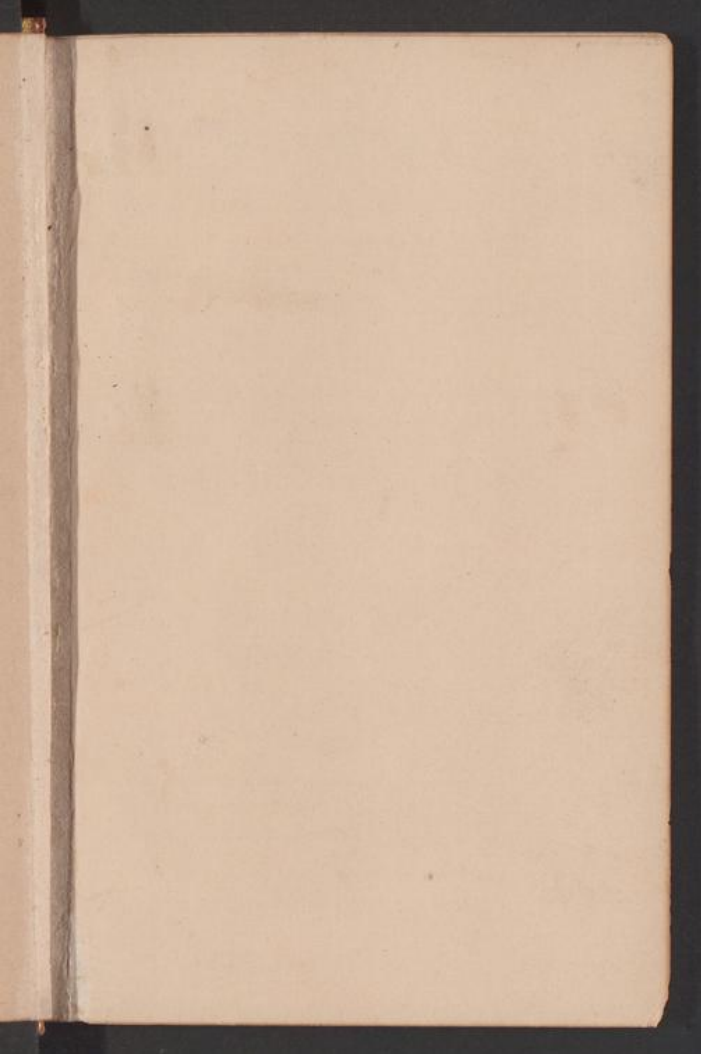


Goodman, Chas.





HOW  
SUPERIOR

POWERS OUGHT TO  
BE OBEYD OF THEIR  
subiects: and Wherin they may law-  
fully by Gods Worde be disobeyed  
and resisted.

Wherin also is declared the cause of all this pre-  
sent miserie in England, and the onely way  
to remedy the same.

BY CHRISTOPHER GOODMAN.



¶ The Lord hath broght vpon them a nation from a  
farre contrey, an impudent nation and of a strange  
Langage. Baruch 4. Deut. 28.

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WILLIAM WHITINGHAM TO ALL THEM  
that loue to knowe the trueth  
and folowe it: Grace and peace.



Ignorance the mother of error and professed enemy to Gods Trueth, hath two daughters by whose flatteries and subtil practises she blyndeth mens eyes, obscureth the Trueth, and withdraweth vs from the way of knollage: Custom, and Negligence. Wherof the first so bewitcheth vs, that althogh we wallowe and walter in darcke blyndenes, yet as it were by dreaming we seme to walke in the bright sunne shyning: so that Custom and compaignie may farre soner drawe vs to perdition, then Trueth and reason bring vs to the vnderstanding of our error. The other being a domestical seruante and wel acquainted with our maners, by crafty flatterie doth ouercome vs. For the fleshe is proude and swelleth against God, she glorieth in her owne wisdome, she loueth her owne counsel, she deliteth in her owne imaginatiõ and policie: and albeit we knowe that slothful Negligence is an impediment and blocke in our nature to stoppe vs from Trueth: yet willingly we gyue place to her

flattering persuasions, and suffre her to trayne vs to wilful destruction. So that betwixt Custome and Negligence we rather holde with damnable Ignorance, and willhe to be plunged in abominable errors, then by diligent study and serching of the Trueth learne to knowe our duetie to God, and what he requireth of vs to do towardses our neighbour. Then if we wolde auoyde these euils, we must loue and embrace the cōtrary vertues: and if Custome be wicked and withhold vs from God, we must spedely reiect her and cleaue vnto God: and if Negligence haue noseled vs in the denne of Ignorance, we must purchase by diligence to proffit in the schole of knollage. For the acheuing wherof (whē M. Christopher Goodman one of our ministers, according to the course of the text, expounded bothe faithfully and cōfortably this place of the Actes of the Apostles, *Iudge whether it be iuste before God to obey you rather then God*) certeyne learned and godly men moſte instantly, and at sondry tymes required hī to dilate more at large that his Sermon, and to suffre it to be printed, that not onely we here present, but our bretherne in England and other places might be persuaded in the trueth of that doctrine concerninge obedience to the magistrat, and so glorifie God with vs. Whiche request he admitted not easely, til at lēgth wel wayinge how many perished in their ignorance

Act. 4. d.

rance for lack of meanes to attaine to the  
 knollage of the trueth: and also conferringe  
 his articles and chief propositions with the  
 best learned in these partes ( who approued  
 them) he cōsented to enlarge the said Sermō  
 and so to print it, as a token of his duetic  
 and good affection towarde the Church of  
 God: and then if it were thoght good to  
 the iudgement of the godly, to translate the  
 same into other lāgages that the proffit ther  
 of might be more vniuersal. Ther is no dou-  
 te but many ouercome with olde Custome,  
 or yelding to negligēt Slothfulnes wil ether  
 dilpraise this profitable worke, or neglect  
 it. For euell Custome deliting in Ignorance  
 wil straight way flie to her wonted argu-  
 mēt: What is this newe doctrine: and whē-  
 ce is it? Negligence on the other part crieth  
 maliciously: We haue bookes ynough:  
 what nede we yet to be set to schole? Thus  
 Satan with double subteltie deludeth the  
 worlde, keping his euer so fast tyed in the  
 bandes of blynde Ignorance, that they can  
 nether stirre hand nor fote: they are blynde  
 and can not se what is good: and thogh it  
 be offered, yet are they insensible and can  
 not fele it. The trueth of Gods worde is to  
 them moste odious: but mans dreames and  
 deuils doctrines are in greate estimatiō and  
 reuerence. Their false prophets and papisti-  
 cal priests haue so charmed them, that I-  
 gnorance is holden for knollage, error for

Mar. 1. c.

Act. 17. e

trueth , superstition for religion , disobedience for obedience , the Masse for the Lordes Supper , Purgatorie for Christs blood ,  
 2. Cor. II. d. workes for faith , Belial for God , and as S. Paul saith , If they bring you into flauerie , ye endure it : if they deuoure you , ye suffre it : if they spoile you of your goods , ye are content : if they preferre them selues and thrust you downe , ye forbear it : if they smite you on the face , yet ye can susteine it . And thus the children of Satan had rather rot in their barbarous ignorance , then by submitting thē selues to the mercies of God , aspire to the perfect vnderstanding of his heauenly will reueiled vnto vs by his worde . But thou the sonne of God , shewe thy duetie and loue towarde thy merciful Father , endeuour to knowe his wil , declare thy affection towades his Scriptures , be zealous of his glorie , reuerence his ministers , and receaue thankfully his graces geuen to his Churche by them . Proue diligently and trie by the touchstone who speake the wordes of God in pure simplicitie as in Gods presēce , and who choppe and change the same , making merchandise therof to traffique according to mans pleasure . Nether do we desire onely that you shulde be perswaded in this trueth because we our selues so beleue : but we exhort you , that as the Samaritās dyd not onely beleue in our Sauour Christ because of the womā's report which brought the newes ,  
 but

but forasmuche as they them selues heard him, and knewe that Christ was the Sauour of the worlde: so whē you shal wel examine these things by the rule of Gods worde, you wolde not so much by our report as by your owne iudgement and knowlage credit the trueth. Remēbring that the worthy people of Beroe were cōmēded by the holy Gost, because they tryed by Gods worde whether the ministers preachīg agreed with the same or no. Seing then by these examples we are bonde to seke the wil of God manifested vnto vs in his Scriptures, what excuse shal we alledge for our pretended ignorance? Beholde here thou hearest the Eternal speaking by his minister, in whose mouthe he hath put his worde, and whose lippes must kepe the Lawe and the vnderstāding therof, as wryteth the Prophet Malachie. Beware therefore that thou neglect not him that brīgeth the worde of God, but quickly gyue care and obey. For if thou desirest to knowe thy due tie to thy Prince, and his charge likewise ouer thee, read this book and thou shalt wel vnderstāde both: If thou wishe for Christiā libertie, come and se how it may easely be had: If thou woldest loue God aboue man, here thou shalt knowe how to obey God rather than mā. Let the Apostles of Christ here be thy schole maisters, and then the more thou learneest: the lesse occasiō shalt thou haue to repent. Obedience is necessaric where

Act. 17. 6.

Chap. 2. 4

God is glorified, but if God be dishonored thy obedience is abominable in the sight of God, be it neuer so beautiful in mans eyes. Gods worde is our guyde to leade vs in our doings: when it commandeth vs to obey God, we must disobey man in the contrary: for no man can serue two maisters: and when our heauēly maister cōmandeth obedience to man, it is euer to be vnderstand, in the Lord. So that obedience to Gods Lawes by disobeyīg mā's wicked lawes is much commendable, but to disobey God for any duetic to mā is all together damnable: as in the discourse of this booke thou shalt fully be assured, if God open thyn eyes to se the trueth, ād moue thy heart to embrace it. The Spirit of God, which is the scholemaistre to leade vs into all trueth, lighten your hartes, gyue you myndes to vnderstande, and courage to executē his holy wil, to the setting forth of Christes kingdome, the proffit of his Church and confusion of Satans power and Antichrists. Amen. From Geneva this first of Ianuarie. 1558.

THE

THE PREFACE. 9



AS there is nothige to be cōpared to true obediēce, in preseruige the cōmō welth of townes, cities, and kingdoms: or in maynteyninge true religiō, Christiā peace & cōcorde (for therby euery mā is instructed how to render vnto God his due honour & glorie: & to man that, whiche his office requirereth) Euē so is ther, nothinge more hatefull to God, nether more hurtfull to mā, then so to be bewitched with Satans false illusions, that they are not able to put difference betwyxte obedience & disobedience: but as men without all iudgemēt and naturall sense, take thone for thother, beinge in them selues playne contrarie, whiche is the onelie cause of all disorder and lamentable confusion, where with the whole worlde is bothe this daie, and hath bene also frō the beginning, most miserably defaced and oppressed. For when vile man, replenished with pride, vayne glorie, and grosse ignorance, will measure obedience with the crouched lyne of his owne corrupte iudge-

*True obedience rendereth to God due honor & also to man as his office requireth. What great daunger it is, not to put difference betwene obedience and disobedience.*

ment, and not with the infallible trueth of Goddes holie worde, he must nedes preferre his owne decrees, phantasies, and ordināces, to the cōfortable Lawes and liuelie preceptes of God his creator. Then in place of iustice, he receaueth iniustice, for right wronge, for vertue vice, for lawe will, for loue hatred, for trueth falsshod, for playne dealing dissimulation, for religion superstition, for true worshippe detestable idolatrie: and to be shorte, for God Sathan, for Christ Antichrist, and with him suche plages of God, and disorder amonge mé, as are this daye set before oure eyes to beholde in all places throughout the vniuersal worlde, and haue bene likewise euen from the beginninge. When Adam was placed in paradise, beinge a creature moste perfecte, and abundinge in all wisdome and heauenlie knowledg, and wolde at the persuation of his wif measure obedience rather by his owne reason, then by the worde & sentence of God before pronounced: behold, he was not onelie spoyled of wisdome & knowledg, becomminge a verie foole, in comparison of that, whiche he

*what plags  
come for di  
sobediēce.*

*Gen. 3.*

*Adam diso  
beied God  
and was  
griuouslie  
punished.*



he was before : but also sodaynlie de-  
 stitute of all other singuler giſtes, as of  
 innocencie, and immortalitie, was con-  
 founded at the voyce of the Lord, affham-  
 med at his owne nakedneſſe, and felt  
 the dredfull indignation and curſe of  
 God, whiche he had procured, not one-  
 lie to him ſelf, but brought the ſame alſo  
 vpon all his poſteritie after him. When  
 the whole worlde was ſo corrupted in  
 their owne wayes in the dayes of faith-  
 full Noha, no regarde was at all to the  
 obedience of the liuinge Lorde, nor yet  
 to the godlie admonitions of iuſt Noha:  
 but euerie man was ſo drowned in his  
 owne luſtes, that the ſpace of an hun-  
 dreth & twenty yeares was not ſufficiēt  
 to moue them to repentance. And ther-  
 fore could they not eſcape the ſtrange  
 and horrible iudgement of God, whiche  
 immediatlie after ſolowed moſte iuſtlic.  
 And althogh in that wicked generation  
 abonded all kinde of wickedneſſe, as  
 well agaynſt God as man, in ſo muche  
 as the earthe then might be compted a  
 verie hell, yet from whence proceeded  
 all this rebellion againſt Goddes migh-  
 tie maieſtic, but onelie for that they

*All mākin  
 de was iuſt  
 lypuniſhed  
 for Adams  
 diſobediēce*

*Gen. 6.*

*The worl-  
 de plagued  
 in Nohas  
 dayes for  
 diſobediēce*

*The cause of all disobedience is, not to measure our doings by Gods worde.*  
Rom. 2.

*we must not measure our obedience after our owne phantasies.*

Rom. 1.

Mat. 15.

Disobedience

measured all things after their owne corrupt reason, and not by his holie Lawes and preceptes? Whiche they had now receaved of their forefathers, heard of Noah, yea, and had them ingrafted naturally in their hartes. The probation wherof might easilie be deduced from all ages euen to oure tyme by innumerable and euident examples, if it were nedefull in so playne a matter. For who is so blynde that maye not see how man sheweth his rebellion, neuer so muche, as when he woulde be moste obedient in his owne sight and iudgement? not measuringe the same by the streight lyne and true touchestone, whiche is the Lawe and worde of God, but suffringe him self to be led by his owne corrupte iudgemēt and affectiōs.

