and his intention was not to anger God: but he thought that if the people should go vp, and do sacrifice in the house of the Lord at Ierusalem, their hearts should return to Roboam king of Iuda: wherefore he made two golden calues to make the people sacrifice at Bethel, whereupon followed the wrath of God. Of their siluer and gold haue they made them images to bring themselves to destruction. The Israelites made them images thinking thereby to be saued, and not destroyed: yet their destruction followed thereof. Ieremie saith, O my mother, alas that euer thou diddest beare me to be a brawler and a rebuker of the whole land. Ieremies mother did not beare him to that intent, but yet this was the end. And in the new testament, if anie man hunger, let him eat at home, that ye come not together to condemnation: the Corinthians came not together to the intent to purchase thereby condemnation, but of their abuses in conuining together, followed their condemnation. By these places and manie others, we may vnderstand the phrase of Scriptures: That they be ordeined

Exod. 11.

None of these phrases be like if they be wayed.

See. 8.

Ierem. 15.

to damnation whose end is condemnation, which they receive not by the will of God, which would all men to be saved, but as a iust reward for their sins. As the traitor which suffereth ought not to impute his death to the sentence, which the iudge iustly hath giuē against him, but to his owne offence and treason: so when we for our sinnes be ordeined to punishment, we ought not to impute it to Gods foreordinaunce, which is both good and full of mercie, but to our owne offences. And seeing (as S. Paule saith) God suffered them with great patience, the r damation commeth not by the counsell and will of God, for which he is sore as he saith by the prophet Ieremie. I haue bene sorie for thee so long that I am wearie. Will ye say that God wearieth himselfe, suffering and sorrowing for them, whom he had reprobated afore the world? surely I thinke that though ye hitherto haue vnadvisedly said so, ye will from henceforth say so no more, which God grant in time, that ye weary not the lrd also with sorrowing for you.

Iere. I⁹. 9.

A N S W E R E.

As your cogitations of God be grosse and carnall, so be your iudgementes in this place of Scripture deceiuable and most erroneous. Esteeme it no iniurie, that I affirme your cogitations of God to be carnal and grosse. For I can euidently proue, that some of you affirme and maintaine, that God hath eyes, feete, handes, armes, and finally all proportion of man: that he sleepeth and doth againe awake, that he forgetteth and after doth remember, that he is mutable, and doth in verie deed repent.

If these cogitations of the eternall God be not carnall: yea if they be not wicked, and diuelish, let the godly indifferent reader iudge.

In this your long gradation, which ye make vppon the wordes of Paule, ye conclude contradiction to the holie Ghost, and to the plaine wordes of the Apostle. For the Apostle meaneth and plainly speaketh: that albeit God doth long suffer and delay the iudgement of the repobate, yet cease they not to be vessels of wrath, as they that are ordeined to perdition. But you conclude the contrarie affirming, that hee hath not ordeined them to fall. And so because you conclude directly against the holy Ghost, I cannot cease to say, that your collection is erroneous.

Answers to
the first.

But to giue an answere more full and large, in examining the partes of your gradation, I will shew your error and the cause thereof. First you say: seeing God suffered them with great patience, he is sorie for them. Here I say in your first foundation lieth your error, and the cause thereof is, that altogither ye are ignoraunt of Gods nature, in whome neither falleth such sufferance, such patience, nor such sorrow, as you grossly imagine. God is omnipotent, and is compelled to suffer nothing, which he hath not appointed in his eternall counsell: he is a Spirite, and free from all such passions, as creatures be subiect vnto. For in his eternall Godhead, there is neither patience subiect to pain, neither yet sorrow annexed with anguish and griefe. But when such passions be attributed vnto God, it is for the weakenesse of our vnderstanding, that the holy Ghost doth subiect himselfe in language, and tooonge to our capacitie.

*Painfull
passions fall
not in God.*

Ye take libertie to your selfe in diuers other phrases, to explaine them as you please, yea even against the plaine Scripture. And why will ye not permit, that such phrases be so vnderstand, as nothing be iudged vpon Gods Maiestie, which doth not agree with his godly nature? ye doe farre abuse the minde of the Apostle: for he doth not inferre as you foolishly and wickedly doe, that because God did suffer with great patience, therefore he was sorie: but saith, he did suffer the vessels ordeined to destruction, that vpon the one sort his wrath and power, and vpon the other (that is, vpon the elect) the riches of his glory might be known. This were sufficient to put silence to your folly. But yet somewhat to instruct the simple, I will somewhat trauell to make these wordes of the Apostle sensible and plaine.

He had before concluded, that God would haue mercie vpon whome he would haue mercie, and whome it pleased him, those did he harden. As this sentence farre surmounted mans capacitie, so might it engender some doubtles, in the heartes of the verie godly. For they might haue reasoned, if that GOD will finally destroy all

*The place of
Paul ex-
plained.*

the

the reprobate, to what purpose are they now permitted to triumph, and to trouble the elect of God? In answering to which doubt, the Apostle assigneth three reasons, why God with great patience suffereth the vessels of wrath. To wit, that his power, his wrath, and the riches of the *Three causes* glorie of his mercie more euidentlie may appeare and be *Sec why God* knowne. For if God should sodeinlie from the bellies of *suffereth* their mothers, take away the reprobate, or if hee should *the wicked* in the beginning of their malice so breake downe their *reprobate.* pride, that they could not proccede against him, neither should his power appeare so great, neither yet his wrath so iust and so holie. But when hee doth suffer them, as he did Pharao, from one mischiefe to proceed to another, often remouing his plagues, and so declaring himselfe easie to be intreated, euen vntill such time, as their malice and rage doe carrie them, as it were openly to despise God, and his power, when then, I say, in one moment God potently doth ouerthrow the force and strength of his enemies: *Exed. 14.* as that he did of Pharao, Senacharib, Balsasar, and of *Isaiah. 37.* others, then is his godly power, & most iust wrath more euidently knowne, then that hee should either haue repressed them in the beginning, either yet haue taken them away, before their malice began to bud. For heereby doth he not onely admonish others of the certaine destruction of all those that continue in crueltie, but also giueth to his Church moste singular comfort, letting them see that his prouidence, and power watcheth for them, euen when the rage of the enemy appeareth to deuour all. And so do they see what is Gods mercie towards them. Further when the elect aduisedly doe consider what be Gods seuerer iudgements against the inobedient, and do consider how prone and readie they themselues be of nature to rebellion against God, except they were conducted by his spirit, they come to a more liuely feeling of Gods free mercie & grace, by the which onely they are exempt from the ranke & societie of the reprobate. Albeit that these ends & causes of Gods long suffering of the vessels of wrath, do not satisfie you, yet I doubt not but Gods afflicted childre will,

and do take comfort of the same: you thus proceed in your sophisticall Sorites. *If he be sorie (saie you) then hath he no pleasure in their destruction. And that wherein he hath no pleasure he willeth it not, and that which he willeth not, he doth not ordeine it: wherefore seeing God suffereth them to fall with great patience, he hath not ordeined them to fall.*

Answer.

Your foundation being false, your whole building falleth by the owne weight. Before you proceed any further, ye must proue, that God did suffer in the vessels of wrath, that which he neither could nor might remedie, and therefore that he fell in griefe and sorrow, that his power was no greater and his wildome no perfiter. Wo be to your blasphemies, for they compell me to write, that which I gladly would not.

Answer to the second and third.

I haue before said, that God hath neither pleasure in destruction, neither yet that hee will the death of a sinner absolutely, that is hauing none other respect, but to their torment and paine onely. But albeit pride and malice will not suffer you to grant, that God hath created all things for his owne glorie: yet will not he be suppliant vnto you, that ye shal suffer him to vse his creatures, at his own good pleasure.

Where vpon these wordes of the Apostle: doest thou despite the riches of Gods goodnesse, not knowing that the kindnesse of God leadeth thee to repentance, ye inferre, that the cause why God suffereth with long patience is, that we should repent and amend. If you vnderstand that God suffered his elect, euen in the time of their blindnes, yea and after their horrible falles and offences with great lenitie and gentlenesse, to the end that afterward they may repent, I do agree with you: for so he did with Dauid, Manasses, Paule, and manie others, who after their conuersion did not despise Gods lenitie, but did magnifie and praise the same, as in all their confessions may be red. But if you vnderstand Pauls wordes so, that God hath none other end in that his long suffering, but that the reprobate shall repent and amend their wickednesse, beause the holy Ghost assigneth other causes (as before we haue declared)

I must

I must preferre his iudgements and sentence to yours. To your vnreuerent bolde and furious question, in which ye ask to what purpose did God suffer the with long patience, whom before he knew should neuer repent nor amend, I can answere none otherwise, then I haue done before: except that this I adde: that if ye be not content that Gods iust wrath and great power shall aswell be manifested, both in this world, and in the life to come, vpon the vessels of wrath, as that his mercie, and the riches of his glorie shall be prayesed and extolled in the vessels of mercie, that experience (which the common prouerbe calleth maistres to fooles) shall teach you, that it nothing profited the Gyants, of whom the Poets do speake, to heape vp mountaine vpon mountaine, of purpose to besiege Iupiter in the heauens. To vse the wordes of scripture, if betimes ye cease not, so vnreuerently to question with God, you shall feele for euer what torment is prepared for such as with humilitie, can not be subiect to his iudgements incomprehensible. For if yee shall constraينه his Maiestie to giue you a reason, which yee may vnderstand and apprehend, what doe you else then go about to spoile him of his Godhead?

*Answer to
the furious
question of
the aduer-
sarie.*

We sticke none otherwise to the literall sense of these former wordes of the Apostle then the rest of scriptures permit and doe teach vs. But how proper be your phrases and common manner of speaking, by the which ye labour to obscure the plaine wordes of the Apostle, we briefly shall examine. Ordained to damnation (say you) after the common manner of speech, doth signifie no more, but whose end is damnation. To grant you somewhat, I would know of you, who hath ordained damnation, to be the end of the reprobate: I perceiue by your example, that yee dare not say God: for thus ye say, we vse to say of a man, that is cast to be hanged, this man was borne to be hanged, notwithstanding that was not his mothers minde to beare him to be hanged.

*Answer to
the 4.*

Besides the foolish rudenesse of this example, I wonder at your madnes, that you can neuer make difference

betwixt God and earthly creatures. Dare you say, that God hath no greater power, nor foreknowledge in directing and appointing his creatures to their endes, then the mother hath to direct, foresee, and appoint the end of her child? after that she hath borne him, she knoweth not what shall be his naturall inclination: although she instruct and correct him, yet can she not bow and expell his crooked nature: when he is absent from her presence, she seeth not his conuersation. If hee be deprehended in theft or murder: and so cast to be hanged, she cannot (although she would) deliuer him from the handes of the iudge. But is there any of these imperfections in GOD? Consider yet, and let reason at length put silence vnto your foolishnesse.

*Answer to
the 5. & 6.*

Where of the wordes of Moyses, of Hoseas, Ieremie, and Paul, and of the fact of Ieroboam, ye go about to proue that phrase in that sense, which ye adduce, to be common in Scriptures, I am in doubt whether that first I shall ment your blind ignorance, or abhorre and detest your abominable lies, and horrible prophanation of Gods most holy word.

*Exod. 11.
Leuit. 18.
& 20.*

It is impossible that ignorāce hath so blinded you al, that none of you can see the diuersitie betwixt those maner of speeches: God hath suffered the vessels of wrath ordeined to destruction, and these, Phatao shall not heare you, that manie wonders may be wrought, &c. Giue not of thy seed to be offered to Moloch, &c. I will set my face against such a man, & I wil root him out from the midst of his people, because that he hath giuen of his seed to Moloch, that he might defile my Sanctuarie, and prophane my holie name. And so forth of all the rest. For onely the place of the Apostile after the english phrase and speech, may be rightly translated, to condemnation, I appeale to thy conscience thou manifest corruptor of Gods scriptures, if in all the places by thee alledged there be not this particle, *Et*, which is a causall, and not the preposition, *In*, which is in the words of saint Paul. And hath malice so bereft thee of knowledge, that thou canst make no difference betwixt those

*The Ana-
baptists do
plainly cor-
rupt the
scriptures of
God.*

those two dictions or wordes. The Lord of his mercie preserue his Church from so bold & so deceitfull teachers. If altogether thou hadst bene ignorant, with sorrow of heart, I could haue lamented thy foolishnesse: but perceiuing thee of set purpose and malice, willingly to corrupt Gods plaine scriptures, that thou mayst blinde the more easily the eies of the simple, with griefe and dolour, I say, that better it had bene for thee, neuer to haue bene borne, then thus obstinately to fight against Gods plaine trueth. And that in such furie, that where from the scriptures, thou canst haue none assurance for thy error, yet so thou darest wrest them, that they may seeme to serue thy purpose. Wheresoever thou canst wrest anie place, that it may be translated by this English, To, there thou ashaamest not to affirme, that it is the selfe same phrase, with this of Sainct Paule, vessels of wrath prepared or ordeined to destruction. This is sufficient to shewe to the learned, yea euen to such, as doe but vnderstand the first principles of their grammar, thy infidelitie and craftie deceit in this matter. But because such as vnderstand nothing in the latin toong, cannot hastily espie thy craft, I will trauell to make it so sensible as I can.

If I should saie, I am appointed to death, to feele the punishment of sinne, and so to make sinne to cease: wilt thou therefore say, that this particle To, in the former place, where I say I am appointed to death, and in the second place where I say, to feele the punishment of sinne, and to make sinne to cease, are all one phrase, and ought alike to be resolued? I suppose thou wilt not: for in the first place, it can be none otherwise resolued but thus, I am appointed to death, that is, I must needs die: but in the second place, two causes of death be assigned: for where I say, to feele the punishment of sinne, I vnderstand, that one cause of death is, that I and all men may feele, how horrible is sinne before God: and in this last I vnderstand that death so putteth an end to sin, that after it may not trouble the elect of God. The phrase of S. Paule is much more different from all that thou adducest, then be these phrases

before alledged, one different from another. For where he saith, vessels of wrath ordeined to destruction, hee signifieth the final end of the vessels of wrath, to be ordeined, and before determined in Gods eternall counsell. And in all these places: to prouoke the Lord to anger, to defile my Sanctuarie, to kindle Gods wrath against Israel: to make Israel sinne, and such like, are their actions signified to be the causes of Gods anger, Gods wrath, and why he reputed Gods sanctuarie polluted. Thus thy frowardnesse causeth me to trouble the simple reader. The place of Ieremie thou maliciously doest peruert, for it can be in no wise so translated. But what soeuer thou doest follow, thou must say wo be to me, O my mother that thus hast borne me, a man that I am a brawler, and a man of contention in the whole land.

Ierem. 15.

*Answer to
the 6.*

The place of Paule, 1. Corinth. 11. serueth nothing for thy purpose. For albeit there be a preposition, ad, which truly may be translated, To, yet that speech is farre different from the former speech of the Apostle, for where he saith: Eat at home that ye come not together to condemnation, he doth admonish them of the danger, which they know not, which was that such inordinat, and riotous banqueting ioyned with the contempt of the poore, without repentance must bring condemnatiō. If thou list replie and alledge that thou stickest not so much to the terms, as to the matter: for in all these former speeches, man pretended one thing but another thing ensued. What canst thou thereof conclude? but that Gods purpose, sentence, and minde is not subiect to mans purpose and intention. True it is, that neither Pharaο did resist Moyses of purpose to be plagued, neither did Ieroboam erect the calves that Israel should be destroyed, but yet because God had so before pronounced, ineuitable plagues & destruction did follow their inobedience. If heereof ye will conclude, as ye seeme to doe, that those whose end is condemnation, receiue not that by the will of God, because ye conclude that which neither ye haue proued, neither yet go about in this place to proue, I will not trouble my selfe, with answering

swering for this present. But when ye shall go about to proue that God will all men to be saued (as ye affirme) I hope by Gods grace, to answer sufficiently. For as we doubt not but Gods iudgements are holy, and most iust, so we know that the conscience of the wicked shall feele in theselues, and no where else, the causes of their condemnation. Neither yet did anie of vs euer hold, belecue, or affirme, that anie reprobate shall haue that libertie in the hell to quarrell with God, of the secret causes of his condemnation: for the booke shall be opened, and the secretes of all heartes shall be reuealed.

To the suffering, patience, and sorrowing of God, I haue before answered in the beginning of this your last confused gradation, and so I will not trouble the reader with the repetition of the same. The wordes of Ieremie which ye alledge, can haue no such sentence, as ye doe gather. For he doth not speake of anie passion, that was in God, as touching his eternall Godhead: but onely doth appeale to the conscience of the people, how oft God had not onely rebuked, but also from time to time corrected them, euer calling them to repentance, and suspending their last punishment, howbeit that they continually from euill fell backward vnto worse. And so at length was God wearie oftener to repent: that is to say, at once he would poure forth his iust vengeance, which before so oft he had threatened. Let the first chapter of Iſaiah be commentarie to this place, and I trust the sentence shall be plaine. For there he affirmeth, that in that people there was no whole part, that is all order and policie was almost confounded, Ierusalem was in a maner left desolate, by the manifest plagues which had apprehended it, but yet there was no true conuersion vnto God. And heere he saith, thou hast left me (saith the Lord) and I haue therefore lifted vp my hand vpon thee, and haue scattered thee. I am wearie in repenting, that is, that I haue spared thee so long. I shall scatter them with the fan, euen vnto the gates of the earth (that is to the vttermoſt part) I haue made my people desolate, & I haue destroyed them: neuerthelesse they haue not turned

from their waies. I trust that euerie reasonable man will consider, that those wordes be rather spoken, to admonish the people, how God by all meanes had prouoked them to repentance, then to declare vnto vs, what nature or passions God hath in himselfe, as ye doe. For so appeareth in this your question. *Will ye say, that God wearieth himselfe suffering and sorrowing for them, whome he had reprobated before the world? Surely I thinke, that though ye hitherto haue vnadvisedly said so, you will from henceforth say so no more.* And so ye end this portion with a praier. To the which we answer in fewe words, that albeit we will not take vpon vs, to define, what after this shall your cogitations be, yet will we not cease to pray to God, that your heartes being humbled with greater reuerence, ye may not onely thinke, but also speake of Gods hie Maiestie, of his iudgements most holie, most iust, and vtterly in this life incomprehensible to our dul senses. But now we go forward to that which followeth.

THE ADVERSARIE.

Now must we declare the saying of S. Luke, so manie as were ordeined vnto life did beleeue, where we must vnderstand, that as they that will not obey the truth, are called in the Scriptures ordeined to damnation, as is sufficiently proved before, so they which willingly receive the truth, and couple the word with faith, working by charitie, are called ordeined to life. Where ye doe replie so: predestination is without anie condition, I grant predestination to life, is the verie free gift of God, without anie condition. Notwithstanding, we cannot come to life, but by the waie which leadeth vnto life. As he which receaued the one talent of his maister, receiued it of a free gift without his deseruing, but because he did not walke in the waie appointe by his maister, his talent was taken from him againe. And as afore by the free benefite of his maister he was chosen vnto life, so now because he did not walke in the way, which leadeth vnto life he is ordeined to damnation. The prodigall sonne is receiued of his father, not for his deseruing, but of the free goodnesse and beneuolence of his father, yet is it required of him, that he walke hereafter as an obedient sonne, which if he did not, the latter fall should be worse then the first. Predestination therefore is the meere gift of God, afore the foundation of the world, at the which time nothing could be

The 25.
section.

The eight
argument.

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commanded vnto vs, yea afore we either haue faith, or else by hearing of the word we may haue faith, no spirituall commandement is giuen vs but when by hearing we may receiue faith, then is the way of saluation opened vnto vs, in which we must walke, if we will be saued. And yet followeth it not, we must walke in the way which leadeth vnto saluation, Ergo for walking the way of saluation, we are chosen and accepted. For saint Paul saith, I am guiltie to my selfe in nothing, but therefore I am not iustified. If a learned Physition seeing one in danger of death, whom he can and may helpe, offereth Physicke to the pacient, able to restore him to his health, and therewith prescribed the pacient a diet, now that the Physition giueth Physicke to the pacient, it commeth onely of his owne goodnesse. But if the pacient doe not order himselfe according to the prescript of the Physition, the Physicke shall not helpe him. And though he obserue good diet, yet ought he not to repute the receiuing of his health to himselfe, but to the Physition. For though it lieth in the patients power to hinder his health, yet it is not in his power to giue himselfe health. So Christ our Physition offereth healthfull physicke to vs all, and therewith prescribeth our diet, which if we doe not obserue the Physicke shall not auaille vs. And though we obserue it, yet ought we not to attribute our health to our selues: but to the liberalitie of our Physition Christ, which of his meere mercie hath made vs whole: wherefore to returne to our argument, they are ordained vnto life so manie as will gladlie walke in the way which leadeth vnto life, that is true obedience, and they doe beleeeue as saint Luke saith.

ANSWER.

The place of Saint Luke which ye studie to corrupt, is *The place of written in the thirteenth chapter of the Actes of the Apo-* *S. Luke in*
files. The light whereof is so cleare, that you be neuer able the Actes,
 to obscure the same. And therefore I will not spend much *Chapt. 13.*
 time in confutation of your vanitie: for the simple truth of the historie shall disclose the same. Paul comming to Antioch in Pisidia, did vpon the Sabboth enter into the Synagoge of the Iewes, & therein preached a sermon most profound, most effectuall, and most comfortable. In the which by plaine scriptures he proued that the same Iesus which was crucified at Ierusalem, was the Messias promised, and

the onely Sauour of the world. At which doctrine manie of the Iewes being offended, and yet some imbracing the same, Paul the next Sabbath preached to the whole multitude of the Iewes and Gentiles assembled together: But when plaine contradiction was made by the Iewes, who did blaspheme Christ Iesus, Paul & Barnabas taking boldnesse said to the Iewes: first it behoued to speak to you the word of God, but because ye reiect it, and iudge your selues vnworthie of the life euerlasting, behold we are turned vnto the Gentiles. For so hath the Lord commanded vs. At which words the Gentiles reioyced, and glorified the word of the Lord, and did beleue (saith the text) so manie as were ordained to the life euerlasting. Who is he so blind that doth not see, that in these words the holy Ghost assigneth the plaine cause, why some do beleue, and others do blaspheme, and remaine vnfaithfull? The cause why some beleue, is, because they are ordained to the life euerlasting, as they that are the sheepe of Christ Iesus: therefore they heare and beleue his voice: the others as they are left in the power of the diuell (as they that are neuer giuen to Christ, to the end, that they may receiue life) remaine in blindness, and so by contradiction & blasphemies, declare themselues whose children and generation they are. None of vs do, nor yet euer did denie, but that the elect of God do willingly receiue and obey the truth, and that the spirite of God so worketh in their heartes, that not onely they beleue, but also that they are made fruitfull, yea and that from iustice, they proceed to iustice. But as the whole praise of this we giue to God, arrogating no part of it to our selues, so we constantly affirme that neither faith, neither workes, neither yet any qualitie that is, or that God foresaw to be in vs, is the cause of our predestination or election to life euerlasting, as before we haue sufficiently proued.

Iohn 10.

To the seed.

Ye are so inconstant, now granting predestination to be the free and meere gift of God, without any condition of our workes: and immediatly after ascribing it to our obedience and walking in the way that leadeth to life. In this your inconstancie, I say, I cannot tell how to handle you:

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One thing I see, to my great comfort, that the glorie of Christ Iesus is so manifest, and the power of his truth so inuincible, that he will raigne in the middest of his enemies. The diuels themselves must acknowledge and openly confesse, that he is Lord, and the onely sonne of the liuing father: and the aduersaries of his truth, euen when they fight most outragiously against the same, are compelled to giue testimonie to it, as you do here in diuerse places: as when ye say, it followeth not, that because we must walke in the way that leadeth to life, that therefore, for walking in the way of saluation, we are chosen (and as you write) accepted. But because (I say) that your inconstancie doth straight carrie you to deniall of this, I can the lesse credite that this to be a true confession, proceeding frō an vnfaigned heart: but rather that it is the mightie power of the veritie, which (wil ye nill ye) compelleth your mouthes to giue witnessing vpon her part against your selues. God grant I may be deceiued in this my iudgement: for him I take to record, that I am no otherwise enimie to any of you, then in so farre, as ye declare your selues manifest enemies to the free grace of God, and to the glorie of the eternal sonne of the eternall father of Christ Iesus our Lord & onely Saviour. Because there is nothing in this your last part, which I haue not before at large declared in diuerse places, I will onely note those thinges in the which we do not agree with you. *To the third*

First we vse not to cal predestination the free gift of God, but we call it the eternall and immutable counsell of God, in which he hath purposed to choose to life euerlasting, such as pleased his wisedome in Christ Iesus his sonne.

Secondly we say, that ye are neuer able to proue by the parable of the talents, that any reprobate was chosen in Christ to life euerlasting.

Thirdly, that we finde neither contract neither condition betwixt the louing father, and the prodigall sonne in his admission to his former dignitie, neither do we so vnderstand the parable, as that the said son newly receiued to mercie, would after, of stubbornnesse, vnthankfully depart *To the 4.*

from his father. But rather we thinke, that as he had felt what miserie he sustained by following his owne counsels, he would in times comming with all diligence attend the counsels of his father.

5 Your minde is darke to vs, and your writing obscure, where that yee say before we haue faith, or by hearing of the word, can haue faith, no spirituall commandement is giuen vnto vs. And also the wordes of S. Paul appeare not to be well applied: for there he intreateth nothing of election, but onely affirmeth, that in the dispensation of that ministerie committed to his charge, he knew himself guiltie in nothing, &c. But because these be of small importance, I onely put you in remembrance of them.

6 Last, your similitude betwixt your Phisition offering medicine, and prescribing diet to the patient, who may receiue and keepe it at his pleasure, and so recouer health, and preserue his life, or else reiect and breake it, & so procure his owne destruction: and betwixt Christ Iesus, who (say you) being our Phisition, offereth healthfull phisicke vnto vs all, and therewith prescribeth our diet, which if we do not obserue, the phisicke shal not auaille vs, &c. This similitude in one respect doth altogether mislike vs. For it taketh from our soueraigne Lord, his chiefe glorie & honor. For in no wise can we abide, that his mightie power and operation by his holy spirit, shalbe compared to the power of any creature. We say not, we teach not, nor belecue not, that Christ Iesus doth onely offer medicine, and prescribe a diet, as a common Phisition, leauing the vsing and obseruation of it to our wil and power. But we affirme that in the hearts of his elect, he worketh faith, he openeth their eyes, he cureth their leprosie, he remoueth and ouercometh their inobedience, yea by violence he pulleth them forth of the bondage of Sathan, and so sanctifieth them by the power of his holy spirite, that they abide in his veritie, according as he hath praied for them, and so continue they vessels of his glorie for euer. And herein we dissent from you, as afterward more plainly shal appeare in discussing of this which you thus terme.

THE ADVERSARIE.

The second error of the careles by necessitie.

The elect though they sinne grievously, yet are they neuer out of the fauour and election of God, neither can they by anie meanes finallye perish. So that Adam when he transgressed, and Dauid committing adulterie and homicide, were fauoured euenther and beloved of God, and neuer out of election, neither could they be. Againe, the reprobate as Saul and Iudas, were neuer in the fauour and election of God, neither could they nor any other reprobate attaine vnto saluation.

The 26.
section.

Read the
answere to
the 27. Se-
ction.

ANSWERE.

The truth of this proposition doth nothing excuse your malice and hatred: for albeit there bee no sentence in it contained, which being rightly vnderstand, is not agreeable to Gods word, yet of what purpose and mind ye haue gathered these sentences, leauing those that should explain the same, it easilie may appeare, by that venime which yee spue forth against vs, to make vs odious to all the world, as here followeth.

THE ADVERSARIE.

The confutation of the second error.

Here you see how they diuide all men into two sortes, one elected or chosen which by no meanes can perish, and the other reiected or reprobate before the worlde, so that by no meanes, can they be saued. What can the duell wish his members to teach more for the aduancement of his kingdome then this? what can bee inuented to prouoke men to liue a careles, and libertine life, more then if they bee perswaded that neither well doing availeth or pleaseth God, nor euill doing doeth hinder vnto saluation? this is as much as if one should counsell the patient to refuse all healthfull Physicke, and good diet, and so wilfully to bee the occasion of his owne death, for if they be (say they) of the elect sort, though they doe commit theft, fornication, adulterie, murder, or anie other sinne, yet bee they still so beloved and fauoured of God, that they cannot finallye perish. And if they be of the reprobate sort (saie they) neither repentance, amendment of life, absteyning from euil, neither fasting, prayer, almes, nor other good deed can availe. for they be so hated of God before the worlde, that by no meanes they can obtain his fauour, but of meer necessitie do what they can

The 27.
section.

x

they must perish. Seeing it is so saith the naturall man, let vs set the
 cocke on hoopes, & let the world slide, let vs eate and drinke, for to mor-
 row shall we die. so the people sit downe to eate and drinke, and then
 2 rise vp to play. why maisters haue ye no conscience thus to cause the
 people of God to sin, see ye not how ye be led with the same spirit that
 3 Balaam was led withall, when he was counsell'd to giue occasion of sin
 to the people? I know ye will answer, that I mean not so. Meane what
 ye list, and do what ye can, yet this is the issue and fruit of your do-
 ctrine, and who so euer is thus corrupt by you, without he repent hee
 shall die the death, but God shall require his blood of your handes.
 Marke well your disciples, how many of them endeouour themselues to
 bring forth the frutes of repentance, how many of them seeke for
 power to crucifie the flesh with the lustes and concupiscence thereof.
 How many of them can we perceiue by their conuersation, that they
 haue cast off the old man, and put on the new man, walking sincerely
 in their vocation and the true feare of God: but if they accustom to
 frequent your congregations, as the Papiſtes do the masse, then bee
 4 they faithfull brethren, I hold my peace, of that ye vse to haue respect
 of persons preferring the wealthe, which if they be liberall, though
 they be drowned in many vices, you vse to helpe vp such sores with this
 saying: There is none during this life that can be knowne to be in the
 election, be he neuer so vertuous, nor any out of election be hee neuer so
 vni righteous, after this maner ye do heale them vp, so that they need
 not to indouour themselues to bring forth the frutes of liuely faith,
 for the surest token of their election they thinke to be, that they be of
 5 your congregation: but Christ saith, in that shall all men know that
 ye are my disciples, if you do what so euer I command you: and againe,
 ye shall know them by their frutes: for a good man out of the treasure
 of his hart bringeth forth good things: yet ye say no man can be knowne
 to be either in the election or out of the election during this life, and for
 6 proſe hercof, ye alledge the saying of Paul, the diuel doth transform
 himseife into an Angell of light: to which I brieſly answere, that God
 doth neuer transforme himseife into an Angell of darkenesse, where-
 fore so long as ye walke in darkenesse yee be not of God. But thus yee
 take the most shamefull men by the hande flattering them, so that
 they cannot returne from their wickednesse, whereby it appeareth,
 that ye be not sent from God: for ye by your doctrine giue occasion to
 the people to sinne. And the Lord saith, if they had been in my coun-
 sell

sell they haue turned my people from their euill waies and wicked imaginations, but such lippes, such letuce, such disciples, such masters: of your chiefe Apollos be persecutors, on whom the bloud of Serretus crieth a vengeance: so doeth the bloud of other. moe whome I coulde name. But for as much as God hath partly already reuenged their bloud and serued some of their persecutors with the same measure wherewith they measured to others, I will make no mention of them at this time. And to declare their wickednes, not to haue proceeded of ignorance and humane infirmitie, but of indured malice, they haue for a perpetuall memorie of their crueltie set forth bookes, affirming it to be lawfull to persecute, and put to death such as dissent from them in controuersies of religion, whome they call blasphemers of God. Notwithstanding they, afore they came to authoritie, they were of an other iudgement, and did both saie and write, that no man ought to bee persecuted for his conscience sake: but now they are not onelie become persecutors, but also they haue ginen, as faire as lieth in them, the sworde into the handes of bloudie tyrantes. Bee these I praiue you the sheepe whome Christ sent forth in the mildest of wolues? can the sheepe persecute the wolfe? doth Abell kill Caine? doeth David (though hee might) kill Saul? shortly doeth he, which is borne of the spirite kill him which is borne after the flesh? Marke how yee be fallen into most abhominable tyrannie, and yet ye see it not. Thus I am constrained euen of conscience to write. That if it shall please God to awake you out of your dreame, that yee maie perceiue how one or our hath drown'd you in moe errors, and hath brought you to a sleeping securitie, that when yee walke euen after the lustes of your heaites thirsting after bloud and persecuting poore men for their conscience sake, ye be blinded, and see not your selues, but saie tush, we be predestinate what so euer wee doe, we are certaine we cannot fall out of Gods fauour. Awake therefore and looke what daunger ye be in, and how by your poisoned doctrine ye infect the people of God, and draw them to a secure, idle, and carelesse life.

A N S W E R E.

The crimes laide to our charge in this matter bee hai-nous. For first we are accused that wee prouoke men to a careles and libertine life. So that by vs the people doe nothing, but eate and drinke and rise vp to plaie.

That we haue no conscience, but being led with the spirit of Balaam giue occasion of sin to the people.

That none other fruit doth ensue our doctrine, but libertie to sinne, for our disciples are cruell murderers, subiect to all iniquitie, respecting persons, and flattering sinners.

And last, that by our poisoned doctrine, wee infect the people, and bring them to a secure, idle, and carelesse life.

*Answer to
the first.*

Because I will omit no notable part of your booke to ouerslip without some reasonable answer, I will follow your order, although it be confused. If you bee able by plaine scriptures, to prooue a third sort of men, whiche neither bee elect, neither yet reprobate, then shall wee learne of you, otherwise to deuide. But if God by his first voice pronounced in this matter, made mention but of two feedes: and if Christ Iesus when hee shall come shall set one armie on the right hande, and an other vpon the left hande, without mention made of anie thirde sorte of men, wee cannot repent, nor yet call backe the trueth of our doctrine, albeit that yee in despite and furie crie.

What can the diuill wish his members to tea h more for the advancement of his kingdome then this? What can bee inuented more to prouoke men to liue a careles and libertine life, more then if they be persuaded that neither well doing auaileth or pleaseth God, nor euil doing hindreth vnto saluation. and so forth ye proccede in your first accusation.

Before I haue required, and yet againe doe require of Gods faithfull lieutenants in earth, I meane of lawfull Magistrates, who rule in Gods feare, whom ye vtterlie studie to abolish and deprive, of them I saie, I haue required iustice to bee ministred betwixt vs and you, without respect of persons.

Let the heauen and earth (if men will not) yea let God and his holie Angelles, in whose presence we walke, beare recorde and witnesse how vniustlie and maliciouslie yee accuse vs, that wee prouoke the people to a careles and libertine life. If euer it can bee prooued, by our doctrine,

or writing, that we affirme, that there is no difference betwixt vertue and vice, that the one neither pleaseth God, neither yet the other doth displease him, let vs without mercie die the death. But & if the whole scope of our doctrine tend to the contrarie, yea if our liues and conuersation (howsoever the diuell doth blinde your eyes) be such, as they onely may conuict your blasphemie: And last, if the order of that citie where this doctrine is taught, be such in punishment of iniquitie, & that without respect of person, that the like iustice hath neuer bene executed against open offenders sithence the dayes of the Apostles in anie christian common welth: Then can we not cease to desire that this your former blasphemie may be reuenged vpon your owne heads.

Wee doe not denie but this is one part of our doctrine, that as Gods counsell is immutable, so is his election sure and stable, in so much that the elect cannot finallie bee reprobated, neither yet that the reprobate can euer become elect, no more then the wheate can become darnell, or darnell become wheate, but doe wee adde no more then *The doctrine of those that defend Gods eternall Predestination.* this? doe wee teach men to set cocke on hoope, and so to let the worlde slide, as scoffingly yee write? or doe wee not rather continuallie affirme, that as God of his great mercie, hath called vs to the dignitie of his children, so hath hee sanctified vs, and appointed vs, to walke in purenesse and holines all the daies of our life, that wee shall continually fight against the lustes and inordinate affections, that remaine in this our corrupt nature, that if we finde not the spirite of Christ working in vs, that then wee can neuer bee assured of our election? for the conscience of all such as without bridle follow iniquitie, can neuer bee assured of Gods present fauour during the time that they delight in sinne, finallie none of your anabaptisticall sort, require greater obedience to be giuen vnto God, and vnto his law, then wee do, except that yee put your schollers in vaine hope, that by the power of their owne free will, they may at lengthe come to suche perfection as no sinne shall stirre in them. But wee by the contrarie attributing

all to the free grace of God doe affirme that continually in this life, we must confesse that sinne so remaineth in vs, that except that God, for Christ Iesus sake did pardon the same, his wrath iustly should be kindled against vs. Let all our writings, and the whole some of our doctrine beare record whether thus we teach or not. And are not the liues & honest conuersation of manie thousands (we praise God of his great mercie) professing the same doctrine, able to conuince your malicious impudencie. How manie haue left their countries, possessions and lands, and for libertie of their conscience onely, doe liue a sober and contemptible life? how manie haue giuen, and daily doe giue their liues and blood, for the testimonie of Christes truth, and for that they will not defile them selues with idolatrie?

The godlie life & death of a great number in our dayes proueth the a true saies to be most independent liers.

To the 2.

And yet thou ashamest not to aske how manie of them can wee perceiue by their conuersation, that they haue cast off the olde man, and put on the new man walking sincerelie in their vocation: shall not the great multitude of Christes deare martyres of late in Englande (thou wilt not saie, that they were all Anabaptistes) the long patience of our brethren in Fraunce, and that cruel persecution of late risen in Italie, Naples, and Spaine, for Christes truth onelic, put thy venomous tongue to silence?

The aduersaries make no conscience to be present at the masse Anabaptistes would haue all things common.

If I should demand of thee, which of the two did most mortifie the flesh, he that for conscience sake, leaue th countrie, friendes, riches, and honours, or hee that to gape for worldlie promotions, or yet for anye other purpose doeth couer himselfe with Esaus clothes (I vse your owne termes) and so denying what he is, will sweare, if neede be, that he is not Iacob, which of these two I saie, doest thou thinke to haue come neere to the forsaking of himselfe? Or yet an other, whether doth hee walke most sincerelie in his vocation, that liuing vpon his iust labors is readie to communicate, according to his ability to the necessitie of his poore brethren? or he who loytring in one place, or trotting from countrie to countrie, wold haue all things in common con-

traite

to the order of nature and policie? or yet the third, which of the two, doth most crucifie the lusts and concupiscences of the flesh, he that laieth downe his necke euen vnder the axe of a cruell and vniust Magistrate, and that also when hee suffereth vnrighteously: or he that would abolish and destroy the good ordinance of God, all lawfull Magistrates and distinction in policies. That you see the one, and wee see the other of these two sortes of men, it is euident inough. And vpon whome the crime cleaueth and iustlie may see laide, further examination shall declare. Now come I to the order of that Citie, in the which this doctrine is taught, receiued, and mainteined. What maketh the poore Citie of Geneua, poore I saie, in mans eyes, but riche before God, by the plentifull aboundance of his heauenlie graces, what maketh it, I saie, so odious to the carnall men of this worlde? assuredlie not this doctrine, wherewith ye charge vs: for that could well please the carnall man, to let him liue at his pleasure, without all punishment. Is it not the iust rigour of iustice, and the severitytie of discipline executed therein, in such sort, that no manifest offendour, where so euer hee hath committed his offence, doeth there escape punishment? Is not this it, that so doeth offende, not onelie the licentious of the worlde? but euen you dissembling hypocrites, can not abide, that the sworde of Gods vengeance shall strike the murtherer, the blasphemmer, and such others, as GOD by his worde commaundeth to die: not so by your iudgements, he must liue, he may repent. And those commonwelthes, do ye highly praise, where men may liue as they list, be subiect to no lawe nor order, yea where the drunkard and such other abominable persons are permitted to liue quietly, and finde fauour to escape punishment and shame. But because in the streetes of Geneua dare no notable malefactor more shewe his face (all praise and glorie be vnto God) then dare the owle in the bright sunne, therefore it is hated. Therefore it is called bloud thirtie, and thus blasphemously traduced, as after ye write

What maketh the Citie of Geneua odious to the world.

Anabaptists would haue no sin punished.

To the 4.

Thou saiest that amongst vs there is respect of persons. That we preferre the wealthie, which if they be liberall, although they be drowned in manie vices, yet we vse to heale vp their sores, &c.

I am assured that thy owne conscience doth conuict thee of a malicious lye, in thus writing. for thou canst not bee ignorant, what the Citie of Geneua hath of late yeares susteined, for rooting out those pestilent persons, who laboured to destroy the Lordes vineyarde planted in the same. And what was the cause, that so they were conuicted against the libertie of Christes Gospell. The hatred wilt thou and they saie, which they did beare against straungers. I answered, but no moe straungers were then in Geneua then were before, when the chiefe captaines of that faction were most earnest professours of the Gospell (in mouth I meane). And in verie deede, if they woulde haue laboured, to haue expelled the straungers, they had beene enemies to their owne commoditie, for by the multitude of straungers, their common wealth doth flourish, and none did receiue such benefit of straungers, as those that required of Christes doctrine to bee ouerthrown.

They were Papistes (thou wilt saie) and therefore hated the religion. I answered in their defence, that in mouth and externall profession they were not, but alwayes they protested, that they woulde neuer reuolt to papistrick againe. But in fewe wordes, I will open the cause of their conspiracie. They were corrupt in manners, filthie of life, perverters of iustice, and such finallic, as by whome, the blessed worde of God was slandered and euill spoken by. The Preachers called for reformation of manners. They boldlie and sharplie rebuked, euen those that were in highest aucthoritie. One of the chiefe of that bande was excommunicated, and so did remaine moe yeares then one. The Consistorie called for iustice to bee executed, and for penalties to bee appointed, for the inobedient and open contemners. But nothing coulde preuaile, the multitude of the wicked

*Geneua was
sore vexed
because they
would not
suffer in
punished.*

wicked was so great, that in votes and voices they did preuaile. And so was the iniquitie of the wicked maintained for a long season. Which being considered, the godlie as well that were native borne, as also the straungers, consulted vppon the next and surest remedie, and that after that, not onelie the moste part of straungers were determined to depart, but that also, that faithfull seruant of Christ Iesus, had in publike Sermon commended his flocke, with the weeping eyes of many to the protection, and prouidence of God, and had publikelie pronounced, that hee would bee no minister in that Church where vice could not bee punished, accordyng to Gods worde, where the wicked should triumphe and make lawes at their pleasure. After this consultation it was concluded, that a reasonable number of straungers whose fidelitie and honest conuersation had long bene tried and well knowne, should bee made burgesies, and free to haue voice in counsell, and in making ciuil statutes. which being vnderstand, the wicked beganne more manifestlie to vtter themselues, they opposed themselues to the Magistrates, they plainelie denied that anie straungers should be free, they appealed to the greater counsell, which being gathered, did iustifie the decree of the Sindiques (so bee the chiefe Magistrates called). Shortlie after did the whole venime burst out: for after feasting, and banquetting of all sortes of villaines, was the conspiracie concluded and put in execution. for with one consent they inuade vppon the night one of the chiefe Magistrates, they cried victorie, and triumphe: but God sodeinelie repressed that furie, so assisting without the arme of man, his seruaunt and lieutenant for that time appointed, in that Citie, that first hee recouered the ensigne of his iust and lawfull office againe, and there after so to put to flight, that rebellious and great multitude, that some being apprehended and committed to prison, the rest were dispersed by the onelie power of God. for that is a thing most euident and plaine, that the number of the one, did in twentie degrees, surmount the other. This do I write, to

let the simple reader vnderstand, although thou bee blinded, what was the originall of the trouble, which Geneva did after suffer. What did the straungers, I praie thee gaine by their libertie? as touching the world, I saie nothing, for no kinde of commoditie they lacked before, which after they did obtaine, onelie this excepted, that in countell, they should haue voices, and place to speake, which thing also did onelie offende those oppressours of iustice, and maintainers of iniquitie. for thereby did they perceiue, that their enterprises should bee broken, and that statutes should bee made, to reforme their insolencie. To proceede, iustice being executed without respect of person, vpon those that were apprehended, the rest who did escape to great number, were pronounced rebelles. Then beganne skirmishes vppon euerie side of Geneva, victualles were commaunded to bee cut off, great threatnings were blowen in the eares of all the godlie, and when these could not preuaile, then were deuised practise after practise, treason was conspired, and the enemies hoped for possession of the Citie. But this being reuealed and the practisers punished, sathan returneth to his owne nature againe. for after that no intreatment coulde preuaile, open warre was denounced against them, a daie was sette that they should bee restored, and that with great summes of money to bee deliuered vnto them, by reason of their former losses and iniuries susteined. And this sentence was pronounced, not by the rebelles onelie, but by a potent common wealth, and their auncient friendes. Heerupon were made by the rebelles fires of ioy. Desiance was sent, the daie was appointed, that the siege should begin, and victuals should bee cut off, hope nor comfort rested none to vs, but God and the messengers of his worde, which then sounded the trumpeter most boldlie and most clearly, promising euen in our greatest desperation, the same glorious deliuerance, which shortlie after followed. For God by his power, did mittigate that rage, and conuerted the heartes of our auncient alliance, to remember their duties towards God, and his seruantes, and so to enter with
the

the Citie of Geneua into a new societie and league. Now to returne to thee malicious flanderer, if we were such as thou doest accuse vs, to wit, that wee put no difference betwixt vice and vertue, that wee suffer the people in a dissolute life, that wee respect the persons of the rich, and heale their sores, with vnprofitable plaisters, that wee onelic desire, that all men frequent our congregation: and that wee esteeme that to bee the surest signe of their election. If these I saie, were true, to what purpose, did all the Preachers endaunger their liues (and that continuallie by the space of three yeeres) for obteyning of discipline? why should manie godlie straungers haue rather chosen to haue left that common wealth in the which they were with quietnes permitted to liue, as best seemed to them, rather then that they would abide the sight of iniquities that daily did increase? And why did the godlie within that Cittie so hazard libertie and life, that rather they had determined to die in defence of a iust cause, then that euer anie manifestemie to God, and vertue should be admitted to beare rule in that common wealth? If wee had beene of that opinion, which most vilanously thou laiest to our charge, neither vertue pleaseth God, neither yet that vice displeaseth him, had wee not beene most foolish, and most miserable of all other creatures? Plaine it is, that our power to mans iudgement was nothing comparable to the power of our aduersaries: place of refuge was none left to the godlie there assembled. And yet let the enemies themselues witness against vs, if in the least one iote, their request was graunted. yea let the place of execution witness, if when wee looked for nothing, but for the extremitie to be attempted, more fauour were shewed to the offenders apprehended, then if no suche trouble had beene feared, or appearing. If thou repliest, that greater offences are ouer seene, in such as fauour our doctrine. I answere all those in mouth did fauour the same Gospel, which wee professe. The cause of the strife did onelic arise for the puritie of life, which ought inseparablie to be ioyned with the ex-

The aduersaries are malicious flanderers of the truth.

ternall profession. I could recite moe then one of those that seemed to be then pillars in GENEVA, as touching riches, worldlie estimation, and liberalitie towards the poore, being also of the number of the strangers, who for the suspicion of offences were, and remaine to this daie, some exiled, some condemned to perpetual prison. For whose deliuerance, and receiuing to the Church againe, there hath bene offered greater summes, then perchance might intise an Anabaptist to go to the masse (I will not say to be a papist) and yet haue they obtained nothing.

Nowe bricflie to recite that which I haue laid against thy first accusation, if thou bee neither able to prooue by our doctrine, nor writings, neither by our owne liues and conuersations, neither yet by the lacke of iustice in that Citie, in which this doctrine is taught, receiued, and maintained, with what face canst thou affirme, that wee teach the people a carelesse, and libertine life? Hath euer a nie man more strongly, and more earnestlie confuted those pestilent opinions of the libertines, then hath that man whome most yee accuse for this doctrine? Let his notable woorke written against the libertines, twelue yeares agoe, bee a testimonie against your manifest malice.

Thus haue I in aunswering to your first accusation, aunswered somewhat to other crimes contained in all the foure. Now in aunswering to your second, I will labour to touche, and put ende to that which resteth in the others.

*Answere to
the second
accusation.*

Ye accuse vs, that we haue no conscience, to deceiue the people of God: for thus yee demand, *why maisters, (I know this phrase of olde) haue ye no conscience, thus to cause the people of God to sinne? See ye not that ye be led with the same spirite, that Balaam was led with all, how hee counseled, to giue occasion of sinne to the people of God, and so after that ye haue taken all excuse, as ye thinke from vs, ye boldlie pronounce your sentence, that the blood of such as perish, shall bee required of our handes.*

I heare the accusation verie vehemently intended: but when I seek for the probation, of euery part, I find none, but accusation followeth accusation. For still ye accuse vs, that we are flatterers of sinners, that we take wicked men by the hand, that we heale them with this saying: there is none during this world, that can be knowne to be in the election, be he neuer so veruious, nor anie out of the election, be he neuer so vnrighteous. After this maner (say you) do we heale them vp, so that they need not to indeuour themselues to bring forth the fruites of liuely faith. These I say, be your accusations, the probation whereof, ye delay so long, that after ye neuer remember it. And so must your authoritie stand in force both to accuse, and be admitted for witnesse. But we must except against you, for two causes most reasonable, first because ye are our accusers, and our partie aduersarie. Secondly because ye are venemous liers, persons defamed, and blasphemers of God. That ye are venemous and malicious liers, I haue in diuers places before sufficiently proued, howe ye falsifie, and peruert the plaine Scriptures, howe ye adde to our wordes, and diminish from them, at your pleasure: and finally howe that ye inuent, and lay crimes to our charge, which ye be neuer able to proue, as heere in this place, ye shame not to affirme, that we heale vp the sores of those that be drowned in vices, with such wordes, as ye write. We haue had offenders indeede amongst vs, (I meane in the congregations which ye accuse) of diuers sortes and diuers estates. Let any conuict vs that either in exhorting, admonishing, or in executing iudgement, we haue vsed anie such perswasion, or wordes to the offenders. But if the offender was to be admonished or exhorted, if we haue not in Gods name, exhorted them to walke as it became the sonnes of light: and if iudgement was to be executed against them, if we haue not vsed the rule of Gods word, iudging of the tree, not after the secret election of God, but according to the manifest fruites, pronouncing that member vnworthie to abide in the body, whose corruption was able to infect the rest of the members, if this order I

*Answer to
the 3.4.5.
& 6.*

say, be so streitly kept amongst vs that neuer since the dayes of the Apostles, was it more vprightly kept in anie congregation. With what faces can ye say so that we take wicked mé by the hand? that we teach thé, that they need not to bring forth the fruite of a liuely faith? ye alledge that Christ affirmed, that a good man from the good treasure of his heart bringeth forth good things. And so doe we, and do no lesse affirme, then ye do, although in another vnderstanding (as I before haue declared) that we must obserue the commandement of Christ, if we will be knowne to apperteine to him. We thinke it no assured nor certaine signe of election, to be ioyned with this, or that congregation. We know that Sathan was once ioyned with the Angels, Iudas with Christ Iesus, and manie false brethren with the company of the best reformed churches and chiefest Apostles: but wonder it is, that ye burden vs with that, in this one case, which is your plaine doctrine, which with tooth and naile ye defend. Do ye not plainly write, that no man is so elected in Christ Iesus, but that he may fall and vtterly become a reprobate? and none is so reprobated, but by repentance he may be elected. The plaine contrarie whereof we teach & maintein. O say you, ye meane of the signes, that they are neuer certaine. I answer that in verie deed somtimes the elect, as touching mans iudgement, is like in estate with the reprobate. And againe, that somtimes the reprobate do bewtifully shine in the eies of men for a space, as examples be euident. But yet I am sure that you be neuer able to proue that we affirme, that in this life, no difference may be knowne betwixt the two. The end of our doctrine, tendeth to this but chiefly to proue, that from election commeth faith, from a liuely faith do good workes spring, in which the elect continuing and going forward, not onely make they their owne election sure, as S. Peter doth teach, but also giue a testimonie of it to others, before whome their good workes doe shine. And so by the contrarie signes and effects, we affirme that the reprobate do manifest and vtter themselues. And so I saie that wonder it is, that ye burthen vs as that we should
 affirme

affirme, that no man can be known either to be in the election, or out of the election, during this life. But more wonder it is that ye affirme vs to adduce these wordes of S. Paule: The deuill doth transforme himselfe into an angel of light, for probation of our purpose. For I, for my owne part doe protest before the Lord Iesus, that I neuer did so vnderstand that place of the Apostie, neither yet think I that any of you be able to shew, in any of our writings, those words adduced for probation of that purpose.

True it is that I haue long vnderstand, and to this houre doe vnderstand, that by those wordes, would the Apostle admonish the Corinthians, and all others that soderly they should not receiue, and beleue euerie person, and doctrine that offereth it selfe vnder the cloke of iustice, and of trueth: but that diligently we should trie the spirites from whence they are, and whither they come from God, or not. For if the deuill the great angel of darknesse, enemy to mankinde, and father to all false Prophetes, can yet so transforme himselfe, that for a time his purpose and intent are not seene, but that vnder the cloke of amitie and loue, he seeketh our destruction, as in tempting the woman doth plainly appeare, howe much more can his seruantes and soldiours, being deceitfull workers transforme them into the Apostles of Christ, pretending at the first entrie, nothing but loue and iustice, nothing but Gods glorie, nothing but mortification of the flesh, and such like, most bewtifull pretences, although that yet these thinges be most farre from their heartes. Thus I say doe I, and with me, I am assured whosoeuer deepe lie doe weie the purpose of the Apostle, in that place, vnderstand that sentence, and doe not as ye falsly write, alledge it to proue, that no man can be knowne to be either in the election, or out of the election during this life. It may be, that we haue said and written, (as the trueth is) that no man could haue knowne, by the good workes of that happie theefe hanged with Christ, that he had bene Gods elect, before that in that anguish, so instantly he began to defend Christes innocencie, so sharply to rebuke the

Luke 23.

other being a blasphemers: and humbly to submit himselfe, and praie, that Christ would remember him, when that he came to his kingdome: And contrariwise that none could haue defied by the euill workes of Iudas, before his treasonable defection, from Christ Iesus, which was but fewe daies before his death, that hee had bene the reprobate. And what serueth this for your purpose? how can ye hereby proue, that we are the sonnes of darkenesse, that we take the most shamefull men by the hand, flattering them so, that they cannot returne from their wickednesse, and so by our doctrine giue occasion of sinne to the people, declaring our selues thereby, not to be sent of God, &c.

To the 6.

Are ye able to proue, that we teach the people, not to conuert from their sinnes, and wicked imaginations, to the last houre of their departure? doe we promise to all theeues and murderers the same grace and fauour, that Dauid, Peter, and this theefe founde? I trust thy owne conscience knoweth the contrarie. Permit or suffer we (be they neuer so hie) manifest offenders to liue amongst vs, after their owne appetites? And yet a thamest thou not impudently thus to write: *But such lippes, such letuce, such disciples, such maisters, for your chiefe Apollos be persecuters, on whome the blood of Seruetus crieth vengeance. So doth the blood of others mo, whom I could name. But for asmuch as God hath partly already reuenged their blood and serued some of their persecuters with the same measure wherewith they measured to others, I will make no mention of them at this time.*

To the 7.

Blessed be God the father of our Lord Iesus Christ, who so reuealeth the thinges that lie in secret, that Hypocrites at length, howsoeuer they dissemble for a time, are compelled to notifie, and bewray themselues. Before to some it might haue appeared, that the zeale of Gods glorie, the loue of vertue, the hatred of vice, and the saluation of the people, whome by vs, ye iudged to be blinded and deceiued, had caried you headlong into such vehemencie (as ye be men zealous and feruent) that no kind of accusatiō was thought by you sufficient, to make vs odious vnto the people, lies against vs imagined were

not

not onely tolerable, but also laudable, and holie scriptures by you willingly and wittingly corrupted, did serue to defend Gods iustice and his glory, which we by our doctrine oppugne and improue. But these your last words do bewray the matter, that in whatsoever faces you list transforme your selues, your grieffe will appeare to proceed from another fountaine, then from any of these which yee pretend, and I before haue rehearsed.

O the death of Seruetus your deare brother for whose deliuerance your champion Castalio solemnly did praie, with whom, if once ye could haue spoken, that kingdome, which yee hope for, had begun to be enlarged, his blood, I say, with the blood of others, I thinke ye meane of your prophetesse Ione of Kent, doe crië auengence in your eares and hearts, that none other cause doe you see of the shedding of the blood of those most constant martyres of Christ Iesus, Thomas Crammer, Nicholas Redley, Hugh Latimer, Iohn Hooper, Iohn Rogers, Iohn Bradfurd, and of others mo. But that God hath partly reuenged their blood, that is of your great prophet and prophetesse, vpon their persecuters, and hath serued them with the same measure, with the which they serued others, I appeale to the iudgement of all those that feare God, what is thy iudgement, and the iudgement of thy faction, of that glorious Gospel of Christ Iesus, which of late hath bene suppressed in England, what is thy iudgement of those most valiant souldiors and most happie martyrs of Christ Iesus, vpon whom, ô blasphemous mouth, thou saiest, God hath taken vengeance, which is an horrible blasphemie in the eares of all the godlie, I will not now so much labour to confute by my penne, as that my full purpose is to lay the same to thy charge if I shall apprehend thee in any common welth, where iustice against blasphemers may be ministred, as Gods word requireth. And hereof I giue thee warning, lest that after thou shalt complaine, that vnder the cloke offriendship, I haue deceiued thee. Thy manifest defection from God, & this thy open blasphemie, spoken against his eternall truth and against such as

*This impro-
ueth the opi-
nion of those
sect that say
that they for
their pure
life are hard
when soeuer
they praie.*

*The aduer-
sarie iustifi-
eth the cruel
murdering
of Thomas
Crammer,
Nich. Red-
ley, &c.*

most constantly did suffer, for testimonie of the same, haue so broken and dissolued all familiaritie, which hath beene betwixt vs, that although thou were my naturall brother I durst not conceale thine iniquitie in this case.

But now to the matter. I haue before proued you malicious and venomous liers, and therefore vnworthy to beare testimonie against vs. Now resteth to be proued, that ye are blasphemers of God, and persons defamed. Salomon affirmeth, that he that iustificth the wicked and he that condemneth the innocent are alike abominable before God. Which sentence is not to be vnderstood of iudges onely, but isto be referred to euerie man: for of euerie one doth God require, that he hate, and in his heart and mouth condemne, that which God himself hath condemned: and also that he allow, and iustifie that which God pronounceth iust, lawfull, and holie. And if the contrarie be found euen in a multitude, God doth not onely punish the chiefe offenders, but also vpon their fauourers, maintainers, and iustificiers, doth he commonly powre the same plagues and vengeance. And hereof is that rare, and

fearefull punishment taken vpon Dathan and Abiram, sufficient prooffe, for they ioyned with Corah, were the authors of the conspiracie raised against Moses and Aaron. But did they alone sustaine the vengeance? No, but their households, children, wiues, tentes, and substance in the same contained, did the earth in a moment deuoure and swallow vp. And why? because they did iustifie the cause of those wicked, and in so farre as in them lay, did maintaine the same. No man I trust will denie, but that he who killeth an innocent man, is a murtherer, although it be vnder the cloke of iustice. But that he, who hauing lawful authoritie to kill, and yet suffereth the murtherer to liue, is a murtherer, in this perchance some men may doubt. But if the law of God be diligently searched, this doubt shall easilie be resolued. For it will witnesse, that no lesse ought the murtherer, the blasphemer, and such other to suffer the death, then that the meeke and fearer of God should be defended. And also that such as maintaine and defend
the

Prov. 17.

Num. 16.

the one are no lesse criminall before God, then those that oppresse the others. One example I will adduce for all, God gaue into the hands of Achab, Benhadad king of Syria, who was great enimie to Israel, whom he vpon certain conditions of amitie sent whom to his countrie. But what sentence was pronounced against Achab? Thus saith the eternall, because thou hast let go out of thy hands a man, whom I appointed to die, thy soule (that is thy life, shalbe in the place of his life, and thy people in the place of his people. Now to you iustificiers of Seruetus. Seruetus was an abominable blasphemers against God, and you are iustificiers of Seruetus. Therefore ye are blasphemers before God, like abominable as he was. The maior I intend shortly to proue, so farre, as shall be sufficient at this time. The minor yee doe not denie, for some by Apologies, some by books, and all by your tongues, do iustifie his cause, & the conclusion is infallible gathered of the former words of the holy Ghost.

An argument that proueth the aduersaries to be like blasphemers as was Seruetus.

Yee will not easily admit that Seruetus be conuicted of blasphemie: for if so be, ye must be compelled to confesse (except that ye will refuse God) that the sentence of death executed against him, was not crueltie, neither yet that the iudges, who iustly pronounced that sentence, were murderers nor persecuters: but that this death was the execution of Gods iudgement, and they the true and faithfull seruants of God, who when no other remedie was found, did take away iniquitie from amongst them. That God hath appointed death by his law without mercie to be executed vpon the blasphemers, is euident, by that which is written Leuiticus 24. But what blasphemie is, may some perchance doubt. If righteously we shall consider and wey the scriptures, we shall finde that to speake blasphemie or to blaspheme God, is not onely to denie that there is a God, but that also it is lightly to esteeme the power of the eternall God, to haue, or to sparse abroad of his maicesty such opinions as may make his Godhead to be doubted of. To depart from the true honoring, and religion of God, to the imagination of mans inuentions. Obstinatly to maintain,

Leuit. 24.

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and defend doctrine and diabolicall opinions, plainly repugning to Gods truth. To iudge those things which God iudgeth necessarie for our saluation, not to be necessarie. And finally to persecute the truth of God, & the members of Christes bodie.

Of the first and second sort, both was Sennacharib, and proud Rabsases, who comparing God with the Idoles of the Gentiles, did not onely lightly esteeme his godly power, but also so farre as in them was, studied to take out of the hearts of the Israelites, all right and perfite opinion of God. At whom the Prophet in the person of God, demandeth this question, whome hast thou blasphemed?

Of the third sort were both Israel and Iuda, declining to idolatrie against Gods expresse commandement, whom the Prophets so often doe affirme to blaspheme the holy one of Israel. Because, saith Iſaiah, they haue repudiated the Law of the Lord of hostes, and the word of the holie one of Israel, contumeliously haue they blasphemed. And Ezechiel, after that he hath most sharply rebuked the Israelites for their idolatrie, he addeth: yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me, for when I had brought them into the land, for the which I lifted vp my hand to giue it them, they saw euerie hie hill & all the thicke trees, and they offered there their sacrifices, and there they presented their offering, &c.

Of the fourth sort were Hymeneus and Alexander, whom Paul gaue to the diuell, that they should learne not to blaspheme.