This turned the Wisdome of the Gentiles into mere foolishnesse, inuētinge shamefull idolatrye for true worshipp, as witnesseth the Apostle.

This blynded the Ieues with hypocrisie and cloked holynesse, makinge the Lawe of the liuinge Lorde to geue place to their inuented traditions by man. Out of this stinke inge puddle of

mans

mans brayne haue issued forthe so gre-  
 at diuersitie of opinions and daunge-  
 rous heresies, wherwith the Church  
 of God hath bé at all tymes horribly  
 tormented. Finallie from hence hath  
 Antichriste filled his pestilente cupp of  
 all sortes of deadlie poyson, where of he  
 hath made the whole earthe almost,  
 and her kinges and Princes, not onelie  
 to drinke: but to be most vilelie ouer-  
 come and dronken. In whose defence  
 they haue armed them selues against  
 the Lorde and Christe his Son: who not-  
 withstanding with impudent mouthes  
 they professe, where as in verie dede  
 they persecute him moste cruellie in his  
 Saints by all means possible, fightin-  
 ge, as men in a rage, vnder the banner  
 of that filthie beast. And yet these men  
 in the middle of their furie, without all  
 obedience & ordre, subuertinge the La-  
 wes of God and of nature, will be cal-  
 led notwithstandinge the defenders of  
 the faithe, mayntainers of true religiõ,  
 autours of peace, teachers of obedien-  
 ce, and most discrete gouernours of com-  
 mon weales and policies. To the intent  
 therefore that these disguised personnes

*is the  
 puddle of  
 all heresies  
 and error.*

*Apo. 17.  
 Antichriste  
 is the pla-  
 ge of God  
 for māsdif-  
 obedience.*

*Psal. 2.*

*The tyrants  
 are Anti-  
 christes tor-  
 mentours  
 and perse-  
 cute Christ*

*The occasion  
wherefore  
this treati  
se was  
writ: and  
what prof  
fit we may  
gather  
therof.*

(whiche abuse the whole worlde) may  
 appeare in their owne liuely shape, and  
 be knowen as they are in dede, I haue  
 thought it good, hauinge occasion by  
 this worthie answer of Peter and Io-  
 hn, and beinge hereto of diuers godlie  
 persons prouoked, somewhat to wryte  
 of true obedience: to wit, what God  
 him self requiereth of vs, and what he  
 commandeth to be geuen also to men.  
 Wherby (God willinge) the disguised  
 clokes, and craftie pretences of obe-  
 dience, vsed and practised by the vngod-  
 lie worldlings, shalbe discouered: who  
 haue sought alwayes, and yet do seeke  
 vnder the pleasant name of obedien-  
 ce, onlie to mayntayne their ambition,  
 pride and libertie: wherby we shall le-  
 arne also how in tymes past we haue  
 bene shamfullie abused in yelding to  
 the willfull wil of man, in obeying his  
 vngodlie commandements, and fearin-  
 ge man more then God: and finallie  
 how it behoueth vs to repent oure for-  
 mer ignoraunce, and with diligence to  
 redresse the same, hauinge more lighte  
 and fuller knowledge.

Peter and

## PETER AND IOHN

ANSWERED VNTO

thē, and said : Whether it be right  
in the sight of God to obey you  
rather thē God, iudge you. Act. 4.

## CHAP. I.

*¶ To whome this answer was geuen, and vpon  
what occasion, how liule the malice of the Iues  
preuailed agaynst the Apostles, in sekinge to  
stopp the Gospell by their craftie fetches and  
chastisynge.*



**S**O the end we may haue *The circū*  
more sensible feelinge *stance of*  
of all these things, let *the answe*  
vs diligentlie consider *re wayed.*  
this answer of S. Peter  
& Iohn : aswell to whō  
it was made, as vpon what occasion.  
After that these ii Apostles, through  
the malice of the Priests, the Gouverno-  
ure of the Tēple and the Sadduces, we-  
re violentlie throwne into prison the  
night before, for preaching to the  
people at Ierusalem in the porche of  
Salomon, the resurrection from death  
in the Name of Iesus : and the next

Act. 4.

daye folowige were fet forthe, and presented to the whole Senate and Concile of Ierusalem, where was assembled all the chief Rulers and Elders of the people of Israell, Annas also the hie Priest, and Caiaphas, and Iohn, and Alexandre, men of great reputation, with others of the kinred of the high Bishopp, to be examined of the, in whose name or power they had cured the lame crible (who beinge aboue 40 yeeres olde, and lame from his birthe was daylie broght to the porche of Salomó to begge his almes) Peter replenished with the holie Spirit, answered with the great boldnesse, that they wrought that miracle in the Name and power of Iesus Christ the true Nazarit, Whome the Ieues had crucified, and God had raysed from the death: in so muche as the mouthes of the whole Concile were stopped & had nothinge to saye against them, but as men astunnished wondred at the constant boldnesse of Peter and Iohn in their answer. Then (saith S. Luke) did the whole Concile, that is, all these forenamed Magistrates by common consent

sent straytelie charge the Apostels Peter and Iohn , hereafter not so muche as once to speake to anie man, muche lesse to preache in the Name of Iesus. thinking by this means to stoppe the course of the Gospell, ad hinder the glorie of Christ, whō they before had crucified as a malefactor and blasphemmer of Gods Name . And althoghe they were destitute of all reason and Scripture to answer the Apostels, who had all redie cōfounded thē: yet throughe auctoritie and ponishmēte, whiche they threatned, they thoght craftelie to put the Apostles to silence, and so at length to obtayne the victorie . As we see this daye the Papistes their successors, expresse enemies of the Gospel, ad sworne soldiars of Antichriste, euey where practise, who beinge ouercome with the manifest Scriptures, and their blasphemous mouthes stopped with the truth of Gods worde, fight notwithstanding maliciouſlie agaynst Christe with power, auctoritie, threatnyngs, horrible ponishmentes, and cruell murder, resemblinge that old serpēt, whose broude they are, whiche was a mur-

b:

*The magistrates cōmande the Apostles not to preach Christe.*

*The papists suecceed the Iewes in malice ad persecutiō.*

*Papists are the generation of Vipers. Iohn. 8.*

therer from the begyninge.

*The Gospell increaseth when it is persecuted.*

But when the whole assembly had craftelie cōsulted, and wrought all that they coulde agaynst the faithfull seruātes of God: they were neuer the lesse difpoynted of their porpose. For the glorie of Christe more brightelie shyned, and the truhe of his Gospell was better knowen ād farther published, and their falschod and raginge madnesse more espied, and abhorred of the godlie. For what extreame madnesse was this to set them selues agaynst God, so to truste in their owne power as thoughe they were able to resyste and ouercome the power of the all mightie, whiche is the Gospell of oure Sauour Iesus Christe (as witnesseth the the Apostle) To thinke that the threatnings of mē, shulde more preuayle with the Apostels of Christe, then the threatnings of God ād his horrible iudgementes apoynted for the disobedient? Coule not the Iewes dystroye Christe and his doctrine, whiles he was mortall and liued amongst them in the fleshe, to whom they did almoste what they list, an yet would after  
 thinke

*Rom. 1.*

*We must rather feare Goddes iudgemētts then mans threatnyngs.*



thinke to bringe it to passe, when he was risen agayne by his mightie power, and made immortall? Yf they could not keape him in the graue for al their diligent watche, when he was dead and buried: thinke they it possible to pluke him downe from heauē, from the right-hande of his father, where he sitteth and reigneth in euerlastige glorie? Oh vayne and foolish men: he hath overcome al readie the whole world, and cast forthe of it the Chief Prince & Ruler Satan, who is no more able to preuaile agaynst his truthe and seruantes. Are you more subtile or stronger then Satan, who is your lorde and maister so longe as you fight agaynst Christe the Sonne of God? Could not so mightie a Prince with stande his power, and you leawde souldiars of his, wil thike to optayne the victorie? Deathe, whiche no man can escape, coulde not holde him, neither the power of hell prauaile agaynst him: and yet would you haue him at your commandement, moste maliciousslie and traitrousslie fightinge against his hōnor, who soght

*Christe ad  
his word  
are inuini-  
sible.*

Mat. 23.

by all means, and yet doth, to do you good and saue you? But ô miserable and vile wretches, double is your condemnation in the sight of God, which not contented to forsake Christe your selues, do so maliciously with your threatenings labour to frustrate others of his moste comfortable graces. Full wel doth our Sauour Christ paynt forth your raginge enuie, sainge, Wo be to you Scribes, Pharisies, and hypocrites, because you shutt the kingdome of heauen before men, not entering your selues, neither wil you suffer such as come, to enter.

## CHAP. II.

¶ *How the papisticall Churche and Conciles cannot but erre, and how they beinge compared to the Iewes, are no lesse deniers and blasphemers of Christ, then the Iewes.*

*Great occasions of repentance offered to the Iewes.*



will not here rehearse what iuste occasiõ of repentance was offered to this whole assemblie of the Iewes (if their hartes had not bene hardened) aswel by the playne and sensible doctrine

doctrine taught by the Apostels, whiche they coulde not improve with all their learninge: as by the mightie power of God declared in so manie and wonderful miracles wrought by them in the name of Christe to cōfirme his Gospel and resurrection, whiches the Jewes notwithstanding stubbornly did reiecte: Nether yet wil I speake of the strange defection and notable falling awaie from God amongst them in Ierusalem, whiche at that tyme (in the iudgement of mā) appeared to be the onelie Church of God, to whom appartayned the promises, who of al other nations had the Lawe, and Prophetes to instructe them, who onelie professed the true and euerliuinge God: and yet amongst them all that were assembled, was not so muche as one man to stande vpon Christes parte with the Apostels, but cōfented and agreed with one accorde, that in the Name of Christe they shulde preache no more to the people. Onelie this I woulde put you in remembrance of, before we proceade anie further, how vayne and vncertayne the doctrine of the blasphemous Papistes is, whi-

*An horrible falling awaye frō God.*

*Rom. 3. and 9. The Iewes the church errethe.*

*The papistes church  
erret.*

*The Iew-  
ishe church  
was  
firste.*

che is grounded vpon no other founda-  
tion, then vpon the auctoritie of their  
Church, their Councils, and decrees  
of men. And here in dare I make the pa-  
pistes them selues iudges, whether their  
Church be of more auctoritie or anti-  
quite, then was the Church of the Ie-  
wes which was the first of all, and aucto-  
rised by God immediatlie: Or whither  
their Concils at the appoyntment of  
the Romishe Antichriste, were more or-  
derlie called and assembled, then was  
this Concil holden at Ierusalem by the  
appoyntment of the Chief priest and Bis-  
hopp? As for their Church, the Ie-  
wes had the manifeste worde and pro-  
messe of God: yea, there was no other  
Church, then visible vpon the earthe,  
besides that which the Apostels then  
began to buyld vpon the true coner-  
stone Iesus Christe: where as the pa-  
pistes haue not so muche as one worde  
or promesse to proue that they are (as  
they impudentlie bragge) the Church  
of God, but manie rather moste  
playnlie prouinge them to be the verie  
Synagoge of Satan, and liuelie mem-  
bers

bers of Antichriste. Yf then this, whiche seemed the true Church of God, and auctorised by him, so shamefullie erred: maruel it is that the papisticall Synagoge and members of Satan should be founde establishers of the veritie, which alwayes since they haue bene rayed vp from hell, haue fought nothing but the vtter subuersion therof? Nether can they defende them selues by anie auctoritie to assemble, or by anie learninge, or outwarde shewe of holynesse: seig in none of these poyntes they may be compared to this assemble, wher of S. Luke maketh mention. For here was the highe Prieste Annas, herewas Caiaphas, here were the temporal Magistrates, the gouerners of the Temple, the Seniors of Ierusalem, the learned Scribes, and Pharisees. And what coulde anie man wishe fore in the iudgment of man, that there was not, to make a lawfull Concil? And yet thou seest the conclusion was agaynst the Lorde and his anoynted Sone. Wilt thou then hope for anie better at the papistes assembles and Concils, who in persecuting Christe conti-

b. iiii.

*The locusts  
which came  
out of  
the bottō-  
les pit.*

nuallie, and his holie worde, shewe them selues open enemies to bothe? Doest thou here beholde the Iewes, whiche professed the true liuinge God, without all apifhe maumetrie and Idolls, forbidden in their Lawe: neuerthelesse malitiouslie to consulte agaynste their true Messias: and will not yet cease to credit the papistes, sayng, That their Churches and Concils can not erre, where as they dishonor the liuinge Lorde, hauing their Temples replenished with all kinde of idolatrie: yea, when their owne consciences do condemne them, that there was neuer the like impietie committed in all Israel, as their filthie Concils haue taught and commended? But thou wilt say perchaunce, that there is no cõparifon betwixt the Iewes, playnelie denying Christ, and the papistes whiche do confesse him: and therupon wilt conclude, that the papistical Concils may not so easilie erre, as those whiche were holdé of the Iewes at Ierusalem, agaynste the Apostels and their doctrine. As concerninge their Concils, I may not answere

NOW

*The papistes are more wicked then Iewes.*

*The papistes denye Christ, as well as the Iewes do.*

now: for that were an infinite worke to reapeate all their absurdities. Yf any mā wolde but once reade them ouer, he sholde nede no other perswasion to abhorre them, and to cōfesse this my saying most true in all the Concils holden by the Romishe Antichriste. But to cōpare them with the Iewes in denying of Christe, thou shalt proue them more blasphemous. For the Iewes after a sorte did cōfesse their Christ and Mefsias in wayting for him dayly to delyuer them, and saue them from the miserie wherin they were, and now are, and from al their enimies accordinge as God promised: but when they wolde not acknolledge him, whom their fathers did persecute and crucifie, and whom the Apostels taught to be risen and ascended, they playnlie denied Christe. They beleued that he shulde be their Captayne and delyuerer, but after an other sorte, then by his deathe and pafsion: and to an other ende, then to suffer in this worlde the shame of the Crosse.

Euenso do the papistes confesse Christe, but in effecte withe the Iewes

*The papistes are more blasphemous then the Iewes.*

*The papistes  
cōfesse  
Christe, but  
in effect  
deny him.*

1. Tim. 2

*The papistes  
cōfesse  
Christe to  
be here in  
the world  
in the for-  
me of brad  
a dead God  
not able to  
do any  
thinge.*

deny him. They confesse Christe whiche is come in the fleshe, borne of the virgin Marie, crucified for the synnes of the worlde, &c. Whiche all hitherto is wel, and agree the with vs. But for as muche as they are not with him contented, but wil haue an other Christe besides him: they are manifest deniers of Christe. For (as writeth the Apostel) There is but one God, one Mediator betwixt God and man, the man Iesus Christe, whiche gaue him selfe to be the redemption for all. Now when the papistes beleue not onlie in this Christe and Sauour, which came in the fleshe, and was borne of the virgine, but also in that Christe, whom they imagine to come, and to be in the worlde in the forme of bread, and borne aboute with the handes of man, not able to go him selfe: when they beleue not onelie vpon Christe crucified, and hanged vpon the Crosse, but in the coniuered Idoll, hanging by a corde ouer the alter: not onlie in Christe glorified vpon the right hande of the father, who liueth and reigne the for euer, but in their



their rownde cake, which (they say) is consecrated, when with out sense and feeling it lieth closed in their box, subiecte to mowleinge, wormes, and corruption, reserued & kept to be worshipped as their God, but to their condemnation for euer. More ouer when they haue other aduocates then Christe, other sacrifices for synne, other merites and means of saluation: it helpe the them no more to proue that they are Christians, thus impudentlie denying him and his office, then it helpe the Iewes, in saying they beleue in the true Messias to come, which is all readie come, and reueled to the world. Ye so muche the more is their condemnation, for that vnder the Name of Christe, whom they dare not deny, they worke preuie treason agaynst him, to subuerte the truethe of his Gospel, and whole fruite of his death and passion: which is our redemption from death, and hope of euerlasting life, purchased by that perfecte oblation, which was offred once for all, as a sufficient sacrifice for the synnes of the

*The boxy  
mowly,  
wormy,  
musty rot-  
ten and  
corrupted  
Christe.*

*The papi-  
stes vnder  
the name  
of Christi-  
ans worke  
treason  
agaynst  
Christ.*

*Hebr. 10.  
1. Ioh. 2.*

the whole worlde.

CHAP. III.

¶ *What inconuenience had commē to the Church of God, if the Apostels had obeyed the commande ment of the Concil, and what euills haue com men lately vpon England through the preaching of vnlawful obediēce and yeldinge to vngodly Rulers.*

*The insi-  
nit slaugh-  
ter of  
martyrs in  
Englande.*



Et vs leaue the vngodlie papistes with their wicked decrees and Concils, as mē that passe the Iewes in all maner of wilful stubbernesse and cruel persecution of the trueth, as the horrible slaughter of thousandes of martyrs, which with in these few yeres in Englande alone do witnesse: and returne to the Apostels, Peter and Iohn, to examine what answere they framed to these men of auctoritie, and Rulers, gathered to gether of all sortes, as you haue harde, as wel of the Cleargie as of the Laitie, of suche as thē had the onlie gouernement of Ierusalem vnder the Romayns, to whom they were then tributaries,

butaries, which charge and threatning of the whole Concil, done with so great aduifement and consultation, ought not lightlie to be esteemed, especiallie, of the seruantes of God, and their subjects, as the Apostels then were. They were charged and threatned to preache no more in the Name of Christe crucified. An heauy commandement doubtlesse to Peter and Iohn, especiallie if it might haue taken place: seing it was all together contrarie to their vocation and charge geuen vnto them by their maister Christ, to preache his Gospell throughout all the worlde, and to begyn at Ierusalem, for which cause they were called and chosen from amongst all others, and had bene of longe tyme instructed of their maister Christ in the knowledge of all his holie Scriptures, and replenished with wonderful gistes of the holie Goste, to cure all deseases, to cast out diuels, to drinke poyson, to tread vpon serpentes, and to distribute the holie Spirit, and all those to be as it were seales and cōfirmatiōs of their doctrine, whiche all had bene to no porpose, yf this commandement and threatninge

*We must  
not yelde  
in Gods  
cause,  
when man  
threat-  
neth.*

*Luk. 24.  
act. 1.*

*Relenting  
of the mi-  
nisters mo-  
ste dange-  
rous.*

of the Magistrats shuld haue bene obeyed, & the Apostels yelded to their auctoritie. Then the foundation of the Church shuld haue ben shaken, and the whole assemble discouraged: for the two Chief Captayns gyuinge ouer, who durste haue presumed further?

And true lie, if the Apostels at that tyme had bene no further instructed, then the moste parte of men are in these our dayes, and especiallie haue bene, and yet be in our miserable countrie of Englande: they would haue bene in great perplexitie, and fore afrayde to haue made this, or the like answere

*We maye  
safely folo-  
we the  
example of  
the Apostels  
aproued by  
the holy  
Goſt.*

fayng: Iudge you whither it be lawful before God to obeye you, rather then God. For the moste parte of men, yea and of those whiche haue bene both learned and godlie, and haue geuen worthie testymonie of their profession to the glorie of God: haue thought and taught (by the permission of God for our synnes) that it was not lawful in anie case to resist and disobeye the superior powers: but rather to laye downe their heades, and submitte them selues to all kindes of punishmentes and tyrannye, thin-

*A dange-  
rous doc-  
trine.*

thinkinge them selues sufficientlie discharged before God of their vocation and duetie, hauing onlie the commandement of the superiour power to the contrarie, were it neuer so vngodlie and cleaue againste all natural reason: whereby manye hauinge commandement to preache no more Iesus christ to the people, without anie trouble of conscience haue kept silence, and thought the selues sufficientlie discharged: nether considering that they were made stewards of Godes holye mysteries, and that not at the appointment of man, or for them selues, but by the ordinance of our Sauour Christ Iesus, and to be faithful distributors to others. Nether yet marking this present answer of Peter and Iohn, whom they might safely haue folowed with better assurance: who in suche case, haue lefte this lesson for all men, rather to obaye God then mā. Others, hearinge the Name of God blasphemed by the false doctrine of the wicked and shaueling priestes, durste not once open their mouthes to speak one worde in their maisters behalff and his infallible truethe: but stopt

*1. Cor. 3.  
Man can  
not dispe-  
ce with  
th. twiich  
God com-  
mandeth.*

*False brethren  
which  
betray  
God and  
his true: h  
in yelding  
to the pap-  
ists.*

they mouthes as dōme dogges, and durste not barke against the rauenge wolff when they knew and saw him cōming. Many not minding to obiecte them selues to anie daunger, regardinge more their owne safetie, then the preferuatiō of their flocke, wolde not abide the wilde beaste commyng, but moſte ſhamefullie fledde before the daunger came, ſhewing them ſelues playne hirelings, and no true paſtores: leauinge the ſelie ſhepe of God to be deuoured, and that becauſe they had entred in to the ſolde before to feede of the flocke, to eate the fleſhe, and deuoure the people of God as bread, rather then to do their duties.

*No miniſter ought to ſtie and for ſake his flocke, except he be perſeuted onely, and not his flocke.*

*Psal. 14.*

*They which pleaſe man rather then obey God.*

But all theſe and ſuche like are here condemned and conuicted of cruel, which fearing man more then God, gaue eare and obedience to man, rather then to God. Wherof, beſides the iuſte ſhame that came vpon them ſelues, and the diſpleaſure of God powred generally vpon all (for as muche as we all were betrayes of our maſter, thoghe not all a like) iuſt occaſion of offence and of like diſobediēce to God, was miniſtred

nistred to all sorts of men, of what vocation so euer they were. For when they sawe the teachers and leaders of others to set vp obedience of man rather then of God, and the same confirmed by their owne example: those whiche knewe no other, thought it their parte to do the like also in their vocation and office.

And suche as were playne enimies to God, the wicked papistes or dissolute persons, laughed in their sleues: seing bothe them and their wicked proceedings therby promoted and furthered. Where as to defend their kyngdome of darckenes, ambitio and idle belies, there is no kyng so godly, no contrey so peaceable, nor no kyngdome so stronge, which through their deuillishe entreprises and wicked persuasions, they haue not studied vterly to subuert and destroy. As the example of that desperat Moncke, who to poison king Iohn, wittingly and willingly poysoned him self. O malicious deuil. Likewise the oration of that moste traiterous and pestilent Cardinal Pole, doth yet witenes to all the papists shame and confusion: wherin he goeth

*We must obey the preachers onely whē they bring Gods worde.*

*The papistes laugh in their sleues, when they see their wicked proceedinges promoted by vnlawfull obedience.*

*A moncke*

*Cardinal Pole.*

about to perswade the wicked Emperour rather to tourne his power and armie against Kyng Hery the eight and Englad, this doggs owne cōtreie, the against the infidels, Turckes, and Sarracenes: blasphemouslie termig the worde of God and Gospel of saluation to be the Turckesh fede. O impudēt mouth: o blasphemous beast, which saist in thi heart, Ther is no God. And yet to all your shame and vtter destructiō of your cōtrie, you haue receaued him as a God, whome before in your lawful kyngs dayes, you moſte iuſtely condemned as a traitour and very ſonne of Antichriſt. The Counſellers, whose office is to brydle the affectiōs of their Princes and Gouvernours, in geuig ſuch counſele as might promote the glorie of God, and the welthe of their cōtrie by this perſuaſion of obediēce, haue hitherto fought, and yet apearinlie do, how to accōplishe and ſatisfie the vngodly luſtes of their vngodlie and vnlawful Gouverneſſe, wicked Ieſabel: who for our ſynnes, contrarie to nature and the manyfeſte worde of God, is ſuffred to raigne ouer ys in Goddes furie, and haue therby moſte wickedlie betrayed Chriſte, their cōtrie, and the ſelues (ſo mu



che as lieth in thé ) to become slaues to a strange and foren nation, the prowde Spaniards. The Nobles also, which (tho ghe vnworthilie wil be so called) hearing no other preaching, but that they must obeye their Prince, neither knowing whó, wherin, nor how farre, haue in like maner, as men disguised vpon a stage, turned their nobilitie to open shame amongst all nations, whiche now beholde their follie, and wóder ther at: seeing they are made instrumétes of impietie, and destroyers of their natieue countrie, which firste were ordayned in Realmes to stande in defence of trewe religion, lawes, and welth of their nation, and to be a shylde (to their power) agaynst their enemies in tyme of warre, and a brydel at home to their Princes in tyme of peace: neither to suffer them in this sorte to rage agaynst God, and vtterlie to conteme the holsome lawes of the Realme, to satisfie their filthie luste and vayne glorie, nor so cruelie to murther, and agaynst nature to deuoure the people of God, their subiects, whom they are charged by their office to succoure and defende, and haue therefore a

*To obey is good, but whome, wherin, and howe farre, ought to be considered*

fearful compt to make for donige the contrarie.

*The iustices  
and other  
vnder offi-  
cers.*

*Officers ad  
Iudges de-  
generat.*

The Iustices likewise in Townes and Cities, as Maieres, Shryffs, Baylyfes, Constables, Iealers and all suche inferior officers, folowing the same example of vnlawful obedience, whose office and charge it is to minister iustice whithout respecte of persōs, to defende the sypmle and innocēt, and to punishe all transgressors and malefactors, blasphemours of Goddes holie Name, violent oppressers of innocentes, as be the bloudthurstie papistes: are nowe become ministers of iniustice, and tyranny, made tormentours of their owne naturall Countrye men, most blouddie butchers of their brethren, and mercilesse murtherers of the childré of God: and that in suche cruel sorte, as neuer was hearde of before since the deathe of Christe, where anie professedion of his Name hath bene. In so muche that they are made a spectacle and gasingestock to all countries and nations, amongest whom is anie feare of God or ciuile policie, whiche woulde not haue beleued it to be possible, if their eares

and

and eyes were not this day sufficient witnesses. For to vnderstand that the papistes were cruell butchers and vn-satiabable bloudsuckers, had bene no newes at all, they haue bene such from the beginninge. But when they bothe heare and see those that professe the Gospel, and woulde be counted Christes shepe, turned for feare of displeasure, or losinge of their office in to the nature of bloudthurstie woulues, to execute agaynst God and their conscience, the vngodlie commandements of the papistes: to be at commandement, not onlie to their vnlawful Quene, but also to euery shauen Sir Iohn, to imbrue their handes with them in innocent bloude: this makethe all men to wonder and be astonished.

To conclude, the residue of the common people, seing their superiours of all degrees and estates, by whom they shulde be gouerned with godlie lawes, and to whom they ought obedience in the feare of God onelie, thus cowardly to forsake their obedience to God, and vtterlie contemne the office wherwith he had charged them, to satisfie the vnlaw

*The papistes naturally thirst for bloud.*

*Fals Gospellers, slaves vnto papistes.*

*The common people.*

*Men that  
do against  
their con-  
science and  
Godes  
worde.*

*Rom. 13.*

ful commandements of their wilful Go-  
uerneffe:thinke it in no case their parte  
to deny to her like obedience:but with  
bodies and goodes, at home ad abrode,  
to fulfill and mayntayne her will ad ty-  
ranny, not withstandinge their owne  
conscience doth condemne the, and the  
worde of God dothe playnelie testifie,  
that it is euell and vngodlie which they  
are commanded to do. Being deceaued  
by misunderstanding this place of Pau-  
le and such like: It behoueth euery sou-  
le to be subiecte to superior powers,  
because there is no power but of God.  
For the powers that are, be ordinances  
of God: ad therefore he that resisteth the  
power, resisteth the ordinaunce of God.

But how litle this and other like ob-  
iectiōs make for their purpose, we shall  
God willinge vnderstande, after that we  
haue better examined this present ans-  
were of Peter and Iohn: who are not cō-  
trarie to Paul, nor Paul to them, rightly  
cōsidered. For thoghe this answer was  
made of Peter ad Iohn in their owne cau-  
se to the Magistrates ad Rulers of Ieru-  
salem: yet is it no lesse generall then the  
saynge of S. Paule: and partayneth to al  
conditions

conditions of men, as wel Magistrates and Rulers, as inferior persons and subiectes: teaching them bothe their office moste rightlie: the one, what to comande, and how to rule: the other, whom to obeye, and wherein to be subiecte, as in their places folowinge shall euidentlie appeare.