Of the fift sort, were the multitude of the Iewes, who iudged, & to this day do iudge the death of Christ Iesus, his blessed ordinance, the publike preaching of his gospel, and the adminiltration of his Sacraments, to be nothing necessarie to our saluation.

And of the last, doth not Paul denie himselfe, to haue benee a blasphemers, and a persecuter before his conuersion.

Now,

2. Tim. 2.

1. Cor. 15.

Now, if I shall plainly proue the most part, yea all these (except, ye will say, he shed no mans blood) to haue bene in your great prophet Seruetus, yea yet to be in you all of the Anabaptisticall sort, haue I not sufficiently proued both him, and you blatphemers?

Albeit I be more necre of his, and your counsell, then anie of you doth know or suspect, yet will I not vtter at this present, all that I can, but will abide till such oportunitie, as God shall offer vnto me, to notifie his and your poison to the Church of God, that of the same the godly may beware.

For this present, I say first, that Seruetus, whom you iustifie, did maintaine, and by word and writing dispersed abroad wicked and most diuellish opinions of God, which might not onely make his Godhead to be despised, but also called in doubt and question. He iudged those things nothing necessaric to saluation, which Christ hath commanded and ordained. And last, that impugning the true religion, he did most obstinately maintaine his diabolicall errors, and did resist the plaine truth to the death. His erroneous opinions of God and of his eternall Godhead were these. Whosoeuer belecueth anie trinitie in the essence of God, hath not the perfite God, but gods imagined, and elusion of diuels.

The blasphemous errors of Seruetus

That Christ is the sonne of God, onely in so far as he is begotten of God, in the wombe of the virgin, and that not onely by the power of the holy spirit, but because that God begat him of his owne substance.

That the word of God descending from heauen, is now the flesh of Christ, so that the flesh of Christ is from the heauen: Further that the bodie of Christ is the body of the Godhead, the flesh of God, godly and heauenly, as it that is begotten of the substance of God.

These be the detestable errors of Ione of Ket.

That the soule of Christ is God, and that the flesh of Christ is God, and that as wel the flesh as the soule were in the very substance of the Godhead from all eternitie.

That God is the father of the holy Ghost.

That Christ hauing the participation of the God-

7
The aduersaries looke also to be Christes at length.

head or of God, and participation of man, may not be called a creature, but one that doth participate with creatures.

As the word descended into the flesh of Christ, so did the holie Ghost descend into the soules of the Apostles.

8
 9
 That Christ so long as he was conuersant in the flesh received not the new Spirit, which he was to receiue after his resurrection.

10
The present error of the Anabaptistes.
 That in all men from the beginning, is ingrafted the spirite of the Godhead, euen by the breath of God, and yer may the spirite, by the which we be illuminated, be extinguished.

That the substantiall Godhead is in all creatures. That the soule of man, although it be not God, it is made God by the spirite, which is God himselfe.

11
 12
 That the soule is made mortall by sinne, euen as the flesh is mortall, not that the soule returneth to nothing, as neither doth the flesh, but that it dieth when that it is deprived of liuely actions. And that it is holden in hell languishing, as that it should neuer after liue, but these that be regenerated haue another soule, then that they had before: because of the substance which is renewed, and for the Godhead which is ioyned.

13
 That a like it is to baptize an infant as to baptize an asse or a stone.

14
 That there is no mortall sin committed, before the age of twentie yeares.

These I haue thought sufficient to produce at this present, to let the reader vnderstand that it is not without cause, that I say, that Seruetus, whom yee iustifie is a blasphemer. I haue omitted thinges more horrible and grieuous, to auoid the offence of godly readers, which sodainly I am not minded to manifest, except that I shall vnderstand that your venimous tongues be not stayed by these. I appeale to the conscience of Castalio himselfe, if in euerie one of these former propositions, which concerne the Godhead, there be not contained horrible blasphemie. For what is more blasphemous, then to affirme that such

as beleeue in the Godhead, three distinct persons, haue no true God, but the illusion of the diuels. That Christ Iesus is not the eternall sonne, of the eternall father, that there is no distinction betwixt the father and the sonne, but in imagination onely. That Christ hath no participation of mans nature, but that his flesh is from heauen, yea that it is the flesh of the Godhead. That in stockes, stones, and all creatures, is the substantiall Godhead. If these (I say) be not blasphemies worthie of ten thousand deathes, especially being obstinately maintained against all holosome admonition? Let all these that feare God iudge: yea euen you your selues, how furious that euer ye be, iudge in the matter, euen as yee will answer before the throne of the Lord Iesus. That contemptuously he spake of baptizing of the children, of the publike preaching of the Gospel, & of the administration of the Lords supper, that haue you common with him. For this is your glorie, and perswasion to all your scholers, that these things be nothing necessarie to saluation, yea most straitly ye inhibite all of your sect to frequent any congregation, but your owne. And whether this be blasphemie of your patt, or not, to affirme those things nothing necessarie, which Christ Iesus hath established, and commanded to be vsed in remembrance of him, to his comming againe, I am content that iudgement be referred, euen to those that be most indifferent betwixt vs and you.

To supersede the rest of your blasphemies I returne to your booke, because that after I purpose to speake of your holic conuersation, & of the great perfection, that is found in you.

Ye accuse vs that we haue written bookes in a perpetual memorie, of our crueltie, affirming it to be lawfull to put to death such as dissent from vs in religion. Notwithstanding, that some of vs were of an other minde before they came to authoritie. and further, that wee haue giuen the sworde into the hands of bloodie tyrants.

*To those
which re-
sist in the
seventh.*

True it is that bookes are written, both by you and by vs. for your maister Bellius affirmeth, that lawfull it is not,

to the ciuill Magistrate, to vse the sword against heretikes. To whom that godly learned man Theodorus Beza hath answered. In which if you or your master thinke not your selues fully answered, ye may put pē to the paper whē you list, looking to receiue answeere with conuenient expedition. Iohn Caluin hath besides committed to writing, the examination of Seruetus, and the cause of his miserable death, which books, albeit to you they be a perpetuall memorie of crueltie, yet I haue good hope, that to our posteritie, they shall be profitable (as now to vs, be the godlie labours of those that before vs haue foughten the same battell against the obstinate heretikes.) And further seeing both you and wee must abide the sentence of one iudge, we cannot greatly feare the preiudice of your faction.

To the sixth question, answered by a question.

Where ye aske if these be the sheepe which Christ sent forth in the middl of wolues. And if the sheepe can persecute the wolues, and I demand for answeere whether Moles was a sheepe or a wolfe, & whether that feareful slaughter executed vpon idolaters without respect of persons was not as great a persecution, as the burning of Seruetus, and Ione of Kent. To me it appeareth greater. For to them was granted no place of repentance, no admonition was giuen vnto them, but without further delay or question, was the brother commanded to kill the brother, yea the father not to spare the sonne. I thinke verely that if iudgement should be referred vnto you, that then should Moyse and the tribe of Leuy be iudged wolues, sent to deuour innocent sheepe. But because wee know what God hath allowed, we the lesse feare the iudgement of man. If ye claime any priuiledge by the coming of the Lord Iesus, himselfe will answeere, that he is not come to breake nor destroy the Law of his heavenly father.

Where further ye aske, if Abell did kill Cayne, or Dauid Saul, or he which is borne of the spirit, did kill him which is born of the fleish? I answer, if your question be of Abell, Dauid and Isaak, in their proper persons, that none of them did kill anie of those forenamed. But if thereof yee inferre

no more, is it lawfull for any of Gods clest to kill any man *How Ana-*
 for his conscience sake. I answer, that if vnder the name *baptistes a-*
 of conscience yee include whatsoeuer seemeth good in *buse the*
 your owne eyes, that then yee affirme a great absurditie, *name of cō-*
 manifestly repugning as well to Gods law, as to the exam- *science.*
 ples of those, whom God hath highly praised in his holie
 Scriptures. But because continually ye claime to your con-
 science, to remoue from you that vaine couerture: I aske
 if the murtherer, adulterer, or any other maletactor, should
 be exempted from punishment of the law, although he al-
 ledge, that he did all thing of conscience? I trust yee will
 confesse, that he ought to be mocked, that will claime the
 patrocinie of conscience, when that he doth plainly offend
 against Gods will reueiled. And why will yee not grant as
 much in this matter, which now standeth in controuersie?
 because (say you) externall crimes haue no affinitie
 with matters of religion. For the conscience of euery man
 is not a like perswaded in the seruice and honoring of god,
 neither yet in such controuersies as Gods word hath not
 plainly decided. But I aske if that be a iust excuse, why per-
 nicious errors shall be obstinarily defended, either yet that
 Gods established religion shalbe contemptuously dispised?
 To make the matter more plaine, Israel and Iudah were
 not both of one minde in honoring of God, after that the
 ten Tribes departed from the houthold of Dauid, yea Iuda
 in the selfe was often corrupted with pestilent idolatrie,
 in so much that the fathers did offer their children to Mo-
 loch: which I am assured they did not without some zeale,
 which they thought to be good conscience. But notwith-
 standing those controuersies, diuerse opinions, and forged
 consciences at their owne appetites, Helias did kill the
 priests of Baal. And was he borne I pray you of the flesh? or
 was he not rather regenerated by Gods holy spirite? Iohas
 did kill all the priestes of the hie places, & did burne mens
 bones vpon their altars, & was he I beseech you brother to
 Cain, or rather fellow heire of the kingdom promised with
 Abel. But that he was Gods most faithfull king, after Da-
 uid, I trust ye will not deny, except that ye wil say as before

*Slifing of
anabaptists.*

*Answer to
the slifing.*

2. King. 23.

boldly yee haue affirmed of other, that God reuenged blood with blood, in that he suffered him to fall in battell. But the spirite of God speaking in the prophet Ieremie, is more milde of iudgement, for he absolueh him, and doth affirme that he was taken away for the sinnes of the people. Consider these thinges, and conuict vs, if yee can by scriptures.

We say the man is not persecuted for his conscience, that declining from GOD, blaspheming his Maicstie, and contemning his religion obstinately defendeth erroneous & false doctrine. This man, I say, lawfully conuicted, if he suffer the death, pronounced by a lawfull Magistrate, is not persecuted (as in the name of Seruetus ye furiously complaine,) but he suffereth punishmēt according to Gods commandement pronounced in Deuteronomie, the thirteenth chapter.

Deut. 13.

To the sixt.

*Conscience
must bee
stayd vpon
Gods word.*

To put end to these your calumnies for this time, two things I would require of you. First, that thus foolishly ye abuse not the name of conscience, which you say constraineth you to write, to the end that ye might awake vs out of our dreames. Conscience for assurance of thy selfe in well doing, must haue a testimonie of Gods plaine wil reueiled, which ye shall not finde to be your assurance, that so odiously ye may accuse vs of those crimes, whereof ye be neuer able to conuict vs.

The second is, that by plaine scriptures, and solide reasons ye studie to confute our doctrine, and not by raging words spoken as it were, by men in a frensic. You shall neuer be able to proue, either that our doctrine is poysoned, either yet that we draw the people to a secure, idle, and carelesse life. Blessed be God the father of our Lord Iesus Christ, who of his meere mercie hath caused our doctrine somewhat to fructifie, our good hope is, that with vs & his afflicted church, he will continue his fatherly fauour, in such sort, that from time to time he will leaue documents, to the ages following, that his heauenly doctrine is not sent in vaine. To him be glorie for euer. Now to that that followeth in your booke.

THE

THE ADVERSARIE.

Now to that which ye say, that Adam, and David euen in committing of Idolatrie, homicide, all kind of wickednes, they be still in Gods fauor. Marke I pray you how the saying of the prophet Zacharie is verified in you. In this saith he, yee grieve the Lord that ye say, They that do euill are good in the sight of God, and such please him, can there be any thing more manifestly spokē against your error. And truly it seemeth to me, that ye would intice the people by this doctrine to sinne, for if the elect lose not the fauor of God by sinne, neither the reprobate, for as much as ye say, neuer were nor can be in his fauor, so that they cannot lose that which they haue not. who needeth to feare then to lose the fauor of God by sin. It is no matter then what we do, but contrarie to your doctrine, we be taught by the holy Ghost in the word, that God hateth all workes of iniquitie, and he that committeth sinne is of the diuell. And doth God fauor them that be members of the diuell? Paul saith no vncleane person hath any inheritance in the kingdome of Christ and God, then was Adam, when he transgressed not of the kingdome of God, for he was an vncleane person defiled with sin. If he was not of the kingdome of God, then was he of the kingdome of the diuell, & so was he out of the election. Euen as Adam did, saith the Lord, so haue they broken my covenant and set me at naught. If Adam in breaking the Lords covenant, setting God at naught, was stil beloued of God, then may we say with the wicked, as it is written. It is but lost labor to serue the Lord, what profit haue we for keeping his commandments? Therefore may we say that the proud are happy, & that they which deale with vngodlines are set vp. Such a spirit haue ye careles libertines, as your doctrine wel declareth. Did not God threaten Adā, that in what day soeuer he should eat of the fruit, he should dy the death: not onely corporal but also eternal? They which forsake the commandments of God, forsake God himselfe, as the prophēt saith, They are not the Lords, for they haue vnfaithfully forsaken him. yherfore Adā when he forsooke God was not the Lords, but the seruant of death and sin, to whom soeuer ye commit your selues as seruants to obey, saith Paul, his seruants ye are, to whom ye obey, whether it be of sin vnto death, or obedience vnto righteousness. And againe, if any man haue not the Spirit of Christ, the same is none of his, and neither Adā nor David were led by the spirit of Christ whē they sinned, for the spirit of Christ dwelleth not in such as forsake him, & obey the

The 28.
section.
Malac. 2.

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Ose 6.

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diuell, and except Christ, saith the Apostle, dwell in you, ye are cast
 10 awayes: then Adam and David were cast awayes, that is, reprobates
 when they sinned, for neither were they in Christ nor Christ in the, in
 whom the election of God was & is: But to what purpose should I thus
 contend with you that Adam did fall out of the election, seeing in this
 ye agree not your selves. For your congregation which is at Geneva in
 the confession of their faith say, that of the lost sonnes of Adam, God
 11 elected some to life, and the rest be refused. Either improve their be-
 liefe, or else confesse with them that all the children of Adam were
 lost by transgression. If they were lost, then were they out of the ele-
 ction with their father Adam, from the transgression vntill the promise
 was made. Therefore saith Paul, damnation came of one sin vnto con-
 demnation: & in another place, Like as by Adam all die, euē so by Christ
 shall all be made alive. Here doth the Apostle witness plainly, that we
 12 all by Adam do die. S. Iohn saith, he that beleueh not, is already con-
 demned, & the wrath of God abideth on him. Then were Adam and
 David, & all such workers of iniquitie for that time that they sinned
 alredie condemned, being void of faith. And could they be in the state
 of condemnation & election both together? Harke what followeth, &
 the wrath of God abideth on him: as Adam from the transgression vnto
 13 the promise felt the force of the wrath of God. Thus we see that Adam
 & David, & all other when they sinned, they be out of the loue, fauor
 and electiō of God, vntill they repent & be borne anew, for otherwise
 cā they neuer enter into the kingdom of heauen. Again, S. Iohn saith,
 14 ye know that no mā shall haue eternal life abiding in him: David was
 a man killer, wherefore he had not eternall life abiding in him. But du-
 15 ring the time of his wickednes he was the child of death, as the prophet
 Nathān shewed him. David giuing iudgement against himself, with-
 16 out faith it cannot be that any man should please God, Adam, and
 David when they sinned, they were without faith, then pleased they
 not god. If they pleased him not, they displeased him, so that they were
 fallen from the loue and fauor of God.

A N S W E R E.

Albeit that I perceiue that either ignorance doth so im-
 pede you, or else that malice doth so blind you, that neither
 yee will nor can vnderstand that, which in the selfe is most
 sensible & plaine, I wil neuerthelesse yet once again retere
 that which before I haue said, to the end that we may giue
 testi-

testimonie, as well to those that now liue, as vnto the posteritie to come, what doctrine it is, which yee so furiously impugne. If ignorāce be the cause why thus ye rage against vs, ye may bee taught, if yee list to bestowe your eares to heare, your eyes to reade, and hearts to vnderstand: for our doctrine is not as some of you do complaine, darke nor obscure, except that it be, to those to whom the Apostle affirmed, that his Gospell was hid. But if that malice which ye haue conceiued against the eternall truth of God, doth so blinde you, that ye will not see the bright sunne in the mid-day, there resteth no more to vs, but to desire of God, either to remoue this your diuellish malice (I write as knoweth God, euen from the griefe of heart) or els so to stay and bridle it, that it trouble not his afflicted Church. Ye accuse vs, as that we made no difference betwixt vice and vertue, sinne, and iustice, neither yet betwixt Adam and Dauid, as they were elected in Christ Iesus before the foundations of the world were laid, and betwixt Adam transgressing, and Dauid committing adulterie and murder.

*Answer to
the I. 2. I.*

Ye further seeme to charge vs, as we should affirme, that God hateth not sinne, neither yet that hee respected vice. If our thort, plaine, and vnfeined confession, bee able to satisfie you in these three doubtles, I haue good hope that after this, yee shall haue no occasion to suspect vs in such causes: first before God, before his holie Angelles in heauen, and before his congregation in earth, we protest and acknowledge, that sinne, vice, and all kinde of iniquitie, is, and euer hath been so odious, in the presence of God, that he neuer suffered the same vnpunished, in any of his elect children. That for the same, not onelie death, but also common calamities, hath apprehended all mankind, euen sithens the first transgression. That vertue, iustice, and ciuill honestie (besides the iustice of the regenerate children) hath so pleased God, that for loue of the same, hee hath mainteined, and to this daie doeth mainteine common wealthes, albeit, that many grieuous crimes bee committed in the same. As God (wee saie and affirme) loueth equitie, iustice, chastitie, trueth, mercie, and

Our confession touching sinne.

Touching vertue and iustice ciuill.

temperance, so doth he in som fort highly reward the same, and hateth vnrighteousnes, filthie life, deceit, excoffe, crueltie, and riotous liuing, which often hee punisheth euen in mens eyes. And this difference, we saie God maketh euen amongst those, that be not regenerate, neither were euer called to the true knowledge of saluation. And thus much briefly for the first, second, and third. This difference wee make betwixt Adam and Dauid elected, in Christ Iesus, and Adam and Dauid transgressing Gods holie commaundement, and wil reuealed. Adam & Dauid elected, in Christ Iesus before the foundations of the world were laid, were so loued in the same Lorde Iesus their head, that when they had most horrible fallen and offended, yet did God seeke Adam, call vpon him gentlie, reason with him, & at length conuicting his conscience of his offence, did make vnto him, that most ioyfull promise of reconciliation: of the same loue (wee saie it proceeded) that God did sende the Prophet Nathan to Dauid, the offender, that by the fiction of an other person, hee letteth him see the horror of his sinne, that hee did first terrifie, and beat downe his conscience: and after most tenderlie did erect, and lift it vp from the pit of desperation. All these graces (say we) proceeded from Gods immutable loue which did remaine constant, both towards the one and towards the other, euen in the time of their greatest vnthankfulness. And that becaule they neither were beloued, nor elected in themselves, but in Christ Iesus their head, who neither did transgresse nor offende in anie one iote, against the will of his heavenly father.

But Adam and Dauid transgressing and horribly falling from God, were so hated in themselves, and for their finnes, that first it behooued the innocent Sonne of God, by his death to make a satisfaction for their finnes, as also for the sins of all Gods children. And secondarilie we saie, preach, write, and mainteine, that the sinne was so odious before God, that his iustice could do none other, but inflict vpon Adam, and his posteritie, the penaltie of death corporall, the punishments and plagues, which dailie wee do

see

How and in whom God loueth sinners, euen when they haue offended.

How odious is sinne Gods presence.

see apprehend Gods children. that vpon Dauid, he did execute his iust iudgement, which in these words he pronounced. Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite, to be thy wife. Thus saith the Lord: Beholde, I will raise vp euill against thee out of thine owne house, and I shall take thy wiues before thine eyes and giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of the sunne. for thou diddest it secretly, but I shall doe this thing before all Israel, and before the sunne. This sentence, I saie, most iustly pronounced, was after most sharply, and yet most iustly (for sin committed) put in execution. And so do wee affirme, that none of Gods children be they neuer so deare, that escape punishment, if contemptuously they transgresse.

2. Sam. 12.

I suppose that this our confession nothing doeth offend you, except in this one thing, that we affirme that God still loued Adam and Dauid after their sin, before that his holie spirite wrought in their heartes anie true repentance. And yet I wonder why this should offende you, seeing that wee assigne the cause, not to be themselues, neither any vertue within themselues, but Christ Iesus, in whom they were elected & chosen. The signes of Gods loue, we haue euidently proued, & the end and issue did witnessse, that Gods loue was not mutable. If you require scriptures, for the probatioⁿ of the same. Behold they are readie. if when wee were enemies we were reconciled vnto God, by the death of his son, much more we being reconciled shall bee saued by his life. And a litle before in the same chapter. When we were sinners Christ died for vs, &c. And the Apottle Iohn: heerein appeareth the loue of God towards vs, that his onelie begotten sonne hath hee sent into the world, that we may liue by him: herein is loue, not that we loued God, but that hee loued vs. And hath sent his Sonne in the mercie seate, for our sinnes. These are very plaine, and we thinke that no reasonable man will denie to Adam and to Dauid, that which the holy Ghost maketh common to all Gods elect childreⁿ, to wit, to be beloued of God, euen when they were enemies

Rom. 5.

Eph. 2.

dead in sinne, drowned in idolatrie, and polluted with all filthines, as witnesseth the Apostle in these wordes: And you when ye were dead by sinne, in the which ye sometimes walked, according to this world, according to the prince, to whom power is of the ayre, which is the spirit now working in the rebellious children, amongst whom wee all had sometimes conuersation, in the lustes of our flesh, doing those thinges which pleased the flesh and the minde, and were of nature the sonnes of wrath like as others. But God who is riche in mercie, for his owne great loue, by the which hee loued vs, euen when we were dead by sinnes (marke, and if ye be offended, complaine vpon the holie Ghost) hath quickened vs together with Christ (by grace ye are saued) and hath raised vs vp together with him, and together with him, hath caused vs to sit amongst the heauenly, by Christ Iesus, to shew in the ages to come, his most rich grace in his liberalitie, by Christ Iesus. God open your eyes that you may see the light, and mollifie your hearts, that yee may magnifie with Gods children his superabundant loue and mercie bestowed euen vpon the most vnworthie.

*The vn-
speakeable
loue of God
towards his
elect.*

*Replie.**Answer.*

If ye thinke that this loue hath onelie place before that man offend, you see the holie Ghost plainelie repugneth to your sentence, for hee speaketh to them that had bene polluted and defiled with all sinnes. If yet yee replie, but that was during the time of their ignorance, and not after they were illuminated by grace, ye haue said nothing against our confession: for wee affirme, that God loueth sinners being wrapped in death and damnation by sinne, and that we haue plainely proued. But yet for your satisfaction, and instruction (for I take to record the Lord Iesus, that I wold bestow my own life, to ioine you fully to Christ Iesus) I will proceede a litle further with you. Do ye thinke that the sinne of Dauid touching the nature and qualitie of the sinne it selfe, was more horrible and odious before God, then were all the sinnes committed in Ephesus, by those, to whome the Apostle writeth? yea then the sinnes which were done amongst the whole Gentiles? I trust ye

will

will not thinke it, and we cleerely see that God loued the elect in Ephesus, and amongst the Gentils when they were drowned in all kind of iniquitie. If it ilye reple, Dauid was vnthankfull, who after so manie benefites receiued, so traiterously declined from God, following his owne appetites, and of purposed counsell, murdering his innocent seruauant, and that with great ignominie of God. This neither do, neither yet euer did we denie. But yet as the question is other, so is not our confession proued false: albeit Dauid was vnthankful (yea and after Adam most vnthankfull, of anie of Gods children to his daies). For heerein standeth the doubt, whether that the vnthankfulnesse of Gods children, after they haue once receiued mercie, grace, and large benefites from Gods handes, doth so alienate the mind of God from them, that he beareth to them no maner of loue, til they turne to him by repentance. The contrarie hereof we hold, and affirm, not fearing to auow, that repentance, as it is ioyned with faith, which is the free gift of God, so is it the effect of Gods constant loue toward them, and no cause of the same. And for the more ample declaration heereof, let vs compare the deniall of Peter, and the defection of all the Apostles, with the sinne of Dauid. Albeit Peter was not called to be a worldlie Prince, as Dauid was, yet I thinke ye will not denie, but to be called to the office of an Apostle, to be Christs scholer the space of three yeares, to be so familiar with Christ, that he alone with other two, did see Christ their maister transfigured, did heare that ioyfull voyce from heauen, did see Moyles and Elias speake with him, my trust is, I say, that ye will not denie, but that those were graces nothing inferiour to Dauids kingdome temporall: and yet how horribly that Peter did denie Christ Iesus, ye are not ignorant. Yea but say ye, Peter wept, and sought grace with repentance. But I aske when? the holie Ghost doth answer, that it was after the cocke had crowne, and that Christ Iesus had looked vnto him. Proceeded that looke I beseech you from loue, or hatred? It should seeme in deede by the effect, that it came from loue. For then it is said that

*Faith and
repentance
are the ef-
fectes of
Gds loue
which he
beareth to
his elect in
Christ Iesus.*

*Dauids of-
fence com-
pared with
Peters de-
niall of
Christ.*

Luke 22.

*God cannot
hate such as
Christ pray-
eth for.*

Peter remembred the wordes of his maister, and so went forth and wept bitterly. By all likelihoode, then were his maisters wordes before quite blotted out of his memorie. But God be praised, we need not to depend vpon vncertein coniectures. The fall and deniall of Peter (as in another place we haue declared) came not by chance as a thing, wherof Christ Iesus was ignorant. He did foresee it, and before speaketh it. And what comfort gaue Christ Iesus vnto him, before he pronounced that sharp sentence, before the cock crowe thou shalt denie me thrice. This comfort I say, which ought of all faithfull most to be extolled: Simon, Simon, behold Satan hath desired you, that he may sift you as wheat, but I haue praied for thee, that thy faith faile not: and thou being conuerted, confirme thy brethren. Did Christ pray for Peter, knowing that he should denie him? so he affirmeth. Doth the praier of Christ Iesus and the effect therof vanish in a moment? God forbid, that such impietic take place in our heartes. The Apostle doth witnesse that as his sacrifice is euer recent before GOD, so is his praier effectuall euer for his elect. Doth God vtterlie hate, detest, and abhorre such, as for whom Christ Iesus praieith? yea commendeth to his mercie, before they fall into danger? my hope is that the godly will not so iudge. The same I might proue by the stout deniall of Thomas (besides the defection of all the rest) who after that the glad tidings of Christes resurrection, was confirmed by the testimonie of manie, did obstinatelie saie, except that I put my fingers in the holes, &c. I will not beleue. Heere ye see was no repentance of his former infidelitie, but rather an augmentation, and increase of the same. And did it proceede from loue, or from hatred, that Christ commerth vnto him, and doth offer to satisfie his curiositie, in all thinges, willing him to be faithfull and not to remayne an infidell?

Consider now how simply and plainly, we haue opened our mindes vnto you, God grant you his holy spirit rightly to vnderstand, and charitable to interpret the things that be spoken, &c.

Now

Now will I briefly go through these scriptures which ye abuse, and violently wrest against vs, not making to long discourse to amend your iudgment, as I haue done tofore. For if things already spoken shall not profite, I must confesse my selfe destitute of counsell, for this time. The words of the prophet (where negligently ye name Zacharie for Malachie) neither serue your purpose, neither yet are verified in vs. For we be not as the priestes, who in those daies permitted plain iniquitie, and contempt of God, and of his statutes, vniuersallie to be done by the people, and yet they did not oppone themselves to the same. Read the Prophet and conuert vs of those things if ye can.

We are sorie, that ye haue no better opinion of vs, then that our whole studie should be to intise the people to sin. Not that we doe much feare, that by your wordes, ye can perswade anie, except your own faction (and hardly those) to credite you in that behalfe. For all praise be to God, our liues, doctrine, and correction of vice, do witnesse the contrarie: but our greatest sorrow is, for your condemnation, which doubtlesse must ensue such wicked iudgement, if hastily ye repent not.

As the sunne is not to be blamed, albeit the carrion by the heate thereof, be more and more corrupted: so is not our doctrine, although that carnall men, thereof take carnall libertie. For that ye knowe did insue the doctrine of S. Paule.

We doe no lesse affirme both in worde and writing then here you do affirme, to wit: That he who committeth sin, is of the deuill: but herein I suppose standeth the difference, that you and we vnderstand not that phrase alike: we vnderstand that the man committeth sinne, whose whole studie, mind, and purpose from time to time, is bent vpon iniquitie: and such do we affirme to be of the deuill, who sinneth from the beginning. If you vnderstand that euerie action committed against the law of God, maketh a man the sonne of the deuill, we must liberally speake, that so we do not vnderstand the mind of the Apostle. For plaine it is that he meaneth not of actions particular, be they neuer

*Mal. 2.**To the 3.**To the 4.
The sunne is
not blamed
because the
carrion sinneth.**Rom. 6.
To the 5.
I. Ioa. 3.
What it is to
commit sin.*

so greuous, whereof a man after repenteth, and from the same desisteth: but of a continuall exercise, delight, & studie, which man hath in sinne. And this is plain I say, by the words which immediatly proceed and go before, he that exerciseth iustice (saith he) is iust euen as he is iust, he that committeth sinne is of the deuill. For from the beginning the deuill sinneth. Here is the exercise of iustice put in contrarie to the committing of sinne. An exercise we know requireth a continuall studie and practise. I thinke ye wil not say, that one iust worke maketh a man iust, and so consequently the sonne of God, except he proceed from iustice to iustice. The same say we must be vnderstood of the committing of sinne: for neither Adam, nor Dauid, did any longer commit their former sinnes, then by grace they began to repent. And so did they not remaine vncleane persons, nor in bondage of the deuill. Neither yet can it be proued, that euer they were members of the deuill, nor of his kingdom, albeit willingly they made themselues slaues to him: whom Christ Iesus notwithstanding did vendicate to him selfe, and deliuer from that thraldome. Because of the free gift of God his father, they did appertein to his kingdom: neither euer be you able to proue by anie of these sentences, that euer they were out of the election, as before is declared.

The meaning of the place alledged.

1. Iohn. 3.

To the 5.

To the 6.

Ose 6.

The place of the Prophet Oseas is of you euill vnderstood: the lacke of the Hebrew toong may be the cause of your errour. And albeit your great, and perfect angell Castalio pretend great knowledge in that toonge, yet in that as in manie other places a child may espie his negligence. True it is that in the Hebrew, this worde Adam is in that place. But if we shall vnderstand that word wherefoeuer it is found in the Scripture, for the person of Adam our first father, we shall make a mad translation, and a sense more mad. Such as haue but meane vnderstanding in that toong do know, that that word is often common for any man, as in the prophets is most eident.

How this word Adam

The verity of the text is this, they haue transgressed the couenant, as the couenant of a man, they haue rebelled against

against me &c. God complaineth vpon Ephraim and Iuda, *in 6. chap. of Oseas ought to be understood.* that they had no further respect, reuerence nor regard to that most excellent couenant and league, which God had made with them, to wit, that hee would be their God, and they should be his people. For God had preferred them to all nations of the earth, and had set them apart from others, to serue and honour him in holinesse of life, and to offer vnto him rather spirituall then carnall sacrifice. But they serued him at their pleasure: yea, and in that land which they had receiued of Gods most liberall benediction, they did decline to Idoles. For that hee meaneth, where that he saith: there haue they rebelled, that is, where that they ought most to be obedient. This I doubt not shall euerie man, who diligently marketh the scope of the prophet perceiue to be his verie meaning.

Otherwise, and more sharply I might haue answered *To the 7.* your ignorance, who can see no difference betwixt Adam once sinning, & yet shortly after by grace called to a newe, and more sure league with God (which with all gladnesse and thankfulness he did receiue) and the manifest contemptners of God, which doe nothing else, but delight in sinne, from the which albeit, that ten thousand times they be called, yet contemning all societie with God, their pleasure is, to remaine in vanitie, and so finally in death. This difference, I say, ye ought to haue obserued, and then I doubt not, but that ye would haue exempted Adam, from the rancke of such as contemptuously cry, it is but labour lost to serue God. If diligently yee shall consider what is written in Iob, and in Malachie the third chap. ye shal easily *Iob 21. Mala. 3.* vnderstand, that the prophet there diuideth the whole multitude, in these two sorts of me, to wit, in those that be proud obstinate contemptners, and in them that feared the Lord, whom hee calleth his peculiar people, whom he promised to spare, as a man spareth his sonne that serueth him. And of this last sort vnderstand wee Adam to haue bene all his dayes, after his fall and reconciliation by grace. The Lorde purge your heartes (if his good pleasure bee) from that venime, which so oft moueth you to spee

forth your owne shame, sometimes crying : that we be led with the spirit of Balaam : and now affirming, that wee bee careles libertines. To which blasphemies, because I can neither answer without the sorow & grief of hart, neither without some offence of godlie eares, I will remit iudgement to him, to whō as he hath from the beginning, opened things that for a time laie hid in darkenesse, so I doubt not, but that he will, yea and that shortly, reueale vnto the worlde with what spirits both you and we be led. when more occasion shall bee offered, I purpose, if so it please the mercie of my God to assist mee, to notifie with what spirites you and your sect haue been led heretofore.

To the 8.9.
& 10.

Whatsoever ye gather of the wordes of the Apostle, it is altogether out of the purpose: for in none of all those places doth he define and determine what Adam, and Dauid were, when they had sinned, but plainly he declareth what triall ought euerie man to take of himselfe, when Christ Iesus is preached vnto him, affirming that if any haue not the spirit of Christ Iesus, that he is not of his. But the spirit of Christ remaineth not in vncleane and prophane persons, say you. But yet I affirme that Adam and Dauid ought not to be numbred in that band. For although they sinned, and that moste horribly, yet did they not abide in that estate. And albeit they were not led with the spirit of Christ, when they sinned, yet they were both led, drawne, and gouerned by his omnipotent spirit, when they repented. And so can ye neuer be able to proue them to be reprobates, no not euen when they sinned: except that ye be able to proue that they finally perished in sinne. For this principle do I still hold, that true faith, and true repentance (which the reprobate neuer haue) be the fruits of election. The place of the Apostle written in the 13. Chapter of the second Epistle to the Corinthians, is neither well marked, nor rightly applied by you, neither yet wil it suffer anie such conclusion as ye gather of it. The minde of the Apostle is this: After the departing of Paule from Corinthus, where after manie stormes susteined, hee had established the forme of a Church, did enter in false prophetes, whose
chiefe

How A-
dam and
Dauid were
neuer re-
probates.

chiefe studie was to eleuate the authoritie of Paule, and so to deface his whole labour, affirming that he was not worthie to be called an Apostle: for he was neuer in the companie of Christ, others were of greater estimation and fauour then he was.

And as a multitude is euer more readie to receiue poison then wholesome medicine, a great nūber began to giue care vnto them: and so began little to esteeme whatsoeuer Paul had laboured amongst them. Against which vnthankfulnesse, the Apostle verie sharply writeth, as in both his Epistles doth appeare. And amongst other his arguments, which he vseth to proue that he was an Apostle, nothing inferiour to the greatest, he adduceth himselfes for a testimonie, saying: Trie your selues if ye be in the faith, proue your selues. Know ye not your selues, that Iesus Christ is in you, except that ye be reprobates? By these wordes most sharpe, and moste vehement he laboureth to conuict their conscience, that he was an Apostle, and that the prooffe of his Apostleship (as in another place he doth affirme) was declared in them, as if hee should say: your false Apostles affirme, that I am not worthie of the name of an Apostle. But if the office of an Apostle be to preach Christ Iesus, and if the true signe, that discerneth the true Apostle from the false bee, that Christ so potently worketh by his ministerie, that Christ Iesus taketh possession in the heartes of the hearers by the true preaching of his word, then be iudges your selues whether I be an Apostle or not. Call your conscience to examination, in what estate I did find you. Were yee not drowned in all sortes of iniquitie? did yee not walke in darkenesse without anie true light of God? And in what estate did I leaue you? Trie and examine your selues in what estate ye doe yet stand, you cannot be vn sensible, you cannot be so ignorant, but ye must know whether that Christ dwelleth in you or no. If you will acknowledge & confesse that Christ dwelleth in you, then must yee needs confesse that I am an Apostle. For by my labours and preaching did you receiue Christ Iesus. And if to deface my labours, and to defraud me of

2. Cor. 13.

*The place of
the 13. chap.*

*2. Cor. in.
declared.*

that honor, which God of his mercie hath giuen vnto me, ye list denie, that either ye receiued Christ Iesus, either yet that he remaineth in you, then doe ye confesse your selues reprobates.

Paule doth not absolutely define that they were reprobates, but putteth in to their choise, whether they would confesse, that Christ Iesus did remaine in them by faith, which they had receiued by the preaching of Paule, and so would admit him to be an Apostle: or to grant that they had nothing to doe with Christ, and so to confesse themselves reprobates. Nowe let the indifferent reader iudge whether that either faithfully ye cite the text, eyther that righteously ye conclude vpon the same. The Apostle saith nor, except that Christ dwell in you, you are reprobates, but saith, as before I haue alledged, doe ye not know your selues that Christ Iesus is in you? except that in somewhat ye be reprobates. And albeit that the wordes were such, as ye recite, howe can you thereof conclude, Dauid and Adam were reprobates, when they sinned? seeing that Paule in that place maketh mention of no other sinne, except of the deniall of Christ, to remaine in them, of their ingratitude towards him, whome God had appointed preacher vnto them, and of giuing eare and credite to false Apostles, slanderers of Christes true messengers. How iustly I might turne Paules wordes vpon your heads, you easily may espie; but all such reasoning I do from my heart abhorre. If ye can be able to proue that Adam refused the grace offered, or that Dauid did storme against Nathan, either affirming or suspending him to be a false prophet, then had your argument some probabilitie. For onely of such, and to such speaketh the Apostle in that place. Thus doth either your ignorance, or malice wresting the scriptures against their natiue sense, compell me to trouble the reader much more then I would, if any sinceritie were found in you.

We do constantly affirme, that by the sinne of one man did death enter into the world. For Adam did not only lose himselfe, but also did with himselfe wrap all his posteritie in

in sinne, death and damnation, so that Adam and all his sonnes were in him lost. But thereof it doth not follow (as ye affirme) that therefore they were out of the election, from the transgression vnto the promise. For as before we haue plainly proued, they were elected in Christ Iesus before the foundations of the world were laid, in whom they did stand elected, and beloued euen when they fell in Adam, at which time the election which from all eternitie was kept in the counsell of God, began to be notified, and manifested to mans knowledge. The fall and sinne of man was the way and meanes, by the which Gods election did appeare, but was not the cause why that it was destroyed. *It beloued all mento die in Adā.* And so if with reuerence ye could consider the mysterie of our redemption in Christ Iesus, ye should plainly see, that it behoued all to die in Adam; that the elect might receiue life in Christ Iesus alone.

The wordes of Christ Iesus our maister, rehearsed by *To the 12. Iohn 3.* the Euangelist S. Iohn, ye do shamefully abuse, for in that place he intreateth not, whether a sinner during the time of his blindness and sin, is appointed to damnation or not, neither yet whether such as before haue had knowledge as Adam & Dauid had, be altogether void of faith, by reason of sinne after committed. None of these two points I say, doth our maister in that place intreat. But vnto Nichodemus he plainly declareth, that the cause of life is faith, and the cause of condemnation is incredulitie and vnbeliefe. Not that Christ Iesus affirmeth, that cuerie man that is vnfaithfull at anie time is, or shall be condemned. For God hath wrapped all vnder vnbeliefe, that hee may haue mercie vpon all, as S. Paule confesseth himselfe to haue bene a persecuter, and vnfaithfull. But the true meaning of Christ is, that such as despise the light offered, and remain in vnbeliefe to the end, haue their condemnation already appointed: as contrariwise whosoever with full obedience doe stedfastly beleue the same, shall haue the life euerlasting, notwithstanding the manifest transgressions of the law.

The rest of this part is before answered, and therefore

To the 13.
14. 15. &
16.

I wil not with repetition trouble the reader. For ye bene-
uer able to proue, that Adam and Dauid were so out of
the loue of God, that he did not loue them in Christ his
sonne, in whome they were elected. Dauid was no such
mankiller as was Cayne, of whome S. Iohn speaketh, who
delighted in bloud to the end. Neither did Nathan shew,
nor Dauid pronounce anie such iudgment against himself
as ye imagin, but being conuicted in his owne conscience,
how horribly he had offended, he did heare notwithstanding
that ioyfull sentence: The Lord hath taken away thy
sinne, thou shalt not die, &c. Which sentence no doubt
proceeded from that immutable loue, which was reserued
to him in Christ Iesus, euen when he was farthest declined
from God. It wil be hard for you to proue by euident scrip-
tures, that Dauid was altogether void of faith: but granting
that he, as concerning his owne sense and feeling, was vt-
terly dead, yet doth it not thereof followe, that so he dis-
pleased God, that he fel from the loue and fauour of God,
as touching his election. For the Apostle (vppon whose
words ye seeme to ground your reason) meaneth not, that
the lacke of faith in all persons, at all times, and in all re-
spectes, doth so displease God, that he hateth them, and
reiecteth them to death euerlasting. For children for a
time lacke faith, and yet Christ pronounceth that their
Angels do see the face of his father, and that the kingdom
of heauen apperteineth to such. Thomas was vnfaithfull
euen after Christes resurrection. And yet did hee not so
displease his master, as before we haue touched, but that he
did seeke him, & did remoue his incredulitie. And Christ
Iesus did rebuke the vnbeliete of his disciples, and the
hardnesse of their heartes: but yet did he not vterly de-
spise them. But now to the rest.

*The lacke of
faith in all
persons doth
not so dis-
please God
that he vt-
terly reie-
cteth them.*

THE ADVERSARIE.

*But if the Scriptures will not satifie you, then must you be beaten
with your owne rod. For if I grant you that all men did not fall out of
Gods holy election vnto condemnation by Adams transgression, it
followeth thereupon that the comming of Christ, his precious death and
passion is superfluous, vaine and of none effect. So by your peruers do-
ctrine*

I
The 29.
section.

ctrine

ctrine, ye will infect christianitic with the chiefe error wherewith the Jewes be deluded. That is, they esteeme it a great madnesse, to say that Christ should suffer death for the offence committed by Adam: euen so may I collect of your error: for what needeth Christ to die for them, whome neither Adams transgression, neither their owne could make them fall from Gods election. But now I wil more largely dilate this argument, Election was afore the world when there was no sinne, and the promise of Christ was made since the world was created, because of sinne, for had not sinne bin, we needed no new promise, being already iust and holy images of God. Now if the elect did not fall out of the election by Adams transgression, then need they no redeemer, being already safe by reason of the election, in which they were afore sin, and remaine still in the same: because as you say the elect neither did, nor can fall out of the election. Then seeing the elect be safe and whole they need no phisition, neither came Christ to call the righteous: but sinners. wherfore the death of Christ, as concerning the is in vain, they being safe already by election. The like argument vseth Paul to the Galathians, if righteousness commeth by the lawe, then Christ died in vaine, if the elect be still in the fauour of God, what need they of Christ, to reconcile them to the father, in whose fauour they are already? Now as touching the other sort, whom ye call reprobates, you say they can by no maner of meanes be saued, yea and that Christ died not for them, then was Christes death altogether in vain, for his death you say belongeth not to the reprobate, and the elect haue no need of it. Is not this godly geare?

ANSWERE.

In dilating your argument, by the which ye go about to proue that Christs precious death was superfluous & vain, if the elect did not fall frō their election, this reason ye vse.

Election was afore the world when there was no sinne, and the promise of Christ was made since the world was created, because of sin: for had not sinne bene, we needed no new promise being already iust and holy images of God. Now if the elect (say you) did not fall out of the election by Adams transgression, then neede they no redeemer, being already saued by reason of the election, in the which they were afore sinne, and remaine still in the same, &c.

In this argument ye commit two fowle faults. The first, ye take that for a thing true, and confessed, which is false.

and therefore by vs alwaies denied. For thus ye reason: man was elected before the world was created, but man sinned after the world was created, Ergo man fell from his election. We still denie the conclusion, and doe affirme, that as we were elected in Christ Iesus before all times, so did the elect euer remain in Christ. And therefore after that they had sinned, it behoued that the promise should be declared, that by the same the elect might receiue comfort, and be assured of their election.

Your second fault, more declareth your grosse ignorance in the mysterie of our redemption. For from election ye straightwaies leape to glorification and saluation, obseruing neither middes nor meanes, which Gods wisdom hath appointed, and determined to go betwixt. True it is, God hath elected in Christ to life euerlasting his chosen children. But how? Sainct Paul, yea the whole scriptures, wheresoeuer mention is made of our election, joy-neth therewith the death and blood of Christ. For none otherwise were we elected in him, but that he should sustein the punishment for our transgression. And that we should receiue life, which we had lost in Adam and in our selues, by the meanes of his death and resurrection. Therefore where ye reason, if the elect did not fal out of the election, by Adams transgression: then neede they no redeemer, being alreadie saued, by reason of their election: the conclusion is false, and the reason vaine. For the elect haue need of a redeemer, not because that they did fal out of election, but by reason that they did fall from iustice to sin, & from obedience to disobedience, and therefore need they a redeemer, a phisition, and one to giue them life. Because that they being elect in Gods eternal counsell are yet fallen into bondage, into mortall sicknesse, & death, by their own transgression. If ye can proue that the elect did not sin, and that they are not sicke, then might ye haue concluded, that they needed no redeemer nor phisition. And so ye might haue proceeded in your argument vpon the wordes of the Apostle, saying: that if righteousnesse cometh by the law, then Christ died in vain, but seeing that al gods childre are fallen

*Why the
elect haue
neede of a
redeemer.*

To the 3.

fallen

fallen into sinne, the bondage and miserie whereof, they in this life continually feele, how iustly ye may conclude, that because they remained in Gods election, and so consequently in his fauor by Christ, that therefore they needed no redeemer, let the indifferent reader iudge.

If it seeme strange to you, that God loued sinners in Christ, besides the places that are before alledged for probation of that part, heare what the veritie it self pronounceth: So God loued the world (saith our master) that his onely begotten son hath he giuen. Whomsoeuer yee shall vnderstand vnder the name of the world, yee cannot exclude sinners from it. Where yee most vnreuerently aske, what thē need they of Christ to reconcile them? i answer (with greater feare and reuerence then alas you declare) euen such neede they haue of Christ, as the bodie hath of the soule, or yet the liuing mā of good holisome nutriture, yea much more. For albeit the bodie haue life by the meanes of meate and drinke, yet haue the elect neither life nor reconciliation, but by Christ Iesus, yea and that by the meanes of his death & passion, by the which, iust payment and satisfaction is made to Gods iustice for their sins. And so are they reconciled, who by nature are enimies to God.

We do not denie but that Christs death is sufficient for *To the 4.* to redeeme the sinnes of the whole world. But because all do not receiue it with faith, which is the free gift of God giuen to the chosē children, therefore abide the vnfaithfull in iust condemnation. God remit vnto you (if his good pleasure be) as well your vnreuerent conclusion, as your most vniust accusation, in which yee burthen vs, that we will infect the Christianitie with the chiefe error, with the which the Iewes are infected, who esteeme it a great madnesse, to say that Christ should suffer death for the sinnes and offences committed by Adam. Assuredly i doe more then wonder, that such impietie shalbe found in any creature indued with reason, but I remit iudgement to God. Thus you proceed.

THE ADVERSARIE.

I
The 30.
fection.
Hebr. 10.

The Apostle saith, God hath from the beginning chosen you to saluation through sanctifying of the spirite, and through beleeuing the truth: here we do learne that they which be chosen to saluation, they be sanctified by the spirit and beleene the truth, and that such may fall, it appeareth by that which is written in the Epistle to the Hebrues, How much more suppose you shall be punished which treadeth vnder foote the sonne of God, & counteth the blood of the testament wherewith he was sanctified, as an vnholie thing, and doth dishonor the spirit of grace. Also he exhorteth them, not to cast away their confidence, and not to withdraw themselves vnto damnation: He which withdraweth himselfe vnto damnation was afore in the state of saluation, as he that withdraweth himselfe vnto saluation, was afore in the state of damnation. Of this change speaketh Paul to the Ephesi-
ans: Remember that ye being in times past without Christ, being aliens and strangers from the testament of promise, hauing no hope and being without God in this world. But now by the meanes of Christ Iesu ye which sometime were far off, are made nie by the blood of Christ. And againe, Now therefore ye are no strangers and foreigners, but Citizens with the saints of the household of God.

4
Here doth Paul write to the elect, whom he affirmeth in times past to haue bene without Christ: and we are sure that without Christ there is no election: he saith also that they were without the testament of promise, and all they which be elect pertaine to the promise, but now (saith he) ye be citizens with the saints, and of the household of God: this is a change from death vnto life, from the bondage of the diuell, to libertie in Christ Iesu, from the wrath of God to the fauor and exceeding loue of God, from the infernall prison to the heauenly Ierusalem. Of the contrarie exchange and mutation, it is writtē to the Hebrues, where it is declared, how they which were once ligh-
tened and had tasted of the heauenly & gift, were become partakers of the holy Ghost, and had tasted of the good will of God, and of the power of the world to come, that they may fall away, and crucifie the sonne of God afresh, and make a mocke of him. I cannot tell what can be more plainly spoken contrarie to you, which affirme that they which be once elect can neuer fall out of the same election vnto condemnation. For if these words were not written in the scriptures, if I
6
or any other should speake them, ye would say they were false and wo-
liers,

Hebr. 6.

liers. And yet I am sure rather then ye will submit your selfe to the
 truth, ye had rather seek an narrow bore to creep out at, what will ye
 say, if ye denie such a one as receiued all these chiefe benefites, that
 any man can receiue in this world, ye a no man can be participant of no
 greater gifts during this life: if ye denie such a one, I say, to be elect, 7
 surely ye are of a peruerse reprobate mind, for as much as ye plainly re-
 sist the holy Ghost, thinke you that God giveth these his chiefe talents
 which be such as no creature can receiue any greater in this world:
 thinke you, I say, that God did bestow them meaning to receiue no
 fruit of them? but to bestow them in vaine: and if God did bestow the
 vpon him whom he reprobated afore the foundation of the world, who 8
 he knew that of necessity he should perish, then did he intend to bestow
 them in vaine, which is false, for as much as the holy Ghost willeth &
 exhorteth vs not to receiue the grace of God in vaine, we may abusing 2. Cor. 6.
 his grace receiue it in vaine, otherwise in vaine did Paul exhort vs
 not to receiue the grace of god in vaine. Of such doth also Peter speak, 2. Pet. 2.
 that after they were cleane escaped from the filthinesse of the world,
 through the knowledge of our Lord and Saviour Iesus Christ, are yet
 tangled againe therein and overcome, whose latter end is worse then
 the beginning. And such a one is compared to a dogge which retur- 9
 neth to his owne vomit againe, and to a sow which was washed,
 and now returneth and walloweth in the mire. I pray you whether
 were these elected or reprobate, of whom Peter speaketh? If you say 10
 reprobate, yet were they cleane escaped from the filthines of the world
 through the knowledge of the truth, and had vomited their poyson,
 and were washed cleane. If you say they were elect, then marke how
 they be tangled againe, returned to their vomite, and to the filthie
 mire: but you will say they cannot yet finally perish. Peter knew what
 you wold say, and therefore maketh you answeere aforehand, saying,
 their latter end is worse then the beginning. Brethren saith S. Iames, Iacob. 5.
 if anie of you do erre from the truth, and another conuert him, let the
 same know that he which conuerteth the sinner from going astrae out
 of his way: shall saue a soule from death. What be they whom Iames
 saith, they do erre from the truth? If ye saie reprobate, consider how
 they be conuerted to the truth, and saved from death. If you say they 11
 be elect, you see how that they (being in error) were ordained to death.
 Otherwise how can they be saved from death which neither be dead,
 nor yet can die. Paul willeth Timothie to informe with all meekenes 2. Tim. 2:

them which resist the truth, if God at any time will give them repentance for to know the truth, and that they may come to themselves againe out of the snare, which are holden captiue of him at his will. If thou say that these be elect to whom Paul writeth, see you not how they be snared of the diuell, yea and are holden captiue of the diuell at his will? If you say they be reprobates, then marke wel how they by repentance may escape the snare of the diuell, but what should I speake of repentance? if your opinion be true, then the preaching of repentance is vaine. Forasmuch as the elect cannot finally perish, neither fall out of the election and fauor of God: what need haue they then of repentance? And the reprobate can by no meanes attaine vnto saluation, for what purpose should they repent? Then this is no sound doctrine which ye teach. The Lord planted his vineyard, hedged it, & walled it, & planted it with goodly grapes. If they were goodly grapes and of a good roote, as we reade in Ieremie, then were they no reprobates: for there the Lord witnesseth that there could no more be done for his vineyard then he had done, then had he not preordinate them to destruction. But (as he saith) I made thee o Israel that thou might serue me, yet became they reprobates and perished. By this we see that the elect and chosen become reprobates through their naughtinesse & wickednesse. The Lord will be mercifull vnto Iacob, & will yet choose Israel againe, and set them in their owne land. Seeing the Lord doth choose them againe, then were they fallen out of their former election. When Israel was yong I loued him, and called my sonne out of the land of Egypt. Forasmuch as Israel was the sonne of God, and that also beloued, insomuch that the lord led them with cords of friendship, and bonds of loue, they must needs be the elect of God, yet because they provoked the Lord through their abominations, they are cast away, and the Lord rewardeth them according to their deserts.

ANSWERE.

If I should labour to the end of this your most confused worke, to reduce euerie scripture by you wrested and abused, to the true meaning and vnderstanding of the holie Ghost, as hitherto I haue done in the most part of them, which ye haue alledged, my trauell should be great, & the worke should exceed a iust measure. Therefore seeing that sufficiently by the plaine scriptures of God, I haue confirmed the doctrine which we teach, beleue, & maintaine:

and

and by the same truth of Gods word I haue confuted your error, from henceforth I intend, onely to touch the proposition, which yee mainteine: and by confuting the same, briefly either by scripture, or els by example, to shewe in what sort ye wrongfully apply the scriptures, to mainteine your error, offering yet to satisfie to my power, such as charitable shall aske of me, by word or writing, further explanation of any scripture by you alledged, and by me at this time not fullie resolued.

The chiefe proposition which ye mainteine to the ende of this your booke, is that the elect may fall from their election. To the which I answer, that if ye vnderstand, that those whome God the Father hath elected in his eternall counsell, to life euerlasting in Christ Iesus, may so fall from their election, that finally they perish, if this (I saie) be your vnderstanding, then I feare not to affirme, that proposition to be vtterly false, erroneous, and damnable, as it that doth expressly repugne to Gods plaine scriptures. For Christ Iesus doth affirme, that so many as his father hath giuen to him, shall come vnto him. And to such as do come, he promifeth life euerlasting which he hath in himself, for the saluation of his flocke, whereof none shall perish, for fourth of his hands can none be pulled away.

*The Arrians
baptists hold
that the e-
lect may fall
from their
election.
Iohn 6.
Iohn 10.*

But because this before is largely intreated, I come shortly to the scriptures which ye abuse.

*To the 1. 2.
and 3.
2. Thes. 2.
Hebr. 10. 1*

First ye proue, that those which be elected, bee sanctified by the spirit, and through belieuing of the truth: which we confesse to be most true. Therafter ye alledge, that such as be sanctified, may after dishonor the spirit of grace, tread downe the blood of the testament, and so drawe to damnation. I answer, the cause of your error is, that ye make no difference betwixt the sanctification, and liuely faith, which is proper onely to the sonnes of God, which once begun, is perpetuall, and that sanctification and faith, which is common to the reprobate, and therefore it is but temporall.

If this distinction displeaseth you, quarrel with the holie Ghost, and not with vs: for of his plaine workes, & wordes

eident, haue wee receiued it. for all Israell were sanctified to be the kingly priesthood: all were circumcised, yea & did drinke of that spiritual drinke: and yet were they not all inwardly sanctified vnto saluation and life euerlasting. The whole tribe of leuy were sanctified to the seruice of the lord, in his tabernacle, but how manie of them did still remaine prophane persons, the scripture concealeth not. Euen so al that great multitude, whom Christ fed in the wildernes, yea all those that adhered for a time to his doctrine, were after some maner sanctified, that is separated, and deuided from the rest of the world. But that sanctification was but temporall, like as also was their faith. We do not denie but that the reprobate haue some maner of faith, & some sort of sanctification for a time, that is, that they are compelled euen by the impire of the spirit of God, to confesse and acknowledge that all things spoken in Gods scriptures, are true. And that therefore their conscience in a feare and terror do seeke some meanes to please God for the auoyding of his vengeance. For as this is neither the true faith iustifying, neither yet the perfect sanctification of the spirit of God which renueth the elect, in the inward man: so doth neither of both long continue, for they returning to their naturall prophanation and darkenes, doe leaue the way of light and life, and draw themselues to death and damnation. But hereof without the contumelie of the Son of God, and without abnegation of his plain veritie, ye cannot conclude, that the elect members of his bodie, can bee rest out of his hands, that those for whom solemnely he hath praised that they should bee sanctified in the veritie, and that they shoulde bee one with him, as hee is one with his father, may come to finall prophanation, and so to perdition. wee feare not to affirme that to be a thing no lesse impossible, then that it is, that Christ Iesus shall cease to bee head of his Church, and the sauour of his bodie.

It is impossible that Christ should lose any of the members of his bodie. To the 4. 5. and 6.

In the words of the Apostle written in the second chapter to the Ephesians, ye seeme not to vnderstand his meaning, where hee saith: yee were sometimes without Christ, (for saie you) we are sure, that without Christ there is no election.

The aduersarie plaieeth

lection. In which wordes, thou that writest, plaicst with the
 imple ignorant reader, the vile sophister, confounding by *the foolish*
 the English word, without, that which in latine is most *sophister.*
 eulently distincted. Doth Paul saie? *Eratis aliquando extra Chri-*
stum? or saith he not? *Eratis sine Christo?* To make the matter
 sensible to you (my deare brethren) be you neuer so simple,
 where hee saith, without Christ, there is no election, that
 proposition is true, if it bee vnderstand, that man was ne-
 uer elected to life euerlasting, but in Christ Iesus onelie.
 But if hee will affirme that none are elected in Christ Ie-
 sus, without Christ, that is to saie, before that they come
 to the true and perfect knowledge of Gods mercies in
 Christ, that proposition is most false, and doeth repugne
 (as plainely ye may see) to the minde and words of the A-
 postle. For hee affirmeth, that we were elected in Christ Ie-
 sus, before the foundation of the world was laide, yea when
 we were dead by sinne, ignorant of him, strangers from the
 testament of his promise, which Saint Paul calleth to bee
 without Christ, without God in this world, and without the
 league of the testament. And by these wordes doeth the
 Apostle magnifie the superabundant mercies of God she-
 wed to the world in Christ Iesus. By the which he recei-
 ued not onely the Iewes, who long had continued in league
 with God, but also the Gentiles, to the participation of
 his glorie: albeit that from the daies of Abraham, they
 had liued as despised and reiected of God. Let the reader
 now iudge how strongly ye conclude. To the place of the
 Apostle, touching the illumination of such, as after vt-
 terlie fall backe, I haue before answered. Yec vniustlie ac-
 cuse vs, that we seeke shiftes and narrow bores, to the ende
 that wee shall not bee subiect to the trueth. For this is our
 plaine confession, which we simply and boldlie doe affirme,
 that this is a stable and immutable foundation: the Lorde
 knoweth his owne, that no creature is able to separate his
 elect from his loue, which in Christ Iesus, he beareth to the.

Rem. 8.

Where boldlie ye affirme vs to bee of a peruerse and re-
 probate mind, if we deny them to be elect, who haue recei-
 ued from God such graces, as mā in this life can receiue no

*To the 7. 8.
9. and 10.*

greater. It may seeme that because ye delight to speak what ye please, ye take libertie to laie to our charge whatsoeuer seemeth good to you.

I trust ye be neuer able to proue, that any of vs hath affirmed, that hee who had receiued of the free gift of God a true vnfeined & liuely faith, is not the elect of God, & that faith wee know doe Gods children, which come to age and discretion, receiue in this life, as Peter did : against the which, did Christ pronounce, that the gates and portes of hell should not preuaile. But it appeareth to me that your doubt, is either to wit, whether God bestoweth his great & rich talentes vpon the reprobate : for if so he should do, ye affirm, that he bestoweth them in vain, meaning to receiue no fruit of them. That God bestoweth great talents vpon the verie reprobate, the scriptures manifestly do witness, to speake nothing of life, reason, corporall health, riches, and honours, which the reprobate in greatest abundance do possesse, doth not Christ witness, that many shall cry, Lorde in thy name wee haue prophesied, wee haue cast out diuels, and in thy name haue wee done many wondrous workes? And yet shall Christ answer, I neuer knew you. Doth not Paul affirme, that albeit he knew all mysteries, had all prophecy and knowledge, and all faith (such he meaneth, as by the which miracles are wrought) yet without he had charitie hee were nothing? But yet I praie you, do prophecy, knowledge, the gift of tongues and of miracles cease to be the good and rich talents of God? ye crie, yet are they bestowed without hope of fruit to bee receiued, and in vaine, if they be bestowed vpon the reprobate. That of you is boldly and most blasphemously affirmed: for God knoweth the fruit which his Church shall receiue, not onlie of those spirituall talents how wicked that euer they be (to whose dispensation they are committed) but also of the corporall and temporall benefit, yea of verie tyranny, doth his wisdom and goodnesse cause a fruit and commditie to come, and spring out to his Church. By the tyrannie of Nabuchadnezer, hee punished the proude contemners, and tried, and partlie purged his children, who before
were

were slothfull and negligent . By that great conquest and victorie , which he gaue to Cyrus , he procured the deliuerance of his people from bondage . By the great abundance of victuals, giuen in the daies of Pharao , were Iacob and his children sustained . And thinke you that without fruit & altogether in vaine were these and the like benefites bestowed ? although that the most part of these were idolaters, cruell murderers, and reprobates, to whose custodies these talents were committed . Ye are too bold thus to controll God . For his wisdom will not in all things be subiect to your foolishnesse . The diuersitie of creatures heere beneth in the earth, may teach you more sobrietie . How many creatures I pray you appeare to our iudgement to be superfluous & vainly created, not onely because they profit not man, but because they are vnprofitable to themselues ? but shall wee therefore accuse Gods wisdom, by whom they are created ? God forbid . For besides the omnipotencie of his power, and wisdom manifested in their creation, he alone knoweth their vse, profit, and commoditie , which euerie creature receiue of another, how dull so euer our senses bee . And the same ought you to consider, in all talents, and gifts committed to man, how wicked so euer they be, to whom they are committed . For not only therein is Gods goodnes to bee praised, which extendeth the selfe, in some cases euen to his enemies, but also some profit doth euer arise to his Church , by his graces, how so euer they bee abused by the reprobate . The pregnant wit and subtil engin of Iulian the Apostata, serued the Church in steed of a spurre in his time , and caused the godly learned more diligently to search the scriptures of God , then before they had done . And the same doeth your peruerse iniquitie this daye towarde vs : Where yee saie ; *That it is false , that God did intend to bestow his Talentes in vayne . For as muche as the holye Ghost willeth and exhorteth vs , not to receiue the grace of God in vaine , yet notwithstanding God willeth not vs to receiue his grace in vaine, wee maye abusing his grace receiue it in vayne , otherwayes in vayne dyd Paule exhorte vs , not to receiue his grace in vayne.*

*Gods talents
in the verie
reprobate do
profit Gods
Church.*

These be your words, and this is your reason which I leaue to be iudged vpon by the godly reader: for we doe not say that God bestoweth his gifts in vaine (albeit the reprobate be participant thereof) but it is you that affirme that in vaine and without fruite they are bestowed, except that all be elect to life euerlasting that receiue them. Which doctrine is so strange to vs, that we doubt not to affirme with the hazard of our liues, that by Gods scriptures, it cannot be maintained. The words of the Apostle in the place by you alledged, neither affirmeth what man may do, neither yet what he may not do: but he declareth how diligently and carefully, not onely by preaching, but also by exhortation and praier he traueiled, that his labors might be fruitfull amongst them, and so that they should not receiue the grace of God in vaine. But admitting that he had saide, I commaund you not to receiue the grace of God in vaine, could ye thereof conclude anie more then ye may do of these words, be you holie, for I am holie, saith the Lord? There is the precept giuen, but in whom standeth power to perform the same? If it stand not in man, saie you, in vaine is the precept giuen. How you be able to proue that, I remit to your better aduisement. To mee is nothing vaine that God speaketh or commandeth. For I am assured that either by Gods will reuealed, are the elect instructed, how they ought to walke, or els are the reprobate in their consciences conuict, that knowing Gods holy will, obstinately they rebell against the same: and so are they witnessles to their owne iust damnation.

*The place of the 2. chap-
ter of Peter.* The place of Peter doth manifestly fight against you: for how so euer the dogge hath vomited the corruption of his stinking stomacke: and how so euer the sow hath appeared to haue beene cleansed: yet neither of both change their own nature. But the dogge remaineth the dogge, and therefore can doe none other thing, but to returne to his vomit, and the sow remaining the sow, must needs returne to wallow in the myre. But (saie you) Peter affirmeth, that they were verily escaped. I answer, as touching the truth and nature of the doctrine which they professed, so they were: for

it was the verie true knowledge of God, which was offered vnto them, and which apparantly they had receiued. In which if they had cōtinued, they shuld verily haue bin free from all bōdage, according to Christs promise. But because they were none of his chosen sheep, nor peculiar flock, they did decline from the holy commandement, & so were their last worse then their first. because that the seruant knowing the wil of the maister and not doing the same, is worthy many stripes. All this I know doth please you, except that I affirm, that they were neuer of Christes chosen number, no not euen when they professed most boldly, when they liued most streitly, & when most they appeared to haue been purged. I wil not binde you to belieue mine affirmation, except that I bring the witnessing of the holie Ghost, S. Iohn saith, *I. Iohn. 2.* they haue passed out from vs (he speaketh of Antichristes) but they were not of vs, for if they had been of vs, of a truth they should haue remained with vs, &c. These words need no commentary: for saith he, they haue passed out from vs. And why? because they were not of vs, no not euen when they professed most earnestly, &c. Shut vp your own eyes as ye list, this light shal ye neuer be able to obscure, much lesse to extinguish. The place of S. Iames, & of the Apostle Paul *To the II. 12. & 13.* to Timothie 2. Timoth. 2. do teach not onely the ministers of the word, but also euerie faithfull man, how carefully one should procure the saluation of an other. And to make all men more diligent in doing their dutie, hee declareth in what extreame danger stand such, as doe erre from the trueth, or that remaine in bondage of Sathan, as also, what acceptable seruice vnto God, doe such, as by whome God calleth others from the waie of damnation.

That this is the simple meaning of both the Apostles, I trust euery godly man, that diligently wil read the text, shal confesse with me. Your foolish questions demanding, whether they were elect or reprobate, of whome the Apostle speaketh, and your academicall reasons grounded vpon your own fantasies, I omit as vnworthie to be answered: for the Apostle speaketh to no one particular sort, but proposeth a common and general doctrine, for the ends which I

haue rehearsed before. And albeit ye feare not now to affirme, that the preaching of repentance is in vaine, if our opinion be true, the day thal come, when ye shal know, that neither was the sharpe preaching of Iohn, neither yet the glad tidings and amiable voice of Christ Iesus, blowne to the worlde in vaine, albeit that the Scribes and Pharisies remained still the generation of vipers, and that they could neither feare nor belieue the promise of saluation, because they were not of God, but of the diuell, whose children they were.

Isaiah 5.

The places of Isaiah and Ieremie, I haue before declared, & therefore in few words I will touch the purpose of the holie Ghost, which was not to instruct that people whom, when, or how many God had elected to life euerlasting in Christ Iesus his Sonne, or whom for iust causes, he had reprobated, but to conuict them of their manifest and most vnthankfull defection, and to take from them all excuses, both the Prophets do declare, how gently God had entreated them, yea howe beneficiall hee had beene to their fathers, whome hee called from ignorance, whom he nourished in his owne knowledge, and at length planted, and hedged them about with all munition and necessarie defence. So that now the childre declining to Idolatry could haue no excuse. For their fathers Abraham, Izaak, Iacob, and Dauid, whome hee calleth the faithfull seede, gaue vnto them no such example. But how faith hee, art thou now chauged, to bee vnto mee a degenerate vineyard? What maketh this I praie you, for your purpose, or for to prooue, that these that bee elected in Christ Iesus, to life euerlasting, maie become reprobates? If I should answer, that the stocke which was planted faithfull, remained faithfull, but that it produced manie rotten, and vnfruitfull branches, which therefore must needes bee cut off, none of your sect were able to confute me: for I should haue the Apostle for my warrant. But I delight in nothing so much, as in the simple and axtiue meaning of the scriptures, as they bee alledged in their owne places by the holy Ghost. The places of the Prophetes, Isaiah, and Hosca

Ierem. 2.

To the 14.

haue

haue not both one end. For *Isaiah* in the 14. chapter doth promise in the person of God, that he would shew mercie to *Iacob*, and that he would choose *Israel* againe: yea that he would destroy *Babylon*, for their sake, and so wold chuse his people to himselfe againe, whom for a time, hee appeared to haue reiected, so that other Lords then he, did beare rule ouer them. But *Hoseas* in the contrary sense affirmeth, that because they had abused the long patience of God, and had not righteously considered, how tenderly hee had intreated them, that therefore should the sworde rush in into the Citie, that it should destroy and deuour, so that none should bee founde to relieue them. This I doubt not, is the meaning of both the Prophetes. O but you crye, heere is mention made, that God will choose his people againe, therefore he had once reiected whom before he had chosen. I trust ye will not, that Gods Maestie shall bee subiect to periurie for the establishment of your error. Hee had before solemnelie sworne, not onelie to *Abraham* but also to *Dauid*, that he would for euer bee the God of that people, and that of the fruit of his loines should one sitte vpon his seare, and that for euer. If he had so reiected his people, that no election had remained, neither yet that he had made anie difference betwixt them, and the prophane nations before the coming of *Christ Iesus*, where was the stabilitie of this former promise? wee know, that the gifts and vocation of God, are without repentance in himselfe, that he casteth not away such, as he before knew to be his owne, but that in the greatest extremitie, his promise abideth stable, as in this people he most euidently declared. For he did not so disperse them, so reiect them, and as it were in his anger cast them off, and giue them ouer to the appetites of their enemies, but that still hee did knowe, and auowe them to be his people, yea euen in their greatest calamitie. As in these words he doth witnesse, saying, when they shall be in the land of their enemies I will not refuse them, neither yet will I despise them, so that I will vterly destroy them, or make my covenant with them, to be of none effect, for I am the

Lord their God. for then I shall remember mine old covenant which I made with them when I led them forth of the land of Egypt, in the presence of the Gentiles, that I might be their God, I the eternall. And in the same Prophet, in many places mo, the same is most eident. For thus he writeth, foreseeing their captiuitie: Yet now heare \hat{o} Iacob my seruant and Israel, whom I haue chosen, thus saith the Lord that made thee, and formed thee from the wombe: he will help thee, feare not \hat{o} Iacob my seruant (aduert that yet he doth acknowledge Iacob to be his seruant, euen in his greatest miserie) and thou righteous whom I haue chosen, for I shall powre out waters vpon the thirstie, and fouds vpon the drie ground: I shall powre foorth my spirite vpon thy seede, and my blessing vpon thy buddes. And in the same Chapter, after that he hath reprooued the vanitie of idolaters, hee saith: Remember these (\hat{o} Iacob and Israel) for thou art my seruant, I haue formed thee to this purpose, that thou shouldest bee my seruant: \hat{o} Israel forget mee not, &c. For my names sake will I defer my wrath, and for my praise will I refraine it from thee, that I cut thee not off, &c. Lift vp your eyes to the heauens, and behold the earth beneath, for the heauens shall vanish away like smoake, and the earth shall waxe olde like a garment, and they that dwell therein shall perish in like manner, but my saluation shall bee for ever (hee meaneth the deliuerance, which hee had promised to that people) and my righteousness shall not bee abolished, &c. For a little while haue I forsaken thee, but with great compassion shall I gather thee, &c. And the sonnes of strangers shall build vpon thy walles, and their kinges shall serue thee. For in my wrath I smote thee, but in my mercie I had compassion on thee, &c. For Sions sake I will not holde my tongue, and for Ieruselems sake I will not rest, vntill the righteousness thereof breake forth, as the light, and the saluation thereof, as a burning lampe, &c. And their seede shall bee knowne amongst the Gentiles, and their buddes among the people: All that see them shall knowe them, that they are the seede, which the Lorde hath blessed.

These

These and many places moe, doe manifestly witnesse, that God did neuer before the comming of Christ Iesus in the flesh, vtterly reiect and refuse that people (as that they did not apperteine vnto him) but that hee did auow them to be his chosen, his peculiar people and his inheritance, even when they were in greatest miserie. Yea further, God had continuallie of the seed of Abraham, during the time of the Law and the Prophets, some number openly to glorifie his name in the eyes of the world. And therefore consider with your selfe, how iustlie ye gather vpon these wordes of the Prophet, God shall yet againe chuse Israel, that therefore God had vtterly reiected all Israel, yea euen from the life euerlasting. For except that so ye conclude, yee haue proued nothing of your purpose, for the controuersie standeth not betwixt vs and you, whether that God doth sometimes choose, and promote a man, or a people to honour and dignitie in this life, and thereafter iustlie deprive him or them from the same. for this did we neuer denie. But the whole controuersie consisteth in this point, whether that such as God in his eternall counsell, hath elected in Christ Iesus to life euerlasting, can after be reprobated, and so finally perish, and that shall ye neuer be able to proue. That the simple reader may the better vnderstand the meaning of the Prophet, this I adde. The people in the captiuitie of Babylon were so oppressed, and so destitute of all hope euer to be restored to any dignitie or libertie againe. That to them it appeared a like possible to raise the dead carcases of such, as were buried in their graues, as to deliuer them from the handes of the proude, and puissant Babylonians. And therefore doth not onelie Iſaiah, who long afore saw their bondage, and the redemption from the same, but also Ieremiah & Ezechiel, who did see it with their eyes with great boldnes and constancie affirme, that they should bee deliuered from their bondage, that they shuld be married with God, and so should be chosen againe, as our Prophet heere *How God speaketh, which is not to be referred to the part of God, but did choſe to the apprehension of the people, who thought themselues Israel a- vtterly forsaken and reiected of God. Against this tempta- gaine.*

tion, the Prophet saith: God that choose Israel againe, that is, shall restore them to the former dignitie, yea to a greater. And that shuld he do in such sort, that they shuld know that he was God mercifull, constant, and immutable of his promise. And so the renouation of the league in such sort, that the world might see that God fauoured Israel, is called the new election, and new marriage, not that God had euer in himselfe decreed and purposed, that the Messias and blessed seed should descend of any other nation, but of the seede of Abraham and house of Dauid, but that the people in the time of their affliction, had receiued such a wounde, by reason of their grieuous plagues and former offences, that they thought that God had vtterly reiected them. Let the Prophets bee reade with indifferent iudgement, and this I doubt not shall appeare most true. Now to the rest of your scriptures.

THE ADVERSARIE.

The 31.
section.

Apo. 2.

Christ commandeth Iohn to preach vnto the seuen Congregations, among whom were both elect & reprobate, to whom he vseth no such maner of doctrine, as ye teach, that the elect could not fall from their election: but warneth them to take heede that they lose not that which they had gotten, but labour to increase, threatening them with destruction if they forsake the grace, whereof they were made partakers, neither discouraged be the most wicked of them, as ye doe, saying, that by the preordinance of God, they of necessity must perish, but willet them to repent and amende, and they should liue: yet knew he both who were elect and who were reprobate. To the congregation of Ephesus, he saith that she was fallen from her first loue, and without shee remembered from whence she was fallen, repented, and did her first workes, the Lord would shortly come and remove her candlestick out of her place. To the congregation of Smyrna he commandeth to be faithful vnto the death, and so should shee receive the crown of life. If Christ had beene of your opinion, he had not vsed such maner of doctrine. In vaine should he exhort the reprobate to be faithful, whom he had cast away: and superstitions were it, to exhort the elect, whom he knew to be predestinate, so that they could not fall. In the congregation of Pergamus were two most detestable sectes, that is Balaamites, and Nicolaitaines, whom the Lord did hate, then were they not beloved,

and

and so consequently were they not elect after your opinion, yet willet he them to be converted, and to receive a newe name written in white stone. In the congregation of Thyatira was the false prophetesse Iesabell to whome he gaue space to repent, and (as Peter saith) the lerg suffering of the Lord is saluation, then might she haue repented, notwithstanding she did not repent, then was she reprobate: likewise to them which committed fornication with her, that is idolatrie is repentance granted. The congregation of Sardis though in name she did liue, yet in deede she was dead. And that of her which was yet aliue was in danger of death. Wherefore he willet her to call to remembrance, what she had heard and what graces she had received, and to repent her of her imperfect works, and watch, least the Lord should like a theefe come vpon her vnwares. If the congregation of Sardis was elect, then in vaine doth the Lord threaten her after your opinion: and if she was reprobate, what wayleth it to watch and repent. The congregation of Philadelphia, he commaundeth to hold fast that which she hath, that no man take awaie her crowne (as Peter saith) Beware least ye with other men be also plucked away through the errour of the wicked, and fall from your owne stedfastnesse, what should they feare the losse of that which (as you saie) they cannot lose. The congregation of Laodicia, which was neither hote nor colde, but wretched, miserable, and poore, and blinde, and naked: if ye saie it was elect, yet the Lord threatned it, that he would spewe it out of his mouth. If you saie that they were reprobate, yet might they haue bene sau'd, growe seruent and repent. And where they were poore they might haue bought of Christ tried golde in the fire to make them rich, and where they were naked, they might be clothed with white raiment of righteousnesse to cover their filthie nakednesse. Moreover they might haue gotten the salue of true knowledge, by the spirite of GOD to anoint their blinde eyes: heere we see, howe that there is none of these congregations so elect, but they might fall, and therefore haue neede of exhortations to be constant vnto the end: least perchance as Paule the elect vessel of God, searcht himself they should become cast awaies and reprobates, & againe there be none so reprobate, but they be here comforted, space of repentance granted the to turn from their wickednesse & liue. So would I exhort you to repent, & turn from your errors, & to seek for this salue of true knowledge to anoint your blind ignorant eyes, that ye might perceiue

how ye be partakers of all the faultes which were found among the seven congregations, by that ye are infected with this poisoned error of meere necessitie, and stoicall destinie, more then they. God grant that ye may be also partakers of the mercie and grace offered to the said congregations: first ye participate with the congregation of Ephesus, in that there is of you which call themselves Apostles, and are liars: with the congregation of Smyrna, in that there be among you which call themselves Iewes, that is spirit:all Israelites, and are of the congregation of Sathan: with the congregation of Pergamus, in that sathan dwelleth among you, and ye are become persecuters of Antipas, that is of the faithfull: & in that ye mainteine the doctrine of Balaam giving the people occasion of sinne: with the congregation of Thiatira, in that ye haue the spiritie of the propheteesse Iesabell, teaching a carnelle, and libertine life: with the congregation of Sardis, in that ye haue a name that ye liue, and yet are dead, and in that your works are not perfect: for ye teach that by no meanes can they be perfect in this world. With the congregation of Philadelphia, in that as is afore said, ye are become the congregation of Sathan, whereas ye would be esteemed faithfull Iewes of Christes congregation: with the congregation of Laodicia, in that ye are wretched, miserable, blind, naked, and neither hate nor cold: for ye though ye exhort your disciples to do well, yet to pull all earnest feruournesse from them, ye say they can neuer attaine to anie perfection during this world. Take heed therefore that Christ spew you not out of his mouth. Behold I stand (saith the Lord) at the doore and knocke: if anie man heare my voyce & open the doore, I will come into him, and will sup with him, and he with me. Open the doore in time: refuse him not which calleth by his voyce. And so you shall be certain of your election: but if you shut your doore & refuse him which calleth, and if you do not obey his voyce, then are ye cast awaies without ye repent in time. Thus it becommeth vs all to talke reverently of Gods election so faire onely as we feele by experience the spiritie of God worke in vs: So that when we feele the spirit of God increase in vs, we may be assured that we are in his fauour, but when we be led awaie from one vice to another, as Dauid was in abusing Beersaba, and killing Urias: let vs not presume then to be beloved of him which hated all workes of iniquitie.

ANSWERE.

When I did first read this your blasphemous rayling,
I did

I did wonder to what purpose, ye would rehearse the aduertisements, admonitions, and exhortations giuen to the seuen Churches in Asia, and vnto all other Churches in their names and conditions, seeing that nothing in the same can serue your purpose, yea altogether the holy ghost through the whole worke, doth manifestly fight agaynst your pestilent errors. And therefore I say at the first sight, I did wonder to what purpose ye would trauell, where ye were assured to loose your labour. But whē I came to your conclusion, which ye make in maner of exhortation to vs, I did perceiue, that easie it is to finde a staffe (as the pro- uerbe saith) to beat the dogge, which man would haue killed. But to the matter. Ye boldly affirme (howsoeuer ye be able to proue) that the Apostle vseth no such maner of doctrine, as we teach, &c. If ye vnderstand, that because hee teacheth not in those seuen Epistles, or letters, in expresse and plaine wordes, that from the beginning some be elected to life euerlasting, and others be reprobate, that therefore he teacheth it in no place, ye are not ignoraunt of the answer, and therefore I omit it. But I aske, if you do not thinke that the Apostle doth dedicate this his whole work to those seuen congregations, so doth himselfe witnesse (as in the first chapter is euident) then whatsoeuer is contained in this whole vision, apperteineth to the instruction, exhortation, admonition, comfort, and before aduertisement of those congregations, no lesse then that, which is contained in these wordes by you rehearsed. Then let vs heare what is written and spoken by him in this matter, I sawe (saith he) foure Angels standing vpon the foure corners of the earth holding the foure windes of the earth, that the windes should not blow vpon the earth, &c. And I saw another Angel ascending from the vprising of the sunne, &c. And hee cried with a loud voyce to the foure Angels, to whome power was giuen to hurt the earth, and the sea (saying) hurt not the earth, neither the sea, neither yet the trees, vntill we haue sealed the seruauntes of our GOD in their foreheades. I praie you why were these, who were to be marked in the foreheades, more called

*To the 1.**Quid valet
locus ex
parte ne-
gans.**Apoc. 7.*

the seruantes of God, by the voyce of the Angel then others? I knowe you will answere, because of their good workes, and godly intentions. But from whence I praie you did it procede, that the workes, and intention of the one sort were good, and of the other wicked? If you say, from their owne free-will, and power. The holy Ghost doth proue you liars, as before I haue declared, and our Apostle assigneth also another cause, saying: And power was giuen to the beast vpon all tribes, toonges and nations, and all those that dwelt vpon the earth did worship him, whose names are not written in the booke of life of the lamb, who was killed from the beginning of the world. Here it is plaine that our Apostle against your affirmation, teacheth that some doe worship the beast, and so doe finally perish: and other doe not worship him, and attaine to life. And that because the names of the one are written in the booke of life, and the names of the others are not written: and that more plainly he speaketh in these wordes: Then I looked, and lo a lambe standing on the mount Zion, and with him a hundreth, fortie and foure thousand hauing his fathers name written in their foreheades, &c. and they sang as it were a new song, before the throne, and before the foure beastes and the elders, and none could learne the song, except those hundreth fortie and foure thousand, which were bought from the earth, &c. and after in the 17. chapter is mentioned of these inhabitantes of the earth, who shall wonder vpon the beast whose names are not written in the book of life, frō the creation of the world. If in these places I say the apostle maketh no difference betwixt one sort of men and another, let the reader iudge. If there be difference betwixt bought and not bought, writtē in the book of life, & not written, to learn the new song and not to learn the same, then no doubt our apostle putteth as plain a difference, as we do, yea the whole scope of his reuelation is to declare, that there is a nūber of the elect called the spouse of the lamb, whom it behoueth to be cōplete before the consumation of al things come, & before that the innocent blood, that hath bin shed, be reuenged vpon those
that

Apo. 13.

Apo. 14.

Apo. 17.

that dwell vpon the earth, & therefore advise with your selues how ye be able to proue, that S. Iohn taught no such doctrine as we teach. But admitting that he had neuer spoken, neither yet of any number chosen, that cannot fall vterly from their election, neither yet of any number reprobate, who must needs be apprehended with the beast, and with him be cast into the lake of fire: Is it therefore a good argument, that all those that teach such manner of doctrine be false teachers? or that no such doctrine is contained in the holie Scriptures? I will make the like reason: Neither Moses, neither Iohn the Baptist in any expressed wordes, haue left to vs written, that Christ Iesus should be borne of a virgin, that he should suffer in Ierusalem, that his disciples should all be slandered, and flie from him, that he should rise againe, and ascending into the heauen, should send the holy Ghost visible vpon his Apostles: neither Moses, Esay, neither yet Iohn, who were excellent teachers, haue taught in expressed wordes any such doctrine, Ergo the teachers of it be false teachers, and it is not written in Gods scriptures. Your argument is no better, admitting that the Apostle had neuer made mention of anie sort elected.

But now shortly to answer to al, which without purpose yee heape together in this place, I say first, yee ought to haue made a difference betwixt those seuen congregations whete Christ Iesus had bene preached, and receiued, and the rest of the world which then remained, or after was to remaine in blindness and error. For to those that haue by publike profession receiued Christ Iesus, be they elect, or be they reprobate do appertaine exhortations, threatening, the doctrine of repētance, consolation, prophesying, and reuelation of things to come, but to those that yet remaine manifest enemies of the truth, appertaine onely the common calling to imbrace the trueth, with the threatening of destruction, if they continue vnfaithfull. And therefore, because these former congregations (as is said) had professed themselues to be of Gods household, they were intreated as his domestical seruants.

To the 2. 3.

4. 5. 6. 7. 8.

9. 10.

How exhortations, consolation, and the doctrine of repētaunce ought to be used.

If any aske the cause why are some so amiably, & others so strangely intreated, I answer, no other cause can be assigned, but that it pleased Gods infinite wisdom and goodnes to make that plaine and euident difference betwixt those that once be receiued in his household (be it by externall profession onely) & those that remaine in blindnesse, that the one he commonly doth visite, but the other he doth as it were neglect, and destroy. For what other cause can we assigne, that God so louingly did often call to repentance the people of Israel, so often offending from the dayes of Moses vnto the comming of Christ Iesus, that he sent vnto them Prophetes to exhort, to rebuke, and to declare the estate of thinges to come: and in this meane season, the space of two thousand yeares, permitted the Gentiles to walke in their owne wayes? And now after the reiection of the Iewes, what cause can we assigne, that among vs Gentiles, God vseth to stirre vp, now one countrie, now another to receiue the truth, to detest and abhorre our former superstition, Idolatrie, and wickednes, and of so long continuance, hath left both the Iewes and Turkes drowned still in their blindnesse and damnable errors? we shall finde none other cause, I suppose, then did the Apostle see, when that he said, to God are knowne all his workes, euen from the beginning, and that he will reueale his secretes to such as please him. Yee doe not heare in all this Reuelation of Iohn, that Babilon is exhorted to repentance, that the blasphemous beast is rebuked, either of his tyrannie, either of his blasphemie, with any promise made to him, that if he will conuert, he shall be receiued to mercie and fauour. No the sentence irrevocable is pronounced by the Angel, that he shall come to destruction.

After 15.

But Ephesus, Smyrna, Theatira, and the rest of the congregations, which before had professed Christ Iesus, and yet were become not manifest enemies, but were fallen some in decay of life, some in corruption of manners, and some in heresies were exhorted to returne to repent, and to be feruent to continue, with sharpe threatning, if they did

did the contrarie. And why this? because that God before had planted among them his truth, which yet vtterly they had not refused, and therefore doth he honor them as his domesticall seruantes, but in vaine (say you) for if they be of the elect, they cannot perish: if they be of the reprobate sort, they cannot be saued. This is of you vnreuerently reasoned, will ye not suffer God to order his household as best pleaseth his wisdome? This order hath he appointed that the trumpet of his word to exhort, to rebuke, to encourage, to offer mercie to the penitent, and to threaten death to such as doe decline, shall clearly sound in his church, so long as he doth acknowledge it to be his. Not that by the word preached, he that was reprobate in Gods eternall counsell, may be the elect, and so changed: but that the word preached, and often repeted, maketh a difference betwixt the elect and the reprobate, euen before man.

An obiection of the Anabaptists.

Albeit to you it appeare superfluous, that God shal feed his children by his owne word, which because the reprobate do refuse, therefore do they beare a testimonie of their owne iust condemnation in their owne conscience. Albeit I say, this appeare superfluous, yet God hath commanded and established the same, as a thing most necessarie and expedient, for the establishing of his children, and for the manifestation of his owne glorie.

I wonder that ye will not affirme that it is superfluous for a man to till and manure the ground, to prepare for victuals, to eat and drinke, and to do such other thinges as be necessarie for the conseruation of the life corporall, seeing that God hath appointed the dayes of man which he cannot exceede, and also that our heavenly father will prouide for his children, seeing he prouideth for the birds of the aire. Assuredly the one yee may conclude as well as the other. But herein, I say, appeareth your foolish blindnesse. First that yee make no difference betwixt the household seruants and those that be without. And secondarily, that ye vnderstand not the vse, the profit, & the effect of Gods word preached. Is not the kingdome of hea-

As bread is necessarie to the bodie, so is gods word to the soule.

uen compared to a net cast into the sea gathering together all sortes of fishes? whereof albeit that the separation cannot perfectly be made, till the net be drawne to the dry land vpon the last day: yet dayly by the word, by exhortation, by rebuking and threatning, doe manie things come to light, which before lay hid. How manie do follow Christ for a time, and fall backe from him, albeit that to the end he crieth that they should continue. Saint Paul affirmeth that he did write his sharpe Epistle to the Corinthians for a triall of them, if they would in all things be obedient. If they as true sheepe would heare the voice of their true pastor, acknowledge, & follow it, which he witnesseth that they did. And therefore he saith, now do I reioyce, not that ye did sorrow, but that ye did sorrow to repentance. By the which was not only the Apostle comforted, as he himselfe doth confesse, but also were they newly confirmed, that the spirit of God was not vtterly extinguished before. And so albeit, yee can see no fruite nor necessitie of Gods word preached, except that the nature of the reprobate be changed, yet do Gods children feele in experience how comfortable it is to haue their dull spirits stirred vp by frequent exhortations: yea how necessaie it is, that their dulnesse and vnthankfulnesse be sharply rebuked.

1. Cor. 2.

2. Cor. 7.

*The dect
hau great
profit by the
preaching of
Gds word.*

*Howe the
adueraries
abuse Gods
word in ma-
king false
conclusions
vpon manie
places there-
of.*

The third thing, in which I perceue you horrible to erre in all this your long discourse of the seuen Churches, is that wheresoeuer there is precept or commandement giuen to repent, and to continue in faith, or to liue a godly life, or wheresoeuer mention is made, that space and time is granted to repent, there straightwayes yee conclude, then may men keepe the commandements: then may they repent, and so bee saued, although before they were reprobate. For this yee affirme of Iesabell, shee might (say you) haue repented, and haue bene saued, and likewise vnto them that committed fornication with her, is repentance granted. But how vaine is this conclusion, God commandeth that which is righteous, Ergo man may do all that is commanded. God giueth place of repentance to al mé, Ergo al men do or may repent.

repent. How vaine I saie be these conclusions, such as be not infected with the pestilent opinion of their owne power, free-will, and iustice, may easily espie. When ye haue proued that God commandeth nothing, which man may not doe by his owne power, free-will, and strength, and that repentance so proceedeth from man, that in him selfe it lieth either to repent, or not to repent, then may ye sing this song, which so oft ye repeate: God commaundeth, God giueth space of repentance, God offereth mercie to all, Ergo of their owne power, they may repent. But and if we be not sufficient of our owne selues to thinke one good thought, if repentance be the free gift of God, and if to receiue mercie proceedeth of his owne free gift also, then harpe so long as yee list vpon that one string, I will answer, that except yee make it better agree with Gods scriptures, I must needs say, that he is worthie to be mocked that continually harpeth vpon a discording string.

As we do not contemne your exhortation, if we could *To the 11.* be perswaded, that it proceede from the spirite of leni- *12. 13. 14.* tie, so can wee not acknowledge our selues to be infe- *and 15.*sted with the poisoned errour of meere necessitie, and Stoicall destinie, neither yet that wee teach a carelesse, and libertine life, neither that we giue occasion of sinne to the people. Finally, that we cannot confesse that we teach and mainteine idolatrie (as most vniustly yee accuse vs) without anie further probation. For that anie such crimes reigne and are permitted amongst vs without punishment, yee be neuer able to proue. We do not denie, but that amongst vs haue bene men infected with all crimes, which yee lay to our charge. For some of you were once of our number, so farre as man could iudge: but as you haue made your selues manifest, so haue others also. But yet it seemeth farre repugnant to equitie and charitie, that the treason of Iudas should be laid to the charge of the faithfull Apostles. If I list to take my pleasure in examining your liues, and applying the offences of those churches to your faction, I doubt not to bring better

testimonie for my affirmations then ye haue brought against vs. But that I omit to better opportunitie, willing you in the meane season to remember that he which speaketh alway what he listeth, is compelled somtimes to heare that which he would not. At one word to answer to your slanderous and malicious accusations, we appeale from your sentence vnto him, whose truth we mainteine, not that we feare, but that with your confusion we could reiect your venim, in your owne stomackes againe, but that we are determined not to contend with you in despitefull railing, and vniust accusations, which is your purpose in this whole booke in which ye thus proceede.

THE ADVERSARIE.

The 32.
section.

Ofentimes ye vse this saying, Gods electi^on was afore the foundation of the world without any condition: wherefore they which are elect, they be elect without any condition, by the immutable decree of Gods goodnes, so that they can neuer fall out of the said electi^on: otherwise Gods election were not certaine: to the which I answer, that Gods holie election is without any condition, sure & certaine in Christ Iesu, without whom there is neither election nor saluation. Further m^o is made sure in the election by the promise of God in Christ Iesu, of which promise, when he is made partaker, he entereth in conuenant with God, but wh^on he breaketh the conuenant, he forsaketh the promise, and when he forsaketh the promise, he refuseth Christ, in refusing Christ, he falleth out of the election: no: withstanding the election abideth sure in Christ: election hath no promise without faith, true faith is Gods work by his grace, and is also partly mans work, by consenting thereto. wherefore Paul calleth the righteous, ioint workers with God, because they worke together with him: now if man for his part according to his nature, be inconstant in his faith, then is he out of promise, whereby he was made sure of his election, yet gods election remaineth sure and stable in Christ Iesu. Adam and all men in him before the transgression might fall from God by sinne, notwithstanding the election. why may not then the most righteous of vs all fall now by sinne from the election? is our election surer now after transgression, then it was afore transgression? The holy Ghost saith, yet Cain wen: away in his wrath from wisdome, but a man cannot go away from that which he neither hath, nor can haue. Further: God gaue him

him warning afore, which was sufficient to withdraw him from his
 euill intention. To Cain said the Lord, why art thou wroth? and
 why is thy countenance abated? If thou do well, shall all there not be a
 promotion? And if thou doest not well, lieth not thy sin in the doore?
 vnto thee also pertaineth the last thereof, and thou shalt haue domi-
 nion ouer it. If Cain was a reprobate before the foundation of the
 world, then had he no dominion ouer his lusts, to choose the good and
 leave the bad, for then might he haue liued: yet God saith, Thou shalt
 haue dominion ouer it. wherfore it is plaine that Cain was no repro-
 bate, when the Lord spake these words to him. Further if God gaue
 not Cain dominion & power to subdue his lust, who was then the au-
 thor of his sin? whether is the sword which killeth hauing no power ouer
 it selfe, more to be blamed, or he which hath it in his hand? if God gaue
 not Cain power to overcome his lust, and grace whereby he might be
 saued, who is the cause of his damnation? God is faithfull (saith
 Paul) which shall not suffer you to be tempted aboue your strength,
 but shall in the midst of temptation make away that yee may be able
 to beare. Likewise did God with Cain in his temptation, warning that
 if he did well, he should be rewarded: if he did euill, he should be pu-
 nished: for there incouraging to do well, and that he should not faint,
 God bestowed him power he should haue dominion ouer his lust to rule it.
 This notwithstanding he went away in wrath from wisdom, & for-
 sooke the counsell of God, which mercifully called him to life. After
 the flood, Ham was blessed of God, as his father Noah, and his bre-
 thren, Sem and Iaphet, and with the same blessing wherewith they
 were blessed: yet fell he from righteousness, reioycing in euill. And
 thus he became he accursed and not afore: but all reprobates be vnder
 the wrath and curse of God. So Ham when he was blessed of God, he
 was not reprobate. For then should he haue been both blessed and cur-
 sed, loved and hated all at once. The Israelites which were deliuered
 from the oppression of the Egyptians, were chosen and called of God to
 go and possess the land of Canaan vnder the conduct of Moses, yet
 neither Moses for his offence, neither any of them because of their
 inobedience obtained that wherunto they were ordained and chosen of
 God, except two persons, Joshua & Caleb. to creouer, the same Israelites
 were in Gods holy election, & called of God from their sins, & chosen in
 Christ to life & health as Paul witnesseth, saying, Our fathers were all
 vnder the cloud & all passed through the sea, & were all baptized vnder

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I. Cor. 10.

Moses in the cloud, and in the sea, and did all eate of one spirituall
 meate, and did all drinke of one manner of spirituall drinke, and they
 dranke of that spirituall Rocke that followed them, which Rocke was
 11 Christ. Behold how Paul so often reherſed this word, all, to declare
 their chooſing and calling to be generall, yet there after (ſaith he) in
 manie of them had God no delight. For by ſinne they fell from Chriſt,
 and out of their election, and ſo periſhed. And there doth Paul alſo
 teach vs how thoſe things chanced them, for examples, to put vs in re-
 membrance, that we do not likewise by ſinne fall from that wherunto
 we are choſen and called of God. Let him therefore which thinketh he
 12 ſtandeth, take heed leſt he fall. But you ſay, that he which ſtandeth
 may well ſtumble, but he cannot fall, wherefore your doctrine being
 contrarie to the ſaying of the holy Ghoſt, muſt be falſe: as for them
 which yee ſay were reprobates before the world, in vaine ſhould they
 take heed of any fal, ſeeing afore they were, they had ſo ſore a fal that
 13 they could neuer riſe againe, and ſo deepe a fall, euen to damnation,
 that they can fall no further. Balaam was filled with the ſpirite of
 God, the ſpirite of truth, the ſpirite of power, and the ſpirit of grace
 14 ſo largely, that whom ſo euer he bleſſed, he was bleſſed, and whom ſo
 euer he curſſed he was curſſed, but the bleſſing of the vngodly repro-
 bate is verie curſſing, ſo that whom ſo euer they curſſe, God bleſſeth
 15 and whom ſo euer they bleſſe God curſeth. Wherefore Balaam du-
 ring the time that he himſelfe was ſo bleſſed of God, he was no repro-
 bate, but the choſen of God, and might haue continued in the grace
 and fauour of God. And thereto was exhorted of God, ſaying, goe
 not thou with them, neither curſe the people, for they are bleſſed, where
 that it is to be noted, that this people was bleſſed, and notwithstanding
 by idolatrie and carnall luſtes they fell from the fauour of God.
 16 And in ſteede of bleſſing, Gods curſe fell on them, as it appeareth in
 Numcti. Likewise Balaam through couctouſneſſe, louing filthie re-
 ward and continuing in ſinne, he fell from righteousneſſe and for-
 ſooke the truth, and periſhed with the curſed vngodly. Saul and his
 17 houſe was elect and choſen of God to be king and rulers ouer Iſrael,
 and that for euer, as Samuel witneſſeth, ſaying, at this time would the
 Lord haue eſtabliſhed thy kingdome vpon Iſrael, but now thy king-
 dome ſhall not continue. Heere you ſee how Saul the elect, annointed
 of God, doth fall from that wherunto God had choſen and ordained
 him. And thereafter in the fifteenth chapter, becauſe thou haſt
 caſt

cast away by the word of the Lord, therefore hath the Lord cast away thee also from being king: whereof we learne that Saules fall was not by the foreordinaunce of God, seeing he ordained the contrarie, but through his imbedience to Gods word, whereunto he might have obeyed if he would. Salomon receiued grace and wiselome of God aboue all other, which was a lively figure of Christ, of whom God saith so: Salomon I haue chosen to be my sonne, and I will be his father, I will establish his kingdome for euer, yet did hee fall from the grace, and wrought wickednesse in the sight of the Lord, lusting after strange feigh, and committing idolatrie: and where as GOD chose him to be his sonne, he turned his heart from GOD, and followed Ashteroth the GOD of the Sidons, and Belcom the abomination of the Amonites, he builded an hie place for Chamos the abomination of Micab, and vnto Milo like the abomination of the children of Ammon, and likewise for all his outlandish wines, which were a great number that burnt incense, and offered vnto their gods. Heere haue we a notable example of Salomon the elect sonne of GOD, whose kingdome God had promised to establish for euer. Yet he became the childe of the diuell, turning his heart from GOD, and giuing himselfe over to the lustes of the flesh and most vile abominable idolatrie. Ieroboam was chosen of God and annointed by the prophet Abia, King ouer the ten tribes of Israel, to whom God made a couenant that he would be with him, & build him a sure house that should continue euen as he had promised afore to his seruant Dauid, a man after Gods owne heart. Yet did Ieroboam, notwithstanding the election & fore ordinaunce of god sal from the fauor of God, set vp two golden calves, one in Bethel, & the other in Dan, & made Israel sin against god, to his owne & their vtter subuersio. Iudas was elect of God to be the salt of the earth, in vsuauity, for that serueth for nothing, but he became vsuauity salt through his owne wickednes: Christ chose him to be the light of the world, which should shine before all men, that they might glory by him God the father, but because he loued darignes better then light, his candlestick was removed, & his light quenched. Christ chose him to be one of the twelue, which should sit on the twelue seats, iudging the twelue tribes of Israel, but because he made not his election & calling sure by good works, as Peter speaketh, his name was wiped out of the booke of life. Christ loseth none of the who the father gaue him, except Iudas which by traitorise

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(as Peter saith) did fall and was found unworthie of his electiō. Here
 2. King. 23. might the terrible & grievous fall of Iouis with diuers other be alled-
 ged, which for prolixitie I passe ouer. All these aboue rehearsed and
 manie mo, received the grace of God in vaine. And therefore did god
 cast them awry, whom before he had chosen, euen as he did Ierusalem,
 of whom it is so written, I will cast off this citie Ierusalem, which I
 haue chosen, and the house, of which I said, my Name shall be there.
 23 For though God of his meere mercie hath chosen vs in Christ Iesu, to
 be heires of eternall life, yet if we refuse him, he will refuse vs, and if
 Iereim 2. we denie him, he will denie vs. And so as the Prophet saith, our owne
 wickednes shall reprove vs, and our turning away shall condemne vs:
 Ezech. 18. and therefore saith the Lord by his Prophet EZECHIEL, if the righteous
 turne away from his righteousness, & do iniquitie, all the righteousnes
 that he hath done shall not be thought upon, but in the fault that he
 hath offended withall, and in the sinne that he hath done, he shall die.

A N S W E R E.

To the first. The same proposition which before I haue proued most
 false and deceiuable, ye yet labor by multiplying of exam-
 ples, nothing appertaining to that purpose, to defend and
 maintaine.

Your proposition is, that albeit the election is sure and
 made without all condition in Christ Iesus, yet is there
 none so elected in him to life euerlasting, but that he may
 fall to perdition, and become a reprobate. And for the
 probation hereof, before ye enter to your examples, yee
 vse two reasons. The former without Christ (say you) there
 is neither election, nor saluation: and this we confesse and
 most stedfastly do beleue, adding, that election and sal-
 uation are so sure in him, that so manie as be elected in
 him to life euerlasting, shall by grace attaine to the same.
 Ye proceed in your reason.

Farther manie made sure in the election by the promise of God in
 Christ Iesu, of which promise when he is made partaker, he entreth in
 couenant with God, but when he breaketh the couenant, he forsaketh
 the promise, and when he forsaketh the promise, he refuseth Christ, in
 refusing Christ, he fallith out of the election, notwithstanding the ele-
 ction abideth sure in Christ.

This is your first reason. To the which I shortly & plainly
 answer,

answere, that because ye suppose an impossibility to be possible, therefore ye conclude a great absurditie. For ye suppose, that the members of Christs bodie elected in him to life euerlasting, may so forsake the promise, so refuse Christ their head, and so breake the couenant, that to the end of their liues, they contemne & despise it, which is a thing impossible, as before I haue proued, and therefore your conclusion auaieth nothing. When ye shall proue that Christs sheep committed to his charge by his heavenly father, can become wolues or dogges to bark against their pastor, and that so they continue to the end, I will studie to answeere you otherwise: but vnto such time as you learne to proue your purpose more substancially, I must say, that because there is no member of your reason which hath a sure ground, that therefore I will not greatly studie to confute the same: for man is not made sure in the election by any promise of God, but the election which before was secrete in Gods eternall counsell, is by the promise and word of grace notified vnto man, so that tolerable it may be spoken, man is assured of his election: by the promise, which he willingly imbraceth: but to be sure in the election by the promise, is not the phrase of the holy Ghost: further of this we shall examine in your second reason which is this.

Electiō hath no promise without faith: true faith is Gods worke by his grace, and is also mans worke partly by consenting thereto: wherefore Paul calleth the righteous ioynt workers with God, because they worke together with him. Now, say you, if man for his part, according to his nature, be inconstant in his faith, then is he out of the promise, whereby he was made sure of his election, yet Gods election remaineth sure and stable in Christ Iesu.

To the second and third.

The first member of your reason is darke and obscure, and the manner of speaking so strange, that in the scriptures I am assured it is neuer to be found. In one of two senses is election taken in the scriptures. The former: for the elect themselues, as when Paul saith, the election did obtaine it, that is, the elect of God obtained mercie. And in the same sense is Paul called the vessell of election, that is, an elect vessell: and if in this sense yee affirme

Answer.

Electiō is in one of two sorts taken in the scriptures.

Rom. 11.

that election, that is to say, the elect haue no promise without faith, albeit I will not greatly contend in that behalfe, yet by manifest scriptures I may proue the contrarie. For the posteritie of Abraham by Gods free election had this promise, that he should be their God. And saint Paul affirmeth that the children of the faithfull were holy, and yet all could not haue faith when the promise was made, for then had Abraham no seede at all, but of this, I say, I will not contend. Otherwise election is taken in the scriptures for the eternall counsell of God, by the which he hath appointed life euerlasting, to such as he hath giuen to his sonne before all worldes, as Paul saith. For ere the children were borne, when they had neither done good neither bad, that the purpose of God, which is by his election, that is not by workes, but by him that calleth, might stand sure, it was said vnto her, the elder shall serue the younger, &c. And after, cuē so at this time is there a remnant left through the election of grace, and so forth in diuerse other places. And in this sence, if ye vnderstand that election hath no promise without faith, I answer, that Gods free election in Christ Iesu needeth neither promise nor faith, as touching the part of God. For he in his election respecteth neither of both, but his owne good pleasure in Christ his sonne, and so I would haue wished greater plaines in the first part of your reason, then there is. But I perceiue the ground of your error by that which followeth. True faith (say you) is Gods worke by grace, and

Rom. 9. 11.

Faith is altogether the work of god and in part of mans work
1. Pet. 1.

it is also partly mans worke by consenting thereto, which second part of this second member is vtterly false. For faith is no part of mans worke, no more then the child begotten of the father and conceiued of the mother is the work of the selfe. But faith is altogether the worke of God: for as he begetteth vs by the word of veritie, and by the power of his holie spirite maketh our hearts to conceiue and retaine the seed of life: so by his power are we kept by faith to saluation, which is prepared to this end, that it shall be manifested in the last time, & therefore (saith the Apostle) through grace are ye saued by faith, & that not of your selues

Ye

Ye must compell the holie Ghost to recant, which I thinke he will not do for your threatning, before yee bee able to proue that faith is any part of mans worke.

The words of the Apostle, you shamefully abuse: for in that place he intreateth onelic, how God vseth the ministers of his worde and blessed Gospell to bee helpers with God, in so far as they are the Ambassadors of reconciliation, as in an other place he calleth them, he meaneeth nothing, neither what man doth in the worke of his owne saluation by his owne faith, or by his owne workes. And therefore although ye (as a blinde man) go forward to your own perdition, saying, *Now if man for his part according to his nature be inconstant in his faith, then is he out of the promise, &c.* Yet must we pull you back and saie, that because faith is no part of mans worke, therefore doth neither his faith nor his election depend vpon the inconstancie of his owne nature, but God of his soueraigne bountie, ouercomming what imperfections so euer be in his chosen children, hath grounded their election in himselfe, and in Christ Iesus his sonne. An other errour I see in this your reason, which because I haue sufficiently confuted, I will heere touch it onely. Ye make faith the embracing of the promise, & our obedience, to be causes of Gods election, when in verie deede they be but the effects of our election. For neither faith nor obedience make vs to be Gods elect, but because wee were elected in Christ Iesus, therefore are we called, made faithful, obedient and sanctified by his free grace.

1. Cor. 3:

*Neither
faith, nei-
ther election
grounded
vpon man
nor vpon his
constancie.*

To admonish you yet of one thing, and so to put end to your vnreasonable reasons: Wonder it is, that yee will attribute to election, that which ye denie to the elect. You affirme that election is sure in Christ, but not the elect say you: be like yee imagine election to be a certeine speculation or imagination without anie certeine substance, to the whiche it must bee referred. But Saint Paule teacheth vs the contrarie, saying, hee hath chosen vs in Christ, hee saith not that election was in Christ, but we were elected in Christ Iesus, before the foundations of the worlde were laide. Thus gently I put you in minde

to ground your reasons more substantially, if that by them ye intend to proue any thing. A short answer I might giue you to all your examples, to wit, that we speake not of election to offices, or to possession temporall. but of election to life euerlasting, from the which yee are neuer able to proue any to haue been finally secluded, that in Christ Iesus was thereto elected before the foundation of the worlde was laide. But yet to gratifie you somewhat, I will passe through your examples, and communicate with you my iudgement: God graunt you hearts to vnderstand.

*To the 4.
Christes power is of
greater vertue to saue
his elect,
the Adams
impotency
was to bring
damnation
vpon all.*

It is a thing most certeine, that albeit Adam and all men in him might and did fall from God by sin, yet cannot the elect of God, who bee elected to life euerlasting, in Christ Iesus, so fall from their election that finallie they perish: the reason is, that as Christ Iesus the brightnes of the glorie of his father, & the expresse dimage of his substance, is greater then euer was Adam, so is his power of greater vertue to saue the elect, then Adams impotencie was to bring damnation vpon all.

Where yee aske if our election bee surer now after the transgression, then afore the transgression: I answer, the assurance and firmicie of our election was alwaies, and at all times one. For when we stood in Adam (as ye alledge) yet were we elected in Christ: and when wee fell in Adam, then did our election burst forth and appeare,

*To the 5.
and 6.
The aduersarie is conuicted by
his owne
reason.*

Ye be neuer able to prooue, that Caine was elected to life euerlasting in Christ Iesus: for God looked not to Cain, nor yet to his sacrifice, as that he did to Abel. And why? because, as the Apostle affirmeth, the one offered in faith, and the other without faith. Remember I praeise you, your former reason: there is none (saie you) elected without faith, but Caine was without faith euen before he did kill or hate his brother, therefore by your owne reason, he was not in the election, no not euen before hee hated. I doe not approue this argument: but yet your former reason standing true, it is inuincible. Moyses saith not, that God promised dominion to Caine ouer his lustes, but saith, vnto thee shall his appetites or lustes bee, and thou shalt beare dominion

oucr

ouer him. Which is not spoken of sinne, but of Abel, who as he was the yonger, so was hee appointed to be subiect to Cain, and to serue him, and therefore most vniustly did hee hate him. It is the same phrased that before was spoken of the woman concerning her subiection to the man. Such as haue but meane knowledge in the Hebrew text, know well that both these articles bee of the masculine gender, and the substantiue which signifieth sinne in that place, is of the feminine gender, and therefore will not the proprietie of the tongue suffer, that dominion promised, be referred to sinne. Where blasphemously yee aske if God gaue Cain no power to subdue his lust, who was then the author of his sin? I answer, Cain himselfe: for he was not like to a dead and vn sensible sworde, as ye adduce the similitude, but he was a reasonable instrument infected by the venime of Sathan, from the which he not being purged, could do nothing but serue the diuell and his owne lustes, against Gods expressed will and commandement. I haue before proued, that God is the cause of no mans damnation, but sinne in which they are fallen, is the verie cause, which all reprobates do finde in themselves.

Touching the fidelitie of God, who suffereth none of his to bee tempted aboue their strength, it is onely true of Gods elect, to whom it is plaine, that Paul there speaketh. For albeit that amongst the Corinthians there were manie reprobates, yet doeth Paul addresse his style as it were to the elect Church of God, calling them his beloued, willing them to flie from idolatrie, and speaking to them, as vnto men indued with wisdom, &c. And therefore must yee first prooue, that Cain had as great testimonie of God, that he was his elect, as the Corinthians had of Paul, that they were beloued and elected in Christ, before that yee can make this place to serue for him. For albeit he did aduertise him what was his ductie to doe, yet doth it not thereof follow, that he gaue him power to obey his will reuealed, neither yet power to resist all tentation. To Pharao he did no lesse make manifest his wil then that he did to Cain, and yet of him hee did before pronounce, that hee should not

*The place of
Moses con-
cerning
Cain.*

To the 7.

I. Cor. 10.

heare nor obey the voice of Moyses, I do not denie but that he stubbornly forsooke the counsell of God, which mercifully called him. But why did he, and do all reprobates forsake it, we haue oft before declared, to wit: because the seed of God abideth not in them.

To the 8.
Gene. 9.

What was the benediction giuen after the flood vnto Noah and to his sonnes, the holy Ghost doth not conceale, to wit, multiplication, preservation, and the restitution of all things, as touching the order of nature, like as they were before that vastation, (by reason of the waters which had so long continued). In that place is no mention made of election to life euerlasting in Christ Iesus, and therefore your connexion, that Ham was not reprobate, when he was blessed of God, is foolish. For albeit, that none can bee both blessed and cursed, loued and hated all at once, in that degree of loue or of hatred, which God freely beareth in Christ to his elect, and most iustly hateth the reprobate, for the causes knowne to his wisdom, yet in another sort, it is no repugnancie to saie, that God both blesteth, and loueth in bestowing temporall benedictions, vpon such as in his eternall counsell hee hath reiected, and therefore hateth. As it is no repugnancie to saie, that God both blesteth and loueth his elect children, euen when most seuerely he doth chasten and punish them.

To the 9.
10. 11. 12.
and 13.

1. Cor. 10.

To all that which ye adduce of the Israelites, my former answeres may suffice, for you be neuer able to prooue, that any of them, which were chosen to life euerlasting, did fall into death eternall. It nothing hurt the saluation of Moses, albeit his bodie fell in the wildernesse. That place of Paul proueth nor, that all the Israelites which were called from Egypt, were within Gods holie election to life euerlasting in Christ Iesus, but doth proue, that they were all externally called, & that they did all communicate with those external signes & sacraments, which did signifie & represent spirituall things: but he doth not affirm, that all did receiue the spirituall & inward graces of the holy Ghost. The minde of the Apostle is plain inough in that place, to such as willingly list not to blind theselues. For he exhorteth the corinthians

not to thinke it sufficient that they did communicate with
 the sacramentes of Christ Iesus, except that a godly life
 and vnfained obedience to Gods will reuealed, should be
 pynd with the same: for otherwise the same should hap-
 pen vnto them, that happened to the Israelites. And there-
 fore he saith, let him that standeth take heede, least he fall,
 which is nothing contrarie to our doctrine: neither yet is
 our doctrine in anie iote repugnant to the holy ghost.
 For we did neuer denie but that manie, who before men
 had a faire glister of holinesse, yea which thought them-
 selues sure in their own fantasie haue taken horrible falles,
 both of one sort and of the other. And vnto all men we cry
 no lesse then you do, that they tempt themselues, and that
 they take heed least by slothfulnes they fall. But that anie
 that standeth in Christ Iesus, and in the eternall counsell
 of God can so fall, that finally he perish, that we constant-
 ly deny. Behold how smoothly God conducteth our tossed
 iote through the raging waues of your furious arguments.

The fall of the reprobate we remit to Gods iudgement. *To the 14.*
 Albeit that Balaam had bene indued with greater graces, *15. & 16.*
 then in Scriptures, we read that he had, yet doth it not
 thereof follow, that he had receiued the spirit of sanctifica-
 tion by true faith, which is giuen to the elect onely. For we
 find the power giuen to some to expel deuils, whom Christ
 affirmeth, that he neuer knewe. And therefore willet he
 his disciples, not to reioice in that that spirites were
 subiect vnto them, but that their names were written in the
 booke of life. But yet I wonder where yee haue found that
 Balaam was so filled with the spirite of God, the spirite of
 truth, the spirite of power and the spirite of grace (as ye
 write) that whomsoeuer he blessed, was blessed, and whome
 he cursed, he was cursed. I finde no such thing witnessed
 of him by the holie Ghost. True it is that Balack gaue vn-
 to him that praise and commendation, that he was assured,
 that whom he blessed should be happie, & whom he cursed
 should be cursed. But whether it was the purpose of the ho-
 lie Ghost to teach and assure vs thereby that in very deed
 such graces wer in him, I greatly doubt: yea I doubt nothing *Numb. 23.*

to affirm the contrarie, to wit that he neither had power, spirit, nor grace of God to blesse those whome God hath cursed, neither yet to curse those whom God hath blessed. For so doth he himselfe confesse. And for that end is the historie written. If ye vnderstand that the benediction remained vpon Iacob because that Balaam did so pronounce and speake, you are more blind then Balaam was. For he assigneth another cause, saying, howe shall I curse where God hath not cursed, or how shall I detest where the Lord hath not detested, God is not as man that he should lie, neither yet as the son of man, that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not accomplish it? Behold, I haue receaued commandement to blesse: for he hath blessed, and I cannot alter it. He seeth none iniquitie in Iacob, nor seeth no transgression in Israel: the Lord his God, is with him, and the ioyfull shouw of a king is amongst them.

Why Balaam blessed Israel, and could not curse them.

In these wordes I saie, Balaam assigneth the cause why he was compelled to blesse Israel, because (saith he) God hath blessed them. And why also he could not change his blessing, because in God there is no mutabilitie, nor change, like as there is in man. And therefore as he had once blessed that people, by his plain word and promise spoken, and reuealed to Abraham, so should he moste constantly performe it. If malice did not blind you, you should cleerely see, that the holy Ghost meaneth nothing lesse then to teach that Balaam was blessed of God, and therefore was not at that time a reprobate: But that Israel was so elected, so sanctified, & blessed of God, that their very enemies, and such as were hyred to curse them, were compelled to giue testimonie against themselues, that Gods people was blessed. But this doth no more make Balaam to be Gods elect, then did that confession, which the wicked spirites gaue to Christ (confessing him to be the sonne of the liuing God) change their nature.

If you be able to proue that whole Israel so fell from Gods fauour, that to none of Abrahams posteritie did he performe the promise made to him, and to his seede, then haue

haue ye proued somewhat of your purpose, to wit, that God may make a promise, and that with an oth, and yet performe no part of it. But if it be manifest that notwithstanding their grudging, their rebellion, their carnall lustes, their idolatrie, and abominations, Gods promise remained so sure, that the same was performed (after many temptations) in full perfection: Consider what maie be concluded against you, in applying examples by similitude, and equalitie. I would wishe in you greater wisdome, then to compare Balaam one particular person, a false prophet accursed of God, and so perishing amongst the vngodly, and holy Israel Gods elect & chosen people, so blessed of God, that not onely they were preserued in all stormes, but also of them, according to the flesh, came that blessed seed, the messias promised.

To Saule and to his kingdome I haue before answered, *To the 17.* to wit, that one thing it is to be appointed to a temporall *& 18.* office, & another to be elected in Christ Iesus to life eueralting. But yet I wil adde somewhat more, which is the proposition directly fighting against yours: Saule nor his house was neuer chosen in Gods eternal counsell to be kinges *A proposi-* and rulers of Israel for euer. If ye crie, then did the holie *tion.* Ghost, speaking in Samuel, lie. For he affirmed, that God *1. Sam. 13.* had prepared the reigne and kingdome of Saule vpon Israel for euer: I answere, Samuel speaketh not in that place, what God had determined in his eternal counsel, but what he himselfe thought that God had determined & appointed. And therefore ye may not conclude that the holie Ghost doth lie, except the kingdome of Saule was once appointed to haue remained ouer Israel for euer. Nay, so can ye not conclude. But ye may saie, that except that so it was, the prophet was deceiued. And so no doubt he was for a season, and did speake those wordes according to the apprehension and iudgement which hee had conceived by reason of his vnction and lawfull election to his office. If it appeare hard to you, that the prophetes be deceiued in anie thing, consider I praie you what chanced vnto him after. Did he not at the sight of Eliab pronounce with

1. King. 16.

an affirmation, that before the eternall, he was his annointed? did the holie Ghost lie because that Eliab was refused, and David chosen, or was not rather Samuel ignorant and in an error? the same might I proue by Nathan, and others, who being Gods true prophets, were yet for a season left in error, and did both speake and giue counsell otherwise then God had determined in his eternall counsell. But nowe shortly to proue my proposition, I saie, that Gods eternall purpose and counsell concerning the chiefe ruler and gouernor ouer Israel was long before pronouced, by Iacob in his last testament, who did appoint the crowne, and Scepter royall to another tribe then to Benjamin. For thus he saith: Thou Iudah thy brethren shall praise thee: thine hand shall be in the necke of thine enemies: thy Fathers sonnes shall bowe downe vnto thee, &c. The Scepter shall not depart from Iudah, neither the lawe giuer from betwixt his feete vnto Shiloh come, and the people shall be gathered to him, &c. Here I saie it is plaine that manie yeares before the election of Saule was the kinglie dignitie appointed to Iuda, which sentence was neuer after retracted. And therefore my proposition affirming that Saule was neuer elected in the eternall counsell of God to reigne for euer ouer Israel, standeth sure and sufficiently proued. If anie ask to what purpose was Saule then elected king? I answere, because so it pleased Gods wisdome to tempt his people, to tempt the tribe of Iudah, yea and all the faithfull that then were aduie, to tempt them I saie, whether they would still depend vpon Gods promise, and looke for their felicitie, euen by the same meanes, that God had forespoken: howfoeuer things appeared to the contrarie for a season. The whole people no doubt, yea and Samuel himselfe, were partlie criminall in that point, that they looked for saluation, and for deliuerance from all their enemies by the handes of anie other, then by one of the tribe of Iuda: considering that the former prophetic was so playne. But that error hee did first correct in his prophet, shewing vnto him iust causes why Saule was vnworthie of that great

honor

why Saule was elected to the kingdome which was appointed to another tribe.

honor, and after he did correct the same in the people, moving their heartes to elect David, whom the Prophet had before annointed. And so did God retaine the firmite of his counsell, and did performe the same, when all things appeared, plainlie to repugne to his promise, yea when men had received an other to be their king, then God by his former promise had appointed. We neither denie the supernaturall wisdom and manifold graces giuen to Salomon, neither yet his most horrible fall, to be a document, and a memoriall for euer of his abominable idolatries, and most vnthankfull defection from God. Which onelie one example wee affirme, ought to admonish euerie man moste carefullie to examine himselfe, with what simplicitie he walketh before Gods Maiestie. But whether that Salomon so became the sonne of the deuill, that after he did neuer returne to God, but that finally he did perish, we dare not be bold to pronounce sentence. And that because to vs it appeareth, that God did make vnto him a promise of mercie, his greuous offence notwithstanding. For this did God speake by Nathan of him: when thy daies shalbe fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seed after thee which shal proceed out of thy bodie, & will stablish his kingdome, he shall build an house for my name, and I will stablish the throne of his kingdome for euer: I will be his father and he shall be my sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men. But my mercie shall not depart awaie from him, as I tooke it from Saule, whome I haue put awaie before thee, &c. Howsoeuer yee list to vnderstand this free mercie promised to abide after iniquitie committed, you cannot denie, but that a plaine difference is made betwixt Salomon, and Saule. And if yee thinke, that nothing spoken in that place, did appertaine to Salomon, who was borne before that David had finished his daies, and did sleepe with his fathers, but that all is performed in Christ, who many yeeres after did spring of him, ye do not rightly marke the words of God neither yet the mind of the holie Ghost, he saith not, that the childe who

1. *1. Kings 18.*

19. 20.