CHAP. IIII.

*The truth of this answere was so sensible, that the verie aduersaries couldde not withstand it.*



And firste to returne to the answere, we may be assured that it is certayne and an vndouted true the, that in all things, and of all men, and in all places, God is to be obeyed before me. In so muche as the Apostels were not afrayed to comite the iudgement thereof vnto their extreame enemies: whom they knewe right well, would haue geuen contrarie sentence, if their answere had not bene withe out all controuersie. Asthoghe they would haue sayed. ¶ After that we haue bene

*The enemies of God can not denye this answere to be true.*

*Psal. 104.*

*Preachers  
must prea-  
ch Christe  
in season  
and out of  
season.*

charged with this office to preache to all people and nations, and that by God him selfe, to whom all powers are subiecte, and all men are bownd to obeye, whose iudgementes none can escape, and whose wrathe no fleshe is able to abyde: whiche with the breathe of his mouthe, moueth the heauens, and makethe the mightie mountaynes to shake and tremble, and dryueth all powers (be they neuer so stronge) to dust and powder. We are conteted to make you iudges, which charge vs to the contrarie: whither this dreadful God may approue our doings in obeyege you being men, and his creatures, yea earthe, verie dust and ashes in comparison of his Maiestie? Whither man, of what auctoritie so euer he be, is able to discharge vs in the presence of oure God, if in holding our peace at your commandement, we transgresse the expresse commandemēt of God? That is, not to preache Iesus Christ crucified: who hath chose vs to the same ed, indued vs with knowledge, reuealed vnto vs his secret counsels, the mysterie of our redemption, and armed vs with all giftes of

of the holie Gost, necessarie for the accomplishment of so waightie an entreprife. We nede not herein to vse many wordes or reasons: nor to desier anie arbiters to define this matter: be you your selues iudges. Which kinde of speaking, men commonlie vse, when the matter is euident and out of doubt, knowne to all men, be they of neuer so slender iudgement, and nede no further reasons, or Scriptures to prooue it. The like kinde of reasoning, the Apostle vseth agaynst the Corinthians: who permitted their wemē to praye bareheaded in the Congregation, which he condemned as an vndecent custome, not becommyng the Saynct's of God. For amongest other reasons, he likewise makethe them selues iudges in the matter, sayeng: Iudge ye amonge your selues, whither it be cumlie for a womā to praye bareheaded in the Congregation. Cōcludinge, that verie nature dothe teache the contrarye. In like maner this answer is so true and sensible (that rather God is to be obeyed then man) that there cā be none so malicious or ignorant, whom verie nature will not

I. Cor. xii.

*They shuld  
not so haue  
escaped if  
they had  
bene befor  
our cruell  
Counselors  
Pharisses  
and Hypo-  
crits of  
Englande.*

*what  
things are  
to be  
considered.*

compel to confesse it, if he had no further knowledge. Nether had these men, for all their great a doo, lóge consultation, hie learninge and wísdome (desierous also to take occasion agaynst the Apostels) anie thinge to saye for the cõtrary. But as Gods enemies are accustomed, when their mouthes are stopt, either with raylinges, or threatnings, to expresse their rage: so did they with Peter & Iohn, dimitting them at the last with bitter wordes and menaces; and they departed notwithstandinge from the Concile, by the means of this answer, conquerours.

#### CHAP. V.

*To obeye man in anie thinge agaynst God, is Vn-  
lawfull in d playne disobedience.*



Ow for as muche as we are assured of the trueth and certantie of their answer, wherof none can iustlie doute: let vs somewhat further consider

what thinges are prícipallie here in conteyned. First we maye hereof iustlie conclude, that to obeye man in anie thinge contrary to God, or his precepts thoghe he be in hiest auctoritie, or ne-



uer so orderly called there vnto (as these men, wherof Luke speaketh, were) is no obedience at all, but disobedience.

Secondlie, that it is not a sufficient discharge for vs before God, whē we deny to accōplyshe their vnlawful demādes and threatnings, except we do the cōtrarie euery man in his vocation and office, as occasion is offred, and as his power will serue. Whiche thiges playnlie vnderstāde, as they shal geue a clere light in this controuersie: so do I not doute by this present answere and facte of Peter and Iohn, to proue moste manifestlie, that althoghe we were destitute of other examples, yet this might appeare sufficient. As touchinge the firste, that there is no obedience agaynst God which is not playne disobedience: the Apostles say, Iudge you whither it be right or iust in Godds sight to obeye you rather thē God: which is as muche as they would saye, It is not iuste nor lawful. Thē if it be not lawful and iust in Goddes sight, who iudgeth things truelie ād as they be in dede, it must nedes folowe that allmaner of obediēce agaynst God ād his worde, is playne disobedience, and

*Obedience  
agaynst  
God is dis-  
obedience,*

the workers thereof likewise condemned as rebels. Why? By cause it is vniust and vnlawfull before God: And all true obedience is lawfull, which must not be measured by the will of mā, but by the iuste Lawes and ordinances of the liuinge Lorde. So that after God hath once pronounced anie thinge that he would haue done, either in his Lawe or otherwise: there is no man that may or can dispence therewith, seeme it of neuer so litle importance in the iudgement of men. He that commandeth the contrarie, is a rebell: and he that obeyeth likewise. Neither dothe this appertayne to the Apostles and ministers onlie in their office, but is a generall argument for all sortes, estates, and degrees of men: for as muche as God hath like auctoritie of all, and all owe vnto him first and principall obedience: and secondly vnto men for him, and in him onlie: except they wil be enemies to God, and deny him to be their Lorde. For so muche it is in effecte, when we preferre men to God, obedience to man, before the obedience to God. It is not the auctoritie of the Prince, or the feare of his punish-

*what God  
once wil-  
lith in his  
Law to be  
done or not  
to be done  
that ca no  
man dis-  
pence wi-  
th be it ne-  
uer so smal  
in the sight  
of man.*

punishmēt, that cā excuse in his presen-  
 ce: who cōmādeth his people generalie, Deu. 4. 1  
 high and lowe, riche and poore, man ād  
 womā, to heare his voyce, and to obser-  
 ue his statutes. Nether to declyne vpon  
 the right hand, nor vpon the lefte: ne-  
 ther to adde anie thing therto, or to ta-  
 ke anie thing from it: but to do that  
 onlie, whiche the liuinge Lorde cōmā-  
 deth. And if we be the shepe of the Lor-  
 des fouldē, it is not sufficiēt forvs to hea-  
 re the voyce of our pastor, ād to folowe  
 him, except we also deny to heare, mu-  
 che more to folowe anie other: that is,  
 which calleth not with the voyce of  
 the true pastor. Ioh. 10.  
 And as there ought to  
 be no creature of like auctoritie amon-  
 gest vs, as our soueraygne Lorde and  
 God, whose creatures we be, and the  
 workemanship of his owne hādes: euen  
 so, there is none like to him in dignitie,  
 or may be cōpared to him in power, no  
 ne like to him in riches, or so able to  
 rewarde his subiectes, beinge Lorde of  
 heauē and earthe, disposer of all things  
 present and to come: distributor, not  
 onlie of all corporall and earthlie bles-  
 sings to those that feare and serue him:

but also powreth vpon them all spirituall and heauenlie graces in great abundance. Moreouer, as by his auctoritie, power, dignitie, riches and liberalitie, he maye of right demande of vs obedience: so must we perswade our selues in not redring the same to him willingly, that none cā deliuer vs from his horrible punishmentes and destruction, whiche he threatneth vpon all such as wilfully trangresse his holie preceptes, and declyne from his Lawes. Nether wil he regarde by what means, or by whose comandement we transgresse his lawes. For that can be no excuse for vs, thoghe he be Kinge, Quene, or Emperour that commandeth or threatneth vs. For what is kinge, Quene, or Emperour compared to God? Is the punishment of earthe, ashes, of vile man, whose breath is in his nostrilles, more to be feared then the plages of God, who hath power both of body and soule to destroye the euerlastingly? Was it any earthly power that brought the waters vpon the vniuersall worlde, and drowned all mankinde for synne, viii persons excepted? Did man destroye Sodome and Gomorrhe

*Deu. 28,  
and. 30.  
No coman  
dement  
shall excuse  
vs in the  
daye of  
vengeance.*

*Esai. 2.*

*Gen. 7*

morrhe with fier and brymstone? Came  
 the plages of Egypt, the drowninge of  
 Pharao, the ouertrow of the Cananites,  
 the subuersion of Terusalem, by the  
 power of man? If these be the workes  
 of man and not of God, feare man and  
 not God: but if there be none of  
 these euells which cometh vpon a  
 nie Citie, or contrie, wherof the Lor-  
 de is not the worker: beware that the  
 feare of mans punishment, cause thee  
 not to fall in to the handes of this migh-  
 tie reuēger, whiche is an horrible thin-  
 ge, as the Apostle writeth. Princes  
 therefore, and all powers vpon thee arth,  
 are not to be compared vnto God, who-  
 se Lieutenants onlie they shuld be, and  
 are no longer then he wil, in whose han-  
 des their hartes are, to moue and turne  
 at his pleasure. And for that cause it is  
 their duetic to seke all means possible,  
 wherbie the glorie of God might be ad-  
 uanced, by whom they are them selues  
 so highlie exalted aboue their bret-  
 hern, and in no cause to minister oc-  
 casion of rebellion agaynst his mightie  
 Maiestie: but rather to be examples to  
 others (ouer whom they are constitute)  
 of all Godlie liffe and lawfull obe-

Gen. 14.

Exod. 3 4.

5. 6. 14.

Amos 3.

Heb. 13.

Pro. 21.

*what maner of man the Lorde would haue chosen Kinge. Dent. 17.*

dience . In consideration wherof, God him selfe appoyntig his people to haue a kinge, which, when they shulde come in to the lande of promise (for that was the first promotion that God ordeyned amongst his people, which yet came not to suche pride to desire an Emperour) did with great circumspection, as well appoynt them what maner of man they shulde chose, as the lawes by the whiche he shuld rule others, and be obeyed of them. When thou comest (saith the Lorde by Moyses) to the lande which thy Lorde geueth thee, and shalt possesse it, thou shalt with out doute, put or constitute a kinge to thee. but whó thy Lorde thy God shall chose.

Moreouer he saith, from the middle of thy brethern shalt thou appoynt a Kinge ouer thee. For thou mayst not appoynt a stranger, which is not thy brother. Which lawe, as it proceeded from the wisdom of God, who thoght it necessarie for his people: euen so is our miserable ignorance and vnspeakeable ingratitude to be lamented, which nether do vnderstand the goodnesse of God in these lawes, not yet will vouchesaffe to consult

sult with his heauély wisedome: all men rather sckinge to chose and procure them selues Princes and kinges after their owne phātāsie, ād by yngodlie fetches and policie, then to folowe the apoyntment of the Almighty: preferringe theyrowne wittes to the wisedome of God, whiche neuer fayleth them that folowe it. In comparifon of whom all others at length, shall shewe them selues to be meere fooles. Yf we wil be the people of God, let vs then searche and diligentlie folowe the Lawes of God, especiallye in so weightie matters, as the election of kinges and Princes, by whom Realmes and nations are either preserved if they be Godlie, or vtterly destroyed, and shamefullie oppressed if they be yngodlie. The first poynt or cautiō that God requireth of his people to obserue, is, that they chose suche a kinge, as the Lorde dothe appoynt, and not as they phantāsie. And what one is he or how shuld he be knowē? The people of Israel (you will saie) had their kinges appoynted them by the mouthe of God and anoynted of his Prophets: as

iston. WT  
 swand. of  
 a. mult. ut

Gods Lawes must diligentlie be folowed in election of kinges and Rulers and not mans phātāsie.

The firste note and obseruatiō in chosinge of a kynge  
 Excdi. 20

Dauid, and his sonne Salomon. For Saule, thoghe he was appoynted ad anoyted in Goddes furie, yet was he not of the Lordes chosinge after this meaning of Moyses, who willethe them to appoynte a kinge that the Lorde shal chose: to wit, of his fauour and goodnesse, suche a one as shall obserue the Lawes folowing, as we shall see here after. Two means had the Israelites to knowe their kinge, whither he was of God electe or no. The firste, by the expresse commandement and promesse made to some especiall man, wherof they neded not to doute: as was made to Dauid, ad to Salomó his sonne expresslie. The secóde is by his worde, which he hathe now left to all men to be the ordinarie means to reueale his will and appoyntment. Which (if we vnfaynedly folowe in our doings) we nede no more to doute, then if God shulde now speake vnto vs out of the heauens, as then he did to the Israelites. The worde then geueth vs these notes to know whither he be of God or not, whom we woulde chose for our kinge. Firste (as was sayd) if he  
 be a

*Two notes  
 to knowe  
 whether a  
 kinge be  
 chosen of  
 God or no*



be a man that hathe the feare of God before his eyes, and zeluslye with Dauid, and Iofias, dothe studie to fet forth the same, hatinge vnfaynedlie al papistrick and idolatrie. For this cause God willeth that he shuld be chosen from amongste his brethern, and shulde be no stranger: bycause suche then had not the feare of God, but were idolaters, to whom no promesse of anie kingdome was made, and who also would leade the people to idolatrie.

Also in that his exercise is appoynted, the worde, Lawes & statutes of God, it is manifeste that he is not chosen of God, except he be such a one: and ought not to be anoynted or elected as their kinge and Gouvernour, what title or right so euer he seeme to haue therunto, by ciuile policie, except he be a promoter & fetter forth of Godds Lawes and glorie, for whiche cause chiefly, this office was ordeyned.

The nexte rule to be obserued is, that he shulde be one of their brethern, meaninge of the Israelits: partie to exclude the oppression and

d ii.