2. *2. Sam. 7.*

should build a house to the name of God, and whose kingdome he would establish, should be borne after his death, but that God should raise one who should spring of his own loynes, whom he would so honour after his death, that hee would become his father, whom hee would so intreat, that albeit he should offend, yet should he not be reiected from regiment in Israel, as Saul was, and so was the kingdome established not onelie to Dauid, but also to his posteritie after him. The perfection no doubt was reserued to Christ Iesus, but so was the veritie in him, that the figure passed before in Salomon. Moreouer, somwhat is spoken in this promise, which in no wise can be referred to Christ Iesus. For how shall anie be able to proue that the iust seed of Dauid, in whose mouth was no deceit found, did in anie sort wickedly in his owne person, so that he had neede of mercie, and to be corrected with the rod of the children. This I note, to giue you occasion to take heede what sentence ye pronounce in thinges so farre remoued from the reache of your vnderstanding. In the historie of Ieroboam, ye do not obserue, that whatsoeuer is promised vnto him, except the first gift of the tenne tribes, is conditionall. For thus sayth the prophet vnto him. And if thou harken vnto all that I command thee, and wilt walke in my waies, and do right in my sight as did Dauid my seruizant, then will I be with thee, and build thee a sure house, as I bault vnto Dauid, and will giue Israel vnto thee, &c. I praie you what can ye heereof conclude? That Ieroboam say you notwithstanding Gods election and free ordinance did fall from the fauour of God. But how be you able to proue, that he was elected and before ordeined to stand in Gods fauour for euer? These sayinges, if thou walke before me in righteousness, if thou keepe my preceptes, and such others, will not proue it. I can evidently proue that Ieroboam, and all the kinges in Israel after him were giuen to the people in Gods anger, and were taken awaie in his hote displeasure, for so doth the prophet Oseas witness. Nowe if you can proue, that such rulers, as be giuen in Gods wrath, and taken awaie in his iust furie, were elected and before

ordeined

To the 21.

3. Reg. II.

ordained to stand in his fauour for euer, aduise with your counsellors, and produce your witnesse against the next time. That Iudas was neuer elected to life euerlasting, I haue before declared, and therefore at this present I onely say, that no more did Christ meane of Iudas, that he should be the salt of the earth, the light of the world, neither that he should sit vpon any seate to iudge any tribe in Israel, the that he ment of Peter, that he was the diuel, that he should betray him, or that better it had beene for him neuer to haue beene borne. For as Christ in pronouncing the words, you twelue haue I chosen, but one of you is the diuell, one of you shall betray me, in expresse wordes he did neither appoint the person of Iudas to that fact, neither yet did exempt and make free anie of the rest from suspicion of that crime, in expresse words (I saie). So likewise in saying, yee are the salt of the earth, and you shall sit vpon twelue seats, &c. He neither meant of the whole number of the twelue, neither yet of them onely. For as for Iudas, I doubt not to affirme, but that according as it was written in the booke of Psalmes: That his habitation should be desolate, and that another should receiue the honour of his bishopricke: that so euen in the time, when he stood in the ministerie most sure to mans iudgement, that yet in Gods eternall counsell, he was appointed to that treason, and most fearefull end. And I suppose that none will be so peruerse of iudgement, as to denie that none other was appointed to be the salt of the earth, and the light of the world, except those twelue. I verily beleeuue that Paule is nothing inferior to anie of the chiefest apostles in that case. And so yet I affirme, that neither were those wordes spoken of all the twelue, neither yet of them onely. If this cannot satisfie your curiositie, labour you to proue that Iudas was elected to life euerlasting in Christ Iesus, before the foundations of the world were laid. I haue before proued that the elect cannot finallie refuse nor denie Christ Iesus their head, and therefore I will not trouble the reader with the repetition.

The place of Ezechi. I serueth nothing your purpose. *Eze. 13.*

for there doth he onely intreate of such righteous men, as in the beginning of the same chapter vsed this prouerb: The fathers haue eaten soure grapes, and the childrens teeth are set on edge, signifying thereby (as before we haue declared) that they were iust and innocent, and that yet they did suffer punishment, for the offences of their fathers. Against whom the prophet speaketh most sharply, affirming that the soule which did sinne should die: in this praising Gods iustice, that he would suffer sinne unpunished in none of his creatures, supposing that some for a time, had a shewe of a righteousness. The prophet doth further accuse, and conuict their consciences, for they knew themselues criminall in all crimes, which the prophet there recited. And therefore to prouoke them to repentance with this exhortation: Cast awaie from you (saith he) all your transgressions whereby ye haue transgressed, and make you a new heart, and a new spirite, for why will you die ô house of Israel, for I desire not the death of hym that dieth (saith the Lord God) Cause therefore one another to returne, and liue ye.

Of this conclusion (I saie) it easily may appeare of what sort of righteous men the prophet speaketh: not of such as being ingrafted in Christes bodie, by the true sanctification of his spirite, doe daily studie to mortifie their affections: but of such as hauing an outward appearance or shew of holines, did notwithstanding lose the bridle to all impietie. In verie deed God cannot remember the iustice of any such (which is not) but their sinnes must craue iust vengeance, and that the rather because by them the name of God is blasphemed. Now to the rest of that which followeth in your booke.

THE ADVERSARIE.

The 33.
lection.

I

This say you, with manie other manifest testimonie of the scriptures, ye tesse & turne vsfildowne, seeking shifis to maintaine your errors, whereby you declare your selfe to be of the number of them, of whom it is writtē in the same place, which do say, tush the way of the Lord is not indifferēt, ye will n t that the lord iudge according to this way set forth in his word, but of necessitie by an immutable decree, to

saia

*saie a certaine, and of necessitie to condemne all the rest, ye must not
 so read Gods word studying rather to teach the holy Ghost, then to
 learne your dutie of him, seeking meanes rather to confirme your pre-
 conceived error, then to auoid it. What truth can be learne at the
 word of God, which woult ipeeth the idoll of his owne phantasie, and
 hath al. candle forsaken the mind of the truth: Remember that the first
 lesson of wisdom, is to be willing to learne wisdom. Cast away there-
 fore the id. is of your heartes, which made you stumble in your waies:
 submit your selues to the word, as humble and meeke lambs. For the
 lambe only was found worthy to open the scales of the book. Trust not
 your error to be the better because it hath manie fau. orers specially of
 them, which haue the name of learning. For such haue bene alwaies in
 all ages, enemies to the truth, inventors of sectes and errors, such like
 as Iannes and Iambres resisted Moyses, so do they the truth, as the
 learned scribes and phariseis blasphemed the word of God, and perse-
 cuted Christ the truth it selfe, so do they it in his members. And euen
 as the phariseis said, do any of the rulers, or of the phariseis beleue
 in him, this common people which knowe not the law is cursed, so saie
 they now, do any of our learned doctors teach so, these vlearned fel-
 lowes are cursed, for they cannot vnderstand Gods works, they vnder-
 stand onely the English tongue, and yet will they meddle with diuinitie,
 as though the gifts of tongues, & the gifts of prophesying were so bound
 together, that God coulde not minish the one without the other. But
 this is no new thing, for this was laid to Christ, & his apostles charge,
 that they were vlearned. But the holy ghost willeth vs not to iudge so.
 Mark saith Paul, your calling how that not many wise men after the
 flesh, nor many mighty, nor many of high degree are called, but God
 hath chosen the weak things of the world, the vile things of the world,
 & things which are despised, & of no reputation to confound the mighty,
 and to bring to nought things of reputation, how can such great men
 beleue seeing they seek to be praised one of another, & to be preferred
 for their knowledge in the tongues, and for the multitude of their books
 which they write, such learned men are more meet to be in Herods hall,
 then in Christs stable, the dore is to loue, & they to stou, they may not
 despise so lowe for the disgrauing of their grauitie, onely p. ors sh. e-
 pher is which are accustomed to stables are scid meet to haue Christ re-
 uealed to the, not that I despise learning or learned men: for I knowe
 that learning is the good gift of god: yet as S. Paul saith knowledge ma-*

7 keth a man to swell, and manie in our time as in all ages past do abuse this good gift of God, yet not all, God forbid, for some I knowe, I praise God to whom it hath pleased God to reueale the truth of this matter, whi. h in perfect knowledge of the toooges, are to be compared with anie of your Rabbes. Be not deceived therefore with vaine titles of learning, or of worldly wisdom: if ye seeke Christ, seeke hym where he is in the poore stable, and not in Annas and Caiphaz palaces, without yee will see and heare Christ accused, to such a banquet peraduenture Christ may be called of the learned. If you will haue Christ, ye must not goe to seeke him in the vniuersities where you may be praised for your sharpe wittes and eloquent toooges, but you must go forth vnto him out of the tentes and suffer rebuke with him. Knowe ye not that the learned Pharisies and lawyers coueted to talke sometime with Christ, not to learne but to dispute, and trap him in his sayings. And so did the learned Philosophers of Grecia with Paul. Awake therefore in time, be no longer deceived with their authoritie: examine your selues, examine your selues I say, how much ye haue increased in Christ by his doctrine, what perfection it hath wrought in you, and how much Christ is fashioned in you by it. If you will forsake this error, and embrace the truth, whereby ye are taught: that

8 God will all men to be saved, ye shall God willing perceiue more increase in godliness, and that shortly, then euer ye could or durst looke for continuing in your error.

A N S W E R E.

To the 1.

Whether that you or we peruert the meaning of the holy ghost speaking in his holy scriptures, we chiefly remit iudgement to him, who shall iudge the world with equitie, not refusing also in the meane season the iudgement of indifferent readers. To your vniust accusations, cauillations, and malicious reportes, I will answer nothing, till the

To the 1. 2.

3 4.

end of this worke. And then I purpose to laie before your eyes such things, as yee cannot denie, to the end that the simple may iudge, which of vs do worship the idoll of our owne fantasies, and haue forsaken the mind of the truth.

To the 5.

Albeit that ye, and your captain Castalio begin now to despise learning, yet be ye neuer able to proue that we haue despised godlines in the most simple of our brethre. Howbeit we cannot conceale the truth, affirming, that he who

hath

hath faithfully trauelled in the toongs, and in the writings of godly men, is more able to auoid error, and also more apt to teach the truth, and to confute the aduersarie, then he which is altogether ignorant, except in his naturall toonge. For we know that miracles, and the visible gifts of the holy Ghost, giuen in the daies of the Apostles are now ceased. Therefore I saie, we are not so proud, that we despise learning, neither yet so malicious, that we contemne the meanest gift that God hath giuen to anie of our brethren. If anie be that boast or bragge of their knowledge in the toongs, or of the multitude of the books, which they write, I wil confesse them worthie of moste sharpe rebuke. But as for such as be principall instrumentes of Christ Iesus, how much they haue profited the church of God, and howe little praise, or commendation they haue sought or do seek of man, the day when the secrets of all hearts shall be reuealed, will declare, and men who be moste familiarly acquainted with them partly can witnesse.

To the 6.

As we do not enuie the perfect knowledge in toongs of such as you praise, so doe we vnfeinedly desire God, so to gouerne their heartes, if his good pleasure be, that rather they studie to edifie Christes afflicted Church, then to accuse, slander, and traduce such, as in the vineyard of the Lord, haue labored, & daily do labor much more then they do. That ye will vs to turne from that which yee call our error, promising vs (if so we will do) more perfection shortly, then euer we durst haue looked for: wee must be first taught that our doctrine is erroneous, and after, for the assurance of our hope, we must haue more then the promise of men. Thus ye proceed.

*To the 7.**To the 8.*

THE ADVERSARIE.

To proue that they which be once elect can neuer fall, they alledge this saying of Christ: There shall arise false Christes and false prophets, and shall shew great miracles and wonders, insomuch, that if it were possible the verie elect should be deceiued. Of this they gather, that it is not possible, that the elect should be deceiued, & this conditional, if it were possible, &c. affirmeth nothing. But admitting it be so, we must vnderstand, that the thing which is verie hard and difficult

*The second argument.**The 34. section.*

Luk^e 18.

to be done is called impossible in the scripture as in that place, it is easier for a camell to go through the eie of an needle, then for the rich to enter into the kingdome of God. This is called impossible, because it is verie hard, and difficile to be done: yet be there rich men, which inherite the kingdome of heauen. How can you beleue saith Christ, which

John 5.

receiue honor one of another? this seemeth impossible by Christes words, yet manie such were converted to Christ. And the same spirit of vain glorie was amongst the elect Apostles of Christ, after they had continued a long time with him, for they contended who should be superior

Esaⁱ. 49.

among themselves. Can a woman forget the childe of her wombe, and not pitie the same whom she hath borne, which though it seeme impossible forasmuch as it is contrarie to nature, yet do women destroy and deuoure their owne birthes? May a man of Inde change his skinne,

2

and the Cat of the mountain her spottes, no more may ye that be exercised in euill do good? Such we be of our selues, notwithstanding by the power of God we be regenerate, we leaue off from our euill exercises, and do that which is good. Thus we see it is called impossible in the scriptures, which is contrarie to nature, which exceedeth our strength, and therefore is difficile and hard to be done, even so it is

3

Ere^v. 13.

impossible. That it is a very hard thing that the elect which follow the lambe whither soeuer he goeth, should be deceiued, yet notwithstanding it may come to passe, as Eua was the elect of God, and notwithstanding the apostle witnesseth that she was beguiled and deceaued by the serpent: therefore warned Christ the elect Apostles, saying, take heed that no man deceiue you. If Christ had bene of your opinion, that

4

2. Cor. 11.

the elect could not be deceiued, to what purpose should he bid his chosen take heed lest anie man should deceiue them. Let no man deceiue you saith Paule to the Thessalonians, to whome he bare witness that they were worthy of the kingdome of heauen, yet was he carefull,

5

2. Thess. 2.

lest they should be deceiued and mised from their good mind either by spirit, or by words, or by letter which should seeme to come from him. And to the Ephesians: Let no man deceiue you with vaine words, for bec wise of such things commeth the wrath of God vpon the children of disobedience. And likewise, warneth he the Remaines, to mark

6

Ephes. 5.

and avoid such as with sweet and flattering words deceiued the harts of the innocent. As the old prophet which dwelled in Bethel deceiued the man of God, which came from Iuda, and prophesied against the alter which Ieroboam builded, I am a prophet (said he) also, as well

as thou, and an angell spake vnto me in the name of the Lord, saying, bring him againe with thee into thine owne house, that he may eat bread and drinke water, and helied and deceaved the man of God. Such lying Prophetes be now adaiies, which say, they be sent from God, and call the people to their congregations, without which they say, there is no saluacion. For they condemne all others which be not of their sect. And when they haue allured the people with false erroneous doctrine, they prouoke them to a carelesse libertinellife, apt to allure any man. Beware friends that ye go not with them, lest as the man of God for his going backe, was tyll'd of a Lion, so ye be staine by errors, and deuour'd of the dunell, which as a roaring Lion goeth about, seeking whom he may deuour. Of the testimonies aboue recited, it appeareth that the elect may be deceiued, and yet it is the phrase of the scripture to call it impossible, which is verie hard and diffi-cie to be done. There be alſo manie elect which fall away, not because they are deceiued, but willingly and purposedly, as Iudas was not deceiued, but wilfully refused the grace of God. Also Achitophel being a notable wittie man, was not deceiued by any mans perswasion, but wilfullie refused his master David, and play'd the traitor. Balaam was not deceiued, for he knew well the will and the minde of God. Salomon was not deceiued, in whom grace and wit abounded aboue all others: and yet forsooke he God. So the elect though they be not deceiued, yet be they at libertie and may refuse the grace of God, if they will. And thinke you that Adam or anie other can be saued by Gods ordinaunce, if they wilfully forsake it? Can anie man be saued by Christ which doth forsake him? they which be once lighned, and haue tasted of the heauenly gistes, and are become partakers of the holie Ghost, and haue tasted of the good word of God, and of the power of the world to come, I cannot tell how they should be deceiued: yet may they fall awaie, and crucifie the Sonne of God afresh, and make a mocke of him. Likewise they which be sanctified by the Spirite of God, and sprinkling of blood of the testament, they may treade the forme of God vnder foote.

A N S W E R E.

If it had pleased you either diligently to haue read our writings, either faithfully to haue recited the testimonies which we vse for confirmation of our doctrine, yee

should haue found mo, and such as be somewhat more plaine then any of those that ye take vpon you to confute. But praised be God, who giueth such maiesty, euen to those places, which ye your selues appoint, that when yee haue said all, yet doth the veritie remaine inuincible.

To the 1. 2.
and 3.

That this conditionall, If, in these words, if it were possible, the elect should be drawne into error, affirmeth nothing, I am content, so that the same reason be a law against you in all other places. But that this word impossible shall be interpreted in all places of Scripture by this phrase, a thing hard to be done, I cannot admit without testimonies more euident, then yet ye haue adduced, for the most part of those plainly denie that interpretation. For as it is impossible for a Camel (or Cable, that is a great rope of a ship) remaining in the owne quantitie, to go through a needles eye (remaining in the owne straitnes) so it is like impossible for a rich man remaining in his owne naturall pride, couetousnesse, and corruption, to enter into the kingdome of God. And therefore when those which heard were offended, asking, And who may then attaine to saluation? Christ answered, things that be impossible before man, are possible with God. Marke well that Christ called the humiliation of the rich man, impossible vnto man, but possible vnto God. And the same I say is true, of those that seeke glorie and praise of men. For impossible it is vnto such abiding in that corruption vnfeignedly to beleue in Christ Iesus: for albeit the spirit of vaine glorie did now & then burst out and appeare amongst the disciples, yet was it alwayes repressed & corrected by the seuerer obiurgation of their master, and in the end, by the power of the holie spirite, it was remoued. God doth not affirme that it is impossible to a woman to forget the child of her bosome, but laying his perfite loue against her naturall loue corrupted, he saith, if she may, yet cannot I forget them that trust in me: and so he preferreth his loue towards his children, to the loue of any creature, which they can beare towards others.

The examples of the man of Inde, and of the Cat of the
mountain,

mountain, can in no wise receiue your interpretation. For the impossibilitie of the one, and of the other, experience of long continuance hath taught vs: for we see that although the Moorish change the region where he was born, yet keepeth he his natural blacknesse, neither yet can any art vtterly remoue the spots of that beast, which the Prophet in that place calleth the leopard. How impossible it is that they be changed, none can be ignorant, except such as haue not seene or doe not know the beast, nor her nature. And therefore vpon these two things to nature impossible, did the Prophet conclude, that no more could the citizens of Ierusalem, being exercised in all iniquitie leaue the same, and so was it impossible, impossible I say to themselves and to their owne power. For what the spirite of God worketh in the conuersion of sinners, ought not to be attributed vnto mans power.

And thus I say, that those thinges which the holy ghost pronounced to be impossible, remain impossible: and therefore it is not onely a hard and difficile thing that the elect of God, who follow the lambe where euer he goeth, be so deceiued that finally they perish: but also it is impossible, and that because the true pastor conducteth them, leadeth them forth to the holosome pastures and waters of life, illuminateth them by the presence of his light: and finally doth sanctifie and confirme them in his eternall veritie, by the power of his holie spirite.

Vpon those words of the Apostle, I feare lest that your *To the 4.* senses be corrupted from the simplicitie, which is in Christ, *and 5.* even as the serpent deceiued Eua, ye labour to proue that the elect shall be deceiued: for she, say you, was the elect of God, and yet she was deceiued. In few wordes I answer, that because she was the elect of God, she remained not in that error. We do not denie, but that the simple sheepe do sometimes erre, and go astray from their pastor, that they heare to their great danger the howling of Wolves, and do credite and receiue lies for veritie, yea and further that sometimes with knowledge, they commit iniquitie. But that they are permitted in the same finally, and without

our redemption to perish, that we constantly denie. For impossible it is that the liuely members shall lacke participation with the head. Impossible it is that Christs death shall lacke his effect, which is the life of those that of his father are committed to his charge, of whom impossible it is that any shall perish. For the number of our brethren must be complete. Neither yet doth it hereof follow, that exhortations and admonitions be superfluous and vaine, for they are the meanes which the wisdom of God knoweth to be most necessarie to stire vp our dull senses, which alwayes be redie to lie in a certaine securitie, and therefore the words of our master spoken to his disciples, and the admonition of Paul to the churches in his dayes doth much profite, comfort, and confirme vs: for by the same we are so armed against offences and slanders, which dayly doe chance, that albeit we see that from amongst our selues arise such as bring in damnable sectes, which lead many to perdition, yet we do not therefore detest nor abhor Christs simple veritie, but being prouoked by that fall and dejection of others, with great solicitude and care, we call for the assistance of Gods hohle spirite in those most miserable and most wicked dayes. That ye affirme vs to be lying prophets, not sent of God, but such as runne of our selues, calling to our congregation the people, whom after we prouoke to a carelesse and libertine life, we answere not to you but to our God. Iudge vs (ô Lord) in this cause according to our innocencie, and according to the puritie which thy spirite hath formed in our hearts, destroy all lying lips, and confound thou those, that of malice trouble thy afflicted flocke.

To the 7.

To the 8.

Let your friends, enemies to Gods eternall truth, proud boasters of their owne iustice, and suppressors to their power of Christes glorie, giue care, if they list, to your admonition, absenting themselues from all well reformed congregations. We will nor cease to exhort all the faithful to frequent and hant the places where Christes Gospelis truely and openly preached, his holy sacraments rightly ministred according to his owne ordinance & institution:

And

And also where discipline is put in practise according to that order which hee himselfe hath commanded. Neither yet will we cease to asseure, that your priuie assemblies, and all those that in despite of Christes blessed ordinance, do frequent the same, are accursed of God.

We do not deny, but that Iudas, Achitophel, Balaam, and *To the 9.* many mo, willingly & of determined purpose, did wickedlie and most vnthankfully offend, but what is this to your matter? It resteth alwaies to be proued, that they were elected in Christ Iesus by the eternall counsell of God. Your foolish *To the 10.* questiō demanding if Adam or any other man can be saued by Christ, which doth forsake him, I haue before answered, plainly prouing, that the elect children cannot finally forsake and contemne the ordinance of their father. Neither yet can the members, refuse the life which they receiue frō their head. And that because the spirit of God, drawing them to Christ, maketh them to feele their necessity, which they haue of him. And therefore with all thankfulness and ioy do they receiue him who is made to vs from God, wisdom, justice, sanctification, redemption, and life. *The elect of God cannot forsake Christ.* To mee it appeareth a verie foolish question, if any should demand if a man perfect in wit, memorie and reason, feeling himselfe so oppressed with hunger or thirst, that of necessity he must perish, except nature were supported, to aske (I saie) if such a man willingly and obstinately would refuse wholesome meate and drinke, appeareth foolish & vaine. Such is your question, for the elect children do feele their owne miserie, hunger, thirst, and pouerue, yea they labour vnder the burden of their sinnes, which they hate, of the which they wold be relieved. And therefore they cannot refuse the iustice, life and assured redemption, which is offered to them in Christ Iesus. To whom be all praise, glorie and honour for euer. The place of the Apostle I haue before answered, & therefore I shortly come to that which ye call.

THE ADVERSARIE.

The third error of the careles by necessitie.

God hath two manner of wils, one reueled wil, & a secret wil, which is onelie knowne to himselfe. By Gods reueled wil menshould not come to

The 35. section.

nought, but they which perish, do perish by his secret will, in respect of Gods commandements: It was not Gods will, that Adam should sin, but in respect of Gods secret will, God would Adam to fall.

A N S W E R E.

How maliciously ye peruert our words, and how impudently ye forge vpon vs a forme of doctrine, which did neuer enter into our thoughts, shall appeare God willing by answering to that, which ye cal the confutation of our third error, which thus beginneth.

THE ADVERSARIE.

The authors of this wicked opinion, when they could not sufficiently confirme their errors, by the authoritie of Gods word, they invented a new shift to approve it by Gods secret wil. For say they: Though God by his reuealed will, will all men to be saued, yet by his secret will he willeth many to be damned, by his reuealed wil he wil no wickednes, but by his secret wil he wil Pharaos to be hard hearted. Semei to curse Dauid, the patriarke to sel their brother Ioseph, &c. By his reuealed wil he would not that Adam should fall, but by his secret will, he willeth Adam to fall. I maruell much where ye haue found out this maner of doctrine, for neither Moyses and the Prophets, neither Christ and his Apostles vse any such maner of doctrine. Further, what profit do ye to the people with this doctrine? Sure I am, that you cause many to deceiue an euil opinion of God hereby. But now forasmuch as the secret wil of God is knowne to none but to himselfe alone, who hath reueled it to you? how can ye say this is Gods secret wil, if it was Gods secret wil that Adam should fall, & you know it, then it is both secret & vnsecret, both reueled and vnreueled, both knowne, & vnknowne. what great absurditie is this? can a man call that which he knoweth vnknowne? or that which is secret reueled? So may a mansay, hearing is not hearing, light is no light. By this strange doctrine, you would be counted wise but you are so much from the right way, that you are become foolish, you cannot content your selfe with such things as it hath pleased God to reueale in his word for our comfort, but will needes know Gods secret wil. Search not saith Sirach, out the ground of thinges as are too mightie for thee, but looke what God hath commanded thee, & looke vpon that alwaies, and be not curious in many of his workes, for it is not needfull for thee to see with thine eyes thinges that are secret. the meddling with such thinges hath beguiled many a man, and tangled their wits in vauitie.

And

The 36.
section.

Eccle. 3 6.
Oh that you
could looke
vpon that
alwaies.

And in the proverbs: Like as it is not good to eat too much honey, even so he that will search out high things, it shalbe too heavy for him. 13 o le
 two them (saith the Lord) that are wise in their own sight, and think
 themselves to have vnderstanding. For he that presumeth to know the
 secret will of God, and thereby will confirme his error, he cannot be re-
 formed by Gods reueled will, which is the word. Be not wise saith Paul
 in your owne opinions. And the holie Gh:st: be not wise in your owne
 conceit, but feare the Lord and depart from euil, so shal thy naueli bee
 whole and thy bones strong. And Iob: It is not we that can find out the
 almightie, for in power, equitie, and righteousnes he is higher, then can
 be expressed. Let men therefore feare him, for there shal no man see him
 that is wise in his owne conceit, we must not seek out the secrets of God,
 for we shal not preuaile, but bring our selues to confusion. If we go about
 to establish our opinions by Gods secret will, we must needs fall in hor-
 rible darrenes and errors. For who can know what the will of God is,
 we must submit our selues with all humilitie to the word, and there
 with great reuerence search out such things as are written for our com-
 fort & edification: which we cannot duly vnderstand without the spi-
 rit of God do teach vs, as it is written, Oh lord who can haue knowledge
 of thy vnlestanding & meaning, except thou giue him wisdom, and
 send thy holy Gh:st from aboue? But if we prepare our selues with re-
 uerence to reade the word of God, to the intent to vnderstand it to our
 consolation, & with humilitie submit our selues to do it, God wil open
 to vs so much as is either necessarie or profitable for vs.

A N S W E R E.

What confirmation our doctrine hath by the inuincible, To the 1.2.
 and most eident testimonies of Gods holy scriptures, I wil
 not now dispute: onlie I must complaine, that maliciously,
 and most impudently ye wrest our wordes, and peruert our
 mindes. And for the probation thereof, I saie, that yee are
 neuer able to shew in anie of our writings the wordes and
 sentences, which in this place yee affirme vs to saie. Yee
 bee neuer able (I saie) to prooue that wee haue written or
 taught: That God by his reuealed will, will all men to be saued,
 and yet by his secret will, he willet many to be damned. That by his
 reuealed will he willet no wickednesse, but by his secret will, hee
 wil Pharaos to be hard hearted, Semei to curse Dauid, the Patri-
 arches to sel their brother Ioseph, that by his reuealed will, hee

would not that Adam should fall, but by his secret will he willetth Adam to fall.

These propositions I say, you be neuer able to shew in our writings, neither yet to proue that our doctrine did or doth tend to that end. For we constantly affirme, that God reueled vnto vs his most holy and most iust will in his plain and holy scriptures, which do assure vs, that a separation shalbe made betwixt the goates and the lambes, that the one shall receiue the kingdom prepared vnto them before all beginning, and that the other shall be adiudged to the fire which neuer shall bee quenched. That God stirred and raised vp Pharao, that his power might be declared in him, that these words God plainly spoke to Moyse: I know that Pharao shall not permit the people to depart, therefore haue I hardened his hart, that I may multiply my wonders vpon him: that Dauid did repress the furie of Abisai, and of his seruants who would haue killed Semci, saying: Suffer him to curse, for the Lord hath commaunded him, the Lord perchance shall behold my affliction, and shall reward me with good for his cursing this day. That Ioseph said to his brethren, be you not moued with sorrow, that ye haue sold me, for the Lord hath sent me for conseruation of a great multitude; it is not therefore you that haue sent me hither, but God, who hath made me father to Pharao, and Lord ouer his whole house. None of all these I saie, do we cast vpon Gods secret will, as ye falsly accute vs: but we do constantly affirme, that his will, is so plainly reuealed in these matters, that such as shall denie any of them to haue been gods will, cannot escape abnegation of his eternall veritie. And further we saie, that the fall of man is plainly reuealed vnto vs, not onelie by experience, but euen by that same lawe which was imposed to him shortly after his creation, the transgression whereof, made Adam & all his posteritie criminal and guiltie to Gods iustice: and that neither against Gods will reuealed, neither yet against his secret will. For by his will reuealed, can no man further conclude, but this, that in what daie so euer Adam should eat of the fruit forbidden, that he should die the death. But Adā against Gods

com-

Exod. 9.

2 King. 16.

Gen. 45.

commandement did eate: & therefore did he iustly vnderly the sentence of death. And thus do we referre to Gods will manifestly reuealed, what so euer ye imagin, that we ascribe to his secret will. Neither yet need you to maruell, if ye list to take such paines as to reade our writings, where that we finde the doctrine that we teach (your surmised lie, wee cast vpon your selues) seeing that Moses, the Prophets, Christ Iesus, and his Apostles in all writings do affirme the same. But yet lest that ye should thinke that we attribute nothing *To the 3.* to Gods secret wil, I will in few wordes confesse what we teach, mainteine and belieue in that case: and that the rather, because you gather a great absurditie, not of our doctrine, but of that which yee falsely impute vpon vs, in this maner.

Forasmuch (you say) as the secret wil of God is knowne to none but to himselfe alone. who hath reuealed it to you? how can you saie this is Gods secret wil? if it was Gods secret wil that Adam should fall, and you knew it: then it is both secret and vnsecret, both reuealed and vnreuealed, both knowne and vnknowne. what great absurditie is this.

To the which I answer according to your impudent foolishnesse, that because you fight with your owne shadow, these your dartes do hurt vs nothing, for we doe not affirme, that we doe know the fall of man by Gods secreete will, but by his will manifestly reuealed vnto vs by his holie scriptures. Or more plainely to answer your reasons, which you thinke inuincible: we say, that that will which was secreete in God before all time, was reueiled to man in time by his owne word, and that from time to time the same became more manifest, as saint Paul witnesseth in these wordes: To me the least of all saintes is giuen *Ephes. 3.* this fauour (or grace) that I should preach amongst the Gentiles, the vnsearchable riches of Christ. That I should bring forth to light before all men, what is the communion of the mysterie which was hid frō all ages in God, who hath made all things by Christ Iesus, that the manifest wisdom of God may now bee notified to principates, and powers in heauenly things by the Church, according to the fore appointment of the ages which hee hath made in Christ

Iesus our Lord. So that we are now bold to say, that albeit no creature did know before all time what order God should keepe in the creation and disposition of all things in time: yet may we now I say, be bold to affirme that the secrete was hid in the eternall counsell of God. That first he would create the heauen, the earth, the masse being rude, hauing darkenesse vpon the great depth, thereafter that he would make light, putting diuision betweene the light and the darknesse, and so forth as Moses hath declared the order obserued in the creatiō. And as those things were sometime secrete, but now are manifest, reueiled and knowne, so likewise was the fall of man, and the redemption which commeth by Christ Iesus sometime secrete in the eternall counsell of God, but now is most manifestly preached and declared by Christ Iesus, and by his holy Apostles: for now we know that God so loued the world, that his onely beloued sonne hath he giuen, that so many as do beleeue in him, shall haue the life euerlasting. Which life was euen before all times in Christ Iesus, euen as we were elected in him before the foundations of the worlde were laid. And therefore I doubt not to affirme, but that the fall of man and the remedie for the same, was not onelic foreseene, but also before determined, and the fruit which of the same should ensue, concluded & appointed in Gods eternall counsell, before that euer Adam was created. The reason and probation hereof, we haue before declared to be the issue of all things, as wee are taught by Gods manifest word, yea by most euident experiēce. For who needeth now to doubt, that it was Gods eternall counsell, that man should fall from that perfect image in which he was created, and so become subiect to the death, to the end that the faithfull might receiue perfection, iustice and life in Christ Iesus alone, seeing that scripture so manifestly affirmeth, that wee were elected in Christ Iesus before the foundations of the worlde were laide, that God hath wrapped all nations in disobedience, that he might haue mercie vpon all, vpon all I saie, which refuse not the remedie, from all beginning prepared, which is Christ Iesus, as the Apostle witnesseth,

saying: in him and by him, are all things created, and he is before all things, and all things consist or abide by him, *Col. 1.* and he is the head of the bodie of the Church, who is the beginning, the first begotten of the dead, that in all things he may holde the preeminence. For it hath pleased the father that all fulnesse should dwell in him, & to reconcile by him all things to himself. This counsell I say was not tēporal, as taken and deuiled after the fall of man, but it was eternal, as the same Apostle witnesseth in these wordes: *Tim. 2.* God hath called vs by an holie vocation, not according to *cap. 2.* our works, but according to his purpose and grace, which was giuen to vs by Iesus Christ before eternal times, but is now made manifest by the appearing of our sauiour Iesus Christ. But marke well that the Apostle saith, that grace was giuen to the faithfull by Christ Iesus from the eternitie of times, which thus to Titus he doth confirme, saying, Paul the seruant of God, and an Apostle of Iesus Christ according to the faith of Gods elect, and the knowledge of the veritie, which is according to godlines in the hope of eternal life, which he hath promised, which is God that cannot lie, before the world beganne, and hath opened his word at the time appointed, through preaching, &c. And the same saith Peter, speaking of our redemption by Christes precious blood, who certainly was preordinate, saith hee, before that the world was made, but was manifested in the last times. Having these I say most euident scriptures to assure our conscience, that redemption, remission of our sins, grace, and reconciliation, were appointed for vs, yea and were giuen vnto vs before all times, what need we to doubt what was the counsell of God in mans creation, or what was his secret will in giuing to him the commandement of not eating the fruit, and therefore you do not onely foolishly, but also in iuriously in thus railing vpon vs, *what strange and monstrous doctrine is this? to saie things be secret, and vnsecret, knowne, and vnknowne, revealed, and vrevealed, as manshould saie, hearing, is not hearing; and light is not light.* No such absurditie can iustly be gathered vpon our doctrine, for simply we say that things sometimes kept secret in the counsell of God, &

vnknowne to the sons of men, were after disclosed, & made manifest to the world, in so much, that light expelled darknesse from the hearts of the sonnes of light, and knowledge remoued ignorance from those that were appointed to life. If these things doe not satisfie you, yet my good hope is, that the godlie reader shall perceue, that most vniustlie you accuse vs, as if in our doctrine were plaine contradiction. And yet as touching the secret will of God, wee moreouer affirme, that our eternall election in Christ Iesus, our temporall falling in Adam, our restitution to life by the promise made, are not secret, but manifestly reuealed. But why that so it pleased his infinite wisdom and goodnes to dispose, and before ordeine the mysterie of our saluation: that first we should beare the image of the earthlie and carnall Adam, before that wee should beare the image of the heauenlie and spirituall: that first wee should bee all wrapped in sinne, and by reason thereof in miserie and death, before that we should be perfect iust, and come to felicitie, and life euerlasting: and finallie, why that it pleased his Maiestie to choose some, & of this same masse to reiect others, we saie is not reuealed, neither yet shall bee reuealed before that Christ Iesus appeare in his glory, when the bookes shall be opened and all secretes shall bee disclosed. To speake the matter so simplic as I can, that yee haue no occasion to complaine of obscuritie, I saie that Gods will in these subsequentes, and in manie others his wondrous woorkes is secret. First, why did not God more sodeinlie create the world? why gaue he to Adam no greater strength? why did hee permit him to fall? why hee did not prouide mans redemption by some other meanes, then by the cruel and ignominious death of his own sonne? why did hee choose the seede of Abraham to bee his people, refusing and reiecting as it were the rest of the world? And finallie, why that God would that his deare son should die in Ierusalem, called his owne Citie, by reason of the temple and sacrifices appointed? why (I saie) that God by the figures of the lawe, and by his Prophetes had before spoken, that the Messias should suffer in that Citie, and that

that the builders, who then onlie in earth were reputed and knowne to be the Church of God, should reiect & refuse the chiefe corner stone Christ Iesus ? In these and others the wondrous woorkes of God (which so far exceede the reach of our vnderstanding, that more able they are to quench and swallow vp all light which remaineth in vs, then is the great depth of the sea to deuoure our fraile bodies) do we hold the secret will of God for a rule of all equitie, perfection and sufficiencie, teaching and affirming, that if anie man of vain curiositie or of diuellish pride, presume to define or determine vppon these or others his inscrutable secretes, the causes whereof (other then his secret, but most iust will) is not, neither shall be reuealed, till the full glorie of the sonnes of God bee manifested, when the wisdom, goodnes, iustice & mercie of God shall so euidently appeare to the full contentation of his elect, and to the most iust conuicting of the consciences of the verie reprobate, to whome shall bee left no place of excuse, but in their owne consciences they shall receiue the iust sentence of their most iust condemnation : and so shall they in torments glorifie the moste iust and most seuerer iudgement of God, and his vspeakeable hatred against sinne conceived. Wee teach and affirme (I saie) that if anie man in this life, trauaile to searche out other causes of these foresaid woorkes of God (then his secreete will) that the same man headlong casteth himselfe into horrible confusion, which he cannot escape without speedie repentance. And against such men are all the scriptures by you alledged, spoken and written, & not against vs, who as we affirm nothing which Gods worde doth not plainly teach vs, so do we cease curiously to inquire any cause of his woorkes, other then it hath pleased his godly wisdom, and mercie to reueale vnto vs by his holie spirit, plainely speaking in his holie Scriptures. And therefore to you it shall be most profitable to trie & examin this matter with greater indifferencie, the hitherto you haue done, & to ponder, & weie whether it be ye or we that be wise in our own conceit, *light Rom. 12.* or opinion, or that go about to finde out the Almighty, *Iob. 37.*

that is, to subiect his Maiestie and wisdom to the iudgement of our corrupt reason. You (i say) who vpon his words plainly spoken by the holie Ghost, & vpon his workes which hee neither feareth nor ashameth to attribute & claime to himselfe, dare make these blasphemous conclusions: *Then is hee more cruell then a wolfe, then is he a dissembler, then beareth he honny in his mouth and gaul in his brest, then is he author of sinne, & he himselfe then is vnjust and contrarie to himselfe,* or we that coming but only to the sight of Gods incomprehensible iudgements, with all trembling & reuerence fall down before his Maiestie, & with the Apostle do cry, Oh the deepnes of the riches, wisdom, & knowledge of God, how inscrutable are his iudgements, and vnsearchable are his waies, who hath knowne the mind of the Lord, or who hath bin of his counsell, or who hath giuen vnto him first, that he should recompence him? for of him, and by him, and in him are all things, to him be glorie for euer, Amen. Be you your selues iudges I saie, whether you or we do search out things that bee about the reach of our capacities, and by that meanes studie to bring God as it were in bondage to our reasons: but now that which followeth in these words.

THE ADVERSARIE.

The 37.
section.
Ipsal. 119.

Thy word saith Dauid is a lanterne to my feete, and a light vnto my steps, when thy word goeth forth it giueth light and vnderstanding euen vnto habes: all the wordes of the Lord are pure and cleane, it is a shield to them that put their trust in it. And the Prophet Esay: If any man lacke light, let him looke vpon the law & the testimonies. We must not leaue the word & seeke to establish our phantasies, either by reason or Gods secret will. For we are commanded that we turne not from the word, neither to the right hand nor to the left, that thou maist, saith the holie Ghost, haue vnderstanding in all that thou takest in hand. This is sufficient for vs, and this we ought for to do. But we know saie you euen by the word, that God hath a secret will, whereby he worketh all that pleaseth him: verie well, and can you proue thereby that God hath two willes? God hath revealed so much of his will as is profitable for vs to know, the rest which is neither necessarie nor meete for vs to know, he hath not revealed. Is it therefore an other will? or is that which is not revealed, contrarie to that which is revealed: then shall there bee

Pro. 30.
Esai. 8.

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contrarietie in God, which is false. If God in respect of his revealed will, would not that Adam should fall, but in respect of his secret will, he would Adam should fall, then did God will two contraries, which is impossible. It was there euer any such monstrous doctrine taught, God abhorreth a double heart, which speaketh one thing, and thinketh another: and yet abhorre you not to charge God with that which he cannot abide in his creatures, that is, that he should speake one thing, as that Adam should not haue fallen, and thinke and will the contrarie, that Adam should haue fallen.

ANSWERE.

The will of God plainly reuealed in his holy scriptures, *To the 1.* we do not onelie follow as a bright lanterne shining before vs, for the directing of our pathes, walking in the darknesse of this mortalitie, but also we affirme it to be of such sufficiencie, that if an Angell from the heauen with wonders, signes and miracles, would declare to vs a wil repugning to that which is already reuealed, perswading vs vpon that, to ground our faith, or by that to rule the actions of our liues, we would hold him accursed, and in no wise to be hard. And therefore yet once againe, I cannot cease to exhort you, if by late reuelations ye (I meane some of your faction) hath receaued any new knowledge of Gods will, by the which you perswade others, that man in this life shall bee pure and cleane without sinne, that God shall expell it, not onelie in the resurrection, but euen while we walke compassed with this corruptible flesh, euen as the bright Sunne chafeth away the darke cloudes, that the children of God shall so beare dominion ouer the wicked in this earth, that all the proude tyrantes and oppressors shall become slaues to the godlie, and that shall be their hell and punishment, as the earthly reigning of the others, shall be their heauen and ioy promised. Examine I saie your selues, if that anie of you bee infected with these, and other moe grosse and foolish fantasie, which by Gods reuealed will, you bee neuer able to proue. But as for vs we haue proued and offer to proue at all times by the reuealed wil of God, what so euer wee teach, affirme, or belieue, of Gods eternall election, or of his most iust reprobation, for we con- *To the 2.*

fesse euen the selfe same thing which you alledge vs to say, which is, that by the word of God we know, that God hath a secret will wherby hee woorketh all that pleaseth him in heauen and in earth, and that also hee hath reuealed vnto vs so much as is profitable for vs to know, either yet necessarie for our saluation. For the which we praise his eternall goodnes and infinite wisdom, and do affirme further (as before wee haue saide) that suche as stand not content with that which is reuealed, but arrogantly list to mount vp to search the secretes of Gods counsell, shall bee beaten downe againe by the brightnes of his glorie to eternal confusion, in a iust recompence of their presumptuous boldnes. And thus much with you we will willingly confesse: but where vppon certeine questions, you make such conclusions as pleaseth you, wee cannot but accuse in you that vntreuerent, yea diuellish boldnesse and pryde, whiche in all men wee condemne. But let vs heare your owne wordes.

Can you prooue thereby that God hath two willes, or is that which is not reuealed, contrarie to that which is reuealed, then should there be contrarietie in God, which is false. If God in respect of his reuealed will, would not that Adam should fall, but in respect of his secret will, he would Adam should fall. Then did God will two contraries, which is impossible.

To the 3. 4. and 5.

These be your words and seuerall reasons most blasphemously spoken, not against vs but against Gods eternal wisdom. Against vs (I say) ye cannot speake them, for no such doctrine haue we euer taught, for we most constantly affirme, that the secret will of God and his will reuealed, is alwaies one, which is the manifestation and declaration of his own glory, although it seeme diuers in the instruments, as before I haue most manifestly declared. And thus most iustly might I sende you to debate your cause with him, whose iustice and wisdom cannot be subiect to the vanitie of your reason. But yet because no small part of this controuersie betwixt you & vs, consisteth in this: that you can admit no will in God, the reason and cause whercof, ye cannot see, perceiue, nor vnderstand, & we affirming the

the contrarie say, that of Gods secret will, can neither man nor Angel perceiue, assigne, or vnderstand any other reason, or cause, but his holy will onely: and therefore with all reuerence doe they stoupe, and covering their eyes, crye iust and righteous art thou, oh Lord, in all thy workes, holy, holy, holy, Lord God of armies. The vniuersall earth is replenished with the glorie of his Maiestie. *Esay. 6.* Because I say a great part of our controuersie standeth in this point, I will go through your questions, and seuerally answer to euerie one. First you aske if God haue two wils by reason that he hath a secret will and a reuealed will. I answer, that as God in his eternall godhead is simple and one, so is his will in respect of himselfe from all beginning simple and one, which is the declaration of his own glorie. But because the instrumentes (in which Gods glorie is, and must be for euer manifested and knowne) be diuers, therefore hath Gods wil which in himselfe is one, diuers considerations, effectes, and endes, in respect of the diuers instrumentes. For example, God will the vessels of his mercie to be extolled to the glory of the kingdom with Christ Iesus, but he will the vessels of wrath to be adiudged to the fire inuencible prepared for the deuill and all hys Angels. Who doth not see, but in respect of these diuers instrumentes the will of God hath diuers respectes, and diuers endes, and iustly may be called two wilies or a double will: for it is one will to saue, and another will to condemne, as touching the instrumentes and creatures sinned or condemned. But in respect of God the will is one and simple, which is as before is said, the manifestation of his glorie, which no lesse shineth in the iust punishment of the one sort, then in the mercifull deliuerance of the other. And this much for the first. Secondly ye ask, if that which is not reuealed be contrarie to that which is reuealed. To the which I answer as before, that in respect of God there is no contrarietie betwixt the will reuealed, and the will vnreuealed. But yet may the creatures to whome God doth notifie his will by comandmēt, rebuke or exhortation apprehend and vnderstand one thing, and yet is

may be that God in his eternall counsell hath determined
 the expresse contrarie. If this to you at the first sight seeme
 strange, yet my good hope is that examples in the scrip-
 tures proposed shall make the matter sensible inough to the
 godly and sober reader. What do we thinke that David
 did apprehend of that moste sharp and vehement rebuke
 giuen vnto him by Nathan the prophet in the name of
 God? No doubt that he was the sonne of death, that God
 would breake the league & couenant with him, as he had
 done to Saule his predecessor. But was it therefore the e-
 ternall purpose of God that so it should be? The end and
 issue declareth the contrarie. Ezchias receiued the verie
 sentence of present death from the mouth of the prophet
 Isaiah, who no doubt came not with message at all aduen-
 ture, but at the expresse commaundement of God, for so
 he affirmeth, saying: Thus saith the Lord, put order to thy
 house, for thou shalt die and shalt not liue. But was not
 therefore the contrarie (to wit that he should afterward
 liue fifteene yeares) determined in the immutable coun-
 sell of God. The same might I declare by manie other ex-
 hortations and commandements, but with one I wil stand
 contented, which shall adde light to the former. Abraham
 was commaunded by God, to take his sonne Isaak whome
 he loued, his onely sonne, in whome the promise stoode,
 and to goe to the mountaine which God would appoint,
 and there to offer him in sacrifice. What will of God did
 Abraham apprehend in this commaundement during the
 iournie of three daies? God himselfe beareth record, that
 Abraham did so vnderstand Gods will, that his own hand
 was stretched out to kill his sonne, yea that in his heart he
 had killed him. For so saith the Angell: because thou hast
 done this, and hast not spared thy onely sonne, I shall
 blesse thee. But whether had God in his eternall counsell
 determined, that Abraham should kill his sonne, as Abra-
 ham did vnderstand by his will reuealed? whosoeuer dare
 so affirme maketh GOD subiect to mutabilitie, and de-
 nieth him to be God, whose wisdom, knowledge, pur-
 pose and counsels be stable, and appointed from all eter-
 nitie.

the 4.

Isai. 38.

nitie. If with reuerence the causes heercof be searched and inquired, the holie Ghost will answere, that good it was to Dauid thus to be humbled: that profitable it was not onely to Ezechias, but also to the whole Church of God after him, to come to the knowledge of his infirmitie, and of the agonie and battell which he susteined, fighting as it were against Gods iudgementes. That by Abrahams great obedience, be we all instructed to obey God in all things which he commaundeth, and to subiect not onely our lustes and affections to his will reuealed, but also our reason (appeare it neuer so probable.) With the which if we stand not satisfied, but quarrelling with God, will or dare in a blind furie aske, to what purpose commaundeth, and speaketh hee one thing, and meaneth the contrarie? That diuelish presumption shal fall down from the clouds, and breake down for euer the franticke heads of such vile slaues of proud lucifer. And therefore be yee warned, for vengeance is prepared for all such vnreuerent reasoners in Gods perfect (but yet profound) iudgementes, as ye declare your selues to be, in this which followeth.

If God (say you) in respect of his reuealed will, would not that Adam should fall, but in respect of his secret will, he would Adam should fall, then did God will two contraries, which is impossible.

Answer. Impossible we confesse it to be that contrarietie should be in that will, which in it selfe is simple and one. But how shal you be able to proue that God in reuealing his will to Adam, had none other purpose nor will, but onely that Adam should not fall? (because saie you) he said thou shalt not eat, I answere, and so said he to Abraham, thou shalt take and offer thy sonne in sacrifice. And yet we know that the contrarie had he determined. O (cry you) God abhorreth a double heart which speaketh one thing, and thinketh another, and yet ye abhorre not to charge God with that which he cannot abide in his creatures: that is, that he should speake *To the 5.* one thing, as that Adam should not offend, and will the contrarie, as that Adam should offend. Answer, God, if his good pleasure be, touch your hearts with such vnfeined repentance, that you may vnderstand howe horrible be these blasphemous

mies, which thus in your furious blindnesse you spew forth against Gods supreme Maiestie, for before I haue said they are not spoken against vs. For no such doctrine doe we teach nor affirme, as that of which, you gather these blasphemies, and albeit we did, yet it were as easie for vs to dissolue and vndose such diuellish knottes, as by instruction of your father, you knit to trip the soules of the simple, and as it is for the foote of the valiant and strong man to burst a sunder the spiders webbes which the venomous spider maketh to catch the impotent flies and feeble gnats. And nowe least that you should glorie as though your reasons yet stood sure: Let vs trie and examine euerie member apart. God abhorreth (saie you) a double heart which speaketh one thing and thinketh another, I answer: That as God is a spirite and hath neither heart nor bodie like as a man hath, so must not his wordes, cogitations, & thoughts be compared to ours: for as we be corrupt liers and vaine, so where we do speake one thing, and thinke another, we do meane deceit, fraud, and destruction to our brother, to whome we promise truth, fidelitie, and conseruation to our power. But God according to the puritie & perfection of his godly nature in speaking to his creatures, and in creating of them must not absolutely haue respect to them, but also to his owne glorie. For what reason is it, that God of nothing shall make that creature by whome his glorie shall not be manifested? and therefore in speaking to Adam and in giuing a lawe to him, God had respect to hys eternall counsell and purpose, as before we haue spoken, and heereafter shall rehearse. But still crie you, that yet we burden GOD with that whiche he cannot abide in his creatures, that is, that he should speake one thing, as that Adam should not haue fallen, and that he meant the contrarie. For answer I aske of you, if yee will bind God to that law which he hath imposed to his creatures? And if yee will leaue none other libertie to GOD his soueraigne Maiestie, then his lawe hath permitted to men subiect to the same; and if yee dare promise to your selues that authoritie ouer God, gird your loines, and plaie the strong cham-

champions: prepare your seates, appoint your iudges, cite & adourn him to appeare at a-fixed day, to render a reason, and make an account before you of his vniuersall regiment, in which (no doubt) ye shall finde many things more repugnant to your reason then this. You thinke I mock you in that i will you to cite and call God to an account, in very deed I do. For as your blasphemie and pride is vterly to be abhorred, so is your vanitie more worthie to be mocked, then your simplicitie in that case to be instructed. For what was he euer yet amongst the most ignorant ethnicks so foolish or so presumptuous, but that he did confesse that the workes and wonders of the supreme God, were exempted from all law, and censure of mans iudgement? But in your presence, God shall haue no libertie to command, or forbid anie thing to anie of his creatures, but that he must needs absolutely will the same, and for no cause or respect may he will the contrarie, but that he shall haue a double heart, he shall be a dissembler (cursed be your blasphemie that causeth me thus to write) and in him there shall be contrarietie. This is the reuerence which ye beare to Gods infinite wisdom in all his works, to the ground wherof ye cannot attaine by your corrupt reason, that you burst forth in scoffing, mocking, and blasphemie. But yet to come more nie to the matter, I denie that iustly you can conclude anie contrarietie to be in God, albeit that to Adam he said thou shalt not eate, and yet in his eternall counsell he had determined that Adam should eate, neither yet (I say) can you be able to proue, that he spake one thing and willed the contrarie, because he pronounced this sentence: in whatsoever day thou shalt eate of this tree, thou shalt die the death, but rather we may most assuredly conclude, that both the precept, and the penaltie threatned to in'sue the violation of it, was a plaine and manifest declaration what before was concluded in Gods eternall counsell, as also that they were the meanes, by the which the secreete will and good purpose of God tooke effect amongst men, and was notified vnto the world. For if God had not before appointed the fall & the

The aduersaries iudges of Gods manie iustie according to their blind reason

remedie for the same, he had not imposed vpon him a law, the transgression whereof should bring death, but should haue suffered him to liue without such feare and bondage, as we shall doe when victorie shall be giuen ouer death, which is the sting of sinne, and ouer sinne also which had his power by the law. And therefore I say that Gods commandement forbidding Adam to eate, and the punishment of death denounced, if he did eate, were nothing contrarie to his secreete will: but were the verie wayes appointed by his infinite wisdom, by the which he had determined, that his secreete will concerning the mysterie of mans redemption should be notified and put in execution. And albeit that such as in Gods eternall election finde no sweetenesse nor comfort, fret, fume, storme, and rage at the onely mention of it: yet neither dare we nor can we conceale and suppress Gods eternall truth, infinite loue, & incomprehensible liberalitie towards vs: neither shame we to confesse our owne wretched pouertie, and iust condemnation, into the which our father Adam willingly wrapped himselfe and vs. And therefore we constantly affirme, that as we were elected in Christ Iesus before all times, so it behoued vs in time to fall in Adam, to the end that the bright glorie of God, might after shine & appeare before men and Angels. Proue now if you can contrarietie betwixt Gods will reuealed, and his secreete will. How vaine is the difference, which you put betweene his will and his permission we shall shortly examine in this which followeth.

THE ADVERSARIE.

*The first
argument.*
38. Sectio.

The reason wherewith you go about to perswade this to be of truth is verie meane, if a man (say you) could doe anything contrarie to Gods will, then were not God omnipotent, wherefore what soeuer is done, it must needs be done by the will of God, whose will no man can resist. I answer that God is goodnesse it selfe, his will is alwayes good, yet man is apt to do and may do euill, contrarie to Gods will, notwithstanding God remaineth omnipotent, suffering man to doe euill, whom he might destroy before he did the euill, if so it pleased him. Pharao obstinately refused to obey the will of God, yet was

God

God omnipotent, for if God had list he might haue destroyed Pharao
 at the first, and the arrogant tyrant was well worthy to be destroyed,
 yet God rised towards him by little and little, such increase of punish-
 ment, as he might therewith haue bene amended, had not his malice
 bene an impediment. Christ, as he witnesseth himselfe, would haue ga-
 thered the Ierosolymitans together, as the hen her chickens, yet would
 they not. God would that the Israelites should enter into the land of
 Canaan, and they would not, wherefore they were carried backe a-
 gaine through the wilderness, where they perished. Againe when God
 would not that they should enter, they would needs enter, & were put
 to flight of the Cananites. Thus we see plainly, that many thinges
 be done contrarie to the will of God, which shalbe more largely declar-
 ed here after, where we shal see how God of t̄ suffered many thinges
 which he would not. Yet to maintaine this vnurath, yee alledge that
 which is written in Exodus the 9. The Lord hardened the heart of
 Pharao. To the which I answer that which is written almost in the
 end of the same chapter, Pharao hardened his heart, he & his seruants:
 and that which is written in the chapter of the first booke of the kings.
 wherefore should you harden your hearts as the Egyptians and Pha-
 rao hardened their hearts? By these places I may prooue as well that
 Pharao hardened his owne heart, as you can prooue that god made him
 hard hearted by that other text. wherefore to vnderstand how these
 places do agree, we must note first, that all the children of Adam haue
 a hard and wicked heart, vntill they be mollified by the grace of God,
 as Ieremy witnesseth, saying: Amongst all things liuing, man hath the
 most deceitfull and stubborne heart: And the Lord saith, that he will
 take the stonie heart from them, and giue them a heart of flesh. with-
 out they had a stonie heart, he could not take it from them. If Pharao
 had a stonie heart, as it doth well appeare in that he tyrannously oppres-
 sed the people afore Moses spake vnto him, then could it not be harde-
 ned more then a stone, afore it had bene mollified, which was not done,
 for he refused to know the Lord, & set not his heart to Gods myracles,
 but at the first meeting with Moses, said, I know not the Lord, ther-
 fore Pharao willingly and wittingly, did indure and retaine his hard
 stife heart, notwithstanding he & his sorcerers were conuict to grant
 the myracles to be done by God, in so much that he desired Moses and
 Aarō to pray for him, confessing his offence: but yet after that he was
 deliuered from the present plague, he indured his heart both he & his

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Iere. 17.

Ezec. 36.

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servants, so that as the Apostle saith, when they knew God they glorified him not as God, neither were they thankful, wherefore they were left to their owne lewd minis, which is the cause of hardning: for man being left of God, is nothing else but a hard, obstinate, wicked creature & conform to this meaning do the ancient doctors interpret this place,

7 God hardened Pharaos heart: that is to say, God suffered Pharaos heart to be hardened, as this, *Lead vs not into temptation, that is, suffer vs not to be led into temptation.* So Job saith, God hath taken wisdom from the Estrich, that is as it fall-weth there, God hath not given her understanding. And of his friends Job saith, Thou hast withheld their hearts from understanding, that is, thou hast not given them understanding. And this manner of speaking is comon in the scriptures, not only of God, but also of man, as these now you have rid the childre of Israel out of the hand of the Lord, that is, you have not caused them to fall into the hand of the Lord. The phrase of scripture being thus truly understood, the matter shalbe the easier, for seeing that God (as James saith) tempteth no man, that is to sin, then did God neither harden the heart of Pharaos, nor tempt him to do wickedly, but suffered him & gave him ouer to the obstinate hard heart which he had already: & this is the greatest plague that chanced to man, to be left to his owne lewd mind: as Saul because he would not obey the Lord, he was left of Gods good spirit & taken with an evil spirit, & then from thenceforth he became worse & worse. Likewise Iozabab of Iuda, because he would not heare the voice of Zachary the prophet, he was left of God, slaine in his owne bed with his owne servants, & found unworthy to be buried in the sepulchers of the kings, and his son Amarias, because he refused to heare the prophet of the Lord, and sought counsell of the Edomites gods, he was left of god, overcome by the king of Israel, & afterwards by treason, his subjects conspired against him & killed him. Thus we see that there can be no greater plague, then to be left to our selues & to be destitute of the grace of God. As the earth can be no more grievously punished, then to take the sun and dew. So the Lord doth punish his vineyard, not wasting it himselfe, but taketh the hedge & raine from it, & suffereth it to be wasted & overtrod by others. So Job was plagued of God, not by suffering him to be plagued, notwithstanding Job saith, the Lord hath giue & the lord hath taken, which is not to be understood that the Lord did take his goods, but only suffered the diuel to take them. So the Lord punished his people, not that he touched them,

but I will hide my face from them, & will see what their end shall be, saith the Lord. After the same manner ought that place, God hardened the heart of Pharao to be understood, that is, God suffered the heart of Pharao to be hardened, or left him in the hardnes of his hart, which appeareth to be so of that which is written, Exed. the 10. chapter, how long refuseth thou to submit thy self vnto me, so let my people go? by this we see, that the wil of God was, that Pharao should let the people go. Secondly in that Pharao did not submit himself to God, that his mind was not conforme to Gods mind. Thirdly, in that he refused to let the people go, it was his own deed & act & not Gods, for if I should grant that it was Gods wil, that he should refuse to let the people go, the did he submit himself to the wil of the Lord, which is contrary to the word, the should God & he haue bin both of one mind. And the will of God is alwayes good and iust: whi. h you cannot denie, then Pharao refusing to let the people go, did well & iustly, forasmuch as it was Gods will he should so do, wherefore Pharao ought not to be punished for this good and iust deed. These and such like inoueniencies you cannot escape, affirming Pharaos hart to haue bin actually indured of God.

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16

A N S W E R E.