*None ought to be chosen a kinge or Ruler but such as wil maintaine and promote Godes Lawes. The secōd note why kings are chosen frō amongst their brethren.*

*The gouer-  
nement of  
women is  
against  
nature,  
and Gods  
ordinance.*

*Gen. 3.*

*1. Cor. 14*

*1. Tim. 2.*

*women by  
ciuill poli-  
ce are ex-  
cluded frōe  
all offices  
in a comon  
welth.*

idolatrie, whiche commeth in by stran-  
gers, as our Contrie now is an example:  
and partlye, for that strangers cannot  
beare such a natural zeale to straunge  
realmes and peoples, as becomethe bre-  
thern: but chieflie to auoyde that mon-  
ster in nature, and disordre amongst  
men, whiche is the Empire ad gouerne-  
ment of a woman, sayinge expresse:  
From the myddle of thy brethren shalt  
thou chose thee a kinge, and not among-  
st thy sisters. For God is not contrarie  
to him self, whiche at the begynninge  
appoynted the woman to be in subie-  
ction to her housbande, and the man to  
be head of the woman (as saithe the A-  
postle) who wil not permitte so muche  
to the womā, as to speake in the Assem-  
blie of men, muche lesse to be Ruler of a  
Realme or nation. Yf women be  
not permitted by Ciuile policie to ru-  
le in inferior offices, to be Couंसellours,  
Pears of a realme, Iustices, Shireffs, Bay  
liues and such like: I make your selues  
iudges, whither it be mete for them  
to gouerne whole Realmes and natiōs?  
If the worde of God can not per-  
suade

suade you, by which she is made subiect to her housbande, muche more to the Counselle and auctoritie of an whole realme, which worde also appoynteth your kinges to be chosen from amonge their brethern, and not from their sisters: who are forbidden as persons vnmete to speake in a Congregation: be you your selues iudges, and let nature teache you the absurditie therof.

And thus muche haue I of pourpouse noted in this matter, to let you see to all our shames, how farre ye haue bene led besydes your commun senses and the manifest worde of God, in electing, anoynting, and crowninge a woman to be your Quene ad Gouvernesse, and she in verie dede a bastarde, and vnlawfully begotten. But be it that she were no bastarde, but the kinges daughter as lawfullie begotten as was her sister, that Godlie Lady, ad meke Lambe, voyde of all Spanishe pride, and strange bloude: yet in the sicknesse, and at the deathe of our lawfull Prince of Godlie memorie kynge Edwarde the sixt, this shulde not haue bene your

*Winchester proneth  
her a  
bastard in  
his boke  
de Vera o-  
bedientia,  
and Bõner  
also in the  
preface of  
the same  
boke.  
Kynge Ed-  
ward the  
VI.*

firste counsele or question, who shulde be your Quene, what womā you shulde crowne, if you had bene preferres of Goddes glorie, and wise couंसelours, or naturallie affected towards your countrie. But firste and principallie, who had bene moste meetest amengest your, brethern to haue had the gouernement ouer you, and the whole gouernement of the realme, to rule them carefullie in the feare of God, and to preferue them agaynst all oppression of inwarde tyrants and outwarde enemies. Wherbie you might haue bene assured to escape all this miserable & vnspeakable disordre, and shamefull confusion, whiche now by contrarie counsele is brought worthely vpon vs. I knowe ye will saye, the Crowne is not intayled to the heyre males onelie, but appartyne the aswel to the daughters: and therefore by the Lawes of the Realme, you coulde not otherwise do. But yf it be true, yet miserable is this answer of suche as had so longe tyme professed the Gospel, and the lyuelie worde of God. Yf it had bene made of pagās and heathens, whiche knew not God by his worde,

*They haue  
now ples-  
tie of both  
sortes.*

*The title  
of the  
Crowne  
belongeth  
onely by  
Gods wor-  
de, to the  
heyres  
males.*

worde, it might better haue bene borne with all. But amongest them that beare the Name of Godds people, with whō his Lawes shulde haue chief auctoritie: this answere is not tollerable to make the constant and vndouted Lawe of God, whiche ought to be the lyne of all ordinaunces, to geue place to the wayne and vngodlie decrees of men, as experience hath now taught you. Moreouer, in annoynting her as if she had bene a man, was no lesse absurditie, vsing thervnto suche greasings and shallesse Ceremonies, and that in the face of all the people: as thoghe Moyses lawe yet were in force, and Christ our Sauiour not comē: which hath put an end to all suche outward Ceremonies: whose annoyntings were spirituall. For as he was replenished with all graces of the holie Gost, and that without measure, and aboue all his felows, kings, Priests, and Prophetes: so hath he left no other annoyntinge to be vsed of his seruants: but of the same sorte; that is, spirituall. And yf Moyses with his Ceremonies were now in full auctoritie, as he was before Christe: Yet were it

*Your owne Lawes dothe not prefer a bastard to her that is lausful begotten.*

*Heb. i.  
Psal. 45.*

Leuit . 8.  
1. Sam. 15  
1. Reg. 19

The thirde  
rule to be  
observed  
in electing  
of Kinges.

not lawful by him to anoynte anie woman, to ani maner of office or dignitie, feing that this Ceremonie was neuer appoynted to anie other but onelie to Priests, kinges, and Prophetes. How durste you then be so bolde and impudent ô Papists, (for this was your entreprise) to transgresse the order of God in the Lawe of Moyfes by anoyntige a womã? And also to contemne the libertie of the Gospell, in reducinge and bringing agayn the Iewishe Ceremonies, from whiche by Christe we are delyuered? But it is no maruell if you be all waies like your selues, stubberne and rebellious enimies to God and contemners of Christe. And therefore leauinge you to your selues, we will retourne to Goddes appoynted limites in his Lawe, for the lawfull election of kinges and Princes. Ye haue hearde the two firste cautions or rules, that is, how he muste be of Godds appoyntment, and not of mans: And also from amongst your brethren and not of your sisters, and why. The thirde caution that God specifieth in this election is, that he be none such as hath great number

ber of horses: meaning, as trusteth in his owne power, and preparation of all thinges, for defence of him selfe, and to ouercome his enemies. For vnder this name of horses, he comprehendeth all ingeynes and furniture of warre: suche a one, as trusteth in them, and make the not God his arme and bockler, with faithfull Dauid, is not meete to be kinge of the Lordes people. *Psal. 52.*

For by such means shulde they be brought to Egypte agayne, to their olde miserie and slauerie, if they delited in their horses, from whence the Lorde woulde haue them kepte, and not in anie case to returne. As no doute, he woulde haue had vs miserable Englishmen, warelie to haue kepte vs in that libertie of Iesus Christe and our consciences, wherin so mercifullie he had brought vs: and not by placeinge an infidel woman ouer vs, to returne to our olde vomite, muche more viler the the slauerie of Egypte, I meane the seruitude of that Romishe Antichriste.

Other obseruations he geneth also, *What e- ther notes* not to seke manie wiues, nor to heape *God geneth* vp muche golde: but chiflie that he ha- *to chose by.*

ue an example of Goddes Lawes prescribed vnto him, to reade in them all the dayes of his life, that he maye learne to feare the Lorde and to keepe his commandements, and not to lifte him self vp aboute his brethren: meaning, he shulde rule with all holynesse and humbleness, as did Moyse and Dauid. And therby, dothe God promisse that his dayes, and the dayes of his children shall be prolonged in the middle of Israell.

Of the whiche we may iustlie conclude, that by the ordinance of God, no other kinges or Rulers, ought to be chosen to rule ouer vs, but suche as will seeke his honor and glorie, and will commaunde and do nothing contrarie to his Lawe. Wherewith they are no lesse, ye muche more charged, then the common people: because their charge is double: that is, not onelie to feare God them selues, but to see that their people feare him also, to whom they owe in that case all humble obedience and reuerence. For they be (as was sayed) Goddes subiectes and Lieutenantes, for whose cause they must be reuerenced, doinge their ductie. But if they will abuse

*As the  
kings  
charge is  
greater, so  
is he more  
bonde to  
God to  
performe  
the same.*



abuse his power, liftinge them selues a-  
 boue God and aboue their brethern, to  
 drawe them to idolatrie, and to oppres-  
 se them, and their contrie: then are they  
 nomore to be obeyed in any comman-  
 dements tending to that ende: but to  
 be cōtemned as vile Sergeantes in com-  
 parison of the high Iudge and Magi-  
 strate, who ought to do nothing, but as  
 he is commaunded to do by the Iudge  
 ād superior power according to the la-  
 we. Other wise, if he lift him selfe abo-  
 ue the chief Iudge, loking to be hono-  
 red and obeyed more then he: who  
 would not abhorre suche a Sergeant, ād  
 not onelie to withstande his cōmande-  
 ment, but to accuse him as a rebellious  
 traytor, and banishe him from a mon-  
 gest them? And yet here is but rebel-  
 lion agaynst man, who is but mortall.  
 What ought we thē to do vnto that kin-  
 ge or Prince, that listeth him selfe vp  
 agaynst the Maiestie of God, who is im-  
 mortal, to whome belongeth all power,  
 dominion and honor? Is he anie more in  
 comparison of God, then the Sergeant  
 in respecte of the Iudge? Shall the Ser-  
 geant be punished as a traytor, and this  
 man honored as a kinge, which doth no

*If it be hey-  
 nous to di-  
 sobey mā,  
 much more  
 God the  
 Lorde of  
 al thinges.*

parte of the office therunto belonging? Or rather is not his crime and treason greater, and deseruith so much more, as God is more excellent, compared to anie worldlie power, then is anie kinge or Prince compared to the moste vileste Sergeant?

Moreouer, whence hath he this honor? Of him selfe? Is anie man naturalie borne a kinge, Or hath he it of God? And if of God, wherto, but to vse it with God, and not agaynste him. Seing then it is not iuste in Goddes sight to obeye man rather then God: neither that there is anie dispensacion of man that can dispence with his holie comāde ments, neither the auctoritie of Prince, nor feare of punishment can excuse vs. Seing also, that kinges are institute to rule in Goddes feare and Lawes, as subiectes and Sergeants to God, and not agaynste his Lawes, and aboue him: it muste nedes followe (as we firste sayed) that all obedience geuen to suche, wicked Princes agaynste God, is playne rebellion in his iudgemente. And in that case to obeye God, and disobeye man, is true obedience, how so euer the worlde

*Kinges  
ought to rule  
in Gods  
feare with  
him and not  
agaynste  
him.*

*To obey a  
wicked  
Prince in  
his wickednes  
is  
plaine disobedience  
to God.*

worlde iudgeth . For as none will con-  
demne Peter and Iohn of disobedi-  
ence, because they woulde not herein o-  
beye their ordinarie Magistrates : no-  
more will anie which haue right iudge-  
ment, condemne the like resistance in  
others, which alike is lawfull to all.

Or ells shulde the Israelites be excu-  
sed, by cause they obeyed their wicked  
kinge Ieroboam in worshippinge his  
calues in Dan, and Bethel.

Then shuld that cruell butcher Doeg,  
in killinge Ahimalech with LXXXV Pri-  
ests or Leuites, and the whole towne of  
Nob, at the commandement of vngod-  
dlie kinge Saul, haue bene preferred  
to the reste of all his seruantes and soul  
diars. And the souldiars also of cruell  
Herode shuld be blamelesse in murthe-  
ring ad sheading the bloude of so many  
infantes in Bethlehem at Herods com-  
mandement. Then shulde the wicked  
Iewes be gyltlesse of Christes deathe ad  
his Prophets, whom they consented to  
murther by the persuation of their Ru-  
lers. And the counterfayte Christians  
this day, which euerie where (but espe-  
ciallie in our miserable countrie) im-

1. king. 1.

1. Sam. 22

Mat. 2.

*They will  
make  
all these  
blāles (the  
papistes are  
impudēt)  
rather thē  
they will  
seme to  
offende.*

Mat. 27.

Exod. 20.  
 Psalm. 9.  
 Gen. 4.

Exod. 23.  
 The commandemēt  
 of the Prince  
 shall not  
 excuse thee  
 in euill  
 doynge.

prison, famishe, murther, hange, and  
 burne their owne councitriemen, and dea  
 re children of God, at the commande-  
 ment of furious Iesabel, and her false  
 Priestes and Prophetes, the blouddie  
 Bishhops and shauelynges, shulde be  
 gilleesse in all their doinges. But all the-  
 se doth God ( who is a Ielious and righ-  
 teous God, and cannot abide his honor  
 to be geuen to any other, nor suffer the  
 bloude of the innocent longe to crie  
 vnto him for vengeance ) condemne as  
 blasphemers, idolatres, and cruell mur-  
 therers: which saithe : Thou shalt haue  
 no other Goddes but me. Thou shalt not  
 kill. And if God dothe make this, diso-  
 bedience ( as thou mayst playnely see )  
 what commandement of man can aul-  
 ter his sentence, before whom there is  
 no obedience in euill thinges? Yea, if the  
 whole multitude, from the hiest to the  
 lowest, wolde agree and consent to do  
 euell, yet muste not thou followe them  
 faith the Lorde. For if thou do (notwith-  
 standing the commandement of thy  
 Prince, or example of all others ) thou  
 art with them a rebell, and a rebell a-  
 gaynst thy Lorde and God: from whose  
 wrathe

wrathe and heauie indignation, no man can defende thee in the dreadfull daie of his visitacion, which is at hande.

### CHAP. VI.

*How it is not enough to denye wicked commandemets of all kinde of Rulers, except we withstand them also, euery man accordinge to his vocation, in doing the contrary.*



As by this answer afore mentioned, we haue bene taught not to geue place to the vnlawfull commandemets of Magistrates, in what auctoritie so euer they be, because it is nothing but rebellion in the iudgement of God: euen so may we learne by the same answer and example of the Apostles, how God requiereth more at our handes, that is, to withstande their preceptes, in doing the contrary: euery man accordinge to his office and estate wherin God hath placed him. For as man thinketh him self not fullie

*It is not  
inoughe  
not to do  
the Wi-  
ked com-  
maunde-  
ment of a  
Kynge, but  
also to do  
the contra-  
rie.*

*Act. 5.*

obeyed, when we abstayne from those things which he forbiddeth, except moreouer we do the contrary, which he commandeth: euenso may we muche more thinke, that God is not fullie obeyed, when we will not do the vngodlie commandements of men, except also we applye our selues with all diligence to do the contrary. So did Peter and Iohn make answere, denying to do as they were comaunded by the Magistrates. And as they denyed in wordes, so did they, and the rest of the Apostles in effecte, as the course of the historie doth witnesse. Who went all to gether to the Temple after they were dimissed, and preached openlie in the face of all the people Iesus Christe crucified, not withstanding all the afore named threatnynges and menacings, yea afterwarde, when they had bene imprisoned and then by the Angel of God deliuered, and whipped moste vilely, as if they had bene slaues: yet were they nothing therby discouraged, but continued in one mynde and answere, sayng as they did before with one voyce and consent: God muste be obeyed before man.

man, and boldlie preached their maister  
 Christ, contemning all displeasures whi  
 ch they for his Names sake sustened, re *Act. 5.*  
 membring well his sure and comforta-  
 ble promesses who said: Blessed are you  
 when men reuile you and sklander you, *Matth. 5.*  
 and speake all euill againste you, lying,  
 for my sake: be glad and reioce, for gre-  
 ate is your rewarde in the kingdome of  
 heauen. For so did they persecute the  
 prophetes before you.