How meane that euer our reasons be, yet great cause we haue to giue thanks vnto God, that ye in laboring with all your wits to oppugne and obſcure them, are yet compelled by the inuincible grace of Gods mercie to iustifie and illustrate the same: which shal plainly appeare by this your first answer, which you make concerning the omnipotencie of God. Forasmuch (say you) as God is goodnes it selfe, his will is alwayes good, yet man is apt to do, and may doe euill, contrarie to Gods will, notwithstanding God remaineth omnipotent suffering man to do euill, whom he might destroy afore he did euill, if so it pleased him: and so yee bring forth the example of Pharao. I will not take in all points that aduantage of you which I think you would take of vs most gladly, if you had vs in such a streit as you haue here concluded your selues. For if man may doe euill contrarie to Gods will: so that God for no respect, for no end nor purpose would that such wickednesse should be done (for thus you must apply your words, or elſe ye say nothing against vs) & yet that it pleaseth God not to destroy

the wicked doer, but to suffer him to do euill, whome he might haue destroyed before the iniquitie committed. What shall, I praie you in sue? but that either there shall be in God two contrarie willes, one that willeth no wickednesse in no wise to be done; & another that suffereth wickednesse, yea and that is pleased to suffer and not to destroy the wicked man: or else that there is a power aboue Gods will, which compelleth him to suffer that which hee would not: one of these two can you not auoid. But I will deale more fauourably with you. Ye grant that God suffereth the euill, and that he might destroy the wicked man before iniquitie be committed, if so pleased his godly maiestie and wisdom. Doe ye not consider that in this your confession, is no lesse contained then any of vs hath either written or spoken in this matter. For if Gods omnipotency remaineth, as no doubt it doth, so perfect & whole that he may not impede onelie wicked men of their interprises, but also that he may destroy euen Sathan himselfe, if so it pleased his eternall wisdom, what can be concluded, but that God willingly for causes knowne to his wisdom alone, permitteth and suffereth things to be done, which after he will most iustly punish? And thus (I saie) doth your owne answer and confession iustifie our doctrine: for we doe not teach that wickednesse pleaseth God, in so farre as it is wickednesse: neither yet that God willeth sinful actes to be done, in so farre as they are sinfull, without any other further respect. But we say, that as the actions and cogitations of the godly please God in Christ Iesus, because they are wrought and inspired by the power of his holy spirite: so that the good workes, as patience, iustice, chastitie, and such like, God will to be done, euen because the workes be good and agreeable to his owne nature: so say we that God will, yea & hath determined the workes that be most wicked to be done; for the purposes and causes concluded in his eternall counsell. Which thing if we be able to proue by the euident scriptures of God, then ought you not to be offended, although we prefer God to man, and his plaine truth, to your sophisticall euasions and cold interpretati-

To the 1.
and 2.

ons of such places: for the auoiding the prolixitie of manie, I will choofe but two at the moft, plaine and moft euident. Is it not a great and horrible fin that a falfe prophet fhall come and deceiue the people? Yea is it not likewise finne, to deceiue the Prophet? and yet God feareth not to attribute to himfelfe both the one and the other. For no falfe prophet doth arife, whom God for one of two purpofes doth not firre vp, to wit, either to trie and examine the conftancie and fidelitie of his feruants, or elfe to excecate and blind thofe, who delite not in the veritie. For Mofes witneffeth in thefe words, if in the middeft of thee there arife a Prophet, and he fhall giue vnto thee a figne, and yet fhould fay, let vs go and ferue ftrange gods, heare him not, for the Lord your God tempteth you, whether that ye will loue your Lord your God with al your heart, and in al your foule. If it be the proper office of God to try, tempt and examine the hearts of his people and of his chofen children, as the holy ghofte affirmeth it to be: then muft you confefle that the falfe prophets be Gods instruments, appointed for that purpofe. And that god deceiue the falfe prophet, Ezechiel in plaine words doth witneffe faying, and if the prophet deceiued fpeak the word, I the Lord haue deceiued that prophet, & I will extend my hand againft him, *Ezech. 14.* and I wil roote him out from the midft of my people Israel. And the fame doth yet God himfelfe more plainly vindicate to himfelfe in that folemned proclamation made in the cares of the Prophet Micheas, and boldly by him pronounced in audience of two kings, Achab and Iofaphat, as followeth: who fhall deceiue Achab to vs? or who fhall perfuade him that he may paffe vp, and fall in Ramath Galaad, and there paffed out a certeine fpirit, and ftanding before the Lord he faid, I fhall deceiue or perfuade him. And the Lord faid whereunto? and he faid, I fhall paffe out and be a lying Prophet, in the mouthes of all his Prophets: he faid therefore thou fhalt deceiue him, and thou fhalt bring it to paffe: go forth therefore & do eué fo. And lo God hath giue a lying fpirit in the mouthes of all thefe Prophets, & the Lord hath fpoken euil vpon thee. If to make a publike proclamation to

call for one to deceiue, to send him forth, and to giue him power to doe the same, be onely a simple permission, and a thing which God suffereth against his will, let the indifferent man iudge. I thinke that no man will denie the incest of Absalom openly committed, not onely to be sin, but also to be so execrable and detestable a fact, that nature it selfe (be it neuer so corrupt) must needs abhor it, and yet I pray you what saith God that he will doe in that behalfe, let the prophet witness. Thus saith the Lord God (saith Nathan) behold I shall raise euill against thee fourth of thine owne house, and I shal take thy wiues and giue the to thy neighbour, who shall sleepe with them in the sunne. Thou diddest that fact secretly, but I shall do this thing openly before all Israel, let the vehemencie of the words which here be spokē, be noted and be iudges your selues, whether your interpretation be tolerable: he saith not I shall suffer euill to come vpon thee, but plainly he saith, I shall raise vp euill against thee. And therewith not content, he saith, I shall take thy wiues, and to put the matter out of all controuersie, he addeth, and I shall giue them to thy neighbour, yea and that will I do openly. If to raise vp, to giue, and to do, be to permit only the thing which he will not, we must confesse our selues ignorant of the phrases of the holy ghost. This same might I proue by Iob, by Nabuchadnezer, by Salmanasar, by Cyrus & diuerse others, which for breuities sake I passe ouer. One I wil recite which I trust shalbe so plain, that the diuell himselfe by no subtilitie shalbe able to obscure the light of the truth. Was there euer any fact since the beginning more wicked, if the instruments shalbe considered, as was the cruel and ignominious death of the sonne of God? And yet what doth the holy Ghost attribute to God in that case? him saith Peter (being crucified) did you kill after that you had taken him by the handes of the wicked men, being giuen by the appointed counsell & foreknowledge of God. And after, they haue verely conuened against thy holy sonne Iesus, whom thou hast annointed, Herod together and Pontius Pilate, with the Gentiles together, and the people of Israel to do whatsoeuer thy hand

Actes. 2.

Actes. 4.

and

and thy counsel haue decreed to be done. Aduise well what ye will answere, the words are plaine, & so plaine that you cannot auoid them. For he that saith the wicked men did whatsoeuer God did foresee and before determined, yea what his hand, that is, his power and counsell, that he had before decreed to be done, meaneth a thing of more greater importance then he that saith, they did what God permitted and suffered to be done. Consider further that you haue not to do with men, as with Augustine, Caluin, & vs, whom you call carelesse libertines, but with the holy ghost speaking in Peter and in the whole church of Ierusalem, yea speaking in the whole scriptures. For if not to spare his sonne, but to giue him to the death for vs, to cause our sinnes to make warre against him, to punish him for the same, in such sort, that of all men he was most contemptible for a season, if I say to giue to death, to strike, to wound and punish, be actions, then did not God onely suffer his sonne to die, to be wounded, to be smitten, and to be punished without any will, that any such thing should come to passe, but he in his eternall counsell appointed the time, the place, and the persons, when, where, and by whom he should suffer the same. For of loue he gaue him to suffer the true death, that we by him might receiue life: the time could not be changed, and the cuppe which the father had giuen him he must needs drinke, as in the figures was foreshadowed and by his own people, and Gentiles, as the Prophets and Dauid had before spoken. If in Gods counsell, Gods gift, Gods hand, and eternall purpose, before decreeing allthinges to come to passe, in the death of his Sonne, ye can see nothing but a bare & simple permission, I can not cease to affirme, that as by falsifying such plaine scriptures, you labour to take from the Church of God their most singular comfort left to vs in Christes death, so do you walke in darkenesse, and in the same ye shall perish, except speedily you repent. How one & the same work, in so far as it proceedeth from God, is most iust, most profitable, and most mercifull: and yet as it proceedeth frō the instruments, most prophane, most wicked, damnable to the

selues, and most cruell, I haue abundantly declared, and
 after as occasion shalbe offered, thal touch by Gods grace,
 so much as may instruct the sober minde, if it be ignorant:
 and also to put silence to your venomous mouthes, be they
 neuer so impudent. Because the scriptures which you heape
 together, be either plainly repugning to your error, or else
 make nothing for probation of the same, I will so shortly as
To the third the words and mind of the holy Ghost. The words of our
 master spoken in the 23. chapter of Matthews gospel, serue
 nothing for your purpose. For in that place our Sauour
 Christ Iesus speaketh as he that is the mességer of his hea-
 uenly father, and declareth that the Iewes obstinately, oué
 from their original; had resisted god speaking by his Patri-
 arikes, Prophetes of old, and now last by his sonne. He
 neither speaketh nor meaneth what will God had to saue
 his elect, neither yet that will which he had to gather and
 separate them from the world, but onely (as Moses & Elias
 had before spoken) declareth what fidelitic and diligence
 God had vied in the general election and vocation of that
 people from time to time: and yet what had bene their ob-
 stinate rebellion and vnthankfull defection from him: by
 the which they killed the Prophetes, and should kill his son
 sent of God to call them from iniquitie. What hath this to
 do I say, with that will, by the which God in his eternall
 counsel hath made diuision betwixt the elect & the reprob-
 ate? If yee dare say that Christ in that place meaneth, in
 that he would haue gathered those murtherers and sonnes
 of murtherers, as he doth witnesse, he doth gather his
 chosen flocke; himselfe will conuict you of a lie. For he af-
 firmeth the same to the scribes and pharisees, to whom
 principally he spake in that place, that they were not of his
 sheepe, and that therefore they could not be gathered to
 his fold, that they were not of God, and therefore that they
 could not heare his voice, that he did not pray for the
 world, & therefore they could neuer be vnited to God. You
 must declare how that God would that those Israelites,
 whose carcasses fel in the wildernes, should enter into the
 land

land promised. If you say by any other wil the by his general precept giuen, that they should go & possess it, ye shall lacke the testimonie of the holy ghost. I haue declared causes most iust and most sufficient, why God shal cōmand that which is iust, right, and laudable, albeit that man neither can performe his commandements, neither yet that it was Gods eternall will and counsell that all men should so doe. And further I haue declared iust causes, why God doth call many to repentance and felicitie, and yet that he chooseth a certaine to attain thereto, & enter the same. And so I say ye must proue, that God did other wayes will them to enter into the land, then by his general commandement, before you be able to proue that any thing is done against the eternal and immutable will of God. I can proue that Gods will was so plainly reueiled, that none of them should enter into the land promised, that it behooued the whole armie to be receiued from place to place, till they were al cōsumed. Yea farther I cā proue, that Moses himself could not obtain that priuiledge to enter in nor the people, albeit that in prayer most earnestly he required the same. Proue if you can, that euer god reueiled his wil to any particular persons (Iosua and Caleb onely excepted) that they should enter in it. And then may you say that either God did change his will & purpose, or else that something was done against his will, which he did permit, but not wil. I wil answer there is no better argumēt to proue that god hardened the hart of Pharao, the that same which you adduce to proue that Pharao did harden his owne heart, and that God doth suffer it to be hardened, but doth not wil it. This ye write. *All the children of Adam haue a hard and wicked heart* *untill they be mollified by the gr.a. e of God, as Ieremie witnesseth, saying. Amongst all things liuing, man hath the most deceitfull & stubborne heart.* Your liberty or ignorance in citing the prophets words passe measure, *And the Lord saith, that he will take away the stonie heart from them, & giue them a heart of flesh.* No stronger argument nor reason I require to confute your error then the same, which you alledge for the establishmēt thereof, for if by nature al be equall, & that onely grace maketh

To the 4. 5.
6. and 7.

Ierem. 47.

Ezech. 36.

the difference, then we demand and aske whether that grace be giuen to some, and denied to others, and that by permission and sufferance, as you speake, or if it be the determined will of God that his grace and mercie by Christ Iesus shalbe freely communicated with some, and that the same shall most iustly be denied to others, albeit the causes to vs do not appeare during the time of this our mortality. If you dare say that Gods will in taking away the stonie heart, and in giuing the fleshie heart, be nothing else but onely a permission and sufferance without the operation & will of his spirit, thē may you reason that in the hardening of Pharao & of the rest of the reprobate, there is nothing else but a bare permission without any efficacie of Gods spirit. But if it be God that worketh in vs the good will and performance of the same, and that he hath mercie vpon whom he listeth: Thē is it likewise, that God hardneth whō he will. Marke and note the words of the Apostle: he saith not, he hardeneth whom he permitteth, and doth suffer to be hardened, but plainly he saith, that he hardeneth whom he will. The Apostle saw none other cause why mercy was shewed to some, and others were left in indurations, but Gods will. True it is that the reprobate of nature haue and from their mothers wombe do carrie with thē the matter of their induration. But the question is, What is the cause, that that pestilent matter is remoued from some, and why doth it remaine with others? If you answer because some receiue grace offered, and some refuse it. Ye haue said nothing, as more plainely I haue before declared. For alwayes we aske the cause why is the will of the one obedient to God, and why is the will of the other rebellious, considering that ail by nature are equall. Although that you trauel to confound the heauen and the earth, yet shall ye be brought to this principal, that God hath mercy vpon whom he will, and whom he will he maketh hard hearted. And therefore as of his mercie and free grace, God worketh willingly in the one with his spirit, softnesse, & the feeling of his mercie, so doth his iust iudgements, & iust wrath against sinne conceiued by the spirite of sathan, worke in
the

the others hardnesse, obstinacie, and the sense of his wrath. You reason, affirming that Pharao had a stonie heart before that Moises spake vnto him, then could not it be hardened more then a stone afore that it was mollified. This your reason I say is more then foolish. For I suppose that you be not so brutish, that you will affirme that the heart of any tyrane at any time, in naturall hardnesse, I meane to grope and feele, is comparable to the hardnesse of a stone, but that is a figuratiue speech, by the which is declared the vnchangeable hardnes of mans heart as touching the natural power of the same. For as the stone by it selfe can neuer come to any softnesse of flesh, so can neuer man by any gift, which nature hath of it selfe, come to that humilitie and obedience, which is acceptable before God. But doth it thereof ensue, that one man is not, nor can not be more cruell then another? yea that one and the same may not proceede from euill to worse, and by contempt of grace, make him self more hard and more hard: although his heart was neuer fully mollified. I thinke you will not affirme the contrarie. For the holy Ghost giuing this exhortation: This day if you hear his voice, harden not your hearts, doth confirme my affirmation, which is, that men proceede from hardnesse to hardnesse, yea from one sinne to another, till their sinnes be become inexcusable, and so finally irremissible, because that obstinately they refuse grace offered: as Christ doeth witness in these wordes, If I had not come and spoken vnto the, they should not haue sin, but nowe haue they nothing to cloke their sinne, for they haue seene, and hated not only me, but also my father. No man wil be so fond, as to affirme, that the Iews before Christs preaching and miracles, were cleane without sin: but the contēpt of grace did to augment and increase their sinne, that it became inexcusable. Euen so say I, that Pharao did hardē his owne hart, from time to time becōming more vnthankful vnto God, & more cruell to his people. And the fountain of this induration & hardnes, I confesse to haue bene born with him, and that to rage against Gods people he needed no impulsion of Gods part, but rather a bridle to hinder his furie. But yet the question

Psal. 95.

is not resolved as before I haue noted. For stil we aske why was not that founteine shut vp? why was not the natural venime purged, and his heart mollified? search where you list, ye shal finde none other reason nor cause, for the which the subsequent induration of Pharao did principallie proceed, but that God in his eternal counsell for causes knowne to his wisdom alone, had most iustly denied to communicate his graces effectually with him, but had raised him vp to haue his power shewed forth in him. And so God did harden Pharaos heart, not by permission onely, but willingly withdrew his Spirite from him, as before is saide. Wonder it is, that amongst the auncient doctors ye will seek patrocinie or defence in this matter: seeing it is a statute amongst you, that ye wil belieue nor admit the words nor authoritie of no writer, in any matter of controuersie, but all things you will haue decided by the plaine scripture. And truly I am not contrarie to your minde in that case, so that you vnderstand, that yee will not admit the authoritie of man against Gods plaine trueth, neither yet that you will belieue man anie further then that hee prooueth his sentence by Gods euident scriptures. If you had produced any doctor, who had confirmed his interpretation by the plain word of God, of reason I ought to haue answered, either by the same, or by some other doctor of equall authoritie, or els to haue improued his interpretation by the plaine scriptures, but seeing that ye produce none, ye leaue me at greater libertie. And yet I will shew you the minde of one doctor comparable to any that euer wrote before him, either in the latin or the greeke Church, I meane of Augustine, who writing against Iulian the Apostata, & against Maricheus, who did affirme the selfe-same thing that you doe, to wit, that God was a passiue God, that is, hee did suffer all euill, and that against his wil, but he did worke none. Against him (I say) he thus writeth: wilt thou say (saith Augustine to Iulian) that the wicked that be giuē ouer to their own desires, are to bee vnderstand onely left by Gods suffering, but not compelled to sinnes by power, as though that the Apostle had not ioyned the suffering and power of God together, where

To the 8. 9.
and 10.

Lib. 3.
contra
Iul. c. 1. 5.

where that hee saith: If God willing to shew wrath, and to declare his power, suffered in great patience the vessels of wrath prepared to destruction, which of these two saist thou, is written? And also, if the Prophet doe erre, I shall speake, I the Lord haue deceiued him, is this suffering, or is it power? And after adducing the same which we before haue alledged of Achab, hee addeth, Did God these things ignorantly, or doth he anie thing, iudging or doing rashly or vniustly? God forbid: it is not without cause that it is said: Thy iudgements are a great depth. It is not in vaine that the Apostle crieth out: Oh the height and deepenesse of Gods iudgements. And after in the same place expounding these wordes: And leade vs not into temptation, after that hee hath affirmed, that God giueth euer some for iust causes, to their owne lustes and blindnesse, as hee gaue ouer Roboam to belieue the false and foolish counsell of the yong men (hee saith) all these things doeth God worke by wondrous and vspeakeable meanes, who knoweth how to worke his iust iudgements, not onlie in the bodies, but also in the heartes of men, hee who maketh not the willes euill, but yet hee vseth them as hee will, seeing that he can will nothing vniustly. Thus far haue I alledged vnto you the mind of one doctor in this our controuersie. When ye shall bring forth the minde of any so well grounded vpon scriptures, as he doth this his sentence, I promise to answer if I can. I am not ignorant that diuers of the doctors (yea and Augustine himselfe) in some places may seeme to fauour your opinion at the first sight. But if their wordes in one place bee compared with their plaine minde, and with the scope of their disputation in other places, it shall plainlie appeare, that none that liueth this day do more plainly speake against your errour, then some of them haue written. The places of Iob manifestly and in plaine wordes, fight against you. For it is saide in the one place, thou hast excluded their heart from wisdom, and therefore this matter shall not bee to their praise. And in the other: God hath taken wisdom from the Estrich, and hath not giuen vnderstanding vnto her, dare you affirme that in these

Iob. 39.

Iob. 17.

words, there is nothing but a bare permission of Gods part? Is there no difference betwixt taking away, and suffering to be taken away. If any difference be betwixt these two manner of speakings, God giueth wisedome, and God taketh away wisedome, then is your interpretation foolish and absurd: neither yet is there any phrase of scripture, vnderstand it as you please, that can make God to call backe that sentence which hee hath pronounced, to wit, that hee hath rayfed vp Pharao to bee an example to all generations following, what shall bee the ende of those that obstinatelie resist God. Who albeit hee tempt no man to sinne by the power of his spirite, yet as before I have prooued, hee iustlie giueth them ouer to the inordinate lustes of their owne corruption, yea hee giueth them ouer into the hands and power of Sathan, to bee pricked and stirred forward to all iniquitie, that their damnation may bee iust, and also that his vengeance iustly deserued, may the more sodeinlie fall vppon them. The minde of Saint Iames is onelie to bring men to the right examination & triall of themselues, lest that by flatterie they begin to seeke the originall cause of their sinne in an other, then in themselues. And yet doth that nothing impede, but that God in his maner (which alwaies is iust) doth harden the hearts of those whom before he had reprobated. We confesse that no greater plague can chance vnto man, then that hee be left to his owne lewde minde: for then of him can proceede no good nor permanent fruite. But as the earth lacking raine, deawe and moisture, must needs be barren, & so at length subiect to malediction: so must men destitute of Gods grace, with Saul, Achab and others, proceede from euill to worse, till finally they come to confusion. But were it not that it is your common custome to belee the holy Ghost, I would wonder how that you could be so impudent, as to affirme, that the Lord doth punish his vineyard, not wasting it him selfe, but taketh the hedge and raine from it, and suffereth it to be wasted and troden of others. And that Iob was plagued of God onely in suffering him to be plagued. Assuredly this your affirmation declareth in you, either a most brutish ignorance,

To the 10.

To the 11.
12. 13. 14.
15.

ignorance,

ignorance, or else an impudencie more then manifest. Ye will not denie that Israel and Iuda were the pleasant vineyard sometimes planted by Gods owne hand: so doth he himselfe affirme, and doth God no more in their destruction but onely looke vpon them as an idle and vnwilling sufferer vpon the tragedy and miserable calamitie; he himselfe doth witnesse the contrarie. For he saith, I will plainly declare vnto you what I will do to my vineyard, I shall take awaie the hedge of it: I shall breake downe the wall that it may be troden vpon, I shall make it waste and shall also so forbid the clouds that they shall neither send downe raine nor moisture vpon it. Note and marke well I beseech you, God heere speaketh nothing of permission, but altogether of working, to wit of taking awaie, and of breaking downe. And how I pray you came that fearful destruction to passe? the Lord God of hostes (saith the prophet Ihaiah) will take away from Ierusalem and from Iudah the staire and the strength, euen all the staire of bread, and all the staire of water, the strong man, and the man of warre, the iudge, and the prophet, the prudent and the aged, the captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and the eloquent man, and I will appoint children (note wel what God speaketh) to be their princes, and babes shall rule ouer them, &c. And after the Lord shall bring vpon thee, vpon thy people, and vpon thy fathers house the daies that haue not come from the daie that Ephraim departed fro Iuda, euē the king of Ashur, &c. In that daie shall the Lord haue thee with a raser that is hyred &c. The Lord himselfe doth further confesse, that the king of Ashur is the rod of his furie, and the axe in his hand, he saith to an hypocriticall nation will he send him: and I giue him commandement against that people which hath deserued my indignation, I will giue him charge to take awaie, to riuē and to part the spoyle. And further in the same place God doth acknowledge the greuous punishment and miserable destruction of Ierusalem to be his owne worke. For thus speaketh the prophet: But when the Lord hath accomplished all his worke vpon mount Zion &

*I sai. 5.**I sai. 3.**I sai. 7.**I sai. 10.*

Jerusalem, I will visite the fruite of the proud heart of the king of Ashur, and his glorious and proud lookes, &c.

If these wordes may be attributed to him, who onely suffereth and doth not himselfe effectually worke, let indifferent men iudge. And yet speaking more plainly he saith: I am the Lord, and there is none other, I forme the light and create darknesse: I make peace and create euill (that is punishment and plagues for sinne) I the eternall doe all these thinges. To whome the prophet Amos doth agree, vsing these same wordes: or shal there be euill in a citie (saith he) and the Lord hath not done it? The Lord speaking by his Prophetes Ieremie and Ezechiel saith: I shall send, and take all the nations of the North, and Nabuchadnezer my seruant the king of Babylon, and I shall bring them vpon this land: I shall kindle the fire, augment and multiplie the flame, and I shall prophane (that is, I shall make common) my Sanctuarie. If he that gathereth his warriors, that leadeth and conducteth them, yea that giueth them strength, agilitie, and good successe, that putteth the sworde of his vengeance into their hand, that commaundeth them to strike, and to spare none, doth nothing else but suffer, I must confesse my selfe neither to knowe nor to vnderstand what it is to do, or what it is to worke. Your bold impudencie affirming, that Iob was plagued of GOD, onely by suffering him to be plagued, is intolerable. Doth not God prouoke as it were Sathan to trie his seruant Iob? saying, Hast thou not considered my seruant Iob, howe none is like vnto him in the earth, an vpright and iust man, one that feareth God, and escheweth euill. And after that sathan, vpon that occasion had defaced to his vttermost the integritie and iustice of Iob, affirming that easie it was to feare and serue God, seeing that all thinges were prosperous and fortunate in his house and familie: God first by expresse wordes giueth to him power ouer all that pertained vnto him: and thereafter he giueth ouer the bodie of Iob to the tyrannie of Sathan, his life onely being reserved. Was this I praie you onely, to plague Iob, by suffering him to be plagued? Doth the father, which com-

mandeth

Isa. 45.

Amos.

Iere. 25.

Ezec. 24.

Iob. 1.

mandeth his childe to be beaten in his presence, and commandeth howe manie stripes he shall receiue, nothing else but suffer his childe to be beaten? or is hee not rather the chiefe cause, as that he is the chiefe commander why his child is punished? O say you, *but God did not take his goodes, but onely suffered the deuill to take them, and so God did not punish his people. For he touched them not, but hid his face from them, to see their end.* Albeit your vanitie trouble me a little, yet must it needs returne vpon your owne heads to your shame. This is a goodly reason, God by himselfe tooke not Iobs goodes from him, therefore he did nothing but suffer them to be taken: and Gods own hand did not touch Israel, nor Iuda, therefore was he but onely a sufferer, & no worker of their punishment. I wil make the like reason and argument. God by himselfe gaue no goods to Iob, therefore did he nothing but suffer Iob to be enriched. Another, no visible hand was seen to touch Elimas the forcerer, therefore did God onely *Act. 13.* suffer him to be blinded. If yee will affirme the former, to wit, that God did nothing but suffer Iob to be enriched: not onely shall Iob himselfe testifie against you, but euen sathan, although he be a lyer, and the father of lies: yet in that case shall he conuince you of a most impudent lie. For he saith: Hast thou not made an hedge about him, and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, & his substance is increased in the land. But stretch out now thy hand and touch all that he hath to see if hee will not blaspheme thee to thy face. And if ye will saie that God did onely suffer Elimas to be blinded: then shall the holie Ghost speaking in sainct Paule conuict you. For he saith, behold the hand of the Lord is vpon thee, and thou shalt be blind, and shalt not see the Sunne for a time. And thus shall you haue God, man, and the Diuell to rebuke your vanitie. Be ashamed, repent, and giue glorie vnto God, who feareth not to confesse that all instrumentes in heauen, earth, or hell, be his roddes, his sword, and his hand, by the which he correcteth, he punisheth, he trieth, deliuereth, and saueth according to his eternall counsell and purpose. To proue ab-

To the 16.

furdities and inconueniences (as yee terme them) to follow our doctrine: thus you reason: *If I should graunt that it was Gods will that he should refuse, to let the people goe, then did he submit himselfe to the will of the Lord. Then should GOD and he haue bene both of one minde. And the will of GOD is alwayes good and iust. Then Pharaos refusing to let the people goe, did well and iustly, forasmuch as it was Gods will that he should so doe: wherefore Pharaos ought not to haue bene punished for this good and iust deede.* And thus in conclusion, yee affirme that these inconueniences we cannot escape. I haue before sufficiently declared howe that no wicked man committing iniquitie hath anie respect or minde to obeie Gods holy will, eyther secret, eyther yet reuealed, but following their owne rage and inordinate lustes, doth make as it were plaine resistance to God. And therefore howsoever they be compelled to serue Gods eternall purpose: yet doe they neuer obey him in their owne heartes: but obstinate they do rebell against his blessed will reuealed. And therefore, as there is no conformitie nor agreement betwixt the holie will of God, and their peruerse and malicious will, so are they subiect to iust damnation, for their rebellion and disobedience. And thus taking from you the ground and foundation whereupon you think your selues moste assuredly to stand, I might suffer your vaine building to fall into confusion. But partly for the instruction of the simple reader, and partly to winne some of you (if so please God) from these horrible blasphemies, I purpose in this place to declare the difference betwixt the holie will of God, and the wicked will of men, and why it is, that the worke of God is most iust, and the worke of the instrumentes, vniust, and euill, reseiuing the rest to better opportunitie.

*The causes
and ends of
things that
be wrought.*

The will of God must not be restrained to those things which externally we see done or heare to haue bene done. But Gods will must be extended to those endes, for the which God worketh, and causeth to be wrought, all things from the beginning: to wit, for the manifestation of his own glorie, for the profite and saluation of his elect children,
and

nd for the execution of his iust iudgements, either for a me to correct his chosen, or else for euer to punish the stubburne and disobedient, of the reprobate sort. Because that I suspect no man so foolish, as that he will denie the will of God working to these endes, to be most iust, most holy, and most perfect in it selfe: I will labour for no probation of that part. But because the instruments by whom God worketh be diuerse, we must first enquire and knowe what instruments they be that obey Gods will, and therefore by him are reputed iust workers, & what they are that obey not his will, and so whatsoeuer they do, are reputed inobedient. Onely those instruments do obey Gods will, who hauing his will cleerly reuealed vnto them, do studie and indeuour themselues to obey, accomplish, and fulfill the same, and that of verie loue, free minde, and zeale to obey his godly Maiestie. The frutes and workes of these instrumentes, howsoeuer man doth iudge of them, doth God approue, yea euen albeit they appeare to repugne to mercie, or to his law written. For the Israelites were deliuered from theft by Gods will reuealed: albeit they spoyled and robbed (vnder the cloke of borrowing) the Egyptians of their substance. The Marriners and the shipmaisters being with Ionas, in that sodaine storme and tempest raised by God, were free from murder and shedding of innocent bloud by Gods will plainly reuealed by the mouth of the prophet. Iehu was not onely iustified from all the suspicion of treason, which men might haue gathered of his fact, but also from crueltie, in killing those idolaters, who manifestly declared themselues friendes to Baal: by that, that God did first reueale his will vnto him, sending his Prophet to annoint him, and after approued his zeale, which he rewarded with temporall promise of the kingdome to continue in his posterity to the fourth of his seed. Thus I say doth God iustifie the workes of these instruments which obey his will reuealed. And so I saie that they onely obey God that knowing his wil do studie to obey the same. But cōtrariwise, whosoever doth anie thing, ignorant of Gods will not knowing the will of God reuealed, repug-

*Who obey
God, who
obey not
God.*

neth or doth contrarie to the same (howsoever hee serueth Gods eternall purpose) doth neither obey God, neither can he be excusable before Gods iustice. And that because in his worke and fact he looketh nothing to Gods wil, neither yet to the end & purpose which God respecteth. And hereof springeth and ariseth the difference betwixt the workes of God, and the workes of man, yea betwixt the workes of the godlie, and the workes of the vngodlie. God worketh all his workes, to manifest his glorie, his wiledome, his power, his mercie, goodnes and iustice. The godly moued by the holie spirit, worke their works to giue obedience vnto God, to support their brethren in their necessities at his commandement, and to punish vice according to his lawe. But the vngodly carried headlong by their owne lustes, and by the fury of Sathan, to whole power they are committed, worke all their workes to reuenge themselues, to destroie such as they hate, and to promote their owne enterprises without anie respect had to God, to his will, ordinance or counsell.

One or two examples shall make this matter more sensible. The will, purpose and counsell of God in punishing Iob was to trie his patience, and of the same to leaue an example to all them that truely feare God to the end. And who dare denie this to be most reasonable, and most iust that God examining sharply one of his children shal make him a scholemaister to all the rest? But what was the will and purpose of Sathan, and of the Chaldeans, by whome Iob was punished? The will and purpose of Sathan is plainly reuealed to haue bene, that by those afflictions he fully purposed to withdrawe Iob from Gods feare, and to cause him curse God to his face. The will of the Chaldeans is euident enough, by the manifest malice of all such oppressors, who looke to nothing but to satisfie their owne couetous minds by the possessions of others, which tyrannously and vniustly they by violence spoyle. And thus doth the diuersitie of the minds of the workers, make the plaine difference betwixt their works. Another: God in expelling Dauid from his kingdom, in giuing his wiues with great igno-

minic

*The will of
the Chalde-
ans against
Iob.*

minie to be defiled by his own sonne Absalon, and in commanding Semei to curse him, had respect to his owne iustice, which cannot suffer sinne vnpunished, euen in his deere children, thereby leauing example to all ages following, that such as willingly would not suffer Gods grieuous plagues, shall auoid manifest contempt of his holie commandements. And this I thinke will all men confesse to be a worke (in so farre as it is wrought by God) moste iust, and most equall. For as God doth honour them who do honor him, so must they be contemned, who contemne him. But what was the minde of Achitophel counseller, of Absalon the incestuous adulterer, and of Semei the blasphemous curser? The one studied to make such hatred betwixt the father and the sonne, as after should neuer be reconciled. The vnnaturall and monstrous sonne declaring himselfe mortal enemy to his father according to the wicked counsel, thought to bind vnto him the hearts of the people. And Semei willing to make Dauid odious to al mē, and to haue brought him, if possible it had bene to vttermost desperation, powred forth the venim, which before lurked in his hid corrupt and stinking stomacke. The same might I shewe in the pretious death of the innocent sonne of God: in which the great and vnsearchable loue of God towards vs doth shine, so that Christes death in so farre as it was the worke of God, proceeded from loue, from mercie and iustice. But touching the instrumentes, whom God vsed in execution of the same, as in another place I haue said, they looked nothing to Gods counsell, but were altogither carried to iniquitie: some by auarice, some by pride, and by ambition, some by malice, hatred, and enuie. So that amongst them all, none was found that studied to obey God, nor his holie will reuealed. And thus it is euident, why the worke of God in such cases, is iust and good, as it that is wrought in wisdome, mercie, and iustice: and that for most iust causes, purpose and end. And why the works of wicked men (supposing that God in some respect wil them) are yet vniust and repugning to his will, neuer done to obey him, & therefore are they & their

*Of Dauids
trouble,
Absalon,
Semei, and
Ahitophel,*

*Of the di-
uersitie in
the worke of
the death of
Christ.*

workers subiect to malediction, vengeance and damnation, pronounced by God in his lawe against the workers of iniquitie. Now let vs examine your reasons. *If it was Gods will (say you) that Pharao should refuse to let the people go, then did he submit himselfe to the word of the Lord,* I denie the consequent. For neither did Pharao know the holy will of God, neither did he submit himselfe to that which was commanded and reuealed vnto him. The will of God was, in that people to giue an example & testimonie to the world, that the onely benediction of God was sufficient to giue multiplication and increase to his Church, euen against the determined furie of Sathan, and of all the wicked, that he would giue vnto his church being afflicted moste ioyfull, and moste wonderous deliuerance: and finally that no obstinate enimie of Gods people (howsoeuer they seeme to rage and triumph) shall in the end escape iudgement and vengeance iustly deserued. Do you thinke that Pharao eith^r knewe this will of God, either yet that he retained the people in bondage for anie of these ends? I thinke not. Then did he not submit himselfe to Gods wil, but obstinately did resist, so far of Gods will, as was reuealed vnto him. And therefore I saie, that God and Pharao were of moste contrarie willes, and most contrarie mindes. God willing his Name, his power and his wisdom, to be preached and praised to the end, for the deliuerance of his afflicted people. But Pharao willing to reteine in perpetuall bondage the people (whome God **commaunded** him to set at freedom and libertie) to serue him, as he should commaund. And therefore albeit that wicked Pharao was an instrument, by whome those things were brought to passe, yet were his workes neither well nor iustly done, but tyrannouslie, and most obstinately did he fight against God. And therefore in the end, most iustly was he punished. Behold your spyders webbes with lesse labour dissolued and burst (then I am assured) you and your great captaine Castalio did spinne, knit, and weaue the same to your great shame and perpetuall condemnation, except that speedily you repent. Now to the rest, which followeth in these wordes.

THE ADVERSARIE.

As for the sentence which yee alleadge, God maketh hard hearted whom he will; and of whom he will he hath mercy, this place hath bin verie unreasonable wrested of some of you, so that thereby you have burdened God to be the cause of condemnation, who at his pleasure receiveth or refuseth such as have either of paine or pleasure deserved nothing at all. God forbid that any man should conceive such a phantastie of God, but we must first learne how God lightned all men that came into this world, which light who so refuseth, him the lord by long sufferance, with bountifull benefites, and fatherly corrections doth call to repentance. But if we louing darknesse better then light, will vtterly refuse light, or after we haue bin by the goodnesse of God partakers of Gods grace, do forsake the covenant of the Lord, then hath he mercie on whom he will, and that for his owne sake, and others he maketh hard hearted, that is, he giueth thē ouer to their own hearts lusts: So that the cause of their induration is not the will and pleasure of God, which doth nothing without a iust cause, but their obstinate wickednesse which will not be reformed. These suffer iustly, and the other receive grace by the mercie of God, which may when he will, haue mercie on whom he will, and th is besides his covenant.

ANSWERE.

Because that nothing resteth to the end of this your booke (your blasphemies and railings excepted) which is not sufficiently before answered, I intend onely to touch those things which you vniustly laie to our charges, and frankly confesse in what points you and we do manifestly dissent in opinion, and doctrine. And first I saie that mooste vniustly you accuse vs, laying to our charge, that we burden God to be the cause of condemnation, the which we all with one consent impute to man, to sinne, and to the deuill the first soliciter to sinne. And therefore, except that ye can note, and evidently conuict some one (or mo) of vs, that so hath written or affirmed of God, yce cannot be purged from the horrible crime of vniust accusation, and detestable slander. We vtterly dissent from you that God lighteneth euerie man, that cometh into this world, in such sort, as you affirm, that is, that he calleth all to repentance, and offereth light of saluation to all, so that God

The 3. argument.
The 39. section.

1

2

3

To the I.

refuseth none, except such as vtterly refuse light, or such as haue bene partakers of Gods grace, and do forsake the couenant of the Lord. For besides the euident testimonies of the scriptures, the common experience from the beginning doth witness, that God in that maner hath not illuminated euerie man. For how manie do perish in their mothers bellies? how manie sodenly die before their reason can iudge of good and euill? howe manie are deprived of naturall reason and vnderstanding? Yea how manie remaine wilde and brutishe, liuing like beastes, and eating one another? how manie doe continue all their life without anie other knowledge of God, then the visible creatures of God do teach them? which I thinke ye wil not affirme to be sufficient illumination to prouoke them to repentance or to atteine to life. I praiue you what light had Esau refused when God pronounced this sentence: the elder shall serue the yoonger? Vpon the which the Apostle, as before we haue declared, doth conclude that ere the children had done either good or bad, the one was loued, and the other was hated.

To the 3.

That God doth nothing without a iust cause, most willingly we confesse. But that there is no iustice in God, to the ground whereof, your blind reason doth not pearse, we constantly denie. And therefore we must needs affirme, that to seeke another cause of Gods workes, then his holy will, is more then impietie. For the causes be known to his wisdom alone, why some he hath chosen to life euerlasting in Christ Iesus his sonne. And why that others are left in perdition the cause may be secret (as Augustin speaketh) but vniust can it not be, because it proceedeth from Gods will, which is the perfect rule of all iustice and equitie. If that ye crie till that the mountaines resound againe: *the obstinate iniquitie of the reprobate will not be reformed, and that is the cause of their induration*: in few and sober words we answer: That in man there is no wickednesse which God may not reforme, if so be his godly will and good pleasure.

To the 4.

Albeit of these your wordes: *God maie haue mercie vpon whom he will, and that besides his couenant*, some suspicion may arise that

that greatly you do not esteeme that inestimable benefite granted vnto vs in Christ Iesus his onely sonne . Yet will I so fauourably interpret your wordes as I can. If ye vnderstand that such as this daie be ignorant of God, enemies to his trueth, and persecuters of his sainctes, may sodenly or after this, be called to the true knowledge of that communion which is betwixt God and man, by Christ Iesus, I do fully agree with you. For so was Abraham, so was Paul, & so were the Gentiles: who long did liue without the true knowledge of God, and without (as touching their own apprehension) the assurance of his couenant and league. But if you vnderstand that God can or will receiue to mercie at anie time such as he hath not elected to life euerlasting in Christ Iesus his sonne before all times, we vtterly abhorre that error, as a pestilence moste pernicious. Now to that which followeth.

THE ADVERSARIE.

That place of the booke of the kinges. The Lord commaundeth Semei to curse Dauid, I vnderstand so forasmuch as God is the author of all goodnesse, and of no euill, he gaue not a wicked minde to Semei. But willing to exercise his seruant Dauid vn der the crosse, & finding Semei a naughty and euill minde I man specially towards Dauid, he gaue him the bridle, which being lest of God, he by the intisement of the deuill, which was alreadye in his heart, did curse Dauid. And Dauid being gouerned by the spirite of god did patiently suffer the wicked to curse him, hoping that God would turne his cursing into blessing. For this Did Dauid knowe, that without the permission and suffering of God, Semei could no more curse him then Balaam might curse the Israelites, it followeth not therefore, that God did effectually moue Semei to do the wicked deede, but onely suffered him: yet if yee will seeke to the literall sense of this place, and affirme that God did effectually commaund Semei to curse Dauid, then I must go this way to worke with you: all that the Lord commandeth is iust, if it be iust to commaund to curse, It is iust to obey to curse: For the righteousnes of the deede, is knowne by the righteousnesse of the commandement: as it is iust to obey an iust commandement, so it is iust to obey a iust commandement, wherfore Semei obeying the commandemēt of God, which is iust, did iustly: you will say that Semei did not obediently, that is to

The 4. ar-
gument.The 40.
section.I
2. Sam. 16.

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3

obey God, but of an euill minde cursed Dauid. I answere you after your own saying, that this was also the wil of God that Semei should haue an euill mind to curse Dauid. For you say that god gaue him an euill mind to curse Dauid, wherfore in that he of a disobedient mind cursed Dauid, he was obedient to god, and as we haue said to obey god it is iust. I praie you then why commandeth Dauid his sonne Salomon to punish Semei for this ill act? they which feare the hore frost, saith Iob, the snow shall fall upon them, likewise so long as you sticke to your error, when you thinke to auoid one danger, you shall fall into a greater.

ANSWERE.

You doe euer decline from the principall scope, and so make ye a false conclusion, for we doe not denie but God finding in Semei at that time a wicked mind towards Dauid, did lose the bridle to his corrupted affectiōs. But in two thinges do you and we differ. The first is that whether he found anie wickednesse in him, which his godly power might not haue remoued, if so he had determined to haue done from the beginning? And secondarily if so hee gaue him the bridle, that he might not haue impeded the same, if such had bene his godly will: and therefore where you affirme, that God did effectually moue Semei to that wicked deede: if you vnderstand that in so farre as the deed was wicked, the spirite of God, I meane the holie Ghost, did not moue him thereunto, I subscribe with you. For so outragiously to curse Dauid, in the daie of his great calamitie, he was moued by that venim which long had lurked in his brest, and by the instigation of the deuill. But if thereupon you conclude, as that you seeme to do by your manifest wordes, that God did nothing els but onely suffer him. Because I saie that such idle permission, can neither agree with Gods power, nor with his iustice, we must needes affirme, that when God giueth ouer the wicked into a lewd, and reprobate minde, that then as iustly hee punisheth sinne by sinne, so doth he more then onely suffer. There is more required that a fact be iust and iustly and obediently done, then a iust commandement, to wit: That the doer haue Gods expresse commandement for hys assurance.

And

Iob. 17.

To the 1.
and 2.To the 3.
and 4.

And secondarily, that he looke and haue respect to the same endes, which God hath vttered in his word. And last, that he doe it onely to obey God. Now proue any of these to haue bene in Semei, and I will confesse that yee haue once triumphed. I finde that Dauid did acknowledge gods commandement and counsell, and therefore at that time would he not arme himselfe nor his seruants to take vengeance. But what commandement of God I pray you did Semei either acknowledge or confesse? I finde no mention that he excuseth himselfe, no nor by any commandement that he had receiued of God, when after he submitte himselfe to Dauid in the day when he returned and came ouer Iordan. But I finde him plainly to confesse his offence, saying: Let not my Lord impute wickednesse vnto me, nor remember the thing that thy seruant did wickedly, when my Lord the king departed out of Ierusalem, that the king should take it to his heart. For thy seruant doth know that I haue done amisse. If Semei had either knowne any commandement of God, or if he had looked to the same end, to the which God looked, he might haue had plausible reasons to haue perswaded Dauid, to haue shewed fauour and mercie vnto him. First he might haue said, Oh Dauid, although thou wast king, and that I did curse thee, thou oughtest no more to be offended against me, then thou wast against the Prophet Nathan. For as he had Gods commandement plainly to reueale thy sinne, and sharpe-ly to rebuke the same, to the end that thou mightest be more effectually moued to repentance, so had I Gods commandement bitterly to curse thee, to the end that thou mightest humble thy selfe before thy God, whom so highly thou hast offended.

These I say, had bene plausible reasons to haue moued Dauid to mercie. But the cankered conscience of Semei did witness against himselfe, that he to his knowledge had neither commandement of God, neither yet that he looked to any purpose or counsell of God: but only to Dauids vtter confusion & destructiō, which he maliciously sought. And so I say, albeit that Gods commandement in the selfe was iust,

For the purpose and end which he had appointed, yet was this commandement hid to Semei, and Gods purpose also vnknowne to him: and therefore was his fact neither iustly nor obediently done. For a iust fact (as I haue before said) requireth a good will to obey a iust commandement: and obedience requireth knowledge of the will, which neither of both was in Semei. Now proue if you can, either iniustice in God who thus doth vse this wicked instrument, or yet in Dauid his seruant, who in his testament commāded the dissembled hypocrisie to be punished. The rest of your vaine sophistrie, which of Castalio you haue begged, doth nothing p. white you: for albeit we should confesse that it was the will of God in some respect, that Semei should haue an euill and inobedient minde: how shall you be able to proue, that therefore he did obey God? Is it not the wil of God, that sathan, and the wicked world, of a wicked and malicious minde, trouble and tempt his children in this earth? Doth it therefore follow that sathan and the wicked obey God? or doth it not most iustly follow, that because God will that our patience should be knowne, & that the wicked from time to time proceed in their impietic till the measure be full, that therefore they can neuer obey God. And in this our affirmation we feare not so much the frost nor snow, as that we lament your vncomely iesting in Gods scriptures. Thus you proceed.

THE ADVERSARIE.

An argument you make in that place of Genesis where Ioseph saith vnto his brethren, God sent me hither, for your liues sake, and there after, it was not you that sent me hither, but God which hath made me a father vnto Pharao: Of this doe you gather, that the wicked deede which Iosephes brethren did in selling him, was the Lords deede, and secreete wil. But forasmuch as the patriarches he e committed double sinne, first, griued their faither, and secondly, they did commit the greatest kinde of theft, that is, to sell a mans child from him, which by the law ought to be punished by death. I therefore may we see that this deed was not done by Gods will, for it was contrarie to his commandement, neither will he anie wickednes, but according to his nature which is ever good, he turned their wicked deed to a good end,

The first argument.
The 41. section.

I

and, for his seruants, Abraham, Isaac, & Jacobs sake, for he sheweth
 mercie to the thousand generation of them that loue him. This to
 be so, it is plainly proved by the latter chapter, where Ioseph saith
 vnto his brethren, you thought euill ouer me, but God hath turned it
 vnto good, to do as it is come to passe this day. Marke well what is here
 ascribed vnto Iosephes brethren, and what vnto God. They thought
 euill and God turned it to good. Then their mindes and Gods minde
 were not all one, wherefore it was not Gods will that they should thus
 do wickedly, notwithstanding that this place of the last of Genesis is
 so manifest and direct against your error, as can be, yet will you not
 agree to the truth, but flie to your shamefull shift of Gods secreete will.
 For here you say that it was Gods secreete will, that this should so come
 to passe, so that the patriarkes thoughts were moued to do this by God.
 Thus you attribute to God that which is proper to the diuell, by the
 testimonie of the word. Whereby we be taught that the diuell moued
 men with euill thoughts. God commandeth vs to resist euill thoughtes,
 which if they come of him, then commandeth he vs to resist himselfe.
 Iames saith, that no man is tempted of God. But to moue with euill
 thoughts is to tempt: all is good which commeth from the father of
 light, wherefore if euill thoughts come from him, they must be good,
 then was Iosephes saying vnto you: you thought euill ouer me but you
 grant euill thoughtes to be euill, and yet you say that they came from
 God, then may we call God the father of darknes, because from him
 came euill thoughts, which are darkenes. And where you say, that
 God doth these things for his owne glorie, I answer, that saying is but
 vaine, for we glorifie him when we iudge him worthe to be glorified, as
 Nabuchadnezzar being changed into a brutish nature, hauing experi-
 ence of the iustice and power of God, he gave glorie to God forasmuch
 as he did see and iudged God to be iust. God will be glorified of all
 nations, then must Gods workes be such as all nations may know
 them and praise them, yet is there no nation which at anie time shall
 acknowledge God to be iust, for because he punished a man for the
 offense, wherewith he himselfe did prouoke him. The Philistians
 priestes and southsayers gave glorie to God, and iudged him to be iust
 in that he plagued Pharaon, in that he hardened his heart against
 God, desiring their rulers by the same example not to harden their
 hearts against God, but to send away the Arke of the Lord, lest he
 likewise plague them. But if the Philistians southsayers had knowne

(as ye presume to do) that God did harden Pharaoes heart, what iustice could they attribute to God for punishing Pharao for that thing whereof he was the author himselfe, moving and forcing Pharao therunto, seeing as you haue said, no man is able to resist his secreete will? what iustice had it bene to punish Semei for that offence, where-
 10 of God was the author, commanding him to do it? Dauid saith, thus the Lord is knowne to execute true iudgement, when the vngodly is trapped in the workes of his owne handes, not when he punish for the offence whereunto he moued men himselfe. If God should punish a man because he hath a beard, should any glorie redound to God
 11 thereof, seeing he hath giuen vs beards himselfe? But here you be very religious, and say, we ought not to speake so vnreuerently of the workes of God, for this is the secreete iudgement of God vnknowne to vs. I answer, there be some secrets of God vnknowne to vs: but the iudgement of God is knowne & made manifest to vs in the word, & after this word (as S. Paul teacheth) not after your secret iudgement shal God iudge the world, and so shall God be glorified of all godly & vngodly, for as much as all shall iudge it to be iust, and they which haue not obeyed the truth (not your vnknowne truth) but that which is knowne, that is, the word, shal be punished, and they which haue obeyed to the truth, not secret as yours, but reuealed in Gods word, shal receive their
 12 reward. Moreover if this be the secret iudgement of God, who reueiled it then to you? How doe you know it to be secreete, is it secreete
 13 which you know and teach? In deede I thinke it to be so, for it is so secreete, that I cannot catch hold of it. But herein I doe perceine, not the secreete, but the manifest iudgement of God, which suffereth you to erre thus, because you withhold the truth in vnrightheousnesse, & according to your knowledge you haue not glorified God, neither haue
 Rom. 1. you bene thankfull, but waxed full of vanities in your owne imaginations. wherefore my counsell is, that you turne againe from that infidelitie wherein you haue drowned your selues, beleue the word and seeke no further, for it is the power of God to saluation to euerie one that beleueeth.

ANSWERE.

To the first and second. As your most pestilent sect, euen from the first original of it, hath with all malicious craft laboured to subuert and confound Gods most perfite ordinance, so do you in this matter confound those things, which we most plainly and
 most

most distinctly set apart, and diuide them the one from the other. For first, you are neuer able to proue that any of vs hath alledged, or yet doth alledge the word or fact of Ioseph and his brethren, for any prooue of Gods eternal election, or most iust reprobation. But to declare that such is Gods prouidence towards his chosen children, & towards their saluation, and preseruatiō of his church, that whatsoever Sathan & wicked men imaginē to the destruction of Gods elect, that same doth his infinite goodnes conuert to their profite, comfort and ioye. And so this is the first, that impudently yee confounde, to wit, his prouidence which extendeth to al his creatures, with his electiō, which pertaineth onelie to his children. The second is, no man hath euer put more plaine difference betwixt the wicked will of Sathan, the corrupt & malicious wil of man, and the holie & most iust will of God, then we do in all our doctrine and writings: and yet ye accuse vs, that we attribute to God that which is proper to the diuell, that is to moue the thoughts of men to do euil. How far that impietie is from all our cogitations, as God one day shall manifestly reueale to your eternall confusion (except that speedily you repent) so may all godlie men who either haue heard our voices or redde our writings, beare record how iustly you accuse vs. We constantly affirme, that God neither moued by his holie spirite, the heartes of the Patriarkes to enuie and hatred, neither yet of Pharao to crueltie, neither yet to iniquitie. For that is naturally borne with all men, and needeth the power of the potent spirite of God to extinguish and quench it, but not to inflame and kindle it. But yet wee saie, that God who out of darknesse produced or brought forth light, had in that most detestable fact of the Patriarkes, both his will and his counsell, farre contrarie to their mindes and purpose: euen as hee had in the cruell and most vniust death (as concerning the instruments that werē the executers) of his deare sonne Christ Iesus. Neither yet doth it thereof follow, that euil thoughtes, whereunto wee are commanded to resist, are moued by him, or yet come from him. For the fountaine thereof doth euerie

wicked man so finde within himselfe, that his owne conscience shall conuict him, that no where els is the cause of his iniquitie (and of the seuerer punishment, which for the same hee shall iustifie) to bee sought but onelic within himselfe, and as proceeding of himselfe by instigation of the diuel: into whose power hee is deliuered (as was Saul & others) by the inscrutable and incomprehensible (but yet most iust) iudgements of God. If in you were either modestie or discretion, to iudge of those things that bee well and godlie spoken, or yet docilitie to be taught in those things whereof vtterlie ye declare your selues ignorant, yee could not thus as in a furious rage, spue foorth your venime against Gods supreme Maiestie. For your horrible blasphemies are not so much spoken against vs, as against God. As for vs, they doe no more obscure the manifest light of our doctrine; then if in your despight, yee should spit against the bright Sun to impede the brightnesse thereof. For in none of our writings bee you able to shewe anie of these sentences; which maliciousslie and without shame you laye to our charge.

Evill thoughts come from God. God punisheth man for the offences whereof he is authour, and whereunto he prouoketh him. God moued and forced Pharao to punish the people.

These I saie, & others your horrible blasphemies (which wee so detest, that wee affirme, the first authours of them to be woorthie of most sharpe punishment) you bee neuer able to shew in anie of our writings. And this might serue for a sufficient answer to all your despitefull rayling. But lest you should still glorie in your iniquitie and grosse ignorance, I will discouer the same following your answer, in the wordes of Saint Iames, saying: God tempteth no man. If yee affirme, that God neither tempteth the obedience of his seruants, neither yet sendeth false Prophets to tempt his people, his plaine scriptures will rebuke your vanitie: for God tempted Abraham, hee tempted his people fortie yeares in the wildernesse, he tempteth also by sending false Prophets, as Moses doth witnessse. And therefore ye must be compelled to graunt, that this word tempting or to tempt,

is diuerslie taken in the scriptures : sometimes to trie and examine, sometimes to bring to light and knowledg things that be secret in mans heart, sometimes to seeke by experience a certeintie of things spoken, pronounced, or affirmed, and sometimes to moue, or to prouoke to iniquitie : and in this last signification wee confesse, that God tempteth no man. For as the matter of all iniquitie lieth within man, so is he prouoked, moued, & stirred thereunto by his own lustes, and instigation of the diuel onely. And thus albeit we grant that to moue euill thoughtes, is to tempt, yet wee denie the conuersion : which is this, *Ergo*, to tempt, is to moue euill thoughts. But let vs heare further of your profound vanity : all is good say you, that cometh from the father of light (God grant that in your hearts ye were assuredly so perswaded) if euill thoughts come from him they must be good. And so you conclude, that then was Iosephes words false, & that God may be called the father of darkenesse (O execrable is your blasphemie) because from him come euill thoughtes, which are darknes. Answer. If any of vs haue so written or spoken, let vs be stoned to death as execrable blasphemers. And if that yee in your blinde furie doe therewith vniustlic burthen vs, although ye may escape the handes of man, yet shall you not escape Gods seuerer and sodeine vengeance. It is malice that will not suffer you to vnderstand, how that these euils which men willingly commit, in so farre as they come from God, are iust, profitable and good. For wee most constantly affirme, that the damnation of the diuel, the induration of Pharao, the deceiuing of Achab, & other such, in so farre as they proceeded from God, are his iust and good woorkes, because they are the punishment of sinne, the execution of his iust iudgements, and a declaration of his iustice. Which iustlie is armed against the obstinate rebellion of Angels, and men. But thereof to conclude, *Ergo*, their euill thoughtes, their malicious mindes, their hatred and crueltie came immediately from God, is more then a blasphemie. For all these bee, and are found within the offenders, which God doth vse not by an idle permission (for that is a thing most contrarious to his iustice) but effectu-

ally as his wisdom best knoweth they shall serue to his glorie, and that for vtilitie of his chosen children. I say it is a thing most contrarie to Gods iustice and power, idly to suffer iniquitie to be done, if he had no further respect then to the fact, as it is committed. For as a man can not be excused, who may impede murder and doth it not, so can not Gods iustice be excused by your idle permission, if he had no further respect, but to things as they be done by man. And so is Gods iustice rather accused then maintained by the foolishnesse of your curious braines, saying, God permitteth many things which he would not. What vanitie is this? Is it not a thing confessed amongst all, that Gods power is omnipotent? Who then can compell him to suffer that which he would not? And why doeth he willingly suffer things which in his lawe he hath forbidden? I answer, for the manifestation of his owne glorie, which is more precious then the heauen and the earth, and all the creatures in the same contained. And thus doeth vanitie cause you to feare that Gods iustice shall fall into decay, except it be vnderfet and vpholden with your foolish distinction, betwixt his will and his permission: but we feare not to asseme, that he permitteth nothing, which in some respect he will not. For as he is omnipotent and a most louing father, so should he suffer no calamitie to come, nor crueltie to be vsed against his children, except he did before see, yea and before determine their comfort and his glorie to arise of the same. And will you say that Gods glorie, the comfort and the preseruation of his Church, is an euill worke, because that wicked men are instruments, by whom Gods eternall countell is brought to passe? Was the exaltation of Ioseph to honor, the preseruation of Ægypt, and of other nations from famine, yea and the feeding of Iacob and his familie an euill worke, because that Iosephs brethren of malice and enuie did sell him to the Ismaelites, and they for lucre did sell him againe to Putiphare, whose wife of malice did most vniustly accuse him, and so being in prison, at length he was brought to the knowledge of Pharao, and so was promoted for his reuelation and wisdom

come to honor and dignitie? O say you, it is not this that we do lay to your charge, but you affirme *that God was author of the malice, and of the wicked thoughts of Iosephes brethren.* You do belie vs most maliciously, for we constantly denie that God either powred into the any malice, or did moue by his holy spirit any wicked thought into them. For those we say they had of nature, in so farre as it is corrupted. But we say that God vsed their wicked thoughts and malice to his glorie, and to the full comfort of him, whose destruction they sought, and that he did not idly permitting them, but effectually working by such instrumentes and meanes as his wisdome had before appointed. Rage now as you list. For albeit to you this saying is vaine, that God worketh all things for his owne glory, yet will not God haue his glorie measured by the vanitie of your braine. *we glorifie God saie you, when we iudge him worthie to be glorified.* Answer, if you vnderstand that then onelie, and at none other time els do men glorifie God, but when they confesse him worthie of glorie, you are ignorant, foolish, and manifest liers. For your argument is no better, then if I should saie: man sleepe in the night season, therefore no man may or can sleepe at any other time. If your maister Castalio had considered that an argument made, *à specie ad genus*, negatiue is vaine and foolish, hee had not heaped together so manie sophisticall reasons: by the which you and others are abused. To make this matter somewhat more plain: If the glorie of God consist in the manifestation of his mercy, of his truth, of his power, of his wisdome, and of his most iust iudgementes, then doe all creatures glorifie God, whether they iudge him worthie or vnworthie of the same. For Dauid affirmeth, that the heauens declare the glorie of God, and yet haue they neither iudgement nor vnderstanding: the heauen and the earth saith I saiah, are replenished with his glorie. And in an other place, the beastes of the field shall preach my glorie, the dragons and the birdes of Eastiches, and Achan also was commanded to giue glorie vnto God. The earth shall be compelled, saith Habacuc, to knowledge the glorie of God. Zacharie also the Prophet saith,

faith, for his glorie hath hee sent vnto the nations which haue spoyled you. Finally, shall not Sathan and the reprobate in their iust condemnation giue glory vnto God? And do ye thinke that all these creatures iudge God to be worthe of glorie, in such fort as they acknowledge his power, his wiledome, his iustice, and from their whole heart submit themselues to his holy wil? I trust you do not. For we know that Sathan is a spirit confirmed in malice, and rebellious against God, and yet is he compelled euen in torments to giue glorie vnto God, in so farre, as in his iust damnation he declareth Gods power and iust iudgements. And therefore I saie, that you restrain the glory of God within too streight and narrow limits, when that you will that it shall extend no further, then to such as from their heart iudge God worthe of glorie, the which pertaineth to his chosen children onely, and can neuer be giuen by the reprobate. For such glory must proceed from faith, which is not common vnto all, but is the speciall gift giuen to Gods elect: and yet neuertheles by other meanes, God declareth his glorie, euen in the vessels of his wrath, as is before declared.

Of the example of Nabuchadnezer, yee can make but a particular conclusion in this forme, Nabuchadnezer after he had felt the iust punishment of his pride and arrogancy, gaue glorie vnto God: *Ergo*, some man after punishment giueth glorie vnto God. If you make your conclusion extend any further, it is false: for if you say that all men after punishment giue glorie vnto God, with the same confession that he gaue, manie examples may be shewen to the contrarie. If you say that none other giueth glorie vnto God, except such as be punished: that will be proued likewise false. And if you say that Gods glorie doth shine in none, except in those that acknowledge and confesse God to be mercifull and iust, that is most vaine of all, and thus, I say, your conclusion must be but particular.