Thus see we the, how the trueth of this  
 doctrine is not proued onely by the fir-  
 ste examination of Peter and Iohn: but *All the apo-*  
 also confirmed the second tyme by the *stels to ge-*  
 rest of all the Apostels agreeing therein, *ther she-*  
 and suffringe vile scourginge for the *wed the*  
 same: not onely boldlie affirminge it in *like con-*  
 the presence of all the Magistrates at Ie- *stancie.*  
 rusalem, but as constantly approuinge  
 it in their doinges: when contrarie to  
 their commandemetes, they ceased not  
 more diligentlie to publishe the doct-  
 rine of saluation: reioysinge and pray-  
 singe God, who had made them worthie  
 to suffer for his Sónes sake, their Lorde  
 and maister. O worthy and manful  
 souldiars, O moste trustie and payne-

*No power  
can preuail  
against the  
faithfull.*

*Mar. 28.*

*Rom. 8.*

*I. Cor. 4.*

ful seruantes: neither feringe the prowde lokes and malicious threatninges of the whole Senate and power of Ierusalem: nor shrinking in their office, for all their cruel punishments. But the more they were forbidden, and the oftener they were punished: the stouter, stronger, and mightier were they to fight against their enemies with the spiritual sworde, wherwith they were charged in their maisters quarel: beinge assured allwayes of this, that he who gaue the auctoritie to preach, woulde geue the strength also for the performance therof, as he had promised, sayinge: I will be with you to the end of the worlde. And he beinge with the, (as the Apostle saithe) what should they care who were against them? A worthie example and mirour for all such to beholde as are called of God to be his messengers and disposers of his holie mysteries, how faithful they ought to be in the distribution of the same, omitting no maner of occasions, obeying no contrarie commandements, nor fearing the cruel threatninges of men.

God



God hath geuen them the charge of moſte pretious iewels, and inestimable riches: not to be hid in a corner, or retayned with them ſelues: but rather (as the Apoſtle exhorteth) to ſtyrre vp the gyfte of God, which is in them, and not to neglect it, to preache the worde of God, and to be inſtant in ſeaſon and out of ſeaſon, to conuince, reprove, and exhorte with all ſoſtneſſe and learning. For this is that ſharpe and two edged ſworde wherewith God hath not onely armed them agaynſte their enimies: but to fight alſo manfullie for others agaynſt all powers worldly and ſpiritual, with this mightie and ſpiritual ſworde the worde of God.

For otherwiſe, if Chriſte him ſelf had ceaſed to preache his Fathers will, for which cauſe partly he was ſent in to the worlde, for feare of threatninges, conſpiracies, commandements, and puniſhments of men: where had bene this comfortable doctrine of ſaluation? When ſhulde he haue ſuffred death, for our redemption and delyuerance?

How ſhuld the Apoſtles and all

*Christ disobeyed wicked magistrates and so saved vs: but we obey vnjust magistrates and destroy our selues.*

other faithfull martyrs, which by their deathes in all ages, haue geuen glorie to Christ, haue left behinde them so worthy monumentes, and comfortable writings, besides the notable examples of constancie in sealinge vp their doctrine with the sheading of their blood, if they had yealded or shronke in executinge their office for feare of anie power. And in oure miserable Countrey, where Antichrist this day is againe for oure synnes exalted, if commandemets of tyrantes shuld haue taken place in all men, as it did with many hirelinge preachers, some mooste shamefullie denying their Maister Christe, taking vpon them the marke of the beaste, ministring poyson for foode to their flocke, some in makinge a spoyle and praye of their flocke, and as cowardes takeyng them to their feete, leauing the poore lambes of God with out all comforte, to be deuoured of the wilde rauenous beastes: some also in playng on both partes with the halting Israelites, thinke to serue God and Baal: if in all others ( I saie ) as in these, the vngodlie decrees of men shulde haue taken

1. Kin. 18.

2. Cor. 6.

taken place: how coulde we haue had these worthie examples of so many hundred martyrs, who haue glorified Christe moste constantlie, in offeringe vp their liues as amoste swete sauour to the Lorde? And that of all sortes of men and women, young and olde, riche and poore, learned and vnlearned, all being herein perswaded (not able perchance to do anie more for the comfort of others, in so generall a defection from God) haue chose rather with the losse of this corporall lyfe, to obeye God, then otherwise to lyue in welthe and obeye man. For the which, the Name of God be praysed for euer, who styrre vp our hartes by their examples, and prepare vs with the grace of his holie Spirite to the like constancie and obedience.

Besides this we learne by the cōmandements of God, that so oft as he forbidde any thing which he wolde not to be done, in the self same, he cōmandeth vs the contrarie, as for example: Thou shalt not murther, Steale, Commit adultrie, or Beare false wittnes. It is not ynough to abstaine from these

*Obedience  
to death.*

*When  
God for-  
biddeth  
onethinge  
he cōmā-  
deth the  
contrarie.*

things, neither is God therein fullie obeyed, except we do the contrarie, so oft as occasion is ministred, that is, to saue, preserue, and defende, as well the goodes as the persones of our brethren and neighbours. And this is a certayne and general rule, not onely in these examples here named: but in all other preceptes whither they be of the Ten commandments, or anie other besides conteyned in the Scriptures: that what so euer God forbiddeth anie man, in the same he is charged to do the contrarie according to his power, thogh all the worlde would stande agaynst him. In confirmation wherof, let vs onelie consider the notable example of the Godlie Prophet Daniel, who when he was commanded in the name of kinge Darius (by whome he had bene promoted to great honor, and of all other was in best fauor, and hiest reputation with him) to aske nothing of his God, or anie other for the space of thirtie dayes, but onely of Darius his kinge, according to the decree made at the requeste of his vngodlie counsel, purposlie

*Dani. 6.*

*Daniel was no Enolish courtier: for he could not flatter.*

poslie agaynst Daniel, would not obeye the commandement, being not ignorant that it was a publike decree, which all (he onely excepte) obeyed. And also how death (and that moste terrible, to be cast among the hungry Lyons) was appoynted for a punishment to the transgressors. But Daniel not contented to do as he was commanded, did as he was accustomed, the contrary: not once, but thrise eury day, transgressinge the kinges commandement, prayinge to the liuinge Lorde his God. And to the intent it might be knowen abrode to al men, that he contemned this vngodly commandement, he set open his windowes more then custome, to the itēt that all whiche wolde, might beholde his doing: so glad was he to be knowen to serue the true and mightie God. Here wolde our worldly wise men, no dout, condemne Daniel of rashnes and follye in doing, more then was expedient. What nede he thus to prouoke the indignation of a Prince, who had power with a worde of his mouth to di-

*Note this  
al ye Gen-  
telmen and  
Nobles of  
Englande*

*Daniel bur-  
ned with  
the zeal of  
Gods glory  
and wolde  
not hide it*

*The counsell  
of the  
wordlye  
dissemblers*

stroye him? Yf he wolde not aske anie thinge in the Name of Darius as others did, yet might he haue abstayned from praying to God for that space. Was thirtie dayes so great a matter, that he might not abstayne from praying to God, to gratifie therby his Prince to whome he was so muche bounde? And if he wolde nedes praye to God, could he not haue done it preuely and secretly? What nede he to set open his window in the sight of al men? This was an open contempte of the kinges Maiestie: this was a greater offence, then the facte it self. Thus wolde the politike ad worldlinges reason, as our carnall Gospellers do daylie, to mayntayne their shames halting vpon both partes, to cloke their owne impietie, and to intice others to do the like. But faythful Daniel had learned an other lesson, and of a more faithfull scholemaister: euen the verie same that instructed here the Apostles, the Spirite of God, the auctor of wisedome, and trueth: that he ought not onelie to contemne the kinges vnlawfull commandement, but

*Carnal  
Gospellers  
are halters  
at both sides*

*Ioh. 16.*

but to do the plaine contrarie. Neither thought he it sufficient to do this secretly, except openly he shewed to all the worlde whose seruante he was, and what God he honored. Otherwise, how colde he haue declared to the people, that he loued his God with all his harte, soule and power, as was commanded?

*Daniel  
was not so  
wyse as  
our glau-  
ring Gos-  
pellers.*

## CHAP. VII.

*All men are bound to follow the like exaunple, as  
wel as the Apostles and Daniel, of what estate  
and condicion so euer they be.*



Here are all excuses taken away from all men, that will be true Christians, and haue the Apostles and Daniel for their instructers and teachers: whither they be Counsellers, Nobles, Peares, or inferior and ciuile officers. But they will peraduētire excuse them selues, as thogh God had no thing to do with thé, because they be not Apostels, nor Prophets. Neuert heles they may be assured, they shall be as they euer haue bene, subiecte to his plages

*Englischmen  
will neither  
be Apostles  
Prophets  
nor good  
men.*

and punishments: and so will he haue a do with them, thogh they would haue nought to do with hym. Yf the temperall sworde had bene committed to the Apostels, as wel as was the spirituall: if they had bene Peares of a realme, and knowen so wel their duetie towarde God and their contrye, as they did to Christ and his Church, being Apostels, woulde they haue lysted vp their sworde agaynst Goddes glorie, to the subuersion of the trueth and their nation, at the commandement of their Prince and kinge? Or wolde they not rather haue answered: we are appoynted of God to set forth his glorie, and to defend his people, and cannot therefore obeye you? If that woulde not serue, must they then haue ceased at their threatninges with death and displeasure? Is that sufficient to discharge them, if in not vsing their power to suppress tyranny and idolatrie, they suffer the people of God to be deuoured? Iudge you your selues that beare this Name, whitther God coulde approue their doinges.

*How  
should they  
iudge well  
of other  
més mat-  
tes, that cō-  
denne thē  
selues in  
their owne*

Mata-



Matathias that worthie Captayne of the Iewes, as it is wryten in the firste booke of the Machabees, coule not so lightly excuse him self when he was commanded by the cruel officers of wicked Antiochus (which had spoyled their Tépel, rased their waules, murdered their brethern, and set vp idolatrie, in so much as all for the most parte, applied them selues to their wicked persuasions) that he, with the residue shulde forsake the Lawes and sacrifices of their God, to worshipp strange Goddes: he made answere, to the officer of Antiochus the kinge (which would to God our Noble men had perfectly learned) That thoghe all Nations apparteyning to kinge Antiochus shulde obeye him, so that euery man would declyne from the Lawes of his countrie: yet I, (saieth he) my children, and brethern, wil stand in the conuenant of our fathers &c. Which thing he performed in dede to the glorie of God, to his owne saluation, and comforte of his brethern and countrie for euer.

1. Mac. 2<sup>d</sup>

*A notable  
answere  
for all true  
Christians  
to practise.*

And euen at the self same ty

me he slewe, not onely a Iewe, one of his owne brethern, which came to sacrifice in his presence at the alter Modim, according to the prescript of Antiochus: but killed also the kiges officer, that compelled him therto, and afterwarde destroyed the altar, and folowed the Lawe of God with a zeale, as did Phinees. Matathias had then a litle power amongst his brethern, but nothing to defende him self agaynst the kinge, and also being charged with children and kinfolk (which seemed to be all his power)

*Matathias  
was no  
publik  
persone.*

wouldenether pollute him self, nor suffer the to be polluted with wicked idolatrie, nor causeles, to be oppressed with tyrannie. And yet we reade of no auctoritie or office he had to excuse him by: but onelie this one thing which was common to all other of his natiõ, the Lawes of their countrie, and couenant of their fathers. Which cause he thought sufficiet to discharge his conscience before God, and to approue his doings. For as muche as God had commanded him not onely to denie to do the commandement of the cruell tyrant Antiochus (vnder whõ all Ierusalem then was by conqueste)

but

but manfully to professe him and his, as open aduersaries to his Lawes and to resist idolatrie by force, in killing the idolatrer and the kinges seruant (by whom he was compelled) and in subuerting the altar, where vpon the idolatrous sacrifice shuld haue bene done. Which was, as you see, manifeste resisting of the superior power, being but mā, to the intent he might shewe true obedience to his Lorde and God, in defending and maynteyning his Lawes (which he calleth the couenant of their fathers) yea and with the temporal sworde to the vttermost of his power. Thē if Matathias herein did discharge his conscience before God and man, in resisting by temporal power the kinge, his commandements and officers: it is not onely the office of Apostles and preachers, to resist, but the dewtie likewise of all others according to their estate and vocation. But you will say perchance, that this booke of the Macabees is not of sufficient auctoritie to persuaade your consciences in the like case, because it is not reputed to be amongst those booke which are autentique, and named

*Loke wel  
vpon this  
example al  
ye inhabi-  
tantes of  
Englande*

f his  
ifice  
, ac-  
hus:  
at cō  
e di-  
Lawe  
Ma-  
ngest  
ende  
also  
kinf-  
ower)  
r suf-  
ido-  
with  
ucto-  
n by:  
as co-  
Lawes  
f their  
fficiēt  
God,  
muche  
onely  
ent of  
r whō  
queste)  
but

Canonical. Trueth it is, but that thou (which art in like and better estate, because of thy power and auctoritie, wherewith thou art as wel charged before God as kinge or Emperour) mayst and shuldest with a safe conscience, folowe this worthie example, it is moſte true and certayne. For the facte of Mattathias dependeth not vpon the auctoritie of the boke, wherin it is conteyned: but vpon the worde of God, wher vpon it was grownded. For hathe he done anie otherwise in his vocation, then the Apostles did in theirs? Did not they say, that God is to be obeyed rather then man? And so sayed Mattathias, and mucche more playner: that thoghe all nations woulde obeye Antiochus: yet he, and so many as he coulde procure, shulde obeye the true God and his Lawes. And like as the Apostles, according to their answer, openlie and playnly in sight of the people did vse the spiritual sworde, manfully fighting agaynst all rebellion of man in Goddes cause: so did Mattathias vse the temporall sworde according to his power, moued

*Mattathias fact  
depēdeth  
not of the  
auctoritie  
of the hi-  
story but of  
the worde  
of God.  
Mattathias doing  
As the A-  
postls are  
both like.*

moued by the same reason agaynst idolatrie and opprefion which is manifeſte rebellion agaynst God. Yea and if their were nether example nor Scripture to proue his faſte: yet would verie natural reason compel euery man to alowe the same, as moſte Godlie. And that therein he did nothing but his due-tie, which thing was approued in the iudgement of that age, and as a lawful faſte and monument wryte and left to be red and practiſed of all poſteritie, the Lawe of nature ſo directing their iudgments.