The reasons of the cōclusion which you make vpon these words of Dauid: Praise God all you nations, are so foolish on the one part, and so filthie and execrable vpon the other,

other, that amongst all nations ye ought not only to be mocked, but also to be had in horror & detestatiō. First you say, *If God must be praised amongst all nations, then must Gods workes be such as all nations may know them & praise them.* I answered, euen so they are, & such amongst all nations as haue the eyes of their mindes illuminated by Gods holie spirite, do see iust cause why that they ought to praise Gods wisdom, euen in all his workes. But you proceed, saying: *There is no nation which at any time shall acknowledge God to be iust, for that he punisheth man, for that whereunto he himselfe did prouoke him, and so after the example of the priestes of the Philistines, ye aske this question: If God should punish man because hee hath a beard, should any glory redound to God therof, seeing he hath giuen vs beards himself.* And so you scoffe & iest at vs, saying, that we be very religious: because we say, that none ought to speak so vnreuerently of Gods workes. God is witnesse, that I write not without some griefe of heart, neither yet that I affirm this, which I am to speak, for priuy hatred which I beare against the person of any man. But in Gods presence I say, that rather then such horrible blasphemies should haue been fostered in my heart, deuised in my brain, written by my pen, and pronounced by my mouth & toong, that rather I wold my carkasse should haue suffered most cruel and vile death. Yea and further I say, that better it had been for you neuer to haue bin born, then thus blasphemously to expose Gods great Maiestie to opprobrie and mockage. For I appeale to the iudgement of the heauen & the earth, and of all the creatures in the same contained, if euer that Iulian the apostate spake more disdainfully of God, then heere you write. But for the instruction of the simple reader, to answer you more reasonable, then your vnreuerent scoffing deserueth, I saie first, that the mind of Dauid was not to teach vs what euerie nation, and euerie particular man amongst the Gentiles shall doe, but what was the dutie of euerie nation, euery people, and euery man to do, when Gods mercies should be offered vnto them. And therefore if you conclude all nations do praise God, in such sort as Dauid meaneth, because that the holy ghost by his mouth

*The place of
Dauid.*

commandeth all nations to praise God, you make no better an argument, then if ye should affirme, that euerie man loueth God with all his hart, with all his mind, and with all his strength, because that God so commandeth. This is one portion of your ignorance. The second followeth, Gods works, say you, must be such as all nations may know them and praise them. I answere, if you vnderstand that all that praise God vnfeinedly from their hearts, must haue some knowledge of his mercies, goodnes, iust iudgements and wondrous workes, we dissent not from you. But if you saie (as by your proces is euident, that you do,) that except all nations perceiue & vnderstand the verie ground of Gods iustice, that God amongst them shall haue no glorie: then as wee lament your foolishnes, so wee detest your errour. For albeit, that the naturall man can neuer attein to the knowledge of those things which God purposeth, yet shall not God be defrauded of his glorie, no not in the most carnall & wretched man. Christ Iesus was sent into the world, and came to that people which was called his owne: and his glory did so shine to the eyes of some, that they did acknowledge it to bee the glory of the onely Sonne of God. But did the princes of the priestes and the whole nation of the Iewes see the same glorie, & so confesse him as did the elect? Saint Paul witnesseth the contrary, saying: If they had knowne, they had not crucified the king of glory. Paul was appointed a preacher to the Gentiles, amongst whom he most faithfully and most boldly did open the treasures of Gods great mercies, and of the glorie of his son Christ Iesus: but did euerie citie, realme, nation, or man, to whome these treasures were opened, so receiue, vnderstand and imbrace them, that for the same they glorified God? the contrarie is euident. But was God therefore defrauded of his glorie, euen in the midst of a wicked generation? God forbid. For as the eyes of some were lightned, and so did glorifie the word of the Lord, so such as remained obstinate, did (and shall) glorifie God, in so farre as his iust iudgements were, and shall bee executed against them. If you feare no punishment, rage as you list. To your blasphemies

mies I haue before answered : for none of vs doth impure vpō God, that he punisheth any man, for any thing that he prouoketh him to do. For iniquitie cometh not of Gods prouocation, motion, nor holy ipirit, as that before we haue declared. And therefore as God hath reuealed to vs a more assured knowledge in his holy scriptures, then the Philistians priesles had, so are wee bold to affirme that which was hid from them, & which also you cannot abide, to wit, that all creatures are compelled to serue to Gods glory, in such sort as his wisdom hath appointed them: & yet that the wils of men are neither violently mooued nor enforced by God to commit iniquitie, to the which all men are readie bent of naturall corruption. Amongst many foolish & most disagreeing similitudes which your captaine Castalio vseth for probation of his purposes (for in such doth stand the chiefe ground of his diuinitie) none can be more foolish, nor further repugning to that which he and you wold proue, then is this. *If God should punish a man, because he hath a beard, should any glorie redound to God thereof, seeing hee hath giuen vs bearded himselfe.* Hereof you wil inferre, that if God punish sin which hee hath willed or appointed to bee, then can hee not bee iust. But let vs examine, if your Simile doth agree euen in the chiefe pointes, in the which if it prooue anie thing, it must agree: first we know that the beard of mā was created by God. But who amongst vs did yet euer affirme, that sin & iniquitie was made or created by God? Sin we cōfesse was foreseene, yea & ordeined in the incomprehensible counsell of God, and that for the most iust and the most righteous end and purpose. But that it was made or created by God, that are yee not able to proue by our doctrine. Thus doth your similitude halt in the chiefe member: for they must be both alike Gods creatures and creation, if GOD shall be bound no more to punish man, for hauing of the one, then for hauing of the other. Moreover the bread of man so springeth and groweth, and abideth of a meere naturall motion, that albeit men sleep, eate, drink, or do what soeuer actions pleaseth thē (not taking care or sollicitude of their beard) it cōmeth neuertheles to that state & perfectiō

that nature will suffer. But hath man sin none otherwaies then thus? Doth man sin I saie, hauing neither wil, minde, nor appetite to sinne? or doth not sinne proceede from so voluntarie and corrupt motion, that the will, the iudgement, the vnderstanding & appetites, yea the whole man, and all his cogitations are subiect to sinne, and bent vpon iniquitie at all times? Be iudges your selues how well doe the parts of your similitudes agree. Thus with greater modestie haue I answered your foolishnes, then your scoffing scurrilitie deserueth.

To the II.
12. 13.

Where you affirme, that albeit there be some secrets of God vnknowne to vs, yet is the iudgement of God knowne, and made manifest to vs in the word, I would aske of you, if ye can by the plain word assigne causes of al Gods iudgements from the beginning, and of those iudgements which that daie shall bee put in execution, when the secrets of all heartes shall bee reuealed. And if you be able so to doe, ye should be profitably occupied (as I thinke) if by your plain and simple writing, ye would studie to put end to this controuersie. The chiefe point whereof standeth in this, that we affirm, that causes able to satisfie the curiositie of man, cannot be assigned from Gods plaine scriptures, why God permitted a great number of his Angels to fall, of whome hee hath redeemed none, but reserueth them to iudgement: why God did suffer man to fall, & yet of one masse, elected some vessels of mercie to honour, and appointed others for sin to damnation: and finally as before I haue said, why God deferred the sending of his Sonne so long, and why also that his comming againe is so long delaid. If ye wil answer, that these two last are resolued by the scriptures, the one to be as the Apostle writeth, lest that the fathers should haue been made perfect without vs, and the other, that number of Gods elect children might bee fullie complete, which we cōfesse to be a reason most strong, and sufficient for all Gods children: neither yet do we require any other. But yet the curious brain wil not so be quieted, but it wil stil demandaund, may not God in one moment if so it please him, fulfill the number of his chos. n children, as well

*Iudgements
of God in
which mans
reason can-
not be satis-
fied.*

Hebr. IX.

as he of nothing did create the heauen and the earth, and shortly in the space of six natural daies set all things in perfect order? Consider with your selues what you doe take in hād, if ye wil affirm that all Gods iudgements be so knowne, that a sufficient reason of euery one may be assigned from the word: and if you say there be some things secret, then consider I beseech you, that the holie Ghost hath neuer made mention of any greater secret, then that which lieth hid in Gods most iust iudgements, which Paul affirmeth to be incomprehensible, and Dauid saith, they are deepe and so profound, that neither can the vnderstanding of man, nor of Angell reach to the bottome of the same.

Why ye should accuse vs, that wee should affirme, that *To the 12.* God shall iudge the world, not according to Christes Gospell plainlie reuealed, but according to some other secret will, I see neither cause nor reason. For no men doe more constantlie abide by that which is written and reuealed, no men doe lesse care to seeke for new reuelations or vncertaine authorities then wee do. Our continuall doctrine is, that God shall absolue from damnation, such as by true faith embrace his deare Sonne Christ Iesus, and shall condemne to fire inextinguible, all infidels, and such as delight in manifest impietie and wickednes: and this iudgement do wee belieue that God shall pronounce by his son Christ Iesus, to whom all iudgement is giuen. And for none other secrete will in that matter doe wee search, But if I list, I could laie to some of your charges, that which none of you can bee able to denie, to wit, that some of you haue written (besides your priuie informations) that there is a doctrine more perfect then euer Saint Paule committed to writing, yea and further, that some of you haue called the whole scriptures of God in doubt: and some do affirme, that none is able by the word written to decide the controversies that this daie bee in religion. And therefore that wee must haue new Prophetes and new reuelations from heauen, before that anie publike and generall reformation shall bee made. If anie of you thinke that these things are but imagined by mee, let him vnder his owne name

impugne them, and I shall shew witnesses which at this time for diuers causes I omit. Your iesting at vs, your bold iudgement and condemnation by you pronounced against vs, we remit to him who shortly shall declare which of the two sorts be drowned in infidelitie, & leauing Gods plain scriptures, haue followed the vanities of their own imaginati-
ons. Now shortly to that which followeth in these wordes.

THE ADVERSARIE.

The sixth ar-
gument.

The 42.
section.

1
2

An other prooffe bring you of that which is written. 2. Reg. 24. God moved David to number Israel and Iuda. To which I answered, that which is written. 1. Paral. 11. Satan stood vp against Israel, & prouoked David to number the people. I am certene that if it were not for this manifest scripture, you would attribute the wicked prouocation of the diuel to God. But here we may see a great light to vnderstand many other places of the scriptures, which seemeth to affirme, God to be the author of any euil, for by these two places we may see, that God is called to be the author of the thing which he suffered. As because hee suffered the obstinate resisting of Pharao, he is called the author thereof. So because he left Semei to the lewdnes of his own mind, & suffered him to curse David, God is called the author of his cursing, so the Patriarkes being left of God, did sell their brother. And here now David being left of God to number the people by the prouocation of the diuel, wherunto he was no more moved by God, then when he killed Nrius. To this you say, that we do but flatter God, while we do assign any difference between his wil & his permissio or his sufferance, for god permitteth nothing (say you) but that which he wil, if you meet so that god permitteth nothing, but that which he wil permit. I would the hold your saying true. But for as much as you declare your meaning to be this, that whatsoeuer God permitteth, he willeth it absolutely, this is an erroneous saying: for God permitteth & suffereth all the wickednes which is done vpon the earth: & wil you say, that God willeth absolutely all such wickednes? God forbid the people of God should be so perswaded to believe such abhominati-
on. I say you are the Prophets of the diuel, which teach such filthy doctrine, & ye say ye be the prophets of God, now of necessitie one of vs lieth, for if you be the prophets of God, then I lie, & if you be the prophets of the diuel, then do ye lie, and if God wil vs to say the truth, he wil not that we lie, for then he should wil two contraries, which is impossible, yet one of vs doth lie which must be by the permission, and suffering

suffering

suffering of God, and not by his will. Wherefore it followeth that there is difference betwixt the suffering and the will of God. The Lord was angry with the Israelites, they did their best to deserve them. It is not forced on the heathen thus to punish his people more graciously, than he would them to do. Wherefore there must be difference betwixt the will of God and his suffering. Obed the prophet reproved the Israelites because they afflicted Iuda more graciously then he would they should have done. Then must the Israelites have done this by the permission of God and not by his will. The prodigall sonne wasted all his goods riotously, if you saie that so was his fathers will, it should be a great absurditie: wherefore it must needs followe that the father suffered that which he willed not. The father willed both his sonnes to go, and labour in his vineyard, yet not both, but one of them did his fathers will, so the father suffered the other which went not against his will. Thus we see a great difference betwixt the will and the permission of God. A notable saying we have in the prophetic of Ieremie against this error which teacheth that sin is committed not only by the permission of God, but also against his will: they have (saith he) builded high places for Baal to vowe their sonnes and daughters upon Moloch which I never commanded them, neither came it ever in my thoughts to make Iuda sinne with such abomination. Here we see that Iuda committed that which was contrarie to Gods revealed will: for I never commanded them (saith he) and against his secret will: for it came never in my thought (saith he). Then did they sin by the permission of God against his will. Thy waies and thy thoughtes brought thee to this, saith the Lord. If it was the Lords secret will that the Israelites should sinne, and it was also the Israelites thoughtes and will to sin, then were they both of one mind. And as the Lord outwardly by the word willeth them not to doe euill, so they outwardly did promise to keep gods law & worshipped him with their lips. By this it seemed that both inwardly & outwardly they were conform to God as per your opinion. Wherefore he ought not to haue bin offended with them. I am ashamed to write the abominable absurdities which may be gathered of your pious doctrine, the lord shall raise up the spirit of the king of the Medes which hath already a desire to destroy Babylony what meanes should the Lord stirre him up to any thing which already is bent to do it, but by suffering him? And yet is the Lord called the deere thereof. Ierem. 51.

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 21. *And therefore it is written. Let one deceitfull offender come against another, & one destroyer come against another. For what needed God to moue the wicked to do wickedly, which being giuen ouer of God, do imagine nothing but wickednesse, and his maister the deuill sleepech neuer, but is alwaies with him, tempting him with euill thoughts, and prouoking him to performe his wicked imaginations.*

ANSWERE.

the I. 2.
 4. 5.
 Reg. 24.
 Pa. 21.
 The more nie ye draw to the end, the lesse ye proue your purpose, but the more ye vtter your malice and venim. No iust cause see we, why that the place of the bookes of the kinges shall be explained by that which is written in the chronicles in such sort as you require, to wit, that nothing be left to God in that greuous offence of Dauid except an idle & only permission. For the holie Ghost feareth not to saie: The wrath of the Lord God was yet moued against Israel, and stirred vp Dauid against them, that he said go and number Israel, and Iuda. Here plaine it is that the eternall God, who was angrie against Israel, did stirre or moue Dauid to number them, not by an idle permission, as you alledge, but by such motion, as nothing repugneth to his iustice. Where yee saie, the other place explaineth this for it affirmeth that the deuill stood vp against Israel, and prouoked Dauid to number Israel, I answere, as the one place repugneth nothing to the other, so doth it not explaine the other in such sense, as ye adduce. For it repugneth not to saie, that God, man, and the deuill work in one fact and action, as in the histories of Iob, Achab, Semei, and Pharao is manifest. God for iust causes giueth his commandement and power to Sathan (as to his instrument) be he neuer so wicked, to do what in his eternall counsell was before decreed. Sathan of a wicked and rebellious minde, chooseth such instrumentes, & vseth such meanes as God likewise hath appointed. Men in all wicked actions, of their free and voluntarie motion, do followe their corrupt and wicked affections in declaring their pride, vanitie, malice, or crueltie, which wicked affections in so farre as they are wicked, we confesse that God will not: for hee can will no iniquitie, but yet that his eternall, and almightie power shall

shall be iudged so idle, that it doth nothing in such actions but onely suffer, we cannot admit, for such reasons as we haue before alledged, where that we did examine the difference betwixt Gods will, and his permission.

You retaine your olde nature (and iustly I might say the nature of the deuill) moste maliciously affirming vs to say, *To the 4.* that what soeuer God permitteth he willeth it absolutely, and so that absolutely he willeth al wickednesse. Which saying as ye be neuer able to proue vpon vs, so do we confesse it not onely erroneous, but also so blasphemous, that whosoever dare pronounce or affirme the same, deserueth death. For we most constantly in worde and writing affirme, that absolutely God willeth no iniquitie: For all his workes in so farre as they proceede from his wisdom and infinite goodnesse, are holie and iust, and therefore do we make God author of no sinne, which onely proceedeth from the fountaines that be corrupted, that is, from the deuill, and from man, as in diuers places, most evidently we haue declared.

Because I doe perceiue that greatly yee delight in your pregnant wittes (I will not saie foolish vanitie) I will recite your whole wordes by the which ye would seeme to proue contrarietie in God, except that we would grant a difference betwixt Gods will and his permission. *To the 5.* I saie, saith the authour of your booke to vs, that yee are the Prophetes of the deuill, which teach such filthy doctrine, and ye saie ye be the prophets of God. Now of necessitie one of vs lieth: for if ye be the prophets of God, I lie. And if ye be the prophets of the deuill, ye lie. And if God will vs to saie the truth, he will not that we lie: for then he should will two contraries, which is impossible, yet one of vs lie, which must be by permission and suffering of God, and not by his will. It therefore followeth that there is difference betwixt the suffering, and the will of God.

It appeareth that in this description of persons in which *Answers.* ye oppose your selues to vs, ye would more declare what is your iudgement and opinion of vs, and what ye would that we should be esteemed of others, then that yee greatly do trauell to proue anie contrarietie in Gods wil by the same. For his eternall wisdom seeth the meanes howe that his

commandement, and his will are not contrarious the one to the other: albeit that he command one thing, & yet for iust causes, will wicked men to do the cōtrarie. Which kind of contrarietie, and repugnance doth so blinde your eyes, that you cannot see howe God can command all men to speake truth, and yet for iust causes before seene, and determined in his counsell, that he will the deuill . and his slaues to delight in lies. Albeit I say that the appearance of this contrarietie blind you, yet will not Gods truth cease to be truth, neither will the libertie of his eternall God-head, be brought into bondage to your corrupt iudgment. His commandement, and his will, do neither debate, neyther fight betwixt themselves: but do agree in all thinges, euen as do his mercy, his iustice, his wisdom, and his power, albeit oftener it is, that his iustice doth punish such, as vpon whom he hath determined to haue mercie. Euen so he commandeth men to obey his commaundementes, whom he not onely foresaw, to be disobedient, but for most iust causes willett his glorie to appeare euen in their vn-righteousnesse, and lies. And this he doth without all contrarietie in his godly will, to the full knowledge whereof albeit ye cannot attein, yet more profitable it were for you to be ignorant of such thinges, as God referueth to be reuealed in the time appointed in his eternall counsell, the thus without all reuerence, and feare to trouble your foolish braines, in deuising such absurdities, as may seeme to oppugne Gods eternall veritie: which in the end will triumph to your destruction, shame, and confusion, if obstinately you proceede as you haue begun. For albeit that he loueth truth, and hateth lies, and albeit that he commandeth man to speake the truth, and forbiddeth man to beare false witnesse, yet feareth he not to giue a commandement to that wicked spirit, to goe forth and to be a lying spirit, in the mouthes of all Achabs false prophets. Yea further hee gaue him power to worke that in the false prophets, which he forbiddeth all men to do. For he cōmandeth that no man shall deceiue another, and yet giueth he power to the deuill to be a lying spirit in the mouthes of the

the false prophets, and to them he giueth power to deceiue Achab. If ye list to lay contrarietie to the charge of God, prepare your wings, and with Nabuchadnezar of Babylon, say, we will passe vp to the heauens, and shall establish our seates about the startes of God, we shall passe vp vpon the height of the clouds, & we shall be like to the most highest, yea if thus ye will call his secreete counsels to examination and triall, ye must be iudges & superiours to him. Thus iustly I might illude and scoffe your reasons, as vanities most vnworthie to be answered. But yet hauing respect to the simple, I wil gather your argument, and forme it as strongly as your selues can, and I wil answere to much of the same, as ye thinke vnable to be answered. Your argument is this.

God cannot will two contraries, but to speake the truth, and to lie are contraries. Therefore he cannot will them both, but he permitteth men to lie, and willet them to speake the truth. There is therefore a difference betweene the will and the permission.

The aduersaries argument.

God cannot will two contraries. True it is in himselfe, in one respect, and for one purpose, he who is author of concord, cannot will contrarietie: but in consideration of his creatures, for diuerse respects, & sundrie purposes, things be not cōtraries, the one to the other, which to our iudgements, haue appearance of contrarietie. If you be so well seene in your artes, as some of you pretend, ye cannot but vnderstand this answere to be sufficient, to dissolue whatsoever ye haue vnreuerently collected. But yet to make it more sensible to the simple, I say that in this proposition, God cannot will two contraries, and in the conclusion which you make vpon the same, you ought to haue made a distinction betweene those things which God simplic (or as ye spake before absolutely) will, and betweene those things, which he will for a certaine end and purpose, which doth not appeare in the external actiōs. For certain things there be (as in another place I haue intreated) which God will, euen for themselues, such as be mercie, iustice, temperance, chasticitie, and al other vertues, which he will haue to shine in his elect, and please him in Christ Iesus his son:

Answer.

and yet neuertheless he also will cruelty, iniustice, excesse, filthie life, blindnesse, and induration to be in others, as iust punishments of their sinnes, and causes of their condemnation. The last (I say) will God to be in the reprobate, not for the wicked actes sake, which do euer displease his Maiesty, but for such ends as his wisdome hath appointed. Let this be explained by examples, some natural, and some taken from Gods scriptures. There is no man (except he be of a most cruell nature) that considering the incommodities of warre and of battle, doth wil it for the selfe. And yet a godly prince pursued by externall enimies, doth not onely will his souldiers to fight, and to maintaine the warre, but also he prouoketh, he encourageth and exhorteth his subiects to the same. And why is it? because that war or battell pleaseth him in the selfe, or for the selfe? No, but because without such trauell, such danger and hasard, his subiects cannot liue in quietnesse, & the estate of his common wealth cannot be preferued. The same may I say of godly Magistrates, punishing murtherers, adulterers, and blasphemers with death, and yet neither willing the death of any man, neither yet deliting in the shedding of their blood. In these similitudes I grant somewhat to be vnlike: for gods power is not subiect to such incommodities vnwillingly, as be the powers of men. But yet these similitudes suffice to explaine the chiefe purpose, which is, that man may will two contraries, for diuerse respectes, without any contrarietic in himselfe. For peace and warre are contraries, to kill and to saue the life, are likewise contraries, and yet one man, euen at one time may will both the one and the other, for diuerse respectes, and diuerse ends. He may will peace for the comfortable quietnesse and felicitie that thereof springeth, and at the same instant without all contrarietic in himselfe, he may will warre, to withstand the furie of the enimie that would oppresse his subiectes. And may not these things, which we perceiue to be in creatures be in God in greater perfection, although we perceiue not the causes? Let vs trie the answer, both by the examples of Gods seruants, and last by the example of God himself.

Lot, no doubt did agree with Gods will in that he loued chastitie, sobrietie and temperance, and hated filthie life, riotous cheere, and excesse. For the holy ghost beareth him this record, that he was pure and cleane both in eares and eyes. But what wil had he when he did offer his two daughters to be defloured, and abused by those vilanous persons? was it contrarie to his former will? Did he now beginne to delight in that execrable filthinesse? assured I am he did not. But being oppressed with the present necessitie, receiuing the same loue, will, and minde to chastitie, and honest conuersation, sought the next remedie that to him appeared able to haue staied the rage of that furious multitude (vpon God I grant falleth no such necessitie.) But let the chiefe scope be obserued, and we shall vnderstand (that for diuerse respects) to wil two things, whereof the one is contrary to the other, is not to wil contrariety. But let vs come to God himselfe. God willeth mercie, iustice, and all other vertues, as before we haue said, & these he will at al times, and before all times. But is it not possible therefore, that he can will crueltie, oppression, bloodshedding, murther and death? Who then sent Nabuchadnezar to destroy not onely the Iewes, but also the Moabites, & other nations? Who pronounced this sentence, Cursed be he that doth the Lords worke negligently, and he that withdraweth his sword from blood? Who did create the smithes with their hammers to break downe the hornes which had dispersed Israel? And finally, who gaue his owne sonne to the cruell death? Who hath subiected the deare spouse of Christ Iesus to afflictions, and temporall calamities? Dare you denie, but that it was and is, the eternal God, by whose good will all these things were appointed and decreed, or were any of them done against his almightie wil? I think you wil not so affirme. For the scripture witnesseth, that God gaue his sonne to the world, euen of determined purpose, that he should die, or else who could haue compelled his Maiestie thereunto, if his will had bene repugnant? Peter affirmeth, that blessed are we that suffer for the name of Christ, adding this comfortable sentence. By them (that is by the

Zac. I.

1. Pet. 4

1. Pet. 4.

Rom. 8.

persecuters) is the name of God blasphemed, but by you it is glorified. And therefore, let such saith he, as be afflicted by the wil of God, lay downe their soules in wel doing, as in the handes of a faithfull keeper. Paul witnesseth that those whom God hath elected in Christ Iesu, he hath also predestinate, and before appointed, to be like fashioned to the image of his owne Sonne. Of which testimonies, it is plaine that the grieuous destruction, the aboundance of the bloodshed among diuerse nations, the cruell death of Christ Iesus, and the most feareful afflictions of his dearely beloued church, did proceed from Gods will, insomuch as he did not onely suffer them, but also for most iust causes, respectes, and ends, which often before I haue recited, he did wil and appoint them: and yet in God was there no contrarietic. For in the destruction of Ierusalem, and of others, he had not respect simplie to the ruine and vastation of those places, but to his iust iudgements, which were prouoked to take vengeance vpon the multitude of their sins, which long he had suffered. When our master Christ Iesus did suffer, he had no delight in the crueltie of those enraged dogges, who did crucifie him, which as he hated, so after he did most seuerely punish: but his pleasure and delight was in the redemption of man, which by none other sacrifice could haue bene perfited. And this day, and from the beginning he hath had no pleasure in the blood which is shed, neither in the tyrannie which is vsed against the simple, and small flocke, but because he will haue the members like the head, he doth a strange worke, that he may do his owne worke, that is, he trieth and purgeth by fire our faith from all drosse, and corruption of earthly affections. But in none of all these is there any contrarietic, neither in God, neither in his will, neither in his counsell. For all thinges be disposed in such order, such consent and so conueniently, that his glorie, and the perpetuall comfort of his elect, doth finally, and assuredly follow. And euensoit is in the apparant contrarietic beewene you and vs, God no doubt, will the one of vs to affirme lies, to saile to blaspheme, and most vniustly to accuse the other: he wil
the

the other to susteine the cause of the truth patiently, to beare opprobrious wordes, and slanderous reportes, referring iudgement vnto him, who rightcoulsly, and in equitie shall iudge. Is there therefore anie contrarietie in Gods will? none at all. For the diuers respects, and ends being considered, the same consent shal now be found in this apparant contrarietie, which hath remained from the increase of Gods Church. For in all ages hath God willed his true prophets with all boldnesse, and constancie, to susteine the cause of his simple veritie, how odious that ever it was vnto the world. And in their contrarie, he hath raised false prophets to whome he hath giuen the efficacie of errors (for contrarie purposes I grant) to wit, that his people may be tried, his faithfull seruants exercised and humbled, and finally that such as delight not in veritie, may be giuen ouer to belecue lies. Go to now and proue contrarieties.

In the words of Zacharie you shew your ignorance, and in collecting the minde of Oded, you plainly declare your accustomed falsehood in farther stretching the mind of the Prophet, then his wordes will beare. Which thing I will first shew by reciting the plaine wordes, and so returne to the Prophet Zacharie. There was in Samaria a Prophet of the Lordes (saith the historic) whose name was Oded, and he went out before the host that came to Samaria, and said vnto them: Behold, because the Lord God of your fathers is wroth with Iuda, he hath deliuered them into your hands, and yee haue slaine them in a rage that reacheth vp to heauen. And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruantes and handmaidens vnto you: But are not you such that finnes are with you before the Lord your God? These be his words in that matter, by the which if you be able to proue, that the Iseacrites did more then God in his eternall counsel had appointed that they should do against Iuda and Ierusalem, we will patiently heare your probation, and reasons. If you say the Prophet reprobued them of their crueltie, therefore they did more then God would: that

To the sixth.

2. Par. 23.

doth not follow, for the iust will of God must not be measured by the crueltie of their fact, but by his owne word, which doth affirme, that God gaue ouer Iudah into the hands of the king of Syria, and into the hands of the king of Israel, who did strike them with a great slaughter, and that for their sinnes & abominable idolatrie, which they and Ahas their king had committed. We heare, and see affirmed by the holy Ghost, that God gaue them ouer into the hands of their enemies, which thing he did willingly, and not by permission, as you write. Now to the place of Zachariah in which I say, you shew grosse and wicked ignorance. For if your interpretation should be receiued, then of necessitie it should follow, that in God there lacked power to impede and stay the furie of those cruell men, who in their victorie did so insolently rage. For if God would onely haue had the Iewes gently corrected, and not to haue bene so seuerely and rigorously destroyed: and yet, that against all manner, and sort of his will, they were so cruelly intreated, it cannot be denied, but that the crueltie and rage of the Babylonians, was greater then God could impede or stay, how blasphemous and false this is, the godly doth vnderstand. O (say you) but so doe the words of the text sound, for they say: I am greatly angrie against the carelesse heathen. For I was but a little angrie against Sion, but they haue helped forward the affliction. I answer, that if yee were not more malicious then ignorant, ye might easily perceiue, that those words were spoken, not to proue that anie thing was done against Israel and Iudah, which God had not appointed and commanded, but to instruct the Prophet, that the wil and counsell of God, in punishing of his people, was farre other then was the will and counsell of those that did destroy them: & that their long bondage should haue another end, then either they themselues, or their enemies did vnderstand. That nothing was done against that people, which the Lord had not appointed, yea and commanded, the same Prophet doth affirme, saying, my words & my statutes (he meaneth the threatnings and punishments) which I haue com-

commanded my seruants the Prophets, haue they not apprehended your fathers: insomuch that they haue cōuerted, and said. Euen as the Lord of hostes hath determined, & appointed to do vnto vs, according to our wayes, & according to our imaginations, so hath he done to vs. Except that you will belie the holy ghost, you must confesse that God had commanded, God had appointed & determined so to punish his people. Yea Amos the Prophet feareth not to say: Shal there be euill in a citie (that is, any punishment or plague) and the Lord hath not done it? Why is he then offended (say you) against the proud and carelesse heathē? I answer. Because they neither had respect to Gods will, counsell, nor commandement, but to their own priuate cōmoditie, and to the satisfiing of their cruell appetites. For they did not destroy Ierusalem, willing or minding to punish the offences of the people committed against God: neither yet did they carrie thē to Babyion of purpose that God might be glorified in their deliuerance. No, they had determined the plaine contrarie. To wit, that Ierusalem should remaine desolate for euer: That Iudah should be the inheritance of strange nations, & so should Gods promise be false and vaine. And in very deed the Iewes themselves, in the extremitie of their trouble, yea, and when the temple began to be reedified, were not free from these tēptations, and therefore doth God assure his Prophets that his loue was great towards Sion: That he would destroy that nation, which intended their destruction: that he would *I/2.40.* deliuer his people: that the warfare of Ierusalem was at an end, that her iniquity was remitted: that she had receiued double punishment for all her sinnes, from the hand of the Lord, and that therefore he would take the delorous cup of anguish, and sorrow out of her hand, and would giue it into the hands of those that did trouble her. By which (and manie mo promises and threatnings, God doth not meane that any thing was done in Ierusalem, which he had not appointed. But by the one he did somewhat comfort the troubled hearts of his afflicted people: and by the other he did shew the cause, why he would punish thote

ca. 47.

cruell murderers, whose seruice before he did vse in punishing his people. And this doth God most plainly witness in these wordes: I was wrath (saith the Lord) with my people, I haue polluted mine inheritance, and giuen them into thy hand (he speaketh vnto Babylon) thou diddest shew them no mercy, but diddest lay thy very heauie yoke vpon the ancient: and thou saidst, I shalbe a Ladie for euer, so that thou didst not set thy minde to these thinges, neither didst thou remember the latter end thereof. Therefore now heare thou that art giuen to pleasures and dwellest carelesse. She saith in her heart, I am & none else: I shall not sit as a widow, neither shall know the losse of children. Hereof I say it is plaine, that the punishment of Gods people (as before I haue proued) is his owne appointment, and will. But because the punishers looke to another end, therefore are they criminall before Gods iustice. In adducing both these examples, that is, of Israel punishing Iuda, and of the Babylonians destroying Ierusalē, I finde you in another most grosse error, besides this which I haue confuted. For you seeme to affirme, that if the Israelites and Babylonians had kept a measure, and had not exceeded the bounds which God had appointed & commanded, they had not sinned. For (say you) he willed the one, but permitted the other. Then in so far as they did his wil, they sinned not, but in so farre as they exceeded his will, and did more which he would not, but onely did suffer it, they sinned. This is your profound diuinitie and godlie meditations of God, of his iustice, iudgements, and workes incomprehensible to mans reason. Are you able to proue that Nabuchadnezar came to Ierusalem, or that therein he spilt, or his captaines and cruel souldiers, one drop of blood which God (in his eternall counsell) had not appointed & willed. The testimonies of all the Prophets rebuke your vanitie. Ezechiel saith: Thus saith the Lord. Behold I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked. Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword go out of his

Ezc. 21.

his

his sheath against all flesh, from the South (meaning thorough all the land) to the North, that all flesh may know, that I the Lord haue drawne my sword out of his sheath, and it shall not returne any more. Marke and consider how God attributeth all to himselfe, as after yet the Prophet more plainly speaketh, saying: And he hath giuen it to be furbished, that he may handle it: This sword is sharpe, and is furbished that he may giue it into the hād of the slayer, &c. And I will powre out mine indignation vpon thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilful to destroy. Thou shalt be in the fire to be deuoured, thy blood shalbe in the midst of the land, and thou shalt be no more remembred, for I the Lord haue spoken it. If these be the words of him that onely suffereth and willeth not thinges to be done, let the indifferent reader iudge. Why they did sinne notwithstanding that God in his counsell had willed and appointed this seuerer punishment against his people, I haue before declared. To wit, because that neither knew they Gods will, counsell, nor commandement, neither yet had they any respect to obey God, or to fulfill his will. That Nabuchadnezar was ignorant of Gods will and counsell, is euident by that which is written in the same Prophet, in the place aboue expressed. For after he was come forth of his countrie, & was with his armie farre proceeded in his iourney, he was vncertaine whether he should go against Rabbath the strong Citie of the sonnes of Ammon, or against Ierusalem, and so committing the matter to his sorcerers and diuines, (the lots being cast) he taketh his iourney against Iuda, and Ierusalem. Whereof it is plaine that he neither knew nor vnderstood by the motion of Gods holy spirite, his holy will, neither yet commandement. And in destroying the Citie, and punishing the people, who will say that he or his seruants hated sinne, pride, crueltie, Idolatrie and abominations, with the which he and his whole realmes were replenished? And the same doe I say of the Israelites, who did not onely sinne because they exceeded measure in punishing Iuda, but because that against

Gods law and expresse commandement, they made vniust warre againstt their brethren. They neither looked, neither yet ought they to haue looked to Gods secreete counsell, but to his plaine law, which commanded them to loue their brechren, not to murder, not to spoile, not to couet, &c. Againstt the which, because they did offend, euen in the first motion and purpose of their warre, in Gods presence they were murtherers, theeues, oppressors, and couetous persons, before that euer they set their foote forth of their houses. And so euen that which he in his eternall counsell willed them to doe, did no lesse displease him, as touching their wicked minds, then did that which you affirme he suffered. For euery transgression of his law, is before his iustice odious & sinfull. If this cannot correct your iudgement, yet I am assured that it shall declare your vanitie, who dare conclude that if the Israelites and Babylonians had kept measure in punishing iudah, that then they had not sinned. But the contrarie I affirme and say, that the first thought and purpose mouing them to make war, was sinne before God. Touching the permission of the father towards his prodigall sonne, and touching the son, which promised to go, and to labour in his fathers vineyard, and went not, I haue before answered, that similitudes ought not further to be stretched, then the mind of the holy ghost is to teach in the same. And in these places it is euident, that Christ teacheth not how God is compelled to suffer manie things which he wil not, neither yet was it his mind in those similitudes to teach vs what difference there is betweene Gods will, and his permission, but in the one he teacheth, that in God there is mercie towards the sinner, yea and towards such a sinner as vnthankfully, and inobediently hath departed from God, and that there be some proud children, who by reason of their continuance in their fathers house, become disdamefull that others should be preferred or compared vnto them. And therefore they grudge, they murmure, and they enuie the liberalitie of their rather and his mercy shewed to the son, that before appeared lost. To whom this might be applied, besides the

Iewes,

Jewes, and the Gentiles, ye are not ignorant. The other similitude doth teach vs, that many in mouth say, lord, lord, I go, I go, whose heart did neuer feele what is the reuerence and true obedience due to Gods maiestie.

We confesse no lesse then Jeremy doth write: for we say, *To the 7. 3. and 9.* that God neither commanded such abominations, as his people committed, neither yet that euer they did enter into his heart, that is, they did neuer delight nor please him, neither yet did he euer will them for the actions themselves. But when you shalbe able to proue that it did not appertaine to his iust iudgements to punish these idolaters with such blindnes, that they became more cruell then brute beasts: then shal ye be more able to proue, that in no wise did God will that crueltie. God willed not those abominations for the murther committed and blood that was shed, for that he hated and did punish: but he willed that a testimonie should be left to the world, in what blindness man falleth, when he declineth from God, & from his true honor, of which fearefull example, you and your sect ought to take heed.

The Israelites in killing their children, no doubt did *Ironia.* euen agree with Gods will, and were of one mind with his iust iudgements, as you declare your selves to be, in spewing forth these horrible blasphemies against his supreme maiestie. For as they leauing the plain will of God, declared in his law concerning their oblations, & making of sacrifice, in a blind zeale to honour God, as they pretended with sacrifices more precious, and acceptable (because their children to them were more deare then oxen, or bullockes) as they, I say, in so doing leaue to vs a fearefull example of Gods iudgements: so doe you by these your horrible blasphemies, which in furie, iesting, and scoffing, ye vomite forth against God, his eternal truth, and against the true professors of the same: and thus farre I confesse was Gods most iust will fulfilled in them, as also it is (and hereafter shall be) fulfilled in you. That because they in the vanitie of their imaginations, declined from Gods will reueiled, God of his iustice would make them spectacles to al

ages following, what were his iudgements (as I haue laid) against Idolaters. Euen so yee, neither content that God shal vse his creatures, as best serueth for his glorie, neither yet that any iustice be in his eternal godhead, to the which your reason cannot attaine, are giuen ouer by Gods wil into reprobate minds, thus horrible to blaspheme his Maiestie: to admonish the generation present, and to come, that with greater sobrietie, more feare and reuerence they speake, and think of those mysteries that be incomprehensible vnto man.

I haue before declared that no man leauing the will of God reueiled in his word, doth either obey him, either yet please him, and so can he neuer be of one minde with God that committeth thinges forbidden by his word. But why that God forbiddeth iniquitie to all (which also in all men he hateth) and yet that betwixt his vessels of mercie, and the vessels of wrath, he maketh such difference, that to the one he giueth medicine and purgation, against the naturall venim so effectually, that it worketh their saluation in the end: and to the other he denieth that grace, he wil not make you, nor any of your faction, further of counsell, then he hath expressed in these words: He hath mercie on who he wil haue mercie, and whom he wil, him he maketh hard hearted.

Rom. 9.

To the ninth

That sathan hath so enraged you, that vpon that doctrine which the holy Ghost most evidently doth teach, ye dare gather this abhominable absurditie: that God & wicked Idolaters are both of one minde, that they both inwardly and outwardly do obey him, ye haue iust cause not onely to be ashamed, but also to quake, tremble, and feare, for that horrible blindness whereinto you are fallen, and for those iust vengeance which your pride doth craue of Gods iustice. Iust art thou o Lord in all thy workes.

To the tenth

Isa. 45.

To your question, asking by what meanes should the Lord stirre vp the minde of the king of Medes to destroy Babylon, who had before a desire redy bent to do the same, but by suffering & permitting him? To this question (I say) doth Esay the prophet answer, saying: I thus saith the lord

Isa. 47.

vnto

vnto Cyrus his annointed, whose right hand I haue holdē,
 to subdue nations before him: therefore will I weaken the
 loines of kings, and open the doores before him, and the
 gates shall not be shut. I will go before thee, and make the
 crooked streight, I will breake the brasen doores, and burst
 the yron barres. And I will giue thee treasures of darknesse,
 and the things hid in secret places, &c. If there be in you ei-
 ther modestie or aptnes to learne, this is sufficient to in-
 struct you, how God raised vp his spirite, which before was
 readie bent to destroy Babylon, to wit, in giuing vnto him
 so prosperous successe, that no impediment was able to re-
 sist, or withstand him. Which thing God did not by an idle
 permission, or sufferance as ye imagine, but by his power
 which did effectually worke in all that his journey, as the
 Prophet heere, and in manie other places doth witnesse.
 Which thing doth Cyrus himselte also confesse, in these
 wordes. The Lord God of heauen, hath giuen me all the
 kingdoms of the earth, & he hath commanded me to build
 him an house in Ierusalem, which is in Iudah. And the holy
 Ghost affirmeth, that the lord did stir vp the spirit of Cyrus
 king of Persia, to cause this proclamation to be made. Dare
 you saie, that to giue all the kingdoms of the earth to one
 man, is nothing els but to suffer him to riue, & possesse them
 at his appetites? Daniel affirmeth the contrary, saying: i he
 name of God be praised for euer and euer: for wisdom and
 strength are his. And he changeth the times and seasons:
 he taketh away kings: he setteth vp kings: he giueth wise-
 dome to the wise, and vnderstanding to those that vnder-
 stand, &c. And Dauid also saith: he that raiseth the needie
 out of the dust, & lifteth vpt he poor out of the dounge, that
 he may set him with the princes, euen with the princes of
 his people. And therefore, because the holie Ghost giueth
 to Gods prudence and woorking power, that which you
 most wickedly attribute to his permissiō, or idle sufferance,
 I feare not to saie, that as God stirred vp Cyrus spirite ef-
 fectuallie moouing it to giue libertie, and commandement
 to his people to returne to Ierusalem, and to restore the
 temple, so did hee also stirre vp his spirite in enterprising

Ezra. 1.

Dan. 2.

45.

his first iourney against Babylon, in taking from him all feare, induing him with an heroicall and bold spirite, (as God himselfe saith : I girded thee though thou hast not knowne mee) and giuing to him so fortunate successe, that all was subiect to his empire. And therefore albeit ten thousand times ye will aske : *what needeth God to moue the wicked to do wickedly, which being giuen over of God, imagineth nothing but wickednes, and his maister the diuel sleepeeth neuer ?* Yet will I answer, that as to destroy Babylon, in so far as it was Gods worke, it was no wicked deed, but his most iust iudgement. So albeit Cyrus had neuer been so much enraged against Chaldea, either by his owne pride, either yet by Sathan, that neither of both could haue brought any thing to passe, except that the Lord had decreed to performe his woorke in Babylon, as hee himselfe did threaten, saying : Behold, I come vnto thee, ô thou destroying mountaine, saith the Lorde, which destroyedst all the earth : I will stretch out mine hand vpon thee, and rolle thee down from the rocks, and will make thee a burnt mountaine. They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for euer, saith the Lord, &c. If you see nothing in these and other such threatenings of God, but a permission onely, I cannot cease to saie, that you are more then blinde. But now to that which followeth in these wordes.

THE ADVERSARIE.

The seventh argument. *The 43. section.* To that which ye alledge of the Prophet Isa : *harden the hearts of this people, &c.* For the better vnderstanding of that place, wee must note that which is written in the chapter going afore : how the Lorde had chosen this people, and planted them as a vineyarde, and called all Israel to bee iudge betwixt him and his vineyarde, what more could haue beene done for it, then hee had done, and yet when he looked for fruit of equitie and righteousness, loe there was wrong and miserie : whereupon followed thir induration, for they were hardened of the Lord, that is, as afore is said, God gaue them over to their own hearts lusts. Further, where he saith to the Prophet, *harden their hearts,* wee must alwayes consider that their hearts were already hardened, which their wickednes did plainly declare : yet hath he commaunded
the

the Prophet to do his office, not to make their hearts hard: for that belongeth onely to God, who giuing them ouer to their hearts by senses, hath alreadye hardened them: but the office of a Prophet was, to shew them the hardnes of their hearts, so when he saith, harden their hearts, it is as much, as shew and declare vnto them the hardnes of their heartes. The like phrase of speech haue we in Leuit. 13. If the priest see that the scab is growne abroad in the skin, the priest shall make him vnicleane. How should the priest make him vnicleane, who is alreadye vnicleane, and whose flesh he durst not touch, but by declaring him to be vnicleane? So how should the prophet harden their heartes, whose heartes were hardened alreadye, and whose hearts he could not touch, but by declaring them to be hard hearted. So saith the Lord to Ieremie, drive this people away, that they may go out of my sight, some to death, some to the sword, some to hunger, some to captiuitie, this was not the office of the prophet, which the Caldees executed, but the prophet was here commanded, to shew that for their wickednes, they should be driven away, some to death, some to the sword, some to hunger and some to captiuitie. So Ieremie took the cup out of the Lords hand, and made all the people drinke thereof, vnto whom the Lord sent him, where there bee no nations reckoned, then euer Ieremy drinke with his corporall eyes: this place therefore must be vnderstand, as the others confirme to the office of the prophet, which was, to shew them that for their wickednes they should drinke of the cup of the lords wrath, which appeareth more plainlie by that which followeth, where he saith: If they will not receiue the cup of thy hand and drinke it, that is, if they will not take warning by thee, &c. This interpretation is confirme to the phrase of the scripture, neither is it contrarye to any part of the word. But if any man hath a better vnderstanding, let him referre it to the glorie of God. Of these things alreadye spoken, it is sufficientlye prooued, that God hath reprobated, and cast away man before the foundation of the world, but as he hath created man like vnto his own image, so he will the death of none, but that all should be saved, yetter is he the author or maker of our fall, which with long patience suffereth wickednes to draw man to repentance, neither willett be any thing contrarye to that which is expressed in his word. For as God is constant and immutable, of this his holie will hee hath uttered and declared vnto man to know, the rest reserved he vnto himselfe, forasmuch as no man is able to comprehend the profunditie and depth thereof,

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Leuit. 13.

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Iere. 15.

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7 therefore ought no man to go about to proue or improve any thing by that which is unknowne to him, wherfore they which affirm & teach, that God hath ordeined men afore the foundation of the world to be damned, so that by no means they can be saved, for such is his secret will, notwithstanding he declareth the contrary in his word, they must needs have an evil opinion of God, & therefore ought all men of dutie 3 to abhor their diuelliſh doctrine. And because I haue saide that they haue an evil opinion of God, I haue added here a description of these careles libertines God conforme to their doctrine in all pointes, and a description of the true God, wherby it may appeare euen vnto the simple, how abhominable their doctrine & opinion in this matter is.

A N S W E R E.

To the first. What so euer shall be redde in the whole scriptures, you shall neuer be able to proue that in these wordes of Iſaie, (Goe, and harden the hearts of this people) is nothing els meant, but that the Prophet was onelic commaunded to declare vnto them their blindnes and hardnesse of heart. For where soeuer mention is made of the difference betwixt the elect and the reprobate, this vertue is attributed to the word, that it doth illuminate the eyes, and mollifie the heartes of the one, by the power of the holie Ghost: and by the contrarie, that it doeth excecate, and more harden the other by reason of their corrupt nature, to the which they are iustly left. The Euangelist saint Iohn making mention, that the Iewes did not belieue in Christ Iesus, albeit that they had seen his wondrous works, addeth this cause: therefore (saith he) they could not belieue, because Iſaiah had said: Hee hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor vnderstand in their hearts, and bee conuerted, that I may heale them. Heere doth the Euangelist attribute to the Prophet, not onelic that hee declared their blindnes, but that God by him did in verie deed iustly blind their eyes, and harden their hearts. But this shall more plainly appeare in examining the reasons & scriptures which ye alledge, for prooffe of your interpretation.

First say you, *Their hearts were already hardened, which their wickednes did plainly declare, yet hath he commaunded the Prophet to*

do his office not to make their hearts hard, for that belongeth onely to God, who giuing them ouer to their heartes lustes he alreadie hardened them. And so ye conclude, that the prophet did onelie declare vnto them the hardnesse of their heartes. We doe not denie but that their heartes were hardned before, and that iustly for their iniquities sake they were giuen ouer to their heartes lustes. But whether they were so hardened before the preaching of the prophet, that after they could be no harder, I greatly doubt. Yea I nothing doubt to affirme, but that euen as the claie by the heate of the Sun, becommeth more hard, and more hard, or as the branch cut off the naturall stocke doth more and more wither, vntill that no kind of sappe, nor moisture doth remaine, euen so I saie do the reprobate from time to time, become more obstinate, more blind, more hard, and more cruell, & that by the word, which doth plainly rebuke their iniquitie, and euidently declare whole childré they are. Examples in the Scriptures heereof are manifest: Some lenitie, and gentlenesse appeared in Pharao, toward the people of Israel before that Moyses, at Gods commaundement required their libertie. But that will, and word of God commanding him to let his people go and serue God in the wilderness, did so quickly worke in the heart of that reprobate, that the greater hardnesse of his heart, was sodainly felt by the Israelites, to their great grieffe and grudging discomfort. Answers.

In the people of Israel, in their elders, priests, and counsell, appeared some face of iustice, when Stephan was accused, before that he pronounced these wordes: ye stiffe-necked, and vncircumcised in heart, and eares, you haue euer resisted the holy ghost, euen as your fathers haue resisted, so do you: who of the prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of the iust, whome ye haue now betrayed, and murdered. Before this sentence (I saie) there appeared some face of iustice, but what ensued the holie Ghost doth witnesse, saying: when they heard these thinges their hearts braist for anger, and they gnashed at him with their teeth. And after also that he gaue a more plain confession Exo. 5. 6.

Act. 7.

of Christ Iesus, of his exaltation, glorie, power, and Maie-
 stie, they cried out with a great voyce, they stopped their
 eares, they as wolues enraged, rushed vpon him, with one
 consent, & so without all order of iustice, did stone him to
 death. If ye cōfesse not that the word of God, proceeding
 from the mouth of Stephen, did not more harden them,
 who no doubt were hardened before, you denie a truth that
 is more then eident. Diuers places more I might adduce
 for the same purpose, but (having respect to breuie) I
 stand content with these two, which I doubt nothing, are
 sufficient to proue, that men, that be alreadie hardened,
 yet by the comming of the plaine worde, which rebuketh
 their iniquitie, they become more hard. As the owle being
 blinde, euen when she appeareth to see best in the night
 season, but yet in the daie time, she is more blinded, be-
 cause that the weakenesse of her eies cannot abide the
 bright beames of the sunne. And euen so it is with the re-
 probate, they are alwaies blind, and hard hearted, but
 when the light of God doth most plainly shine before the,
 or when they are called from iniquitie to vertue, then be-
 commeth the word of glad tidings to them a verie fauour
 of death, by the which they are both more blinded, and
 more hardened. And so in your first reason wee dissent
 from you in that, that you seeme to affi.me, that because
 the reprobate are once hardened, therefore they can be
 no more hardened. Your second reason is, *that because it
 belongeth to GOD onely to make hard their heares, thit there-
 fore there resteth nothing to the Prophetes, but to shewe vnto
 them the hardnesse of their heartes.* I am glad that once yee will
 confesse that it is nothing repugning to Gods good na-
 ture, for iust causes to harden the heart, and to make
 blinde the eies of the reprobate. But that therefore no-
 thing resteth to the Prophetes or Apostles, but onely to
 declare vnto men their hardnesse, I cannot admit. For we
 do find that God doth so communicate his power with his
 true messengers, and ambassadours, that whatsoeuer they
 loose in the earth, he doth loose in the heauen, & whatso-
 euer they binde in earth, he binde in heauen, whose sins
 they

swere.

they remit, they are remitted, and whose finnes they re-
 ceine, they are retained. The Lord himselfe saith vnto Ie-
 remie: Behold I haue put my wordes in thy mouth, and I *Iere. I.*
 haue ordeined thee aboue nations, and kingdomes, that
 thou maiest roote out, destroy, and scatter, and that thou
 mayest also build vp, and plant. And vnto Paul it was said:
 And now I shal deliuer thee from the nations, to the which
 I send thee, that thou maiest open the eies of those that be
 blinde, that they may conuert from darkenesse vnto light,
 and from the power of Sathan vnto God. These wordes
 do witness that the effectuall power of God doth worke
 with the word, which he putteth in the mouthes of his true
 messengers, in somuch that either it doth edifie, lighten,
 or mollifie to saluation, or else it doth destroye, darken, and
 harden. For the worde of God is of the nature of Christ
 Iesus, and he is not onely come to illuminate, and to raise
 vp, but also to make blinde, and to beate downe, as hee
 himselfe doth witness, saying: I am come to iudgement in-
 to this worlde, that those that see not, shall see, and that
 those that see shall be blind. And Simeon saith: Behold this *Luke. 2.*
 is he that is put in resurrection, and in ruine of many in Is- *Mat. 21.*
 rael. In somuch, that vpon whom that stone of offence fal-
 leth, it shall buke him to powder. And therefore wee can
 not admit that the ministry of his blessed word preached,
 or published by his faithfull messengers, be nothing else
 but a simple declaration what men be. No, we knowe that
 it is the power of God to saluation of al those that beleue,
 that the message of reconciliation is put in their mouthes,
 that the word which they preach, hath such efficacie, and
 strength, that it deuideth asunder the ioynts, and sinewes,
 the bones fro the marow, that the weapons of their warfare *I. Cor. 10.*
 are not carnal, but are power in God to the beating down
 of all strong holds, by the which the true messengers beate
 down all counsels, and all height which is raised vp against
 the knowledge of God, by the which also they lead into
 bondage all cogitations to obeie Christ. We knowe further
 that they haue vengeance in redines against alinobediēce,
 That fire passeth forth of their mouthes which deuoureth *Apo. 20.*

King.17.
 7 18.
 King.1.
 King.2.
 1

their enemies, that they haue power to shut the heauen that rain descend not in the daies of their prophetic. That Gods power both in the one sort, and in the other, is contained with his worde euen preached, pronounced, and forespoken by his messengers, doe alle examples in Gods scriptures witnessse. At the praier, and prophetic of Elias was the heauen both shut, and opened: fire descended from heauen, and consumed those vngodly souldiors with their captaines.

At the curse of Elifeus did beares deuoure 42. children that mocked him. The wordes of Isai, Ieremie, and Ezechiel, albeit (for the time that they spake) they were contemned, yet had they such force, & effect, that no strength was able to gainstand that, which they had pronounced. At Peters worde, Ananias, and Saphira did sodainly die. Paule by his sentence made Elimas the forcerer blinde, and so forth, the examples be almost without number, that declare that Gods power is ioyned with his word, not only in sauing (which I thinke you will admit) but also in punishing and destroying. If you thinke it fearefull that Gods holie word shall haue this power and effect, to kil, to blind, and to harden: remember first, the seuerer iudgements of GOD against sinne, and often call to minde that the fault, or chiefe cause is not in the worde, but in the subiect, and person, in whome it falleth. The worde falling into the heart of the clect, doth mollifie and illuminate, as before is said, but falling into the heart of the reprobate, it doth harden and more excecate the same, by reason of the qualitie, and incurable corruption of the person.

And thus in your second reason, we doe vtterly dissent from you, and feare not to affirm, that Gods true prophets & messengers, do not onely declare what men be, but that by the word, which is committed to their charge, effectually they worke either light, or darknesse, life, or death, yea saluation, or damnation. The text of Leuiticus serueth you nothing, and the text of Ieremie is expressly against you. For the high priest is not commaunded to go to a man, in whom

whom no leprosie appeared, and to pronounce, what after shall become of him: but the man in whome there is apparant signes of leprosie, is commaunded to bee ledde to the Priestes, who are commaunded to pronounce according to the signes which they see. Consider I beseech you, the difference betweene the office of the one, & the office of the other. The sentence of the one, and the sentence of the other: the one (that is the Priestes) go not, neither are they sent, to seeke those that haue appearance, or suspition of leprosie. But the Prophet is sent by God, to them that then was called the people of God, in whom no man could haue suspected such blindnesse, such hardnesse of heart, and such rebellion as the prophet is commaunded to threaten. The priests did not, nor might not pronounce sentence against a man, in whome manifest signes of leprosie appeared not, yea triall must be taken, whether it be leprosie, or not: but the prophet is commaunded to go to that people, who held themselues cleane, and before all triall, to pronounce that sharpe sentence, you shall heare with your eares, and shall not vnderstand, you shall plainly see, and yet shall not perceiue, the heart of this people is hardened. Was there any such commaundement or charge giuen to the priestes? Might any of them haue said, to any man that appeared to be cleane, and whole, thou shalt be leprous. I pronounce the sentence, which thou shalt not escape? I trust not. Then for the diuersitie as well of their offices, as of the sentences whiche they pronounced, the phrases must be diuerse.

Where yee affirme that the prophet could not touch their heartes, but by declaring them to be hard hearted, ye seeme not to vnderstand what is the vertue power and of Gods word pronounced euen by the mouth of man, which (as before we haue declared) pearseth to the deepest secret that lieth within the hart. Yea and worketh that thing which the prophet pronounceth, and speaketh, how vnapparent that euer it be to mans reason, or howe stoutly and stubbornly that euer the wicked resist. Did not the wordes of Elias spokē vnto Achab after the murdering of Naboth,

touch his heart? yes, the verie hypocrite himselfe had some sence and feeling of Gods iust wrath. And both hee and his posteritie, for all his princely pompe, did after feel the veritie of them. To wit, dogges did licke his blood, the fleshe of Iesabell was caren by dogges, his children, and whole posteritie were rooted out of Israel. And thus did the wordes of the prophet touche his heart (in the time when they were spoken) with a certaine feare, stupiditie, and trembling. Which wordes were after of such power, strength, and veritie, that no male children were left aliue to Achab in Israel. And the same is true of Ieremies words and sentence spoken against diuers nations, whose faces albeit he neuer saw, yet did he so potetly touch their harts, that howsoeuer they despised his threatninges, yet was no word vainly spokē, but in effect was euery thing complete, as he pronounced. And wonder it is that yee are ignorant in this verue of Gods word, seeing that yee confesse that Ieremie took the cup from the Lordes hand, which he was commaunded to giue to all nations, that they might drinke the cup of the Lordes wrathe, saying vnto them: *Drinke, and be drunken, and spewe, and fall, and rise no more, because of the sword which I will send among you.* Was this I praie you a simple declaration? or was it not rather a sentence and decree so effectuell, that albeit neither Babylon, neither anie other proud and wicked nation would for that time beleue it, yet came it most effectually to passe? And I saie, that these words of Ieremy do manifestly repugne to your interpretation, and doe sufficientlie proue, that those words spoken to Isai, are otherwise to be vnderstand, then that he was commaunded only to declare what the people were. For as the wordes of Ieremy had this effect, that according as he spake, so came the destruction vpon those proud nations, so likewise had the words of God spoken to Isai, the same effect, which hee pronounced. To the one he said, thou shalt giue vnto them the cup of my wrath, that they may drinke it. The Prophet without feare did obey his commandement, and God did faithfully performe, what so euer his messenger had pronounced.

ced. Euen so did God command Isai to blinde, and harden that stubborne and rebellious generation of the Iewes, by the preaching of his lawe, and by rebuking of their manifest impietic. And so he did, God working all to his glorie, according to his eternall purpose. And this because your interpretation is not sufficiently confirmed by anie phrase of the scripture, which ye haue alledged, and also because it repugneth to the scriptures, which before I haue adduced, we cannot admit it. Against your complexion or Epilogue, which is nothing but a superfluous repetition of those thinges, which sufficiently yee haue not proued (although you so bragge) we saie, that as God by his eternall word, and power infinite, hath created all thinges, so hath he by his wisdom incomprehensible so disposed al things, that as nothing was created for the selfe, so was nothing the appointer of the selfe to serue God, as his glorie required. But hee in his eternall counsel appointed the end to euerie creature, to the which they shall once atteine, by such meanes, as he hath moste iustly appointed. And therefore seeing his glorie doth no lesse require his iust iudgments, then his superabundant mercie to be known, he hath in his eternal counsel elected some, and reiected others, euen before the foundations of the world. And albeit he created man after his owne image, yet did God neuer determine that mankind should stand in Adam, but his iust counsel and purpose was, that all men should fall in Adam, that the elect might know the price of their saluation Christ Iesus, in whom they were elected, before that in Adam actually they did fall, or were created. And so God willing to make his glorie to shine in all, hath prepared some vessels of mercie, and some of wrath: to the one he hath freely giuen life euerlasting in Christ Iesus his sonne: the other he hath for iust causes so reiected, that albeit with long patience he suffereth their manifest rebellion, yet in the finall iudgement he shall command them to go to the fire that neuer shall be quenched. And this will and counsell of God is neither secrete nor hid from his church, but is in his word most manifestly reuiled: and

therefore of it we feare not to affirme, that euen in the first promise, and euer since hath God made a plaine distincti-
 on betweene the elect, and the reprobate, so that the pur-
 pose and counsell, which before was hid in God, was in
 time manifested vnto man. Which wil and counsell of God
 (because it is constant and immutable, like as God him-
 selfe is) must of necessitie take effect, and therefore I boldly
 affirme, that neither can any whome God in his eternall
 purpose hath reprobated, become the elect, and so be sa-
 ued, neither yet can anie of Christes elect number to life
 euerlasting, be reprobated, and so come to finall perdition.
 We further saie, that albeit Gods will in the selfe, be one,
 to wit, the manifestation of his owne glorie, yet as tou-
 ching his creatures it hath diuers respects, for God will the
 saluation of some, and he also wil the iust condemnation of
 others. And the contrarie of this doth God neuer declare
 in his word, but rather doth most plainly reueale it. And
 therefore this his godly will is not called secret, as that it is
 not expresse in his worde: but because that in his worde
 there is no cause assigned (Gods good will only excepted)
 why he hath chosen some, and reiected others. And this
 knowledge is so necessarie to a christian, that without the
 same, can the heart of man neuer be sufficiently subiected
 vnto God, neither can he render vnto him due praise and
 honor, except that he acknowledge and confesse, that God
 himselfe hath made a difference betwixt him & others. To
 your odious termes, & dispireful railing, I briefly say at this
 time: The Lord shall iudge. To my knowledge there re-
 steth no notable scripture, which ye haue alledged (or ra-
 ther abused) for cōfirmatiō of your error, which is not suffi-
 ciently answered, two places excepted. The one is of Eze-
 chiel, affirming that God will not the death of a sinner, the
 other containeth the words of Paul, saying: God wil al men
 to be saued, which places, because you recite them here in
 the description of him, who you cal the true god, I thought
 it expedient to delay till this oportunitie, to the end that
 hauing to fight (as it were face to face) with the diuel him-
 selfe, I might haue some comfort of my God in intreating
 some

To the eight

some place of his holy scriptures. Thus you proceed with a mouth most execrable, and blasphemous.

THE ADVERSARIE.

The properties of the God of the carelesse by necessitie. Their Gods The 44-
wrath exceedeth all his workes, for he hath reprobate the most part of section.
the world, afore the foundation of the world, he is slow vnto mercie,
and readie to wrath, for he will not be intrected to save anie of them 1
whome he hath reprobate afore, but of necessitie, doe what they can,
they must be damned, neither is he crumppent, which may doe, and
leave vndone what pleases him, for he is bound by his owne abso- 2
lute ordinance, and infallible foresight to doe onely all things as
they be done, and because it so pleased him to shewe his power and 3
strength, he stirred vp Pharaon, and manims to do wickedly, he giueth
wicked counsailes vnto men, and euill thoughts to Semei, and many other.
And thereafter plagued them for their labor, onely because they were
wicked instruments to worke his will, for he made them naughty
vessels to commit all abomination, neither could they chiose but worke
wickedly, being his vessels of wrath: he hath two willes, one contrarie
to another, for he saith one thing, and thinketh another. He is worse
then the deuill, for not onely tempteth he to do euill, but compelleth by
immutable fore-ordinaunce and secret wil, without which, nothing can
be done, he is the prince of darkenesse, for from him come euill
thoughtes, which are darknesse.

A N S W E R E.

Because that now I haue to do not only with a blasphemor, but euen (as it were) with a deuill incarnate, my first and chiefe defence is, to say, the Lord put silence to thee ô Sathan. The Lord confound thy despitefull counsels by the which thou studiest to peruert the righteous way of the eternall God.

But now of thee, ô blasphemous mouth, I aske, if thou To the first.
 be able to forge to thee, and to thy pestilent faction another God, then that God who most iustly did drowne, and destroy by water, all liuing creatures in earth, except so many, as were preserued in the arke with Noah, who also did destroy by fire from heauen Sodom, and Gomorra, with the cities adiacent, and the whole inhabitants of the same (Lot & his ij. daughters only reserued) who further by the

space of foure thousand yeares, did suffer all nations to walke in their owne waies, revealing onely his good will, and the light of his word, to the seed of Abraham (to those that descended of Iacob I meane) Canst thou I say forge to thy selfe another God, then this eternal Maiestie of our God whom we do reuerence, in whom we trust, and moste stedfastly beleue, whose sonne Christ Iesus we preach to be the onely sauiour of his church, and whose eternall veritie we mainteine, not onely against Iewe, Turke, and Papist, but also against you enraged Anabaptistes, who can admit in God no iustice, which is not subiect to the reache of your reason? Darest thou, and thy conspiracie stand vp, and accuse God of crueltie: because that in these his works, thou canst not deny, but that mo were punished, then were preferued, mo were left in darkenesse, then were called to the true light? Shall not his mercy exceede all his workes, except that he saue the deuill, and those that iustly be reprobated as he is? Stoupe Sathan vnder the Empire of our soueraigne God, whose will is so free, that nothing is able to constreine, or binde it. For that is onelie libertie, that is not subiect to mutabilitie, to the inconstancie or appetites of others, as most blasphemously you would imagine God to be in his election, and most iust reprobation: by the which in despight of Sathan, of thee his slaue, and sonne, and of all thy sect, he will declare his glorie, as well in punishing with tormentes for euer such blasphemers, as you be, as in shewing the riches of his glorie to the members of his deare sonne, who onely depend vpon Christ Iesus, and vpon his iustice.

To the 2.

What is libertie.

To the 3.

To the 4.5.

To purge my God from that iniustice, or from those absurdities, which thou wouldest impute vpon his eternall Maiestie, I will not labour, least that either I should seeme to doubt of our own cause, either yet to be sollicite, for the defence of our eternall God. And therefore seeing that ye declare your selues not men ignorant, willing to learne, but deuils enraged against God, against his eternall, and infinite iustice, as I began, so I do finishe. The Lord confound thee Sathan. The Lord confound you enraged dogs, which

so

so impudently dare barke against the most iust iudgements of God. And thus leauing you to the handes of him, who sodainly shall reuenge his iustice from your blasphemies. For the cause of the simple I saie: First, that moste maliciously ye accuse vs, as that we should affirm God to be slow to mercie, and readie to wrath, which blasphemie we protest before God, before his holie Angels in heauen, and before his Church heere in earth, did neuer enter into our heart. For the contrarie thereof we daily see, and perceiue, not onely in our selues, to whom most mercifully he remitteth the multitude of our sinnes, but also in the most cruell enemies of his Church.

We doe not define, what number God hath elected to life, neither yet what number presently God hath reprobated. Onely we stand content with that, which the holie Ghost hath reuealed openly, to wit, that there be both elect, and reprobate.

That the elect cannot finally perishe, neither yet that the reprobate can euer be saued, we constantly affirme. But we adde the causes, to wit, that because the one sort is giuen to Christ Iesus by the free gift of God his father, before all times: therefore in time they come vnto him, by power of whose spirit, they are regenerate, their darknesse is expelled, and from vertue, they proceed to vertue, till finally they attaine to the glorie promised. As the other sorte is left in their owne corruption, so can they doe nothing but obey their father the deuill, in whose bondage they iustly are left. And so where ye burden vs, that we say, let the reprobate do what they can, yet they must be damned, ye do most shamefully belie vs. For we saie, and teach, that who soeuer declineth from euill, and constantly to the end doth good, shall most certainly be saued. But our doctrine is this, that because the reprobate haue not the spirite of regeneration, therefore they cannot do those works that be acceptable before God.

How God is almightie, and omnipotent, we haue before confessed, to wit, that as he in is eternall wisdome, foreseeeth, and appointeth all things, so doth his power put all

things in execution, how, and when it pleaseth him. Neither can his wisdom, will, nor counsels be subiect to anie mutabilitie, vnstabilitie, or change. For if it so were, then his godly will and counsels, did not depend vpon himself, but vpon his creatures, which is more then absurd.

Neither to Pharao, neither to Semei, neither yet to any other reprobate, did, or doth God giue, either wicked commandement, or euill thought. But those wicked thoughts, and euill motions, which be in them of their euill nature, and are stirred vp by the instigation of the deuill, as he doth not purge them, so doth his wisdom vse them well to his owne glorie, to the exercise of his children, and to the comfort of his Church. In somuch that the verie tyrannie of Pharao, the cursing of Semei, and the incest of Absalon in so farre as they were Gods workes, they were iust, and holie, because they were iust punishmentes of their sinnes, an exercise for his children, and some part also of his fatherly correction for their offences. To the rest of your vanitie, I will not answere, not because I feare your sophisticall subtiltie, but because I will not (except that yet I be further prouoked) neither by tongue, neither yet by pen once name or expresse your horrible blasphemies. Which manifestly doe witness and declare, that you (as dogges enraged) without all reuerence, doe barke against God, because his workes do surmount your capacitie. The Lord speedily call you to repentance, or elie so bridle your veninous tongues, that they be not able further to infect. Now to the rest.

THE ADVERSARIE.

The 45.
section.

The properties of the true God, God his mercie exceedeth all his workes, he hath made man like to his owne image in Christ Iesus, in whom is no damnation, he is slowe vnto wrathe, and ready to forgive, he will be intreated of all, so that he biddeth all men euerie where to repent, and offereth saith to all men, he is omnipotent, and may do, and leaue vnto us, whatseuer shall be his good pleasure, neither is it his pleasure and wil, that either Pharao, Semei, or any other do sinne, and come to destruction, for he willet the death of no creature, but willet all men to be saued, and to come to the knowledge of

of the truth, he hath but one will which is ever onely good, revealed in his word to them that feare him and keepe his commandments, neither hath he any secreete will contrary to this, but will performe whatsoever goeth out of his mouth, he tempteth no man to sin, he is the father of light, and commeth to destroy the works of the carelesse libertines God, for he abhorreth all wickednes, and all wicked doers.

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A N S W E R E.

In this description of your God (whom you doe terme the true God) I doe wonder of three things. First that in your description ye dissent from your great angel Castalio. Secondly how it is that yee haue forgotten your selues: And last, why yee omit these properties, which the scriptures doe no lesse attribute to God, then any that you alledge. Your master and chiefe champion Castalio (now left for your comfort) in the description of his God, thus writeth. But that God, who both nature & reason, and the scriptures do teach, is readie to mercie, and slow to wrath, who hath created man, of whom all men are borne to his owne image, like to himselfe, that he should place him in Paradise, and giue to him the blessed life. This God will that all men be saued, and that none perith, and therefore he hath sent his sonne into the earth, that iustice might superabound, where soever sinne hath abounded, the light of whose iustice, doth illuminate euerie man that commeth into this world. Wonder it is, say I, that ye, who so constantly haue followed your master in al this your worke, haue dissented from him, or at least omitted his words in these two points, which in this case be principall. For, first by his description, he will that nature & reason shal no lesse teach you and your faction, God, then shal the scriptures. So that he, whose workes you be not able to comprehend by nature and reason, shall not be to you the true God. And secondarily, that except he will all to be saued, and that the light of his sons iustice do so illuminate all men comming into this world, that wheresoever sinne hath abounded, there must iustice superabound, that to you likewise he be no God. These be two chiefe points in this controuersie.

For we constantly affirme, that the brightnes of our God doth so blind nature and reason (as now they be corrupted) that the natural man can neuer attain to those things, which appertaine to God, to the knowledge of his wil, neither yet to his true honour. For we know that the world hath not knowne God by wisdom, but thinking themselves most wise, haue become most vaine, insomuch that they haue worshipped the creatures, more then the creator. And thus beleue we that nature and reason, are not onely vnable to lead vs to the true knowledge of God, by the which we may attaine to life euerlasting; but also we affirme, that they haue bene maistresses of all errors & idolatrie. And therefore say we, that nature and reason, doe lead mē from the true God, but are neuer able to teach vs, neither to expresse to vs the eternall, the true, and euerliuing God, the father of our Lord Iesus Christ. Further we doubt not to imbrace, to beleue, to reuerence, and to honor the maiestie of our God, who hath made diuision betwixt one sort of men and another, as plainly before we haue proued. These being two chiefe points in this controuerfie, great wonder it is, that of them ye make no expresse mention (as Castalio doth) in this your description. Is it because you are ashamed that such darknes, & such grosse ignorance should be in your great angel of light? Iust cause no doubt haue both you and he, to be ashamed of your foolish imaginations. But yet I feare another thing more, which is this. That sodainly you will not commit the great and secret mysteries of your profession to your rude scholars. For it might perchance offend them, if at the first yee should affirme (as in your writings I can shew) that saint Paul taught a more perfite way to his schollers in secrete, then that which he committed to writing, that Christ is not the eternall sonne of the eternall God, that the Godhead of the holy Ghost is but mans imaginations, that Christs kingdome shall so flourish, that wicked men shall vterly be suppressed, euen in this life, that Christes iustice auaieth nothing, except man haue a personall and perfite iustice within himselfe, that man may fulfil and obey Gods
 holy

*The secrete
 doctrine of
 Anabat-
 istes.*

holy law, and that Christ hath no prerogative aboue his brethren, except this, that he is called the first begotten: I omit things much more absurd, because I will not offend the eares of the godly. These things I say, you doe not so dainely open to your schollers: but in the beginning with pleasant perswasions of good life, of mortification, of the power of the spirit (which rightly placed is a doctrine most necessarie) ye inflame their hearts with a vaine confidence of their own power, strength, & iustice. And there after ye dissuade them from all exercises, which may put them in mind of sinne and imperfection, which remaineth in man. For neither wil ye that they frequent the publike preaching of the word, neither yet the administration of Christs sacraments. For such thinges to your perfect men are nothing necessarie. But to be short, in the end ye bring them to the plaine contempt of Gods free graces offered, & giuen to his elect in Christ Iesus. For in the end these be your blasphemous voices openly affirmed in your priuie assemblies: what is our ioy? but that we feele no sinne abiding in vs: what is our comfort, but that we be able to fulfil the law? & what is our reioycing? but that we haue a iustice perfite in our selues. And thus seeking to establish your owne iustice, neither can you, nor your schollers be subiect to the iustice of God. But (omitting this) I returne to your deceitfull craft, yee dare not in expresse words affirme the vaine description of your masters God, but yet couertly ye say as much (as after shall appeare:) in which thing, as ye declare your selues ingrate and vnthankfull, that will not support your reuerend master in this his battell, with your open patrocinie and plain defence, so do ye shew your selues most vnworthy of credite amongst Gods children. For who can credite those teachers, that in the beginning, and for their foundation and principals, ioyne together darknes & light, lies and veritie, yea that begin with a manifest vntruth (as doth your master Castalio) affirming, that nature & reason do teach the true God vnto vs, which is a manifest lie, as before we haue proued. If yee say, he addeth also that the scriptures do teach God vnto vs: I answere that the more

is his impudencie, and more dangerous is his venom. For what impudencie is it to preferre corrupt nature, & blind reason to Gods scriptures, in such manifestation of God, as our saluation requireth? Did Moses, Isai, or Christ Iesus will the ignorant to search nature, or to consult with reason who should be the Messias promised? or did they not alwayes send such as lacked light to the word which was reueiled, to the law, and to the Prophets, & to the scriptures, which did beare record of Christ Iesus, who is the onely way, by the which men come to the true knowledge of the father? True it is, that the Gentiles by contemplation of the creatures attained to that knowledge, that there was a God: but how little this knowledge serued for their saluation, the Apostle doth witnesse. And therefore I say, that your master is more then impudent, that dare preferre nature and reason to Gods scriptures. And further his venom (in so saying) is more dangerous, then if plainly he had affirmed, that nature and reason alone had bene sufficient to haue instructed mā in al things appertaining to saluation. For so declaring himself, the simple should haue auoyded that error, as a pestilence most pernicious. But now in ioyning together those things which God hath so manifestly deuided, as he hath deuided light from darkenesse, he doth nothing else, but as a traiterous murtherer, mixe, and mingle poyson with sweet liquor. For in ioyning nature and reason with Gods scriptures, in the manifestation of God to mans saluation, he doth plainly witnesse, that the naturall man may boldly pronounce, that those workes be none of Gods, whereof reason cannot see a iust cause, why so they should be wrought. For the fall of Adam say you, and the induration of Pharao, the deceiuing of Achab, and such others, were none of Gods workes. But they came by his permission, and why so? Because the naturall man cannot see how such workes can agree with Gods goodnesse and iustice. And thus yee denie him to be the true God, who doth not lay before the blindnesse of your reason all his workes, that they by her iudgement, may be iustified, or condemned. O blasphemous mouthes,

dare ye denie him to be the true God, of whom Moses, Iob, David and Paul affirme: that his secrets do appertaine to himselfe? that he will not make account to man of all his works? That his counsels are incomprehensible, his iudgements a great depth, and his wayes vnsearchable? Thus much for that which yee omit of your maisters wordes in his description, which I now admonish, lest after ye should trouble the simple with these your vanities, which from time to time ye foster and spread abroad. Now to the second, which I will but onelie touch, to put you in minde, that in doctrine yee are not constant: for before yee haue affirmed, that wee did all stand in Adam, before that wee did fall. For none (saie you) falleth, but he that standeth: If we did all stand, then were we all predestinate to life. And after: As wee were all created in one man, that is in Adam, so were we all created in one estate, that is, after the image of God. Of which places it is plain, that ye vnderstand, that in Adam we were created to gods image, in Adam we were elected, and in Adam wee were placed in Paradise, which you call the blessed life. But here you change your tune, and say: He hath made man like to his own image in Christ Iesu, in whom is no damnation. What should be the cause of this your sodein recantation, & alteration of your sentence, I cannot wel coniecture, except it be this: That because experience doth conuict you, that by Adam wee are all wounded to death, that therefore you wold all should receiue life by Christ Iesus. And that doth your maister affirme, in bold and euident wordes, saying: This God wil all men to be saued, and that none shall perishe: and therefore hath hee sent his Sonne into the earth, whose iustice should superebound, where so euer sinne hath abounded. This doth your maister boldly affirme (because hee wrote to his practised soldiours) that which yee doe in darke wordes persuade. But how vaine bee both your persuasions shall thortlie appear, by examining the scriptures by you both alledged. He groundeth his error vpon the wordes of Paul, plainly falsified, and of Iohn the Euangelist, whom he applieth not rightly. If you thinke mee bolde that thus do accuse your

In the 8. section, I argument.

In the 9. section, I argument.

maister & great angell, of falsifying Gods scriptures, heare my prooffe, and then iudge. Hee saith, wherefoeuer sin hath abounded, there hath grace superabounded. Which words the Apostle doth not speake, but saith: Where sin hath abounded, there hath grace more abounded: which proposition is most true, as it is most comfortable. For in Adam, Dauid, Peter, and in all other Gods elect children did, and doth sin abound, as the Apostle proueth all to haue sinned, and to haue neede of Gods glorie. But in them did grace more abound, by the which they were deliuered from the multitude of sinnes. But as your proposition is not expressed by the Apostle, so it is most false, which is most easie to bee prooued. For in Cain, Pharao, Iudas, Pilate, Annas, Caiphaz, Herode, and many other did sinne abound, but in them did grace neuer so abound, that they were absolued from that damnation, which is pronounced against all vnfaithfull, in these wordes: Who so euer shall not belieue, shall be condemned. And therefore I say, that your maisters vniuersall proposition is most false, and he not onely a falsifier of the plaine scriptures, but also a maintainer of all impietie, of all idolatrie, and wicked religion. For if it shall bee admitted, that where so euer sin hath abounded, there shall grace more abound: then shall there bee no difference between the condition of those that belieue in Christ, & those that be despisers of his Gospell offered. Let the indifferent reader iudge, whether that you or we do now more smel of a careles, and a libertines life. But this after.

The wordes of the Euangelist are plainly wrested. For hee affirmeth not, that euerie man is illuminated to saluation, neither yet that Christ is offered (as ye would shift) to euerie man. But speaking of the excellency of Christ Iesus, in whom was life, and by whom all things were created, he saith: this was the true light, which doth illuminate al men, that come into this world. In which wordes, hee speaketh nothing of mans redemption, neither yet of anie light, which man receiueth necessarie for the same. But onelie of that light which was giuen to man in his creation, a part whereof (how small so euer it be) doth yet remaine in man,
and

and that not by his own power, but by the free gift of God, in whom we liue, are moued, and haue our being. And that the Euāgelist speaketh nothing of the light of our redemption, is euident by his owne wordes. For before and after, he doth witnesse, that the light did shine in darkenes, but darkenes did not apprehend it, that is, receiue, & acknowledge it: That hee came amongst his owne, but his owne did not receiue him, that such as did receiue him, were neither born of bloud, of the will of the flesh, neither yet of the will of man, but of God. By which words it is manifest, that the Euangelist most euidently declareth, that the light of saluation is not common vnto all, but that it is proper to those onelic, that are borne of God. He doth further teach, that all reason & naturall vnderstanding which man hath by his first birth, is so choked, so blinded, and extinguished, that man must needes be borne againe, before hee can see the kingdome of God, that Christ Iesus must needs illuminate those that be borne blinde, or els (without remedie) they shall perish in their blindnes. And thus I say, the one text your maister doth falslie, and the other most violentlie wrest. But now to your wordes. *God is slow (saie you) to wrath, and readie to forgiue. He will be intreated of all, so that he biddeth all men euerie where to repent, and offereth faith vnto all men.*

I wil not question with you at this time, why in this description of your true God, ye make no mention of the Sonne, which is the eternall word and wisdom of the eternall father, neither of the holie Ghost, who proceeding from the father, is equall with the eternall sonne. But this is the one thing of which I did wonder, in reading this your description, that ye omit these properties, which God attributeth to himselfe. You doe continuallie repeate that God is slowe to wrath, readie to forgiue, that hee willeth all men to bee saued, that hee will be intreated of all men, that hee willeth the death of no creature. Which properties in God we confesse, and which sentences wee acknowledge to be most true, if they be rightly vnderstād. But why do ye not likewise teach your scholers, that God is zealous, that he is a consuming fire, that hee punisheth the iniquitie

Answer.
To she 2.

of the fathers, vpon the sonnes, vnto the third and fourth generation: and that his iustice cannot suffer sin to escape punishment, no not euen in his most deereft children. Yee haue accused vs, that we deceiue the people, teaching them a careles and libertine life. And therefore here againe, I require the indifferent reader, to consider which of our doctrines giueth most libertie: whether you that affirm, that your true God will be intreated of all, or wee that constantlie mainteine, that God heareth no sinners, or that such as delight in iniquitie, are so odious in his presence, that although they crie and howle in their calamities, yet will he not heare them. But now let vs examine your scriptures apatt. God is slow to wrath (say you:) true it is, but yet he recompenceth the slownes of punishment, with the seueritie of his iudgements, which hath been, and shalbe executed agaiost such as heape to themselves Gods wrath, by abusing his long sufferings He is ready to forgine: we acknowledge this to be the voice of our God. But we feare not to affirm, that the remission of sinnes, is the free gift of God, giuen to his Church by Christ Iesus, like as are faith, and life euerlasting, which are not common to all men in generall, but particularly do apperteine to Gods children. Hee will be intreated of all (saie you) so that he biddeth all men euerie where repent, and offereth faith to all men.

Answer.

Psal.

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85

Your first proposition is vtterlie false, neither yet is there anie suche sentence contained in the whole scriptures. True it is, that God is mercifull, gentle, liberall, Protector, Refuge, and Life to all. But to which all? To such as hate iniquitie, loue vertue, lament for their sinnes past, call vpon his Name in veritie, and doe vnfeinedlie seeke for his helpe, in the daie of their trouble. Of all these no doubt, hee will bee intreated, how wicked and vnthankfull so euer they haue beene before. But by the contrarie, hee will destroy all that speake lyes. Hee hateth all that worke iniquitie: neither will hee shewe himselfe mercifull to such as maliciously do offend. But ail the sinners of the earth shall drinke the dregges of that cuppe which the eternall holdeth in his hande. For hee will
destroy

Psal. 5.

Psal. 75.

destroy all those that traiterously decline from him. They shall cry, but he will not heare. He shall answere vnto the, *Psal. 18.* let your louers, whom ye haue preferred to me deliuee you. Such as withdraw their eares from the crye of the poore, shall cry, but shal not be heard, yea albeit the bloodthirstie w. l. multiplie prayers, and stretch forth their hands, yet wil not God heare them. For his countenance is bent against all that commit wickednes. And thus I say, you shall neuer be able to proue that God will be intreated of all, except you can confute the holy Ghost, and make him to recant these, and innumerable other places. As mercie is promised to his children (for they onely call in veritie, they onely hate sin, & follow vertue) so is seuerer iudgement pronounced against the wicked of the world. None of these sentences, God biddeth all men euery where to repent, & offereth faith to al mē, are found in that sense & meaning that ye do vnderstand the, in the whole scriptures. True it is, that Isai the prophet, & Christ Iesus himselfe with his Apostles, do call vpon all to come to repentance: But that generalitie is restrained by their owne words, to those that thirst, that hunger, that mourne, that are laden with sin, as before wee haue taught. That place of the Actes ye either vnderstand not, or els willingly ye abuse it. For Paul saith not, that God offereth faith to all, but faith: that hee hath performed to all, that promise which hee made to man, which was to send a Saurior for mans redemption, by whom also he will iudge the worlde. Consider the text, and you shall vnderstand the meaning of the Apostle to be such. You proceed.

He is omnipotent, and may do, and leaue vndone, what so euer shall be his good pleasure.

The omnipotencie of God, & freedom of his wil, we most constantly maintein, but we cannot admit, that our God be variable, vnconstant, subiect to ignorance: neither yet that his godly wil, depend vpon the will and disposition of man. For that were not to leaue Gods will at freedome, but to bring it vnder the bondage of his creatures. Further, these words, God may do, and leaue vndone, what so euer shall be his pleasure, do smell somewhat of one of your articles *Answers.*

offered vnto vs in this church, wherein some of your sect do affirme, that God may be fully purposed this day to do one thing, and that to morrow he may repent, and be purposed to doe the contrarie. Which cogitations of God are most blasphemous and wicked. For if his counsels be mutable, and inconstant, then ceaseth he to be the God, who neither is, nor can be changed. If you had said, because that God is omnipotent, therefore he may do, and leaue vndone, whatsoever his good pleasure is, you had said well, vnderstanding that the purpose of God is infinite, that therefore of his good wil, he so mollifieth the hearts of some men, that of most cruell and enraged enemies, against his truth and poore seruants, he maketh them and that sodeinly, preachers of his Gospel, & protectors to his Church. But when ye saie, hee may do what so euer is his good pleasure, ye offer occasion to the captious to suspect that you would affirme, that Gods will and pleasure may change, and that is to denie his Godhead. But I will burchen you no further, then ye shall plainlie confesse, I only put you in mind, that the holie Ghott vseth no such phrase. You proceede, saying. *Neither is it his pleasure and will, that either Pharao, Semei, or any other should sin, and come to destruction.*

To the 3.

Answer.

Before we haue confessed that iniquitie, and sin is so odious before God, that in it can his goodnes neuer delight, neither yet can he haue pleasure in the destruction of anie creature, having respect to the punishment onelic. But seeing that Gods glorie must needs shine in all his creatures, yea euen in the perpetuall damnation of Sathan, and torment of the reprobate, why shall not he will and take pleasure, that so it come to passe. Albeit your phrentike braines cannot comprehend the brightnes thereof, yet will he one daie declare, that all his workes are wrought in iustice, wisdom and equitie. I thinke you will not denie, but that Pharao, Semei, Iudas and others, came to destruction, like as in the end shall all reprobate do. Then do I aske, if God at no time, for no purpose, respect nor end did so will, how then came their destruction to passe? By sinne say you, that wee denie not: but yet the question is not answered. For

continually we demand, if in God there was not power, either to haue impeded their sin, or yet after their sin to haue called them to repentance, if it had so pleased his eternall wisdom and goodnes. Consider your folly, and giue glorie to God, who doth what so euer he will in heauen and in earth. But now to that which followeth.

For he will the death of no creature, but will all men to be saued, and to come to the knowledge of the truth.

How violently you wrest the wordes of the Prophet and of the Apostle shall shortly appeare, after I haue reasoned a litle with you, how these your propositions doe agree with that which goeth before. Ye haue affirmed, that God is readie to mercy, and slow to wrath, in which wordes you shew and confesse, that in the Godhead there is readines to shew mercy, and also that there is a iustice which must execute wrath vpon the disobedient. And so in the nature of the Godhead, ye confesse mercy and iustice. But heere you say, that God will the death of no creature, but that he will all men to be saued. Which last words being vnderstand, as ye do vrge them, must destroy the former nature of God, & take away his iustice. For if he absolutely will the death of no creature, then will hee no punishment to follow sinne. And if he will no punishment, then willet he his iustice to cease, & so consequently must one of the properties of his godlie nature cease. Studie for an answer, to make your former wordes and latter wordes better agree, or els yee will be compelled to confesse, that God for some respect willet both death and damnation to come vpon some creatures. Further, if God willet all men to be saued, & to come to the knowledge of the truth, and yet many do perith in ignorance, and shalbe condemned as Christ Iesus doth pronounce: then must it either follow that Gods will is mutable, & so he vnconstant, and not at all times like to himself, or els that he is not omnipotent. For if God at the first creation of man, would all men to be saued (as yee alledge) then would I know, when this will was changed. After that man had offended, say you. Then yet haue I obtained, that in Gods will there was mutabilitie. For after sin

he would, and by his sentence pronouced, that Adam and his posteritie should suffer the corporall death, yea & that the seed of the serpent should haue the head broken down, by the which is ment the spiritual death, which neither of both (as you affirme) did God wil before. If you reply Gods will towards the saluation of all mankinde, did remain the same after sinne, which was before: for a generall promise of deliuerance was made by the womans seede that was promised.

Answer.

I haue before plainly proued, that a difference most manifest betwixt the two seeds, was made in that promise. But admitting that the promise had been general, & so that the will of God this day remaineth the same which ye alledge it to be: to wit, that hee willeth the death of no sinner, but that he willeth all men to be saued. Can you deny, but that a separation and diuision of the sheepe from the goates, of the elect from the reprobate, shall be made at the glorious coming of the Lord Iesus? Shall not these most ioyfull words be said vnto them that shal stand vpon the right hand: Come ye the blessed of my father, possesse the kingdom which was prepared for you from the beginning? And shall not this most fearefull sentence bee pronouced and executed against the other? Depart ye cursed, goe to the fire prepared for the diuell and for his Angels? Shall the sonne of God in pronouncing sentence, do any thing that daie repugning to the will of his heauenly father? I thinke you will not so affirme. Then if Gods will in the daie of iudgement shall bee, that manie shall bee adiudged to torment perpetuall, and his will in the creation of man was, and this daie yet remaineth, that all men shall bee saued, then of necessitie it doth follow, that Gods wil shal change. If you saie that death & damnation commeth not by Gods will, but by the sinne and vnbelefe of man, you haue relieved your selfe nothing. For if death be one thing, and life be an other, damnation one thing, and saluation an other: then if God this daie will all men to bee saued, and so to haue life, and yet that daie hee shall will many to be damned to torment perpetuall (what causes so euer you alledge)

I shall obtaine one of two, to wit, that either Gods will is, and may be mutable, or els that there is a power superior to his maiestie, and godlie will. For if willingly hee shall damne those, whom before he would and had determined to saue, then is his will and determination changed. And if he shall damne those vnwillingly, whom willingly he would haue saued, then is he not omnipotent. Consider now vpon whom falleth the snow, & who doe cast themselues into greatest absurdities. Now it resteth to declare, how violently ye wrest the wordes of the Prophet and of the Apostle. The Prophet speaking in the person of God, saith: I will not the death of a sinner, but rather that hee conuert and liue. And the Apostle affirmeth, that God will all men to be saued, and to come to the knowledge of the truth. Hereupon ye conclude, God will the death of no creature, this is your first violence, which you do the text. For the Prophet saith not: I will the death of no creature, but saith, I will not the death of a sinner. Ye are not ignorant I suppose, what difference there is betwixt an vniuersall negative, and an indefinite, or particular. Where ye saie, God willeth the death of no creature, ye speake generally and vniuersally, excepting none. But so doth not the Prophet, for he saith not, I will the death of no creature, neither yet I will the death of no sinner, but simply saith: I will not the death of a sinner. I wonder that ye consider not, that as there is difference betwixt creatures, and creature, so that also there is difference betwixt sinners, and sinner. Some creatures are appointed to death, for the vse, and sustentation of man: and dare you saie, that this is done against Gods will? we be taught the contrarie by his owne mouth. if you correcting your generalitie shall saie, that you meane onely that God will the death of no man. And I feare not yet to ioyne with you, and against you to affirme: that God hath willed, doth will, and shall will the death of some men. The holie Ghost speaking of the sonnes of Hele the high Priest, saith: But they did not heare the voyce 1. Reg 2. of their Father, because the Lord would kill them. And Moyses saith, Sihon king of Hesbon would not suffer vs

ent. 2.

e 18.

to passe through his country, for the lord thy God did harden his mind, & strengthen his heart, that hee should giue him into thy handes. How often doth Moses and Iosua declare vnto the people, that God wold kill, roote out and destroy those wicked nations from before the face of his people? And were all those kings, whom Iosua did kill, killed against Gods will? The holy Ghost affirmeth the contrarie: For it is written, the Lord did trouble them before Israel, and hee did strike them with a great slaughter. And while that they did flee before the israelites, and were in the defence of Bethoron, the Lord cast downe vpon them from heauen great stones, and many more perished by the haile stones, then were slaine with the sworde of the children of Israel. If the destruction, slaughter, & death of these wicked men, and of the great hoiste of Senacherib, was not the will of God, I cannot tell how man shall be assured of his will. For the plaine word did before promise, that the Lord should destroy them, and the fact dooth witnesse the constancie and performance of his will. And the same thing doth God this daie, and shall do to the ende of the worlde, when hee shall adudge the reprobate, (as before is said) to the death perpetuall: and that not against his wil, but willingly, for the manifestation of his iust iudgements, and declaration of his owne glorie. And therefore I say, that your proposition (saying, God willethe the death of no creature) is manifestly false, as it that repugneth to Gods iustice, and to his euident scriptures. The minde of the Prophet was to stirre such as had declined from God, to returne vnto him by true repentance. And because their iniquities were so manie, and offences so great, that iustly they might haue despaired of remission, mercie and grace: therefore doth the Prophet for the better assurance of those that should repent, affirme, that God delighteth not, neither willethe the death of the wicked. But of which wicked? of him no doubt that truelie should repent, in his death did not, nor neuer shall God delight. But he delighteth to be knowne a God, that sheweth mercie, grace, and fauour to such, as vnfeinedlie call for the same, how grieuous so euer their for-

mer offences haue been. But such as continue obstinate in their impietic, haue no portion of these promises. For them will God kill, them will he destroy, and them will hee thrust by the power of his word, into the fire which neuer shall be quenched. The Apostle in these words: God willeth all men to be saued, & to come to the knowledge of the truth, speaketh not of euerie man, and of euery particular person. But of all men in generall, that is to saie, of men of all estates, all conditions, all realmes, and all ages. For as in Christ Iesus there is neither Iew nor Gentile, neither man nor woman, free-man nor seruant, but all are one in him, so can no estate, no condition of man, no realme, nor no age, bee proued so wicked and so corrupt, but out of the like hath God called some to the participation of his light, and to saluation, and life by Christ Iesus. And that this is the very naturall meaning of the holie Ghost, the text it selfe doth witnessse. For the Apostle immediatelie before, willeth praies and supplications to be made for all men, for kings, and for all that were placed in authoritie. And because that the Church was chiefly oppressed by such, this doubt might haue risen: Are wee then bounde to praie for those that are expresse and coniuured enemies against God? You are saith the Apostle, for that is good, and acceptable before God our Sauiour, who will all men to be saued. That is, God willeth you to praie for your persecutors, that their eyes may bee opened, and they conuerted to the liuing God: who no doubt will saue some of all estates, of all conditions and vocations of men. For the nations are giuen to Christ Iesus by inheritance: Kinges shall be the feeders of the Church. Queenes shalbe nurses: And in his holy temple, shall all sing praise. If this interpretation (which wee doubt not to be the verie meaning of the holie Ghost, cannot satisfie you: then will I aske of you. If God will men otherwise to bee saued then by Christ Iesus? or as the Apostle speaketh, by comming to the knowledge of the veritie? Plaine it is, that by the wordes of the Apostle ye can conclude none otherwise. For as he saith, God wil all men to bee saued, so doeth hee adde, and willeth all men to

come to the knowledge of the veritie. Which word (willeth) albeit it bee not expresse repeated, in the seconde member, yet of necessitie it must be vnderstand, as those that bee but meanely seene in the greeke or latine tongue, doe euidentlie see. Then if I shall sufficiently prooue, that God willeth not all men to come to the knowledge of the veritie, in such sort, as the Apostle meaneth, shall it not infallibly follow, that God will not all men to bee saued, in such sence as you vnderstand. That God willeth not all men to come to the knowledge of that veritie, by the which man is verilie made free from the bondage of satan, is euident, not onely by those whome wee doe see walke in darknes and ignorance, but also by the manifest scriptures of God, who called Abraham, making to him & to his seede the promise of saluation, saying: I will be thy God, and the God of thy seede after thee: which promise hee kept secret many ages from the rest of the world. When hee did notifie his law vnto Israel, and when Moses did repeat the same, he said: Behold I haue laide before you this day, life and death, benediction and execration, choose therefore life, that thou and thy seede may liue. If God would that all men and all nations indifferently, should come to the same knowledge, why were not the lawes, statutes & iudgements of God, made manifest to others, as they were to Israel? And if you answer that so they were, the holy Ghost shall cōuict you of a lie. For he affirmeth, that God had not done so to all nations, & that his iudgements he had not reuealed nor made knowne vnto thē. But if that plain diuision made by God himselfe berwixt Iew and Gentile, during the time of the law, doth not fullie satisfie you: heare yet the sentence of our maister Christ Iesus, who saith to his disciples. To you it is giuen to vnderstand the secrets of the kingdome, but vnto others in parables, that hauing eyes they should not see. And that most plainly in that his tolemned thanks-giuing, hee saith: I praise thee ô father, for thou hast hid these things from the prudent, and from the wise, but thou hast reuealed them to litle ones. If God would haue had the true knowledge of himselfe and of his sonne

Christ

Deut. 30.

Christ Iesus common to all, why should Christ himselfe affirme, that to some it was giuen, and to others it was not giuen? to some it was reuealed, and from others it was hid? And therefore seeing it is plaine, that God will not giue his true knowledge to all (yea to some hee doth neuer offer it) yee shall neuer be able to proue that God will all men to be saued. For the onely meanes to attaine to saluation, and to life, is to know, and embrace God to be our mercifull father in Christ Iesus, to which knowledge who focuer doth not attaine (I meane of those that come to the yeares and age of discretion) can haue no assurance to be saued. This were sufficient to conuict you, euen in your owne conscience. For albeit malice will not suffer you to giue place to the plaine veritie, yet shall the weight thereof so oppresse your pride, that when you doe open your mouth against it, yet shall ye be witnesses euen against your selues. But yet for the cause of my simple brethren, I will adde two thinges first, how all such places, as either make a generall promise of saluation to all, or yet that do pronounce Gods wrath against all, must be vnderstand. Secondly, what sinners they are, whose death God will not. For the first I say, that whosocuer doth denie that from the beginning there hath bene, this daie are, and to the end shall remaine two armies, bandes, or companies of men, whome GOD in his eternall counsell hath so deuided, that betwixt them there continueth a battaile, which neuer shall be reconciled, vntill the Lord Iesus put a finall end to the miseries of his Church: who doth not vnderstand the truth of this (I saie) doth neither know God, neither his sonne Christ Iesus: neither yet doe such beleue his worde, in which, both the one sort, and the other, are mozte manifestly expressed. The one of these armies, is called the church of God, the elect spowse of christ Iesus, the sheepe appointed to slaughter, the kingly priesthood, the sonnes of God, and the people redeemed: by ancient writers it is termed the city of God. The other is called the synagogue of sathan, the church malignant, cruell, deceitfull, and bloodthirstie wolues,

sonnes of the deuill, workers of iniquitie, and such as worship the beast, and his image. And according to the diuers natures, conditions, and endes of these two companies, doth the scripture pronounce generall sentences, and vniuersall propositions, which notwithstanding must be restrained to those of whome the holie Ghost meaneth. For neither iustly may those sentences spokē of gods elect, be referred to the reprobate, neither yet such as be spokē of the reprobate sort, be rightly applied to the elect, except it be for terrifying of their conscience, & that onely for a season. As Christ Iesus called Peter sathanas: and Nathan called Dauid the sonne of death: I will adduce examples of the one sort, and of the other, that the matter may be more euident. The Prophet Isai (which place also our Maister alledgeth) speaking of Gods elect children, saith: They shall all be taught of God, and they shall know me from the least to the greatest. I shall poure forth of my spirite, on all flesh. All flesh shall see the saluation of God. The Lord raiseth vp all that fall. All the inhabitantes of the earth shall learne iustice. All men shall come out of Saba. All thy people shalbe iust. I shall comfort all that mourne. You be all the sonnes of God: Yee be all the sonnes of light. These, and manie mo places, which be vniuersally spoken, must be restrained to Gods children onely, who be elected in Christ Iesus. For those that be without his bodie, are neither taught of God, neither yet knowe they God, in such sort as the prophet there meaneth. Into them is neuer powred the spirite of sanctification: They giue neuer vnto God true honour, and glorie: They neither learne iustice, neither yet are they iust: They are not the sonnes of God by adoption, neither yet the sonnes of light, whose workes shine before men to the praise of our heauenly father. But remaine ignorant, prophane idolaters, filthie persons, replenished with darkenesse, as the sonnes of the Deuill. And therefore cannot these former sentences, which apperteine to Gods children onely, be rightly spoken, or pronounced of the reprobate. Of the other sorte, it is said.

All that see me, haue mocked me, they put forth their
toongs,

Isai. 54.
Iohn. 6.

Ioel.
Act.

Psal.
Isai. 26.
Isai. 60.

Gala 3.
I. Thes. 5.

Psal. 21.

toonges, they shake their heades. These wordes spake Dauid in the person of Christ, and yet God forbid, that we should thinke that all (without exception) did so mocke, and iest at Christ, no, not euen in his greatest extremitie. For some, we read, stood beside his crosse with sorrowfull heartes: Some returned, giuing open confession that he was the sonne of God: And the theefe began to be a preacher, euen when others did moste despightfull raile. And therefore where it is said: all that sawe me, did mocke me, that generalitie must be restrained to those enraged dogs, the Priestes, Scribes, wicked souldiors, and most vnthankfull people, who of verie malice did denie, and crucifie their Lord, and Messias, that was promised. Isai, and Ieremie, speaking of the destruction of Ierusalem, and of the causes of the same, say: I shal consume you all at once, *Isai. 31.* and yee shall all be ashamed, by a people that shall not profite you, They haue all followed their owne waies. *Isai. 56.* Euerie man gapeth for bribes. Why will yee contend with me, yee haue all declined from me. From the least to the most, euerie one is bent vpon auarice, they are all traitors, they are all (I saie) traitours, euerie brother deceiueth another. *Iere. 1.* All men contemne me, all men hold me in execration. *Iere. 6.* If these, and other like places shall be vnderstand so vniuersally, as they appeare to be spoken, then must we be compelled to saie, that no true fearer of God remained in Ierusalem, when the prophetes did preach, but that all were bloud thirstie, all auaricious, all idolaters, and all dumme dogges: the contrarie whereof is euidently declared. For Isai had the children whom the Lord had giuen vnto him, who albeit they were holden as monsters among men, yet did they patiently abide the Lord. Ieremie had Baruch his faithfull scribe notwithstanding his weakenesse, and infirmitie. Abedmelech feared the Lord, was fauourable to the prophet, and therefore saued he his soule for a praie, and was deliuered from that daie of vengeance. And therefore these vniuersall sentences must also be restrained, and kept within their owne boundes, like as these: All haue left me, all seeke the thinges, that apperteine vn- *2. Ti. 4.*

to themselves, and not those things that be of God. Which sentences (except they be restrained) we shall condemne the dearest children of God, who in Pauls daies did valiantly fight against the prince of this world. These examples of the one sorte, and of the other I haue adduced, to let the simple vnderstand, that such generall sentences of necessitie, must be so restrained, that difference may be kept betwixt the elect, and the reprobate. For else we shall doe nothing in explaining scriptures, but confound light with darkenesse. For if the wordes of our Maister Christ Iesus saying: All shall be taught of God, shall be so generally vnderstand, that no exception be admitted, then of necessitie it is, that all men, and euerie person shall come to the true knowledge of Christ Iesus. For of that knowledge doth he speake in that place. But the contrarie thereof is moste eident, euen by Christ Iesus his owne wordes, who putteth a plaine difference betwixt them, that be giuen to him by his father, and betwixt them, that be not giuen. But nowe let vs brieflie consider, what sinners they are, whose death God will not, but rather that they conuert and liue. S. Iohn in his Epistle saith: If we say, we haue no sinne, we deceiue our selues, and the veritie is not in vs. If we confesse our finnes, he is faithful and iust, to remit to vs our finnes, and to cleanse vs from all vnrighteousnesse, &c. And after: Whosoever committeth sinne transgresseth also the lawe, for sinne is the transgression of the law. And ye know that he is reuealed to take away our finnes, and in him is no sinne. As manie as abide in him (that is in Christ Iesus) sinne not: who soeuer sinneth hath not seene him, neither hath knowne him, &c. He that committeth sin is of the deuill, for the deuill sinneth from the beginning, &c. Whosoever is borne of God committeth not sinne, for his seede abideth in him, neither can he sin, because he is borne of God. Of which wordes it is eident, that there be two sortes of sinners, they one be they who mourne, lament, and bewaile their owne wretchednesse, and misery vnfeinedly before god, cōfessing not only that their whole nature is sinfull, and corrupt, but also that daily they

*The wicked
be not
taught of
God.*

*God will
not the
death of a
sinner ex-
plained.*

1. Iohn. 1.

1. Iohn. 3.

so offend the Maiestic of their God, that most iustly they deserue the torments of hell, if Christes iustice, & Christes mediation (which by faith they imbrace) should not deliuer them from the wrath to come. To these is not sinne imputed. For the blood of Christ purgeth them from all sinne, his aduocation, and intercession maketh to them an entrance to the throne of their fathers grace. To them is giuen the spirit of sanctification, which from time to time, as it reueileth their sinnes, so doth it mortifie & purge the same. Not that euer in this life Gods ele^{ct} hath bene, are, or shalbe so cleane purged from sinne, that the flesh lusteth not against the spirite; as sometimes affirmed the Pelagians, and those that then were called Cathari, that is, cleane purged, and now also doe the Anabaptists reue the same most pestilent error: by the which Christ Iesus his iustice, his office, and perpetuall mediation, is vtterly destroyed: in such sort, I say, are not gods children purged in this life, that neither they feele sinne, neither yet the motions and entisements of the same. But they are so purged, that sinne raigneth not in their mortal bodies. For the seed of God, which is the vertue, power, efficacie, and operation of his holie spirite suffereth them not to delight in sinne: but as they are first called from darkenesse to light, and from the bondage of sathan, to the libertie of Gods children, so when they sinne (as there is none that sinneth not) they are called againe by true repentance to their former societie and fellowship with Christ Iesus. The death of such sinners did God neuer will, neither yet can he will. For from all eternitie they were his elect children, whom he gaue to his deare sonne, to be his inheritance, whome the sonne receiued into his protection and sauegard, to whom he hath manifested, and to the end shall manifest himselfe, and the louing kindnesse of his heauenly father: In whose heartes hee writeth the law of God, and maketh them to walke in his commandementes, euer thirsting to a further and more p^{er}fitte iustice, then they finde within themselues by reason of their corruption. The death, I say, of those sinners God will not, but

2. Pet. 3.

he will that they repent and liue. The Apostle saint Peter saith: The Lord that hath promised, is not slow, but he is long suffering towards vs, while that he wil none to perish, but will receiue all to repentance. The Apostle here meaneth not, that all, without exception, shalbe receiued to life by true repentance, but that the cause why God so long deferreth (as it were) the extreme iudgement, is, that the elect number of Gods children may be complete (as answere was giuen to those that cried vnder the alter to be reuenged vpon the tyrants that dwel on the earth) of these his elect children, God will none to perish, as before is said. But there is another sort of sinners farre different from these. For neither are they displeas'd with themselues, neither yet hate they iniquitie, but against Gods expresse commandements furiously they runne with Cain to murder the innocent, with Pharao to oppresse the people of God, with Iudas to betray the knowne and professed veritie: and finally, so delight they in all filthinesse and impietie, that they cannot repent. The eyes of such be blinded, their hearts are hardened, they are giuen ouer into a reprobate minde. And for them doth not Christ Iesus pray, and therefore they can doe nothing but headlongs runne from euill to worse, as the diuell (to whose tyrannie they are committed) doth driue them, till finally they come to perdition: which end was appointed vnto them, not against Gods will, but by his will immutable in his eternall counsell. For no lesse wil he, that the seueritie of his iudgements be seene in the vessels of wrath, then that the riches of his grace be praised in the vessels of mercie. Storme, and rage, spew forth your venim, and blaspheme till yee prouoke Gods vengeance at once to be powred forth vpon your owne heads: this sentence will he neuer retract: He will haue mercie vpon whom he will haue mercie, and whom he will, he maketh hard hearted. That God in himselfe hath but one wil, which is holy, iust, and permanent, that in him there is no contrarietie: that he is faithful, and doth performe whatsoeuer he doth promise. What we vnderstand by Gods secrete will, and how he tempteth no

To the first.

man, I haue before sufficiently declared. And therefore, I will not trouble the reader with the repetition of the same. Now let vs heare what is your iudgement of vs, and how ye extoll your selues.

THE ADVERSARIE.

As these gods be of contrarie nature, so do they beget children of a contrarie nature, the false God begetteth vnmercifull, proud, ambitious & enuisfull children, bloodie persecutors of others for their conscience sake, euill speakers, impacient, contentious and seditious children. And they be like vnto their father in that they speake one thing with their mouth, and thinke another with their heart. They can neuer be without filthy thoughts and wicked motions, for such payson do they receiue of their father.

The 46.
section.

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2
3

The true God begetteth mercifull, humble, lowly, and louing children, abhorring from blood, persecuting no man, good speakers, patient, and detesting all contentions, chiding and brawling, and they be like vnto their father, in that what soeuer they speake with their mouth, they thinke with their heart, they be alwaies moued with good thoughts and godly reuelations, for such grace receiue they plenteously of their father.

4
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6
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ANSWER.

It may seeme by the description of these your two gods (for neither of both, as ye describe them, is the true, liuing, and eternall God) that yee studie to renue the damnable error of the Manichies, who imagined two beginners, the one of all goodnesse, and of all good creatures, the other of all iniquitie and wicked creatures: affirming further that the good, and the mercifull God was ouercome for a time, by him that was wicked and euill. And because that the plaine scriptures did confute these blasphemies, therefore did they denie the authoritie of Moses, and the certaintie of all other scriptures that made any thing against their error. If manifestly ye did take vpon you the defence of those your fathers, as that ye do of Pelagius, of Donatus, and of the Papittes (for of all these adulterous fathers, ye be adulterous children) then would I from Augustine (whom God stirred vp no doubt in the dayes of darkenesse most learnedly, and most plainly by infallible scriptures to confute those heresies) from him, I say, I might take at-

tillerie alreadie prepared, able inough to ouerthrow your buildings and munitions, appeare they neuer so strong. But because (as before I haue said) my purpose is not to burthen you further then you do confesse: I onely admonish the reader to beware of such pestilences, as begin to call the truth of God reueiled in his holy word, in doubt, and doe perswade men to credite dreames and reuelations, howsoeuer they appeare to repugne to that which is reueiled in the word. Of such men, I say, ought Christs flock to take heed, as also of those who make of equall authoritie such bookes, as yet the holy Ghost hath neuer commended to the Church of Christ, with these that are writtea by Moses, the Prophets, the Euangelists, and Apostles, and that by inspiration of the holy Ghost. That some of you be infected with this most pestilent poyson, I am able to proue by mo arguments then one. Being at London the winter before the death of king Edward, one of your faction required secrete communication with me, in which, after that earnestly he had required of me closenesse and fidelitie, because that the matters that he had to communicate with me were so weightie, and of such importance, as sythence the dayes of the Apostles, the like was neuer opened vnto man. In the end, after manie wordes (which I neither gladly heard, neither yet will now write) he gaue me a booke, written (as he said) by God, euen as well as was any of the Gospels. This his booke he adiuured me (as it were) to read, and required to haue my iudgement of it. My answer was, that at his request I wold read it, so that he would be content to reason with me of the chiefe pointes in the same contained, but to pronounce sentence or iudgement, that could I not vsurpe, being but one man farre inferior to manie of my brethren, the preachers of Gods word in that realme. Alwayes he vrged me to reade his booke. And I wondering what mysteries it should containe, called to me a faithfull brother, who then (as pleased God) was present with me, named Henne Farror merchant, to whom I opened the matter, by whose counsell, and in whose presence

I began to read his booke . The first proposition whereof was: God made not the world, neither yet the wicked creatures, in the same contained, but they had their beginning from another, that is from the deull, who is called the prince of the world. Which proposition plainly repugning to Gods word, I did impugne, and began to declare vnto him, for what cause Sathan had that title, to be called the prince of the world. But he vtterly denying either to reason, and dispute, either yet to be reformed in anie point that there was written, commanded me to read forward, and to belecue, howbeit I did not vnderstand. To whome, when I had gently said: Can anie reasonable man will me to belecue things directly fighting against Gods veritie, and plaine word reueiled? Tush, said he, for your written word, we haue as good and as sure a word and veritie, that teacheth vs this doctrine, as ye haue for you, and your opinion. And then I did more sharply answer, saying: ye deserue the death, as a blasphemous person, and denier of God, if ye preferre any word to that which the holy Ghost hath vttered in his plaine scriptures. At which words he rooke pepper in the nose, and snatching his booke forth of my hand, departed after he had thus spoken: I will go to the end of the world, but I will haue my booke confirmed, and subscribed with better learned men then you be. In me I confesse there was great negligence, that neither did retaine his booke, neither yet did present him to the Magistrate. But yet this argument I haue, that your faction is not altogether cleane from the heresie of the Manichies. I could name and point forth others, who labour in the same disease: but so long as their venim doth remaine secrete within themselves, I am purposed to spare them. But now that you accuse vs to be vnmerciful, proud, ambitious, and enuious children, bloodie persecuters of others for their conscience sake, euill speakers, impatient, contentious, and seditious children, that we speake one thing with our mowthes, and thinke another in our heartes. And that yee extoll your selues, that ye are mercifull, humble, and louing children, abhorring from blood,

persecuting no man, good speakers, patient, and detesting all contention: That you be alwayes moued with good thoughts, and godly reuelations, for such grace receiue you plenteously of your father. To the which I briefly answere, that because we haue a iust iudge, who shall reueile the secretes of all hearts, we will rather susteine to be of you vniustly accused, then become proud braggers of our owne iustice, as you be, which sinne is so odious in Gods presence, that he hath neuer suffered it vnpunished, euen before men. Fortie yeares and more hath the Gospel of Christ Iesus bene preached in Germanie, in Heluetia, and now of latter yeares in Geneva, and so long hath this doctrine bene taught of some, and hath bene beleueed of manie, but what crueltie, what murther, or what sedition can iustly be laid to the charge of those that most constantly haue taught and maintained the same? let the world conuict them. And how far their life abhorreth from pride, ambition, and filthinesse, hath God witnessed, and to this day doth witnesse, how soeuer sathan doth blind your eyes. But soone after that God had sown his good seed, began the diuell to sow the cockle and darnell, I meane the pestilent sect of Anabaptists, whose fruits did sodainly appeare to the great slander of Christes Gospel, and to the grieffe of many godly hearts. Bragge what ye list of your iustice, of your mercie, of your godly reuelations, and other such, ye are the brethren, maintainers, and children of those in whom the contrarie was plainly found: your doctrine and theirs, are both one. And therefore of you can we looke for none other fruite (vnlesse that God restreine your furie) then your fathers haue once produced before you. And that the readers shall not be ignorant, what it was, I haue added this historie, written by that most faithfull, and notable witnesse of thinges done in matters of religion, since the beginning of the Empire of Charles the fift, vntill the yeare of 1556. which historie I adde (as God, I take to record) of no priuate malice, which I beare against anie person, but onely that the world may see, what was your originall, how vniustly you accuse vs of such crimes, as impudently

dently you lay to our charge, and how iustly al men ought to feare that confusion which ye intend, if God betimes ouerthrow not your enterprises. The historie and your originall is this.

There is a towne named Alstet, in the borders of Turingia, vnder the dominion of the duke of Saxon Elector, to the which towne came one Thomas Muncer, who began first to teach not onely against the Pope, but also against Luther, affirming both their doctrines to be corrupted and vnpure: that the Pope bound mens consciences with too strait lawes and bandes: againe, that Luther loosed those bandes, but yet sinned on the contrarie part, in giuing too much libertie, and in preaching those things that were not of the spirite. He taught also that it was lawfull to despise the Popes decrees, because they were of no force to bring vs to saluation, which to attaine vnto (said he) most chiefly that we should auoid all manifest iniquities, as murder, adulterie, and blaspheming of the name of God, that the bodie should be chastised and brought loe with fasting, and simple clothing, that men ought to fashion their countenance to looke sadly and grauely, that they should speake but seldome, and that they ought to norish their beards. These things and such like, he called the crosse, the mortification of the flesh and discipline. After they are thus furnished and prepared (said he) they ought to haunt solitarie places, out of mens companie, and often to thinke of God, what maner a one hee is, whether he haue any care of vs or no. If Christ suffered for vs, if our religion were not to bee preferred to the Turkes religion. And that we shuld aske a signe of God to assure vs that hee taketh care for vs, and that wee stand in the true religion. If he shew not some signe immediately, that we should neuertheles go forward, praying instantly, yea & vehementlie quarrelling with God, as if hee did vs not right. That seeing it is his will as the scripture teacheth vs, to giue to those that aske, hee doth iniurie in not giuing a sign to him that desireth the true knowledge of him. This kinde of chiding and anger hee saide, to bee verie acceptable vnto

*Historia
Sleidan
libro 5.*

*The hypo-
criste of the
anabaptists.*

God, because that by it he might perceiue the feruent inclination of our mindes: And that he would vndoubtedly (if in this manner we did sollicite him) declare himselfe by some manifest signe, that he would quench the thirst of our mindes, and deale with vs, as he did in times past, with our fathers. Thus also he taught, that God reueiled his will by dreames, and that he laid in them the foundation of his purpose. And if it chanced that any mans dreame might be interpreted, him he highly extolled openly before the assemblie. And when by this meanes he had gotten many on his side, by little and little he came to the same, which he went about a little before: and in the fore-named towne he began to register their names which (being of his confederacie) were sworne to aide him, in slaying the wicked Princes and Magistrates, and in placing new in their roomes. For he said that he had receiued that commandement of God, to take them away and to constitute new. So long as he spake but of dreames, and such other like things, Friderike duke of Saxon did beare with him, especially because Luther by letters required him so to do: but when he began to preach sediciously, he was banished, who (after he had lurked in corners certain monethes) came to Noriberge, and being also thrust from thence, a little after came to Milansium a towne of Turingia. For when he was at Alister, he entised to him some of the citizens by whose helpe he obtained the office of teaching. And because the Magistrates liked him not, he raised a tumult amongst the people, whereby new Magistrates were created. This was the beginning of trouble. After these things the townes men cast out the monkes, and inuaded their houses, whereof the chiefeft & richest fell to Muncers lot, who now played both the preacher and the Magistrate. For iudgement (said he) should be given by the reuelation of God, and of the scripture. And of all other things he gaue sentence, as it pleased him: for whatsoeuer he said, it seemed to them most holy. That their goods should be in coman, he said, was most agreeable to humanitie. That all ought to be equall in dignitie,

all men should be free, and that all their goods should be vsed indifferently, as well of one as of another. Whereby the common people began to leaue off labor & to be idle, and what thing soeuer any lacked, that they tooke by violence from other that abounded. These manners he vsed for a space, and when the common people and husbandmen were in armor through Sueuia and Franconia, to the number of fortie thousand, and had destroyed the greatest part of their nobilitie, and had pulled downe and burned many castels and towres: the put he to his hand also, thinking that the most conuenient time to bring his purpose to passe. And making engines of war in the gray friers church, the greater part of the people he brought forth of the countrie, in hope of a pray and of more welth. He had a companion of maruelous audacity, who was of his counsell, whose name was Phiser. This man attributed much to dreames and visions of the night: and amongst other things he chaced to boait, that he saw in his sleep in a certaine itable, a maruellous great multitude of mise, and that he did drue the all away. By which dreame he vnderstood that God commanded him to take his armor, and go forth with an armie to destroy all the nobilitie. But Muncer although he preached vehemently to the people, yet was he somewhat colder, neither list he to aduenture the prosperous estate that he was in already, before all they that were about him were in armor. And to bring the matter more easily to passe, he sent letters to the workmen that digged for metals in the country of Mansfeld, earnestly admonishing them to fall vpon the Princes, without doubting of the matter, for it should come to passe that they which were in a readinesse in Franconia shall come nearer to Turingia. In the meane time Phiser, that loued not to linger long in any matter, went out with his men, and destroyed the countrie of Isfeld adiacent vnto them, he spoiled the castels and temples, and destroyed manie of the nobles, and tooke certaine of them prisoners, whom he bound in chaines. After he returned home with a great pray. Whose prosperous successe encouraged greatly the

heartes of the cōmon people, especially because the countries also about them were vp, and had inuaded the countrie of Mansfeld. So Muncer (thinking now that all mens hearts had failed them on euerie side) came with 300. men to Mulhusum, and ioyned himselfe to the Francusians. At that same time died Frederike duke of Saxon without issue (for he liued a sole life) whose successor was Iohn his brother germane. While these thinges were in doing, Albert the countie of Mansfeld gathered (with all expedition) a companie of horsemen, and violently comming vpon them, he slew 300. wherewith they being feared, durst proceed no further, but fled to Francusum, where they taried waiting for a greater arnie: whereby onely their assault was deferred. In the time of this delay the Princes that were there about, gathered horsemen to the number of fiftene hundred, but no great multitude of footmē. These were the Princes of Saxon, Iohn Elector, George his cousin germane, Philip Lantgraue of Hesse, and Henry Duke of Brunswicke. The bowres (that is, the husbandmen) remained vpon a hill not farre from Francusum, who had gathered their carts, and set them so nigh together, to fence them withall, that with much difficultie could they become vnto. But they were neither well furnished with harnesse, neither yet with ordinance, and they were all for the most part vnexpert in the feates of war, wherewith the Princes were so moued to compassion, that they sent messengers to exhort them to deliuer the authors of the sedition, to lay away their weapons, and to depart home without hurt. But Muncer considering his owne danger, came forth into the assemblie, & with graue countenance, said: Ye brethren and fellow souldiers doe see tyrants not farre from you, who although they haue conspired against vs to take away our liues, yet are they of so small a courage, that they dare enterprise nothing against vs. They offer foolish and fond conditions to the intent to spoile you of your armour. And now it is manifest to you all, that I beg in this deede, but not of any private authoritie of my owne (neither did I euer goe about such a thing)

but

*Muncers
false and
craftie
oration.*

but by the commandment of God, which thing being so, it becommeth both me and you to obey, and not once to moue out of this place, wherein God himselfe hath set vs, who in times past commāded Abraham to offer his sonne, whose precept without resistance Abraham obeyed, albeit he was ignorant what should come of it. And therefore did God both preferue his sonne, and alio highly rewarded his faith. In like māner ought we (which are in the same state) to perseuere, committing the issue vnto God. For without doubt, all things shalbe euen as we would haue it. Ye your selues shall behold the manifest helpe of God, and whofoeuer is our enimie, him shall we suppress on euerie side. Neither is it in one place of scripture onely, where God promiseth succour to the afflicted, and to destroy the wicked. This promise most assuredly appertaineth vnto vs. For we are poore and in miserie, and because we desire to retaine and publish the knowledge of God, there is no doubt but that we shall ouercome, and be conquerors. On the other side, let vs consider the condition of our enemies, I confesse they are called Princes, but indeede they be tyrants, neither haue they any care of you at all, but deuour all mens goods, and spend them most wickedly. In that people which sometime God chose peculiarly vnto himselfe, he ordained that kings should not spend anie time in wast, yea, he commanded that they should looke diligently in the booke of the lawes, which he had giuen them. But what doe our tyrantes? or how are they occupied? They thinke the common welth is no part of their charge: they know nothing of poore mens causes, they care not for iustice, they suffer the wayes to be beset with theeues, they punish not robbers, neither any other vice, they helpe not the widdow, neither yet the fatherlesse. They looke not to the good education of youth. As for the honoring of Gods name, they do not onely themselues neglect it, but also they hinder it. Thus onely they applie to draw all mens goods to themselues, and therefore doe they euerie day deuise new wayes to get money by extortion. Neither set they their mindes vpon defending or

maintaining of peace, but that (being enriched aboue measure) they may abound in all kind of riot and pride. It is too manifest how great tumults and warres they raise for verie light and foolish causes: whereby all that remaineth to the poore people is lost and destroyed. Behold these are the excellent vertues and policies of your noble princes, wherein they exercise themselves. Therefore let none thinke that God will suffer those things any longer, but rather perswade himselfe assuredly, that as God did once destroy the Cananites, so will he now also these. For though all these things, which I haue recited before, were tolerable, think you that they shal escape vnpunished for defending and mainteining that most execrable impietie of the popish preachers? Who is ignorant how great iniquitie is in the buying & selling of Masses? I wil say nothing of the rest. Surely as Christ draue out the buyers & sellers out of the church, so shall he now also roote out the priests, with their patrones and companions: be strong therefore, and to gratifie God, slay all this vnprofitable multitude. To make peace with them I can see no way honest, safe or sure inough: for they will neither leaue of their purpose, neither restore vs to libertie, neither permit the true worshipping of God. And it were better for vs to die, then to allow their iniquitie, and to suffer our selues to be spoyled of the doctrine of the Gospell. I promise you assuredly that God shall prosper vs, and that the victory shall bee ours. For he himselfe promised me to my face, euen he I say, that cannot deceiue nor lye, commaunded me to beginne this woorme on this manner, by punishing the Magistrates, and in deed the power of God, herein appeareth most excellent, when a great multitude of enemies is slaine by a small hand. To let many other things passe, yee know what Gedeon brought to passe with a fewe: what Ionathas did accompanied with one poore seruant onely: what Dauid did when he fought alone against that monster Goliath of huge stature, who for his height was euen terrible to looke on. There is no doubt, but this day in like manner shalbe notable, and had in remembrance of all posterities

for

for the like spectacle. For although we seeme not to be well furnished with weapons, nor fenced as it apperteineth, yet shall we haue the victory. And this workmanship of heauen and earth shall rather be changed, then that we shall be forsaken of God. For so in times past was the nature of the sea changed, that the Israelites might escape danger, when of Pharao they were pursued: let not the iudgement of your owne reason moue you, neither let any appeaunce or shadow of daunger trouble you, but valiantly invade the wicked and vngodly enemye, neuer let their engines of warre make you afraid, for I will receiue in the lappe of my garment all the gunstones. Behold, see you not how mercifull God is vnto vs? Looke vp I beseech you, and marke well the signe and testimonie of his perpetuall loue toward vs: Lift vp your eyes, and see mee the bow of heauen, by the which image shewed vs from aboue, God signifieth to vs most manifestly, that he will assist vs in this battell: for as much as we haue the same bow painted in our ensigne, and he sheweth also by the very same death and destruction to our tyrants. Therefore fall vpon your enemies with a lusty courage, hauing an assured hope that God will help you. For God will not that ye should make peace with the wicked aduersaries. When he had made an end of exhorting his soldiers, who neuer theles (for the most part) trembled for the greatnes of the present daunger. But all things were done in a hurly burly, without any certaine rule, or order. Moreouer, there were some of a desperate audacitie, readie to put to their handes to euerie mischieuous act: these of their owne nature enclining to worke mischiefe, were then more set on fire by his Oracion. But chiefly they were moued by the rainbow which stood in the element (as it is said before) and that tooke they for a most sure signe of victory. And this also helped them, that they were a great number, about eight thousand men, and that the place was fit for to defend them. So these men that were soboldened, with a loude voyce admonished all men to take their weapons, and to go forth against the enemye with a good courage: and they had also a

song wherein they asked the assistance of Gods holie spirit. But before this, a certeine yoong man of noble birth was sent vnto them, whom Muncer (cōtrary to the law of armes, and to the custome of anie nation) slew: wherewith the Princes were so prouoked, that they blew their trumpets to battell, & set their mē in araic. At that time, there was there Philip Prince of Hesse, who although he was the youngest of all, yet rode he too and fro, exhorting the souldiors to be strong: which exhortation being ended, they inuaded their enemies, beginning first to shoote of their ordinance. And then the miserable men (as all amazed, or besides themselves) neither defended themselves, nor yet fled to saue their liues, but sung still that song to the holie Ghost to helpe them. And the most part of them put such confidence in Muncers faire promises, that they looked for help from heauen. When they had shot of their ordinance and beganne to assault their holdes, and that manie of them were on euerie side slaine, then were they put to flight, and went to Francusum, but some of them went to the other side of the hill, where they kept out for a while a fewe horsemen, and slue one or two of them. But when they were al for the most part fled, the horsemen (scattered and dispersed) wandred too and fro, without order, so that whither so euer boures fled they were pursued. But some of their men (as I said before) being slaine, the residue all kindled with furie & desire of reuenge, were more violent, and were slaine to the number of 5000. straightway Francusum was taken by battell, and 300. in it, which were beheaded. Muncer fled into the towne, & hid himselfe in a house not far from the gate. Into the which it happened that a certeine gentleman entred, whose seruant going vp into the vpper part of the house, of purpose to view the dwelling, hee founde a certeine man lying vpon a bed, of whome hee demaunded what he was, and whether he were one of the rebels which fled out of the tumult. That he denied, saying: That euen then he was sicke of an ague. It happened that besides the bed there laie a purse, which the other snatched vp, hoping to get some praic in it. After he had opened it, hee found therein