But to put you out of all doute, we will confirme it with an other teſtimonie moſt ſurely auctorifed, and the very ſame in effect, of that re-

But to put you out of all doute, we will confirme it with an other teſtimonie moſt ſurely auctorifed, and the very ſame in effect, of that re-

knowned and worthie Capitayne Iofua, the ſonne of Nun, whome God himſelf had choſen to ſuccede Moyses in the gouernement, and leading of the people of Iſrael: who after he had declared the benefites of God done vnto them, from the tyme that he had choſen them to be his people, (namelie to Abraham whom he cal-

*Iofua made  
the like  
anſwere to  
the Iſrae-  
lites.  
Iofue. 24.*

led from idolatrie, to Isaac and Iacob, and to the rest of the people, their posteritie, in deliuering them out of Egypt, preseruinge them in the wildernesse, and geuing to them his Lawes) spake these wordes to the Elders and all the multitude, sayng: Now therfore feare ye the Lord, serue him vnfaynedlie and faithfullie, take away the Goddes which your fathers worshipped, beyonde the Riuer, and in Egypte, and serue the Lorde. But yf you wil not serue the Lorde, chose vnto you this day whom you will serue: whither ye wil serue the Goddes beyonde the Riuer, or the Gods of the Amorites in whose lande ye dwele. As for me and my familie, we will serue the Lorde: answering as did Matathias.

And this spake he in his later dayes, to admonishe them afore hande not to incline to idolatrie and to neglecte the Lawes of God, which is the cause of all euill, and gapp to all mischiff. Which sayng of Iosua, the true seruât of God, seemed so Godlie in the sight of all the people, that all were compelled with a uehemencie of spirite to say: God forbid, that we shulde forsake the Lorde,

*The papists  
wil saye,  
because he  
was olde  
that he  
doted.*

to serue strange Goddes. For the Lorde our God him self, broght vs out of Egypt and from the house of bondage.

What wilt thou more to proue this facte of Mattathias, and therbie thy due-tie also, whither thou be of the Seniors of the people, or of the multitude? Here is thy confession, if thou be of God. Yf all men would serue strange Godds, yet will I and my familie serue the liuinge Lorde. And agayne, God forbid that we shulde leaue the obedience of our God, by whome we are created, redemed and saued, to serue strange Goddes. And how caneste thou say that thou seruest God thy Lorde, except thou vse all suche means as he hath geuen to thee in defence of his glorie, beit counsel, learning, auctoritie, power in bodie or in soule? All muste serue the Lorde, when he demaundeth it. And when demaundeth God these thinges of vs, if not then chieflie, whē Satā begynneth to rage, the worde of God despiced, his Name blasphemed, his Church scattered, his children miserably oppressed, imprisoned, famished and murdered? Either now must the counsele of the Couñseller, the

*Forget not  
this if ye  
feare God  
and loue  
your liues.*

*Other now  
serue the  
Lorde or  
neuer.  
Luk. 3.*

*Esaï. 24.  
Iere. 48  
Hosaa. 6*

*Repent o  
countrie-  
men your  
vnlawfull  
obedience,  
And now at  
last turne  
to your  
Lord God*

learning of the learned, the auctoritie of the honorable, the power of the Nobles, the bodies of the subiectes serue the Lorde, or neuer. For now will the Lorde trye who are his people in separating the chaffe fró the corne, those that loue the Lorde vnfaynedlie, and wil serue him in dede from the halting dissemblers and hypocrites, who thiking therby to escape present daügers, runne headlonge to their owne destructiõ, thiking therby to escape the feareful voyce of the Lorde, fall in to the pit. And if they come foorthe of the pit, they are taken in the net, and cannot escape saithe the Lorde.

There is no waye but one, to turne agayne vnto the Lorde, who hath wounded vs, and he will heale vs: he hath striken vs, for our synnes, and he will bynde vs vp agayn, and within two dayes will he restore vs to lyffe, and the thirde day rayse vs vp, and we shal come before his face saithe the Prophet. And by what other means can we turne vnto the Lorde to be healed of our woundes, to be restore d to lyffe agayne, to be lifted vp and broght before his presence;

but



but by vnfeigned repentance, euerie man of what estate, or condition soeuer he be? Considering with teares how shamefullie he hath fallen from God, and by what means, and to call for grace and strength to turne back by the self same means and wayes, to obey God in walking the contrarie. And to folowe the counsell of the Apostle, that as before we haue geuen our members to serue vncleannes and iniquitie: so now (after true repentance) make them to serue rightousnes and holynesse. Wher before we serued men and not God, now to serue God and not man, but in God: Where as we abused all the gyftes of God to mayntayne idolatrie and tyranny, now to vse the same to the restoring of Gods glorie, and preseruacion of his humble and afflicted children: where as before we haue troughe contempt of his graces, especiallie the worde and Gospel of our Sauour Iesus Christe brought vpon vs shame and confusion, now by reuerent receauing of them againe, and framing our liues thervnto, we may remoue these plagues, and finde

Rom. 6

God grant  
this for  
Christes  
sake, to sin  
ke in your  
myndes.

fauore ad grace in the sight of our God, who for this cause hathe striken vs, and by all maner of means calleth vs backe from our wickednesse, readier to receaue vs, then we to desier him.

## C H A P. VIII.

*The conclusion of these two parts with a farther declaration of the same, that it is both Lawfull and necessarie some tymes to disobeye and also to resiste Vngodly magistrats and wherin.*



*Obediēce*

Wherefore (deare brethren in the Lorde) to returne to our purpose, you may well vnderstande of these things which haue bene hitherto mentioned, not only the cause of all our miserie in England this day, to haue bene for that we nether taught, knewe, nor vsed true obedience: but also what obediēce God requireth of all mē, ad what he cōdemnethe for disobedience. Obedience is to heare God rather then man, and to resiste man rather then God, as by the answere and doinges of the Apostles, and examples of others ye haue bene instructed. Wherein you may see how lit  
le

le the commandments, threatnynges, power, auctoritie, or punishments of anie kinge, Prince or Emperour, ought to preuayle with vs agaynst the commandement of God, where with we are charged.

Can we then pretende ignoraunce any more? Beholde, verie nature doth teache all men, which be not destitute of their comō sense ād reason, that God ought rather to be obeyed then man: in so muche as the Apostles therin feared not the iudgment of their enimies.

Shall auctōritie of man, or power of Princes bleare our eyes anie lōger: seing there is none so ignorant whose consciēce doth not beare him witnesse, that God is moste worthie of all honor, and onely to be feared for his power: who made the heauēns and the earthe, and man ruler therof, by whose power and wisdome, as all thinges were created, so by his wonderful prouidence are all thinges preserued and gouerned?

Shall the threatnings of man or punishment of Princes moue vs to leaue vndone that which he commandeth, ād our vocation requireth? Shulde we ho-

*Ignorance can not excuse you much lesse when the truth is so plainly taught.*

*We must not yelde to auctoritie and power.*

*Threatnings ought not to fear vs.*

*This doctrine of obedience is dayly sealed with the bloude of Sainctes*

nour the for their offices and great titles, because they are called kīges, Princes, or Emperours? This muste we do so longe as they will be subiectes to God, and promoters of his glorie, of whome they haue their auctoritie, as the examples of the Godlie Patriarkes, and Prophets, of Christe him self, and his Apostles, and of all martyrs in all ages vntil this day do witness. Which with their bloude haue sealed vp this doctrine for an vndouted veritie: that there is no obedience agaynst God, which in his iudgment is not manifeste rebellion.

Doest thou then vnfaynedly beleue in God, and haste geuen thy self to serue him, and after art commanded of thy Prince or Ruler, what name so euer he beare, to committ idolatrie in worshipping a piece of bread for thy Sauour (as do the Papistes) which is open blasphemie agaynst the Sonne of God?

1. Cor. 10

Arte thou willed to be present at the idole seruice, which the Apostle S. Paul forbiddeth: or ells to make, or erect images in Churches or tēples, to heare Masses, to trot on pilgrimage, to purchesse pardōs, to cōfesse the Popes auctoritie, to esteeme Gods worde for heresie?

Art thou charged to be a tormentour of the Sainctes of God, to lay holde vpon thé as did the Scribes ad Pharises, the chief Bishopp and Priests which their officers vpon Christe and his Apostles: to bringe them before the Concile to caste then in prison, to flatter them to reuile thé opély, to famishe them secretly, and hange them in their gables, to racke them, to bringe them to the galows, to the stake, and cõsumyng fier: to see execution done vpon then, as vpon theues, murtherers, villains, whoremongers, adulterours, traytors, idolaters, & blasphemers: when inwardlye thy conscience cryeth vnto thee, Take heede ad beware what thou doest to thesemen, for they are the verie seruantes of God, as Pilate was admonished by his wisse? Art thou (I saye) cõmanded to do anie of these thiges, and fearest God? Beholde, here art thou taught what anwere it behoueth thee to make, and that by the Apostles of Christe: which is, Iudge you whither it be lawfull in Godds sight to obey you rather then God. And agayne, God must be obeyed before man.

*The Shireffs  
lealers and  
other infe-  
rior officers  
condemned*

*Mat. 27.  
Euery mā  
anwere  
to vnlaw-  
full disso-  
bedience.*

*Losse of li-  
uings is  
not a suffi-  
ciēt excuse  
to indāger  
thy soule.*

*God is the  
reuenger of  
inocentes  
bloude.  
Psal. 9.*

*Mat. 16.*

*To loose in  
the world,  
is to gayne  
in the hea-  
uens.*

*Mat. 10.  
Psal. 105,*

If thou wilt alleadge the daunger of losinge thy lyuing and office, wherby thou and thy familie are founde: consider it is a greater matter to lose thy soule, and to bring the curfse of God vpon thy whole houlholde, to whome it were farre better to begg in the feare of God, thē to be gyltie of innocēt bloud, which the Lorde must nedes reuēge according to his promesse. Yf thy innocēt brother, which is broght to thee, because he is the seruant of God, be ready for Christes sake to offre vp his life in sacrifice: what great thing is it for thee to offre vp thy vile liuing for the same cause of rightousnesse? For as he in losinge his life hath assurance to finde it euerlastingly: euen so mayst thou be assured in forgoing thy office, because thou wilt be no tormentour of Goddes children, agaynst thy duetic and conscience, to haue the rewarde of rightousnesse at the hands of God, who este meth all thinges done to anie of these litle ones, as done to him self: and forbideth thee to touche them, sayng, Touche not myne anoynted ones.

Ther-

Therefore, as there is no power of punishment that shuld cause thee to do euil:so is there no office or promotion, which thou shuldest not willingly forgoe, rather then in reteyninge it to be an instrument of iniurious oppression, hauinge this rule of our Sauour Christe alwayes before thine eyes: What so euer ye would that men shulde do to you, that do you to them also.

Mat. 7.

Neither is this ynough, rather to suffer iniurie and losse, then that thou wouldest be a worker of iniurie to others by any means:but more ouer it is thy parte to be a withstander of euil, and a supporter of the Godly to the vttermoste of thy power, as thou hast partly harde all ready, and partly shalt heare now folowing. For as God hath not created vs for our selues, but to seke his honor and glorie, and the profit of our neighbour, especially of such as be of the hougholde of faithe: euen so are we idetted to God, to bestowe all those gyftes, be they spiritual or corporal, wherewith God hath blessed vs to the self same end, stryuing agaynst all impediments, helping, defending, comforting,

*withstand  
the euil, and  
supporte  
the Godly*

Gen. 2.  
1. Cor. 10.  
Gala. 6.

*Our detts  
to God.*

*Defend,  
helpe, con-  
forte, and  
deliuer the  
godly opp-  
ressed, and  
deleuer  
your owne  
soules.  
Exod 23.*

*Shall we  
helpe our  
neighbours  
beast and  
not him  
(selfe)?*

and deliuering to the vttermoste of our power all such as we are assured do feare God, and stande in nede of our ayde and supporte. Otherwise we shewe our selues to haue more compasion vpon brute beastes, as our neighbours oxe, asse, or shepe, which Gods Lawe dothe charge vs to helpe, saue, or drawe forthe of the dicke, althoghe it were the beaste of our enimie.

Are we then bound to do this to vnreasonable and brute beastes, yea to any thing belonging to our neighbour, and shall we be afrayde to do the like to him self, what tyme he is in necessitie? Yf his shepe or other of his cattel were readie to be deuoured in our presence of wolues, or suche wilde beastes: are we not bounde as wel in conscience as by the Lawe of God, to driue the wilde beaste awaye and saue his cattel, who can deny this to be our duetie? Can we be excused then in suffring the soules and bodies of the children of God our brethern, to be moste pitifully destroyed of Gods enemies, by false doctrine and cruel murthering, and put not to our handes and power to deliuer them?



them?