*The Anabaptistes
great mercie.*

*Here is the
freewill of
Anabaptists*

therin a letter, wherin Albert Mansfield admonished Muncer to leaue of his enterprife, and not to stir the people to sedition. When he had redde these letters, he asked if they were written to him, but when he denied it, hee forced him so, that he confessed himselfe to be Muncer, and intreated him. Then (being taken) he was broght to George the Duke of Saxon, & to the Lantgraue, who asked him, why he had so deceiued poore men. He answered, that he had done nothing but his duetic: and that the Magistrates, who would not abide the doctrine of the Gospell, ought on that maner to be handled. But after that by the Princes he was put to silence, he cried out for very anguish. Then said George the Duke of Saxon vnto him: Now art thou vexed Muncer, but thinke also in thy selfe, of the death of those miserable men, which (being wickedly deceiued, by this thy craft) haue this day perished. Then he (with great laughter) answered, so would they. After he was broght to Helderung a towne of Mansfield, where he was streitly examined what he purposed to do, and who were of his conspiracie, he told them all. Then came the Princes of Mulhusium to Helderung, and beheaded some of the rebelles, among whome, Philpher (of whom I spake before) was one. Thither also shortly after was Muncer broght, who in those troubles was exceedingly vexed and troubled in himselfe. Neither was he able to render an account of his faith, as the manner was then. So that (to helpe him with) Henry Duke of Brunswicke saide it before him. And when hee was at the point to die, hee acknowledged his fault and error, and that hee confessed it openlie. And being compassed about with soldiers, he exhorted the Princes to haue more pitie on poore men, & so they shuld not need to fear the like danger after. He exhorted them also to read diligently the bookes of the kinges in the scriptures. When he had spoken these things, he was striken with a sword, and for an example, his head was fastened vpon a speare, & set vp in the field. And thus did he end, & suffer for his offence, which (as said is) he did openly confesse. But yet alas, his error & pestilent doctrine did not end. For from him came forth a kind of men which

*How God
reuealeth
things.*

*The cōfort
of the Ana-
baptists in
aduersitie.*

*Historia
Sleidani li-
bro decimo.*

The doctrine of Anabaptists.

for their doing and doctrine are called Anabaptistes : for they forbid the baptizing of children , and are themselves rebaptized, and so affirme they, that all others ought to be, and they take away al the vertue of the first baptisme. They shew forth a certeine kind of holines. They teach that it is not lawful for christian mē to go to law together. Not to require or take an oath, although by the magistrate it were required. Not to haue any thing in proper, but al things to be cōmon vnto all. These be their first principles. But furthermore, they ad yet much more grieuous errors, as afterward I shall declare. And when they encreased through all Germanie, both farre and wide, Luther and many other learned men, earnestly withstood them, the magistrates also did so punish them, that they could hardly encrease to any greater number. At the last, in the chiefe towne of Westphalie, named Monasterium, or Monster, which is well fenced, they placed themselues, which happened after this manner : There is not farre from the towne of Monster a temple of Saint Maurice, in the which, one named Bernard Rotman did preach the Gospell, in the yeare of our saluation, 1532. to a great audience of the Citizens. And when they were purposed to bring him into the towne, the Prelates purposing to let their deuise gaue him a litle summe of money, that hee might goe exercise himselfe in some other place, and so he did. But after he had beene in diuers places where he thought to do some good and profite his spirit, he returned after certeine monethes. But they (to whom his return was grieuous) determined to let his preaching, but it was in vaine, the people bare him such fauour. Shortly after it came to passe, that certeine of the chiefe citizens receiued him into the towne, & when the church doores were shut against him, they made him a pulpet in the church porche. And because the number of the citizens, and other hearers encreased daily, they desired of the Papistes, that one of the temples might be opened vnto him, which if they would not grant, they would make away in by violence. Not long after by the counsell of the chieft of the people, he sent letters to the countrie of Hesse,

Hesse, which was ioyning by, and vnder the gouernment of the Lantgrauē, desiring that certaine good, and learned men might be sent vnto him, which might with him preach the Gospell. And when there were sixe of them, whereof two were sent from Marpurgē, they deuised among themselves, how they might first ouercome the Clergie, by the which meanes, the Gospell might with more fruite be taught. And to bring this to passe, this waie was thought moiste conuenient. They wrote out the errors of the Papistes in thirtie articles, and deliaered them to the counsell, offering themselves to suffer anie kinde of punishment, if they were not able to proue by the holie Scriptures, that they were all contrarie to the word of God. The Magistrates sent for the Papists to come before them, and they shewed vnto them, those chiefe pointes of their errors. And when continually they alledged for themselves their doctrine to be pure, and agreeable to the worde of God, and the preachers denied the same, and that they would proue, vnder the paine of loosing their heades: It was asked of them, whether that they would by the word of GOD, confute those articles that were put forth against them: when after this maner it was asked of them, they seeing also that the rulers were earnest in the matter, in fewe wordes they answered: That they had nothing to defend themselves withall: and whereas vntill that time, they had said that their ordinances, and maners were good, and lawfull, they confessed their so saying to be put by, by opinion and ignorance. Then the Senate seeing them to be conuict of false doctrine, and errors, hauing nothing to alledge for themselves, and confessing their naughtinesse, they commaunded them, that from thence forward they should abscin from the office of teaching, and that they should giue place in their temples to those new teachers, which had disclosed their trumperie, and deceit. Atterward by the consent of the Senate, and the people, there was appointed to euerie one of the preachers a seuerall temple, to preach in. The Papistes were greeued therewith, but specially the Canons of the

Cathedrall Church, which for the most part, were gentlemen borne: they when they sawe that they could not remedie the matter, they departed in a fume, and went to the bishop of that Citie. And after that they had counselled with him, they determined to stoppe all the waies, and passages, that there should no victuals be carried to the towne. Shortly after they had thus stopped the waies, the Bishop with the Canons afore named, came to Telger, to counsell more fully of the matter, for that was a little town but a mile from the citie. From thence they sent a messenger with letters to the counsell in these wordes. That they should give over their enterprise, and restore all thinges to their former state: if not, that they would take them from thenceforth as enemies. The Bishop was a countie, and called Francis Valdock, and his predecessor was named Fredericke, brother to the Archbishop of Colen. This Bishop (either because hee could not haue his health in those places, or that he smelled somewhat in the matter) departed thence a little before of his own accord, and being content with a priuate life, he went into his own countrie. The people of Monster counselling vpon this matter, kept the messenger. And vpon Christmas euen in the night, they went forth, to the number of nine hundred, and comming vpon them vnwares, they tooke the towne, and setting keepers at the gates (least any should escape) they apprehended all. The Bishop (as it happened) was gone frō thence the daie before. They brought all the captiues into the citie, amongst whome were the chiefe prelates, and diuers of the nobilitie. Of these the Magistrates asked, what their intent was, and whether they were minded to hinder the preaching of the Gospel any more: They freely answered, that they would doe their diligence, that the Gospel might flourish. And by the occasion of this answer there was a paction made betweene them. The copie whereof, the Magistrates sent to the Lantgraue, desiring him, that he would assist them, in the maintenance of the Gospel, and their common wealth. Then sent he vnto them, certain of his seruants, through whose coming vn-

to them, the peace was made, & being reconciled, and the grieſe troden vnder foot, they liued in peace together: That the Goſpel might be preached in ſix churches, & that the impieties, and ſuperſtitions, which were in religion might be taken awaie: That in the cathedrall Church, nothing ſhould be changed, and that the citizens ſhould not thiake that to appertaine anie thing at all vnto them. This forme of peace in writing was ſigned by the Lantgraue, by the Biſhop, and his adherentes, with the noble men, and all the people the 14. of Februarie, the yeare of our ſaluation, 1533. After this maner, thinges being appeaſed, there came vnto Monſter a botcher of garmentes, named Ioha Leiden borne in Holland, which was a vehement Anabaptiſt. This man after he was entered into familiaritie with the preachers, he priuily aſked of them, whether they thought, that it were meete to baptiſe children or no: and when they answered yea, he as one vtterly of the contrarie iudgement, began to laugh, and deſpiſe their iudgement: which thing, when Bernard Rotman of whom we ſpake before perceiued, he exhorted the people in his preaching to call vpon God, that he would giue them grace to ſtand, and continue in the truth, and that he would keepe them from being corrupt with heresies, and chiefly from the opinion of the Anabaptiſtes, which now priuily do creep in among them, & gather themſelues together. For (ſaid he) if their opinion get the vpper hand, the ſtate, not onely of the commonwealth, but alſo of religion will be verie miſerable, and poore. At the ſame time came to the towne one Herman Staped, which being made companiõ with Rotman did publikely inueie againſt the baptiſme of infantes. He was ſcholer vnto one Henrie of Rõlle, who a litle before was put to death at Traiectine, for anabaptiſtry. And this was as it were another ſtep forward in this newe kinde of doctrine. This came to paſſe that the Anabaptiſts taught through all the citie, although it were in private houſes, and ſecretly, and none was receiued of them, except they, that were of their ſect. Furthermore there was none that made themſelues knowne to be the authors of this opinion,

*How Ana-
baptiſtes
crept in.*

nion, nor they did not teach but by night, and when others were at their rest : which time they wrought their mysteries . But the thing being knowne, and diuers of the citizens being greeued at it , saying that it was a great shame that such newe doctrine should be sowne in secret , and by night. It came to passe that by the commaundement of the rulers, the captaines of them were commanded to auoyd the citie, which going out at one gate, they came in againe at another, saying, that they had a commaundement from God, that they should remaine there, and apply their matters. This thing moued the rulers not a little , and caused no small woonder in the towne . Therefore for the auoyding of greater tumult, and danger , the Magistrate gaue in commaundement, aswell to the Anabaptistes , as to the preachers of the Gospel, that they should appeare before them in the counsell house , with certeine other learned men. Then Rotman bewrayed his iudgement, which vntill that time he had concealed, and condemned the baptisme of infantes, as a thing wicked, and abhominable. But one named Herman Bushe (chiefly) so defended the contrarie part , that the Anabaptistes were commaunded to depart out of the Citie, out of hand . And when they did alledge for themselves that they should not quietly passe through the Bishops land , the Senat obtained for them a safe conduit , and gaue them wherewithall to beare their charges. But they hauing long before determined not to depart from thence , to anie other place (secretly returning to their companions) kept themselves closely for a time . The Magistrates in the meane season , before that they came forth of their corners againe , caused all the Church dores to be shut, one onely excepted . For it was to be feared , least that the Anabaptistes , (who daily increased accompanied with their teachers) should driue the preachers of the Gospel out of their temples. After this in the moneth of Nouember the Lantgraue at the request of the rulers of the Citie sent two preachers vnto them, Theodericke Fabritius, and Iohn Meisinger . But Meisinger seeing the trouble, and fearing the danger , returned home

home againe. The other with great diligence, exhorted the citizens, that they should beware of the doctrine of the Anabaptists, in this wise he ceased not to do his indeuour, vntill that the Anabaptistes, getting the vpper hand, did driue the other out of the citie, as afterward shall be declared. And to make all sure, he wrote in a brieue summe the effect of the true doctrine, and the ecclesiasticall administration, the counsell and people appointing the same. Then by the counsell of the Magistrates one Peter Wirtan began againe to preach, but he had not preached long, yer the Anabaptistes stirred vp by Rotman, droue him awaie: who being more fierce then before, prouoked Fabritius, and others to disputation, the Senate agreeing thereunto, but vnder this condition, that the disputation should be grounded vpon the word of God, and other writings agreeable vnto the same, in the presence of some godly learned men, which should be as it were arbiters, who hearing, and trying the sentences, and argumentes indifferently on both sides, might giue iudgement: and looke what iudgement they should giue, that it should be agreed vnto of all. By which meanes discord being taken awaie, the peace of the Church might be restored. This condition Rotman, and his companions did refuse. When they craftily auoyded to be bewrayed, they began openly to be contemned of the common people. But to wipe awaie this foule blot, they finde out another waie, much more compendious. One of them (as if he were inspired with the holie Ghost) ranne through the streetes of the citie, crying, repent you, and be baptised againe, or else the wrath of God shall consume you. By this meanes there was a common tumult, and as manie, as were rebaptised, cryed after the same maner, as did the first: manie fearing the wrath of God, which they so threatned to fall vpon them (deceiued of verie simplicitie, which otherwise were good men) obeyed them; and others did the same for sining of their goodes. For after that the Anabaptistes had gotten the vpper hand of their aduersaries, they dispossessed them of their goodes. This was about the end of Decem-

ber, and nowe came they againe forth of their secret corners, of which we spake before. And being gathered together in the market place, they made a great shout, commanding all that were not rebaptised to be slaine, as pagans, and wicked persons. After this they tooke the artillerie, and munition of the citie, and also the townhouse, not without doing violence vnto manie. The others on the other part, for sauing of them, and theirs from iniuries, got themselues vnto another certaine place of the citie, that euer was well fenced, and tooke manie of the Anabaptistes. This conflict against the Anabaptistes, which enioyed the market place, and had fortified it round about, continued so long, while pledges being deliuered on both parties, they came to a composition, wherein was agreed, that euerie one should hold his religion to himselfe as him liked, and return to his house in peace. In the meane season, Rotman, and Bernard Knipperdoling, which was the chiefe author of this faction, although they seemed to haue allowed this composition, yet notwithstanding they priuily sent letters to villages about, willing all those that were of their sect, that leauing their goodes behinde them they should with all speede repaire to the citie to them, promising that whatsoeuer they should lose, should be restored vnto them tenfold againe. Manie entised through these great, and plentifull promises, came vnto Monster, both men, and women, with an assured hope to obtain no small benefit, but chiefly they of small substance, which were not able to keepe their houses. The citizens, and chiefly those that were of some reputation, when they saw that the citie beganne to be filled with strangers, they withdrew themselves as well as they could, leauing behinde them the Anabaptistes with the mingled people. This was in Februarie about shroftide, 1534. Thus one partie growing weake by their departing, the Anabaptists chose new Magistrates, such as were of their owne opinion: They made counsellers also, among whome was Knipperdoling. Not long after they inuaded the temple of Saint Maurice in the suburbs, and they burnt it, with all the houses about it,
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they spoiled all the temples about it also, and defaced the great Church within. This done, they began to runne on heapes about the citie; in the streetes crying, first: Repent: and immediatly after they cryed, Hye you hence, ye wicked persons, except ye list to adventure your liues. At the same time they ran about the citie in harnesse, and chased out of the citie all such as were not of their sect, without any regard of age, or kind, after such a sort, that in this turmoile and hastie flight, manie women were deliuered before their time, and immediatly they tooke the goods of those whom they had chased out. And although that this chanced the day before the bishop laid siege to the citie, yet notwithstanding when certaine of the companie of those that fled, fell into the hands of the bishop, they were taken as enemies, of which companie some were put to death, among whom were taken one or two preachers of the gospel. And when Peter Wirtam, of whom we spake before, was in danger of his life, he was saued through the sute of the Lantgraue. Now the residue of the townes men moued thereby, which were good men, beholding present danger to fall vpon them, though they would forsake the citie, full sore against their willes (and as it were constrained) they tarried still. At that time their chiefe Prophet (for that name they vsurped) named Iohn Matthew commanded, that euerie one which had any gold, siluer, or moueable goods, they should bring it forth to be in common, vnder paine of heading. And to this vse there was a publike house ordamed. The people was greatly astonished with this sharpe commandement, yet notwithstanding they obeyed it. And it was not best for any to vse deceite in this thing, or to keepe any part backe, for they had two prophecyng maidens, which declared if any deceit was vsed. And they were not onely content thus to do with their owne goodes, but also they vsed the goodes of others whome they had driuen out, after the like maner. After this the same Prophet gaue in commaundement, that none should haue, or keepe to himselfe anie booke, sauing the Bible, and that all others should be brought

forth to be rased, and destroyed : This commaundement, hee said, was giuen him from aboue : vpon this a great number of books were brought forth, and burned. It chanced, in that time, that a handie-craftes man named Hubart Turteline, had spoken in mockage against those that called them selues Prophetes . This being knowne, they called the multitude together, and commaunded them to come in harnesse, and streight way they accused the man, and condemned him to death . With this the people was greeuously moued, and stricken with feare . The chiefe prophet (afore named) tooke the poore man, which being downe on the ground, he stroke him with a speare, without giuing him his deathes wound, although he ran vpon him with a great violence . Then he commaunded him to be carried into another place, and taking a yoong mans halfe hake that stood by him, he shot him through, lying on the ground . And because that yet he died not out of hand, he said, that it was shewed to him from heauen, that the time of his death was not yet come, and that GOD would pardon him of his offence . But the poore man within fewe daies after died . When the Prophet heard of his death, he tooke a long speare, and ran with it about the citie, crying that God the father had commaunded him to driue the enemies out of the Citie . And when he came neere vnto the campe, a certaine soldiour slew him . And notwithstanding that this was the second time of bewraying of their falshood; yet the residue of his fellow prophetes had so bewitched the people, and they so set out the matter vnto them, that the common people tooke the matter verie heauily, and said, that surely some great plague should fall vpon them, for the taking awaie of so notable a man . But the next prophet after him, named Iohn Leiden, willed them all to be of good courage: for (said he) it was long before shewed me that he should die after that maner, and that I should take his wife in marriage . Two dayes before Easter they ran into the Temples, and rang all the belles at once . Within fewe daies after Knipperdoling prophesied, that those

those which were set aloft should be brought downe, and the other should be exalted, from vile, and base estate. And after that he commanded that all the temples should be cast downe, affirming with much grauitie, that commandement to haue come from GOD. Immediately the thing was obeyed, and that commaundement celestiall (as he termed it) with all diligence put in execution. About the same time, the fornamed Iohn Leiden tooke the sword that serued for the heading of the offenders, and gaue it to Knipperdoling, and made him hangman, for so (said he) it was determined of God, that he which was one of the chiefe rulers before, and of the counsell should now be in the lowest place, and be made hangman. Knipperdoling was nothing offended with the matter, but tooke the office thankfully vpon him. Nowe when the Bishop had certaine monethes borne all the charge of the siege himselfe alone, Hetmannus the Archbishop of Collen, and Iohn Duke of Cleue sent him for aid, money, and gunnes with a certaine companie of horsemen, and footemen. The Archbishop of Collen himselfe came also to the campe, to sit in counsell with them, and not long after, the citie was besieged, in fundrie places. And when there was no hope to winne it by force, they made seuen rampers about the Citie, to keepe it from victuals, furnishing them with footemen, and horsemen, which should remaine there all winter. The Bishop of Monster (for the maintenance of the siege, and warre against the towne) required aide of the Princes about the Rhine, as the next neighbours, and to whom the matter also did belong: for which cause they gathered themselves togither at a citie called Confluence, the thirteenth of December, 1534. After this vnprofitable besieging of the citie: Iohn Leiden fell into a sleepe, and dreamed the space of three dayes, and when he awaked, he spake neuer a word, but onely required paper to be brought vnto him, in which he wrote twelue mens names, among whom were certaine of noble birth, which twelue should rule as chiefe heads, as it was among the Israelits: this he said, was

he will of the heauenly father. When as by these twelue there was a waie made for him to be king, he put forth certaine articles vnto the preachers, and willed them, that if they could, they should confute them by Gods worde, or else he would publithe them vnto the multitude, and so of them they should be allowed, and established. The sum of them was this, that a man was not bound to one wife onely, and it was lawfull for anie man to haue as manie wiues as he would. But when the preachers withstoode this sentence, he called them into the counsell house, and with them the twelue rulers. And when they were all come thither, he put of his cloke, and threw it on the ground, and with it the new testament: by those (as it were) signes, he testified, and, sware, that that article which he had put forth was reuealed to him from heauen, and therfore with terrible wordes he threatned them, as that God would not be mercifull vnto them, vnlesse they would allow them.

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At the length they agreed, and the preachers for three daies together, preached onely of matrimonie: Streight way Iohn Leiden married three wiues, whereof one was she of whome we spake before, the wife of the great prophet Iohn Mathew. With this example, others did follow, so that it was counted laudable to marrie often. But diuers of the Citizens, that liked not their doinges (a signe being giuen through the Citie) they called all the louers of the Gospel into the market place. Then tooke they the prophet, and Knipperdoling, with all the preachers. Which thing when the common people heard of, they armed themselves, and reskewed those, that were taken, killing with great torment, to the number of fiftie persons: for they tied them to trees, and postes, and so shot them through. For the great prophet cryed, that all those that would do acceptable seruice to God: should throwe the first dart, others were killed after another maner. The 24. of iune there arose a new prophet, which by his owne occupation was a goldsmith. This prophet called the people into the market place, & there he said vnto them, that it was the commandement, and will of the heauenly father that

that Iohn Leiden should be the Emperour of the whole earth, and that he going forth with a mightie armie, should kill all the Princes, and kings of the earth, shewing mercie onely to the common people (that is to saie, all those that loue righteousnesse) and that he should possesse the seate of his father Dauid, vntill the father should require the kingdome of him. For said he, the wicked being put downe, the godly shall here reigne in this life. And when he had published these things openly, by and by, Iohn Leiden fell vpon his knees, and holding vp his handes vnto heauen, said, It was manie daies ago (my brethren) that I did know of this, but I would not declare it, and now God hath vttered it vnto another, that ye might the better credite it. This man obtaining the kingdome by this craft, immediately he put out of office the forenamed twelue. And after the manner of kings, he chose vnto him noble men, and commanded that there should be two crownes of fine golde made for him, a scepter, a skabbard, and chaine of gold with other such like ornamentes. Furthermore he appointed certeine daies, in the which he would openly heare all mens matters, that had anie thing to put forth vnto him. So often as he came abroad, he was accompanied with his officers, and noblemen of his court: next vnto him followed two yoong men on horse-backe, and he on the right hand bare a crowne, and the bible, the other on the left hand, a drawne sword. The pompe of his chiefe wife (for he had mo at that time) was after the same maner. In the market place there was an high throne made for him, covered with cloth of gold. The actions and complaints that were brought before him, for the moste part were of mariages, and diuorcementes, which then were moste frequent, and after such a maner, that not a fewe which had before liued together a long time, were then diuorced. It came to passe, that on a certaine daie as the people were in the market place verie thick, and thronging together to heare, Behold, Knipperdoling leaped vp, and creeping vpon the heades of the people with his handes, and feete (for they stood so thicke) he breathed in the mouth of euerie one

of them, saying to one, after another: The father hath sanctified thee, receiue the holie spirite. An other day he leading the dance before the king, said, thus was I wont to doe with my harlot, but nowe the father hath commaunded that I should doe the same before the king. But because he did it so often, and neuer ended, the king being offended went his waie. Then hastily he went into the throne, and behaued himselfe like a king. But the king comming in the meane while, thrust him out, and caused him to be kept in prison three dayes. During the siege they set out a booke, naming it the restitution, in which booke besides other things, they saie: The kingdome of Christ to be such afore the iudgement daie, that the elect and godly shall reigne, but the wicked, that they should be destroyed euerie where. Also that it is lawfull for the people, to put downe the ciuill powers: and that although the Apostles had no commaundement to take iurisdiction vpon them: yet notwithstanding, the ministers of the Church nowe ought to take the sword into their handes, and by violence to set vp a newe common wealth. Also that none ought to be suffered in the common wealth, that is not a true Christian: that none can be saued, vnlesse he put all his goodes in common, without possessing anie thing proper vnto himselfe: that Luther, and the Pope be false prophetes, and of the two Luther to be the worse: and that the mariage of those which are not illuminated by the true faith, is polluted, and impure, and ought to be taken for adulterie, and fornication rather then mariage. Among other men Melancthon, Iustus Ionas, and Vrbanus Rhegius, withstoode their doctrine, as it appeared by their plentifull, and excellent writings. Within fewe weekes after the new prophet, of whome we spake before, blew a trumpet in all the streetes, and commaunded that all the people should come into the Church yard of the great temple, all harnessed: for the wicked were to be driue forth out of the city. When they were come thither, they found a supper prepared, and by commaundement they sate down at the table to the number of

four

four thousand. After they had supped those that kept the watch about one thousand supped also. The king and the Queene, with their household serued, the supper being almost ended, the king gaue bread to euerie one, saying: Take and eate, shew forth the death of the Lord. And the Queene giuing them the cuppe, said: Drinke, and shew forth the death of the Lord. This being done, the new Prophet (of whom we spake before) went vp into the pulper, and asked of them all, whether they would obey the word of God or no. Whereunto when they had all said yea, he said: The commandement of the father is, that there be sent forth eight and twentie preachers which shall go into the foure quarters of the world, and preach the doctrine that is published in this citie. And then by order he named them, & the places to which they should euerie one go. Sixe were sent to Ofenbirge, as manie to Warendorfe, eight to Sufat, as manie to Cosfeld. The king and the Queene supped afterward with the seruitours that had serued at the table, and with them that were ordeined to go forth. When supper was in doing, the king rose, saying: that he had a businesse to doe, commanded him of the father, and by chance there was a souldiour taken whom the king accused to be a traitor, as Iudas was, and with his owne hand he stroke off his head. This done, he returned to supper, and told merely of his goodly act that he had done. After supper, those eight and twentie preachers were sent forth a litle before night. And besides for the finding of them there was giuen to ech of them a piece of gold, with a charge, that wheresoever their doctrine was not receiued, they should leaue those pieces in a witnesse against them of their destruction and euerlasting damnation, because they had refused peace, and a doctrine so hoiesome. When they came to the places appointed vnto them, they cried in the townes that men should repent, or else they should perish out of hand. They spred their garmentes vpon the ground before the Rulers, and cast vpon them their pieces of gold which they had receiued, affirming, that they were sent of the

father to bring them peace, which if they would receiue, then they willed them to put all their goods in common: and if they refused, then by this signe, and (as it were) a marke, they would witness their euill deed, and vnthankfulnes. For behold the time (said they) spoken of before by the Prophets, in the which God will that righteousnesse shall raigne vpon the whole earth, is come. And when the king shall haue fulfilled his office, that iustice doth rule in euerie place, then shall it come to passe, that Christ shall giue vp the kingdome to the father. They speaking after this manner, were taken, and (in the beginning by gentleness, and after with torments) they being asked of their doctrine and life, and of the strength of the citie, answered, that they onely had the true doctrine, which they would maintaine with the peril of their liues. For (said they) from the time of the Apostles, the truth hath not bene truly preached, nor any iustice vsed: also that there were foure prophets, two iust, Dauid, and Iohn Leiden, and two vniust, the bishop of Rome, and Luther, who was the worst of both. They being asked why cōtrarie to their promise they had driuen the innocents out of their citie, occupying their goods, wiues and children, and by what place of the scripture they would proue that their fact to be well and iustly done: they answered, that the time was come, which Christ spake of, that the meeke should possesse the earth, and that in like case God did giue the goods of the Egyptians to the Israelites. Afterward they told of the munition and victuals that were in the citie, and the multitude: and also that many in it had aboute five wiues apeece, adding this, that they looked for armies of men out of Friseland and Holland, which when they were once come, the king would set forth with all his host, to bring the whole world vnder his power and subiection, after that he had killed all the kings thereof, for not ministring iustice. When they had bene reasoned wihall after this manner, and they continued in their purpose, and would acknowledge none other Magistrate, then their king, they were all put to death, sauing one that escaped. The citie was so hard-

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hardly, and so straitly besieged that none could either go in or out. Wherefore the citizens fearing famishment, and seeing the danger that they were in, they thought to haue taken the king, and to deliuer him to the bishop bound, but he getting knowledge thereof, chose twelue out of all the multitude, such as he thought to be most faithfull vnto him, and called them captaines, and to ech of them he appointed certaine quarters of the citie to defend, and garisons of men to keepe the people from rising. Moreouer he promised to all the multitude, that by Easter the siege should be remoued, and that they should be deliuered from the necessity that they were in. But vnto them which he had chosen to be captaines, he promised much more largely, that they should be lords and gouernours ouer manie things, naming the Towres and land that he would giue to ech of them. Also he said, that onely the Lantgraue should be pardoned, because he hoped that he would take his part. We spake before of the conuention (appointed at Confluence) of the noble men, in the prouince of the Rhine, in the moneth of December. Vnto which companie (of his owne good will) the Duke of Saxon Elector Iohn Frederick ioyned himselfe. In this Session it was concluded, that for the present aiding of the Bishop, there should be appointed forth three hundred horsemen, & three thousand foote men, for sixe monethes. The Countie of Obersten nam'd Vliik, was made generall captaine ouer this armie, and of the whole wars. It was also there ordained, that the whole estates of the Empire should be desired to aid in this matter: and because the Emperour was in Spaine, that Ferdinandus the king should be desired, for this matter to appoint a conuention in the moneth of April. And also they sent letters vnto the citie besieged, willing them to giue ouer their enterprise, being so vn honest and wicked, as nothing could be more: which thing if they would not, neither submit themselues againe vnder their lawfull magistrates, they should be sure that the bishop which now kept the siege, should haue the whole helpe of the Empire against them.

This was about the end of December. They gaue answere the thirteenth of Ianuarie, in the yeare of our Lord, 1535. with manie words, but nothing to the purpose, yet so that they praised & defended their enterprise: and as touching that which was laid to their charge, for their creating of a king, they made no answere at all, but in priuate letters written to the Lantgraue, they laboured to excuse themselves, speaking manie words of the slaughter and destruction of the wicked, and of the deliuerance and reigne of the godly in this life: with these letters they sent also vnto him the booke whereof we spake before, called the restitution, and aduertised him to repent, and not to make warre (as did the other wicked princes) against them, which were innocent men, and the people of God. The Lantgraue, when he had red their letters and their booke, he noted those points that were not allowable in the same, and gaue charge to certaine of his learned men, that they should answere them. And because they (in few words and verie darkely) affirmed their king to be more chosen of God, then by them, he asked them, why they shewed not the places of scripture which made them thinke it lawfully done, and why they confirmed it not before by some myracles and signes aboue nature. For, said he, God shewed by al the Prophets long before, of the comming of Christ, so that it was not onely eident of what house and linage he should come, but also in what time, and where he should be borne. They did also desire that their cause might come in question. Vnto the which the Lantgraue answered, that it was too late, seeing that they had taken the power of the sword into their hands, and had bene the authors of so great calamitic. For, said he, all men may plainly see what is their meaning, to wit, the ruine of al lawes, and common wealthes: and as their beginning is wicked and cursed, so also is the desiring of their matter to come in question nothing but feined and dissembled: also that he had sent vnto them faithfull Ministers, by whom they were well and godly instructed: but seeing they had refused their doctrine, giuing ouer obedience to magistrats, possessing other

mens goods, hauing many wiues, choosing vnto them a new king, denying Christ to haue taken the nature of man of the virgin Marie, affirming man to haue free wil, forcing men to put their goods in common, denying pardon to those that sin: all these opinions to bee vtterly repugnant both to the law of God and of man. After they had receiued this answer, they answered againe in writing, & withall they sent a booke, set forth in the Dutch tongue, of the mysteries of the scripture. In their Epistle they published their cause againe anew, and defended their doctrine to be good in their foresaide booke. They diuided the whole course and ages of the world, into three partes, and the first age, as from Adam vntil Noach, to haue perished with the floud, the second, in which now wee be, to perish with fire: the third they say shalbe new, in the which righteousnes shall reigne. But before that the last age shall be reuealed, this that now is, must be purged with fire. But that (saie they) shall not come to passe before Antichrist be disclosed, and his power be vtterly put downe. Then shall the ruined seat of Dauid be erected again, and Christ shall reigne vpon the earth, and all the writings of the Prophets shall be fulfilled. And as touching this present age, it is like to the time of the which Isai speaketh: For iustice is put to silence in it, and the godly are afflicted. But now the time of libertie and deliuerance from so many and great calamities is come, as it came vnto the Israelites, being in the captiuitie of Babylon, and the wicked shall receiue the full reward of their wickednes, as it is prophecied in the Apocalips: but this restitution to go before the world to come, to the end that all the wicked being oppressed, the seat of iustice might be prepared. When the Lantgraue had red ouer their booke, he gaue charge to certeine Ministers of his Church to answer vnto it.

In February the famin was so great in the Citie that diuers perished with hunger. One of the kinges wiues being striken with pitie towards the people, spake by chance vnto the other womē, & said, that she thought it was not the wil of God, that the people should so die for lacke of sustenance.

The king which had good prouision in the house, not onely to serue his necessitie, but also to wast superfluously knowing of this, he brought her into the market place with all the residue of his wiues, & there commanded her to kneele downe vpon her knees, and then hee cut off her head from her shoulders: and yet not so content, after her death hee defamed her with whoredome. This being done, his other wiues began to sing, and to giue praises to the heavenly father. Then daunced they, and the king led the daunce, & he exhorted the people also (which had no other victuals left, save onely bread and salt,) that they should daunce and be of good cheare. Now when the daie of Easter was come, and that there appeared no signe of deliuerance, the king which had made them so many goodly and large promises, that he might find some means to excuse himselfe withal, he feined himselfe to be sicke, fixe daies together, which daies being ended, hee came forth vnto the market place, and saide vnto the people, that hee had ridden vppon a blinde asse, and that the father had put vppon him the sins of all the multitude, so that they were all made cleane, and purged from their sinnes, and that this was the deliuerance promised by him, with the which they ought to bee content. Among other things that Luther caused to bee printed in that time, speaking of those that were besieged in Monstere hee said thus: Oh what shall I saie, or how shall I bewaile this vnhapic people? The thing it selfe doth declare, that they be posselled with many diuels, but we ought to giue praise to the mercifull goodnes of God, for although that Germany hath deserved for the contemning of the Gospell, hatred of Gods Name, and shedding of innocent blood, to be grieuously punished by the hand of God, yet notwithstanding hee hath brideled the force and violence of Sathan hitherto, not suffering him to rage at his pleasure: but hath mercifully warned vs: and by this foolish tragedy of Mōstere called vs to amendment of life. For except that God did bridle him and draw him backe, I doubt not, but that most subtile and craftie spirite woulde haue handeled this matter farre otherwise. But now when

The simplicitie of the Anabaptists.

as God hath thus restrained him, hee is not able to doe so much as he would, and as he desireth, but so farre as God permitteeth him, he fretteth and rageth. For the diuel which desireth to destroy the Christian faith, goeth not this way to woorke to giue libertie for men to haue many wiues at once: for hee knoweth well that men do abhorre it, it is so open, detestable, and filthie a thing in all mens eyes. The politike and ciuill government may this way bee troubled: but to inuade the kingdome of Christ withall, there must be other maner of weapons and engines vsed. For he that will goe about to flatter the people by fraude and deceit, hee must not be desirous to reigne, nor to declare himselfe a tyrant (for all the worlde reprooueth that, and seeth to what ende such enterprises do tend) but hee must come by some priuie meanes: as by holie speakings, his garments homely and not like vnto others, a graue countenance, his head hanging toward the ground, in abstinence not touching money, not eating flesh, refusing marriage, esteeming ciuill government, and bearing of authoritie to be a prophane thing, to refuse to beare rule, and to professe himselfe to be of a singular and lowly spirite: this (I saie) is the readie way or meanes which may deceiue euen the verie wise, and all by simulation and subtiltie to aspire to the highest reigne vpon earth. But to vsurpe authoritie with vnshamefast extremitie, and for filthy desire to take as manie wiues as hee list, this is not the craft of any practised diuell, but of some rude and late sprung vp spirit, or at least if hee be of any experience, yet God hath now so tied him in chaines, that hee can no more subtrillie deceiue: which thing the Lord doth to the ende that we should reuerence his Maiestie, and that we should be first stirred vp to repentance, before he let loose the bridle of some more expert diuell, which surely shall assault and besiege vs much more sharply, and with greater furie. For if this litle mai- *Let Germa-*
 ster diuell can stirre vp such a trouble, what shall the great *ny aduert,*
 doctor diuel of both the lawes do, when he shall come and *for their*
 practice all his power against vs? Wherefore this homelie *Prophet*
 diuell that is of so small experience, is not of vs greatlie to *speaketh.*

be feared. And I do also thinke, that all the inhabitantes of Monster do not allow their toying follie, but that diuers of them do greatly sorrow, which (not without many sighes and teares) do looke for deliuerance at Gods hand, as it hath been seen afore in the seditions of the bowres. And I would to God there were no diuell in the world of greater craft then this diuell of Monstere is, prouided that God take not his word from vs. For I suppose there be but verie fewe that will giue credence to this so grosse and vnlearned a maister. But indeede when God is angry or displeased, there is no error so foolish, vnlikely, or out of order, which Sathan shall not perswade some to belieue, as we see to bee brought to passe in the doctrine of Mahomet. For though all their teaching is fond, yet notwithstanding the light of Gods word being quenched, it tooke strength, and hath spred forth it selfe so large and mightie, as we see it this daie, and the like had come to passe in Germanie, if God had not put downe the enterprise and counsell of Muncer. For with the least sparke that is, Sathan can make a great flambe (if God doe suffer him) and a better way to quench it withall there is not, then with the word of God. For when the weapons of the enemy are altogether spirituall, he cannot be ouercome with a multitude of horses, or anie engines of warre. But our Princes and Bishops worke otherwise: for they hinder the doctrine of the Gospell, which is the onelie way whereby the mindes and heartes of men may bee healed. And in the meane time they violently torment them to plucke the bodie from the diuell, leauing to him the principall part of man, which is his hart and soule, vsing the matter as the Iewes did, which thought to extinguishe and put downe Christ by the punishment of the crosse. But now as touching the common brute and writings that goe of Monstere, I haue no doubt but that it is so as it is reported: and that which they themselves haue written of late, maketh mee fully to belieue it, in which they paint out liuelie their owne furie and madnesse. First of all they teach of the faith verie foolish and absurd things, and of Christ, as though he tooke not flesh

of the virgine Marie, and yet they confesse him to be of the seede of Dauid. But they vtter not their mindes fully: and without doubt Sathan doth nourish some monster, which may easlie be perceiued by this which they saie, the seede or the flesh of Marie cannot deliuer vs. But in vaine is their trauaile, for the scripture witnesseth Christ to be borne of the virgine Marie. Which saying in all languages is referred to the fruite, which being conceived and fashioned of the flesh & blood of his mother, is borne into the world. Also they shewe foorth their ignorance, in that they condemne the first baptisme as a prophane thing, esteeming it not as the institution of God, but of man. But if it bee so that all maner of thinges ought to be condemned and put away, that either the wicked haue or doe giue, then doe I maruel that they cast not away the gold and the siluer with the other goods that they tooke from the wicked, and deuse some other meanes to liue by. For as these thinges be the creatures and workes of God, so is Baptisme also. When the wicked man sweareth, hee abuseth the true name of God: and if the name of God be not true to him, then hee offendeth not, he that killeth, robbeth or spoileth, he transgresseth the commandement of God, but if the commandement of God be not true vnto him, he sinneth not. Euen so, if the first Baptisme be nothing, then the receiuers of it haue not offended. Wherefore then doe they so much detest the first Baptisme, as a wicked thing, where as notwithstanding they affirme it to be nothing? Also if the mariages in times past ought to be taken as whoredome and adulteric, as they say, because they were contracted of them that wanted faith, I pray you, do they not confesse themselves to be the children of harlots? Now if they be bastards and vnlawfully begotten, how commerh it to passe that they inioy their citie and the possession of their forefathers? It were meeete therefore, seeing they be such, that they should haue no interest into the heritages of their ancestors, but that in this new kind of marriage, that they are entered into, they should get vnto themselves new goods & riches, which might beare a more honest tide. For

it is verily for these holy and religious men, that they should liue with the goods of harlots and miscreants, or that they should win them to themselues from others by violence, and roberie. And as touching their kingdome, which is to be laughed at, there is so much wickednesse in it, and so manifest, that we shall not need to make manie words of it. And truly for those things whereof we haue spoken, as we haue treated more then inough, so also more then need, considering that it hath bene so plentifully and largely set forth by others. Now when they in the citie were come into this case, that diuers of them dayly died for hunger, and that manie also departed from thence, and came out so weake and feeble, that the enemies had pitie vpon them, the capteine sent word to the townes men, that if they would deliuer to them the king and certeine others, they themselues should be pardoned. The citizens although they had good will so to do, yet durst they not go about it, the crueltie of the king was so great, & the watch was kept so streitly: for the king was so obstinate, that as long as there remained any thing for him to eate and a few others, he was fully bent not to yeeld. For which cause the captaines sent word againe, and commaunded them that from thenceforth, they should not send any forth of their citie, not so much as children or women. This was in the kalendes of Iune, the day following they made vniust complaining that their cause might not lawfully be heard, and that they were wrēgfully afflicted aboute measure, also profering themselues to submission, if any could shewe them wherein they offended. Furthermore they expounded a certeine place of Daniel, as of the fourth beast much more cruell then the others, the conclusion of their letters was this. That God aiding them, they would stand to the truth which they had confessed; but all this was written at the kings commandement. Now when all things were come to the extremitie in the Citie, there were two that fled from thence, of which one was taken of the soldiours, the other came to the Bishop vnder safe conduct, both these shewed how the Citie might be taken. The Bishop and the generall
 captaine

capteine hearing the wordes of these two fugitiues, and weying the matter, the xxii. of Iune they talked with them of the Citie, aduertising them to yeelde themselves into their hands, and to saue the multitude which perished with hunger. Answere was made in the presence of the king, by Roteman, that in no wise they would giue ouer from that which they had begunne. Two daies after about the xj. houre in the night, the armie came neare to the Citie without making any noise: by the aduice of the two fugitiues, certeine chosen souldiours passed the ditch, and came to the trench, killing the watchmen: other followed after these, which found a litle gate open, through which they entred into the Citie, to the number of five hundred, with certein captiues & standards. Then they of the Citie came, running vnto that place, & with great pain kept they the residue of the armie out which woulde haue entered, and shutting the gate, they fell vpon them that were come in with a great rage, and killed many of them. And when the conflict betweene them had endured two houres, verie sharpe and furious, the souldiours that were inclosed, did burst open the next gate which was not kept with any great strength, and so made they an entrie in for their felowes, which straight way entered in by a great companie. The Citizens resisted them a litle at the first brunt, but they gathered themselves together in the market place: and being in dispaire of anie victorie (manie of them being slaine at the first bursting in) they desired and intreated for mercie, which was graunted vnto them. The Kyng and knipperdoling were taken the same time: Roteman despairing of his life, ranne among the heape of the enemies, and was so thrust through, rather then he would fall aliuie into their handes. When the Citie was taken, the Bishop tooke to himselfe halfe the spoyle and the ordnance: afterwarde hee discharged the armies, reseruing onelie to himselfe two ensignes for defence. Then was there another conuention of the Empire at Wormes, the fiftenth of Iulie, wherein King Ferdinandus by his Ambassadour proposed and demanded, whether anie thing else wereto

bee done concerning the rooting out of the Anabaptistes, seeing the towne was alreadie taken : hee also aduertised them, that the Princes ought to aske counsaile of the Bishop of Rome : whereunto they answered, that it was alreadie provided by certeine edictes, what was best to bee done to the Anabaptistes, and that the Emperour had asked counsell of the Bishop offer then once, neither could hee doe any more in the matter. In the same conuention the Bishop of Monstere desired his charges and losses to be recompenced, complaining that the money promised was not paide. But when nothing els could be determined, few of the nobles being present, an other conuention was called in the same place, the first of Nouember, wherein the thinges concerning the warre and the charges thereof might bee knowne, wherein also it might bee decreed what forme of common wealth were after to be established at Monstere. When the day was come, the Ambassador of King Ferdinandus, briefly repeated the causes of that present conuention, to wit, that among other things it might also bee deliberated, how the Citie newly conquered, might from thencefoorth continue in the olde religion. After these things the Bishops Legate sheweth what great charges hee was at all the warre time, how greatly he was indebted, and how it was necessarie (the Citie being now taken) for the auoyding of tumultes and other daungers, to build two Castles in the Citie, with strong holdes. All which thinges hee desired to bee considered. To these things answer was made, that the Bishop had taken the greater part of the spoyle, with all the ordinance and goods of the Citizens, which wholie appertained to the common wealth of the Empire, therefore that it was reason, the value should bee counted & communicated with the charges, and what other things were necessarie besides, should also bee considered. After it was determined, that the Bishopricke of Monstere should bee vnder the Empire, after the auncient custome, and that all the nobilitie should bee restored, and the Citizens also which had departed to other places, so they were not Anabapustes, that the
 Bishop

Bishop should set forth the religion according to the decree of the Empire : that in the beginning of the nexte spring, the Ambassadors of the Princes, should goe to Monstere, to know the state of the Citizens, and to keepe them in safegarde, to pull downe all the Fortresses, which the Anabaptistes had erected, and that the Bishoppe also should pull downe the Castles which he had builded in the Citie, and that hee should without delay put to death the King with knopperdoling, & Crechting, the prisoners without retaining them any longer. As for that which we said was determined of religion, the Duke of Saxon, the Lantgrane, Wirtenberge & Anhold, testified openly that they would not consent to it : the Citizens also professed the same, neither would they haue the olde Fortresses of the towne destroyed, but they consented to the pulling downe of the new. The King and his two fellow captiues were carried hither and thither to the Princes to bee gazed and laughed at, by which occasion the preachers of the Lantgrane talked and disputed with the King, chiefly of these pointes, of the kingdome of Christ, of Magistrates, of iustification, of Bapisme, of the supper of the Lord, of the incarnation of Christ, and of Marriage, and they preuailed so much by the testimonie of the Scriptures, that although they did not altogether conuert him, yet they so bowed and confounded him (notwithstanding his repugnance, & defending his opinions) that at the last he granted to the most part of all : which neuerthelesse, is thought that he did but to saue his life. For when they came to him the second time, he promised, so he might be pardoned, robring to passe that all the Anabaptistes which were in great number through all Holland, Braband, England, and Friseland, should keepe silence, and in all thinges obey the Magistrates. These same men also disputed with the kinges fellowes both by communication and writing, of mortification, of the bapisme of infantes, of the communion of their goodes, and of the kingdome of Christ. When they were come to Telgate, the Bishop asked the king by what auctoritie he arrogated to him

*An equall
vocation of
the Ana-
baptist and
Papist.*

selfe such libertie ouer his citie and people? who asked him again, who gaue him auctoritie and power in the citie: and when the Bishop answered that he obtained that iurisdiction by the consent of the congregation and people, euē so, said he, was I called thereunto of God. Then were they caried backe againe to Monster the twentie of Ianuarie, where ech of them were put in a seuerall prison. The same day came the Bishop thither with the Archbishop of Col- len, and the Ambassadors of the duke of Cleue with him, two daies after they were exhorted by godly admonitions to conuert from their errours. And indeede the king acknowledged his sinne, and made his recourse to Christ by praier, the other two would not confesse that they had offended at all, but obstinately defended their false opinions. the next daie after, the king was brought forth into an high place, and bound to a post, where were present two executioners with fire tonges to torment them withall, the King at the three first pinches of the tonges held his peace, afterward crying to God incessantly for mercie. When he had bene torne on this maner for the space of an houre and more, he was thrust through the breast with a sharpe sword and died. The same punishment also had his fellowes, which being all dead, they were ech of them bound in yron cofers, and hoong vp in the toppes of the towre of the Citie, the king in the middest higher then his fellowes by the stature of a man. This fearefull tragedie, in which Gods moste iust iudgements are declared, doth teach vnto vs two things. The former, what may the innocent, and the godly looke for, if yee may bring your enterprises to passe: and secondarily what doth the world and the rulers now in earth for the most part deserue. As touching you, howe soeuer for a time yee cloke your crueltie, what simplicitie so euer yee declare in your external gesture, whatsoeuer yee speake of charitie and loue, and howe soeuer yee seeme to be zealous ouer the trueth, yet shall you in the end produce no other fruite then these your fathers haue done before you. If that I list to note particular examples, I might shewe in your sect
and

and amongst you to haue been so horrible enormities, as more horrible were neuer from the beginning: but lest I might seem to take any pleasure in accusing particular persons, I will not at this present write all that I know. Onely (I say) that the Church of God may looke for no other thing at your hand, but for cōfusion of all Gods ordinances, & for more cruell persecution then euer yet it did suffer since the daies of the Apostles. For what your fathers began in Montreie to their purpose, you do performe & finish: and to that ende do you write your books, some calling all the Scriptures of God in doubt, some affirming that there is a more perfect knowledge, then that which is contained or expressed in the word, some plainly denying the Godhead of Christ Iesus, and of the holie Ghost, some claiming libertie, that no man should be troubled for his conscience, cloaking vnder that title all blasphemie, and diabollicall doctrine. And you now last in accusing vs of these most odious crimes, whereof wee bee most innocent, ye and your brethren, I saie, in teaching this your pestilent doctrine, and accusing vs who gainstand your diuellish errors, do plainly declare that ye haue already intended, if God by his great power bridle not your furie. And assuredly the world and the Rulers of the earth (for the most part) most iustly deserue so to bee entreated. As for the Church of God, it must be subiect to the crosse, euen vntill the coming of the Lord Iesus from the heauens. But the world I saie, and the Princes of the earth (which is the second point which we haue to marke in this former historie) most iustly deserue to bee punished with such confusion as ye intende. For the one and the other (I mean the Princes and the people, conspired to this daie against God, against his sonne Christ Iesus, and against his eternall veritie:) they mainteine impietie, superstition and idolatrie, they cruellie murther the Saintes of God, and so do they reioyce in all kinde of tyrannie, that Gods iust iudgements cannot long delaie punishment. And therefore leauing you Anabaptists into the hands of him whose power ye cannot escape, I am compelled in few wordes

to admonish you, as well the people as the Princes, that speedily ye return to the liuing God, whose veritie so long ye haue oppugned, whose religion ye gainstand, and true messengers ye persecute, or els persuaide your selues that vengeance is prepared. Hee will not entreate you, as hee hath done his afflicted Church, and dear children: that is, hee will not call you to repentance by a fatherly correction, the ende whereof shall turne to your comfort. Not so, not so, but as ye haue still rebelled, and dishonoured him, so will hee powre foorth contempt vpon you, in the which yee shall perish, both temporally, and for euer. And by whome doth it most appcare, that temporally yee shall be punished of vs, whome ye banish, whom ye spoile and rob, whome cruellie ye persecute, and whose blood yee dailie shedde? There is no doubt, but as the victorie which ouercommeth the worlde is our faith, so it behooueth vs to possesse our soules in our patience: wee neither priuile nor openlie denie the power of the ciuile Magistrate: wee doe not claime the communalitie of all thinges in this life: the pluralitie of wiues wee do abhorre: wee would not destroy Gods ordinances and policie, by him established in common wealthes, but wee hate and detest all such confusion. Ouelic wee desire the people and the Rulers to be subiect vnto God, and vnto his holie will, plainlie reuealed in his most sacred word. And therefore of vs, I saie, ye are and may be without all feare. But what ye may looke for, if the Anabaptistes shall attein to their purpose: the confusion and tyrannie vsed by those of whome wee haue spoken, is, and may be a glasse, wherein ye may see your iudgement and end most fearefull, vnlesse that vnfeinedly ye repent. Flatter not your selues, that ye be able at all times to preuaile in battell by strength, because that in number ye be manie, or because those Princes of Germanie preuailed against that most miserable, and most wicked sort of enraged Anabaptistes. Consider, consider deepe in your hearts, that when God will punish, no multitude can resist. At that time God gaue victorie to the Princes, and did suppress the furie of those wicked men, not because
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the Princes were iust, and had deserued such a benefit at Gods hand: No, the most part were wicked, as their facts since haue plainly declared. But God had respect to his owne glorie, and honour. He did admonishe his cleēt by their examples to beware of such poyson, and did also by such confusion, call you to repentance. Of late yeeres before was the Gospell of Christ Iesus reuiued in Germanie, the haruest of the Lord was not come to ripenesse, and therefore for his owne names sake he would not suffer that pestilence so sodainly to preuaile. But now seeing that of so long continuance from wickednesse yee proceede to open contempt of God, and of his true religion, shall he suffer you to rage without punishment? No, his iustice cannot. And what instrumentes can God, (I saie) find in this life, more apt to punish you, then those that hate, and detest all lawfull powers, and do thirst nothing more, then such confusion as before ye haue heard? God will not vse his saints, and chosen children to punish you. For with them is alwaies mercie, yea, euen although God haue pronounced a curse, and malediction, as in the Historie of Iothua is plain. But as ye haue pronounced wrong and cruell iudgement without mercie, so will he punish you by such as in whom there is no mercie. Tremble therefore, and conuert vnto God, if that ye think to escape vengeance, confusion, and shame, both temporall, and for euer. Now to the conclusion of your booke. Thus ye finish.

THE ADVERSARIE.

Iudge now gentle Reader vprightly, and heere I commit thee to God, beseeching him to open the eyes of thy minde, that thou mayest know the truth in this, and in all other matters necessarie to thy saluation.

The 47.
section.

A N S W E R E.

As you will all men to read, and to iudge with indifferencie, euen so do we, requiring of God not onely that so the eyes of men may be lightened, that cleerely they may see thinges appertaining to saluation, but also that by the mightie operation of Gods holic spirite they may be confirmed, and so sanctified in his eternall veritie, that to the

end they may continue in the simplicitie of his holy word. And further, that all men may see to what confusion your doctrine tenderth, the ground whereof is your owne vaine imagination, and the end (as before we haue said) not only the destruction of all Gods ordinances, necessarie for this present life, but also the treading vnder foot of the bright glorie of Christ Iesus. For the more that ye extoll freewill, and the vertues of man, the more do ye obscure the iustice of faith, which onely is acceptable in the presence of God, and the lesse do yee attribute to Christ Iesus his death and passion. Yea, some of you are not ashamed in your enuened doctrine, wherein secretly ye traine your schollers, to affirme: That we that now liue after Christes death, haue no other benefite, either by him, or by his death, but onely an example to suffer as he did. O seede of the Serpent! thy father Pelagius was neuer so impudent, neither yet did euer the deuill find any of his instrumentes (before thee) so bold, as that against the holy Scriptures of God he durst affirme that horrible blasphemie. Darest thou denie, but that the death of Christ Iesus shall to the consummation of all things haue the same efficacie, that it hath had from the beginning? Did not Christ suffer for our sinnes, not for our example onely, but because we were not able to satisfie the iustice of God which we had all offended, that therefore the punishment of our offences was laid vpon him? Haue we anie more power nowe, then had his disciples to whome he said, Without me ye can do nothing? Doth not he remaine a soueraigne Priest for euer, after the order of Melchisedech? Is it not he, who by one sacrifice made perfect for euer, such as either haue beene, are or shalbe sanctified of that polluted seede of Adam? Finally is it not he alone, who giueth libertie, saluation, and life to his body which is the Church, not in one age, but from the beginning to the end? Sathan himselfe is compelled thus farre to confesse, and therefore be thou ashamed (O thou blasphemous mouth). What other monstres ye nourish, and feede in the stinking denne of your enuened hearts, time will reuale. And if it shall please God to assist

my weaknesse, I will not spare labours to communicate with my brethren, what pestilence lurketh in your enuened doctrine, to the end that all the faithfull may auoyd the same. You feareing to forget anie thing of your maister Castalios scurrilitie, do thus conclude.

THE ADVERSARIE.

And as for you (carelesse men) you ought to take it in good worth, whatsoeuer I haue said. First because it is truth. Secondly because ye hold all thinges be done of meere necessitie, then haue I written this of necessitie.

A N S W E R E.

To the which I answer, that if the deuill were not a lier, and the father, not of lies onely, but also of all deceitfull liers, it were not possible, that you who in so manie things haue declared your selues horrible liers, should vainly brag that ye haue written the trueth. For besides those odious crimes, which most impudently, and moste falsly you laie to our charge, amongst all the scriptures by you alledged, there are not three, which yee do not abuse, yea and in some ye do so openly belie the holie Ghost, that you conclude contrarie to his expressed wordes. But when I consider, that your maister and father Sathan himselfe ashamed not in the presence of Christ Iesus to boast, and to brag, that all the power, and glorie of the earth was giuen vnto him, and that hee gaue it to such as best pleased him, when yet in very deede he had no power to giue to his fellow angels, and companions of darknesse licence to enter into the bellies of swine, till that he, and they were faine to beg that pleasant palace, of him, to whom al power is giuen in heauen, and in earth. When this I saie, I do consider, I doe more lament your miserable blindnesse, then that I can stomacke against your vanitie, except in so farre, as to the end, I must saie, that such as obstinately deny the plaine trueth of God, are liers, and the sonnes of that lier, who first deceiued man, and powred into his heart the same venom, and errour which this daie yee teach, and mainteine. For he was bold to affirme that wisdome and life was to be found by other meanes then God had

determined, yea where God had pronounced death, and damnation, he promised saluation and life, and so doe you. For God hath appointed life to none of his elect, but in Christ Iesus onely, & that by such meanes, as in his holy word are expressed, which are true faith, continuall repentance, abnegation of our selues, of our owne iustice and wisdom, and finally by receiuing (of free grace) in Christ Iesus, whatsoever we haue lost in Adam. But yee ashaue not to affirme, that the iustice of Christ sufficeth vs not, except that we haue a personall iustice of our owne. How coldly ye speak or write of his death, of his resurrection, of his mediation and perpetuall intercession, is euident. Your bragging and proud boasting of your owne iustice, and of your great perfection, are euident tokens how you disagree with Christ Iesus the truth and veritie it selfe, who commandeth vs to say (not for the fashion, but from vnfeined hearts) we are vnprofitable seruants. But some of you in your iesting ashaue not to say, that ye are not two thousand paces distant from the fulnesse of perfectiō. But this your vanitie (your blasphemies excepted) doth not greatly offend vs. For a smal pricke of a pin or of a needle, shall be sufficient to declare that bladders (be they neuer so straitly blowne) containe in themselues nothing but wind. That by necessitie you haue written your rayling blasphemies, and most impudent lies we easily confesse. For seeing that yee are the seede of the serpent (I meane such as in your error shall continue to the end) what thing can you else do, but of necessitie spew forth venom, when the weight of Gods eternall veritie beginneth a little to presse downe your head (for so doth the serpent whensoever she is touched.) But why do ye not consider (seeing ye be reasonable serpents) that like as proudly yee lift your selues against the glorie of the eternall sonne of God, and as ye cease not maliciously to slander such instruments as in his church be most profitable, & most worthie of praise in the eyes of all godly, that likewise of necessitie it is, that ye come to ruine, that your pride be repressed, and your blasphemous tongues be confounded for euer? seeing that
 God

God who hateth all iniquitie, must needs resist the proud, destroy the lying lippes, and remoue from his societie, such as declare themselues enemies to his eternall veritie, the knowledge whereof, we confesse with Iob, cometh onely by inspiration of the holy Ghost, and doth not proceed from flesh or blood, from studie, care, or worldly wisdom, but is the free gift of God reuicied to the little ones and commonly hid from the wisest of the world. Whic sentence would God that deeply yee could wey: for then I doubt not but that yee should clearly see, that to come to Christ Iesus, is neither of the runner, neither yet of the willer, but of God, who sheweth mercie to such as pleaseth him, whose counsels eternall, and iudgements most profound, can no creature apprehend and compasse, & therefore ought all the true seruants of God with reuerence and with trembling say, O how incomprehensible are thy iudgements O Lord, and how vnsearchable are thy waies: for of thee, by thee, and for thee are all things. To thee be glorie for euer and euer, So be it.

Isaiah. 54.

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WITH THEE IN IVDGEMENT, THE SAME
SHALT THOV MOST RIGHTLY CONDEMN.

FINIS.