The verie Gentils with out God were taught so muche of nature, that to do wronge to a nother is not onely iniurie, but also they condemne him as an iniurious persone, which can, and will not withstande wrōge done to a nother. Wo be to thee thē (ō miserable Englande) amonge other nations and peoples, which hast a longe tyme delited in iniustice and cruel oppression. Wo be vnto you mooste vngodlye and careles counsellors. Wo be to you Rulers and Magistrats, from the hieste to the loweste: for that you ruling with out the feare of God, see your owne fleshe ād bloude, the very lābes of God dayly to fall by flockes, not in to the dicke or pit, but in to the vnsaciabable mouthes of the wolueshe papistes: not onely to be hurte and iniuried, but cruelly to be deuoured both bodie and goodes, and their poore wiues, children, and families destroyed, ād go a begginge. And yet neither the sorouful sobbes, ād cōtinual teares of the lamētāble mothers, nor the pitiful crye of the spoyled infātes, nor the extreme necessitie of their dispersed ser-

*Not to withstande euill, the very Gentils cōdemned as iniurie.*

*wo to Englande and her vngodly Magistrates.*

*The wolueshe papists.*

*your horrible plagues are at hāde yf ye amēd not.*

*Ye haue  
your hono-  
urs to defē  
de and hel  
pe the go-  
dly, yea ad  
all others  
from oppres-  
sion and in-  
iurie.*

*Esaï. 1.*

*The Genti-  
les shall  
condemne  
you in the  
workes of  
the Lawe.*

*Rom. 2.*

*Luk. 10.*

uāts, besides the shamefull betrayinge  
ād subuertiō of the whole Realme day-  
lie approachinge, can once moue your  
harde ād stonie hartes with pitie to de-  
fende their cause, and delyuer them frō  
tyranny: beinge promoted to your ho-  
nours and offices to that end. Can you,  
escape the condemnation of the Lawe,  
whiche prefer the preseruacion of your  
beastes and cattell to the pretious lyues  
of your owne brethern, the Image of  
the liuinge Lorde, whom you are bo-  
unde to loue as your selues? Shall not  
the Gentils, whiche lyue besides the La-  
we, stand in iudgment agaynste you  
whiche professe the Lawe, when they  
are more preste to defende their peo-  
ple from iniuries, then you yours?  
Your owne offices, auctoritie, and po-  
wer, shall in that daye put you to silen-  
ce, and confounde you.

Was there euer the like contempt  
of Gods worde in Capernaum? The like  
idolatrie amonge the heathen? Or like  
tyranny and cruell murthring at Ieru-  
salem? And yet to Capernaum Christ  
hathe threatned that it shall be easier  
for Tyre and Sidon in the last day, then  
for

for it. The Gentiles he commanded to be destroyed as his extreame enimies. *Nomb. 33. Exod. 23. and 34.* And as for Ierusalem that worthie Citie of the Lorde, escaped not his seuerie iudgement: not leauinge one stone vpon a nother, as oure Sauour him self afore prophecied, and as their miserable state and dispertion this daye doth testifie. Will God then spare Englande alone, and punish the all other nations for lesse impietie? *Mat. 24. Englande shall not escape.*

Can he of his iustice spare you counsellors, you Nobles and inferior officers: Whiche spare not to spoyle, oppresse, accuse, condemne, and murder the people of God, to deface his glory, and to destroye the whole Englishe Nation from the earthe, so moche as in you lieth?

Repent, repent you miserable men: for your synnes be at the highest, your cupp of iniquitie is full, and the houre of your heuy visitation is come: when it will be to late for you to flee from the great wrath of Gods indignation, whiche shortlye is like to be powred vpon you. Then shall you well perceaue that there is no saluation but vnder *Repent shortly: for Goddes heauy wrath is at hande Esai. 29.*

*The cause  
of all these  
miseries.*

*Write this  
upon your  
dore postes  
& in your  
weldeck-  
ed chambers.  
For it will  
suerly come  
yfe repēt  
yet.*

Gods protection; no comforte with out  
Christe, no obedience agaynst God, no  
power that can dispence with the char-  
ge of the Almightye and his comman-  
dements: especiallie when all your coun-  
sels agaynst him and his poore ser-  
uants shall fall vpon your owne hea-  
des: your wisdome turned to follie,  
your noblenesse to vilenesse, your rule  
and dominion taken from you, and you  
made slaues to others: your fayre how-  
ses and gorgeous buildinges destroyed,  
your great possessions geuen to your e-  
nimies, your wiues to be rauished, your  
mayds deflowred, and children murthe-  
red with out mercy, your pride and hie  
lokes abated, your welthe turned to mi-  
serie, your delicate faare and costlie a-  
parell to extreame hunger and begge-  
rye, your ioye and pastance to weepin-  
ge and continuall sorrowe, and in the  
end shamefull deathe as you haue de-  
ferued. And why? By cause you haue cho-  
sen to obeye man rather then God, and  
sought rather to mayntayne your owne  
pride and dignitie, then his honor and  
glory.

And

And therefore beholde ô prowde man, *Iere. 50.*  
 I am come to thee (saith the Lorde of  
 hostes) because thy daye is come, and  
 the tyme when i will visite thee. For the  
 prowde shall fall and be destroyed, and  
 there shall be noman to lift him vp. I  
 will kindle a fire in his Cities, that shall  
 consume all thinges aboute them,  
 &c.

And iustly maye the Lorde do all this  
 to you, seinge he gaue you not this di-  
 gnitie, makinge you Couंसellers, Noble  
 men, Rulers, Iustices, Mayers, Shireffs,  
 Bayliffs, Countables, or Gaylers to ex-  
 alt your selues agaynst his Maiestie,  
 and to fight agaynst Christe and his  
 members: but to humble your selues in  
 his presence, to promote his glorie, and  
 to defende all those whom he commit-  
 ted to your charge. How commeth it  
 then to passe, that ye haue thus betray-  
 de him and his people, in banishinge his  
 truthe to receaue falsehod, and haue  
 changed Religion in to superstition,  
 true honoringé of God, in to blasphemous  
 idolatrie, and now (to fini-  
 she your procedinges) are readye to

*The end of  
 all offices*

The Spaniards are godlesse to sell your subiects for slaues to the proud Spaniards, a people without God.

*Maues  
vnlawful  
gouernement.*

*Iob. 34.*

*God forbid  
deth women  
to raigne,  
and nature  
abhorreth  
the same.*

That wicked woman, whom you vntruely make your Quene, hath (saye ye) so comanded. O vayne & miserable men. To what vilenesse are you brought, and yet as men blynd, see not? Because you would not haue God to raigne ouer you, and his worde to be a light vnto your footestepps, beholde, he hath not geuen an hypocrite onely to raigne ouer you (as he promised) but an Idolatresse also: not a man accordinge to his appoyntment, but a woman, whiche his Lawe forbiddeth, and nature abhorreth: whose reigne was neuer counted lawfull by the worde of God, but an expresse signe of Gods wrathe, and notable plague for the synnes of the people. As was the raygne of cruell Iesabel, and vngodlie Athalia, especiall instrumentes of Satan, and whippes to his people of Israel.

This you see not, blynded with ignorance: yea, whiche is more shame, where as the worde of God freeth you from the obedience of anie Prince, be  
he

he neuer so mightie, wise, or politike, commanding anye thinge whiche God forbiddeth, and herein geueth you auctoritie to withstand the same, as you haue harde: Yet are you willingly become as it were, bondemen to the lustes of a most impotent and vnbrydled woman: a woman begotten in adultrie a bastard by birthe, contrarie to the worde of God and your owne lawes. And therefore condemned as a bastarde by the iudgement of all Vniuersities in Englande, France, and Italie: as well of the Ciuilians, as Diuines. For now are we freed from that Ieweshe yoke to rayse vp seede to our brethern departing with out issue, by the comyng of our Sauour Iesus Christe, who hath destroyed the walle and distace betwixt the Iewes and Gentiles, and hath no more respecte to anie Tribes (for conseruation wherof this was permitted) but all are made one in him with out distinction, which acknowledge him vnfaynedlie to be the Sonne of God and Sauour of the worlde. For in Christe Iesus there is nether Iewe nor Gentile, Grecian or Barbarous, bonde nor free, &c. And therefore

*Marie a bastard.*

*Reade Halles Cronicle in the 24. of the reinge of Kinge Henry. 8. Oxforde. Cambrige. Orliance. Paris. Angiers. Burger. Bononie. Padua. Tholosa. Leu. 10. Den. 19. Eph. 2. Gala. 3.*

it muste nedes followe, that kinge Henrie the eight, in marying with his brothers wife, did vtterly contemne the free grace of our Sauour Iesus Christe, which longe before had deliuered vs from the seruitude of that lawe: and also committed adulterous incest contrary to the worde of God, when he begate this vngodlie serpent Marie, the chief instrument of all this present miserie in Englande.

*kinge  
Henry committed  
incest in begetting  
Marie.*

And if any would saie, it was of a zeale to fulfill the lawe which then was abrogated, he must confesse also that the kinge did not marie of carnall luste, but to rayse vp seede to his brother: when the contrarie is well knowne to all men. Let no man therefore be offended, that I call her by her propre name, a bastarde, and vnlawfully begotton: seeing the worde of God, which canot lye, dothe geue wittnesse vpon my parte. And moreouer, that suche as are bastardes shulde be deprived of all honor: in so muche as by the Lawe of Moyse they were prohibited to haue entrance in to the Cōgregatiō or assembly of the Lorde to the tenth generation. Consider the your vngodlie proceedinges in defraw-

*Deu. 23.*



ding your cōtrie of a lawfull kinge: and preferringe a bastarde to the lawful begotten dawghter, and exaltinge her whiche is, and will be a comon plague ad euerfion of altogether: for as muche as she is a traytor to God, & promisbreaker to her dearest frindes, who helpinge her to their power to her vnlawfull reigne, were promised to inioye that religion which was preached vnder kinge Edward: which not withstanding in a shorte space after, she moſte falsly ouerthrew and abolished. So that now both by Gods Lawes and māſ, she ought to be punished with death, as an open idolatres in the sight of God, ad a cruel murderer of his Saits before mē, ad merciles traytoresse to her owne natie coutrie.

For Gods worde she abhorreth, Antichriste hathe she restored, her fathers Lawes contemned, her promesse brokē, and her brother Godly kinge Edward as an heretique condemned. not thinkinge it ynoughe to expresse her tyranny vpon thé that liued, except she shewed crueltie, or rather a raging madnesse on the bodies of Gods seruāts lōge before buried, drawig thé forth of their graues to

*The Gospellers hope her to the crown and she busmeth thū.*

*M. Bucer  
Paulus  
Phagius,  
maistris  
Martyr,  
C.*

Who is  
more blind  
then they  
that can  
and will  
not see?  
Here vnto  
the lawes  
of the real  
me, the will  
and proph  
cie of her  
father doth  
prouok, the

burne the as heretikes. And in fine vtterly abhorring the Englishe nation, hath ioyned her self to adulerous Philip, the Spanishe kinge: to whome she hathe, and dothe continually labor to betray the whole kingdome. And yet ye cannot, or will not see it, nether yet for all this be stirred vp to bridell her affecti- ons, and withstand her vngodly doin- ges, to promote the glorie of God, and to preserue your brethren, and your sel- ues: but thinking to reteyne your pro- motions by flattery, do hastelie drawe Gods vengeance vpon your selues and others.

For do you thinke that Philip will be crowned kinge of Englande, and reteyne in honor Englishe counsellors? Will he credite them withe the gouernement of his estate, who haue betrayed their owne? Shall his nobilitie be Spaniardes, with out your landes and possessions? And shall they possesse your promoti- ons and lyuings, and your heads vpon your sholders? Come they to make a spoyle of the whole Realme, and leaue you ad yours vntouched? Where is your great wifdome become? Your subtile counsels  
and

and policies, where of you bragge so much, to whome these thinges be hid, that euerie childe espieth?

If Esai the Prophet had not forespoken these secret iudgments of God, in blynding the eyes of the prowde contemptners, I coulde not cease to wonder at your grosse ignorance, as now I consider with greife of harte, the miserie which is like shortly to come vpon you in full measure, for this calamitie, already powred vpon others, through your procurements and studies. Which fearefull iudgment of God loke neuer to escape, except suddaynlie ye repent and change your vngodlie purpose. If you be at a couenant with deathe (as you thinke) you shall not auoyde it, if you thinke to escape the comon destructiō, making dissimulation and lyes your refuge, yet shall you be reuealed: for the Lord him self will destroye all your counsels, because they are not of him.

Yt is not your going to the Masse, your praying of the Pope, your flattery of your Quene, and shauen Priests of Baal, that can defende you in

*Licences  
purchased  
of infidels  
and lyinge  
in idolatrous  
places, is tho-  
ugh good  
enough of  
earnall gos-  
pelers.*

*Their de-  
as proue  
what they  
be.*

that day: nether yet your licences whiche some of you purchasse of an infidel to departe out of your countrie, some lyinge in idolatrous places, differing no thinge from them in ther dissolute liuinge, some passinge in to Italie to please their Quene, and to get an opinion of men that they approue her procedings, rather coueting to haue the name of a blasphemouse papiste, then of Christe our Sauour. Thiking by suche vnlawfull meanes to worke miracles: but their gaines at length will be confusion, as now their frute whiche they haue brohgt thence do witnesse: that is the want of Gods feare and open dissimulation.

This is not the way (ô vaine men) to winne Gods fauour, and to escape his fearfull iudgmentes: but to increase his wrathe and haste his vengeance, who will not be mocked, nether suffer his ho'ye Name lóge to be blasphemed. Cōsider with your selues, and returne to the right way, and walke in it while ye haue tyme, and I will shewe it vnto you.

Yous

You haue synned moſte greuouſlie agaynſt the Lorde: knowe your tranſgreſſions, and with teares confeſſe the, every man vnſaynedlie vnto the Lorde, who is redie to mercie and ſlowe to anger. You haue deſpised and abuſed the worde of his dearely beloued Sonne Ieſus Chriſt, the Author of ſaluatiō, in the dayes of our Godlie kinge Edwarde (which is the cauſe why God hath thus plaged vs with a tyrant) ſeke after the worde agayne and receaue it with all reuerence. By geuing auctoritie to an idolatres woman ye haue baniſhed Chriſte and his Goſpell, and in his place reſtored Antichriſte with all his infections, wherin your owne conſciences condemne you of euil. Then in takinge agayne the ſame auctoritie from her, you ſhall reſtore Chriſte and his worde and do well. In obeyinge her, ye haue diſobeyed God. Then in diſobeyinge her, ye ſhall pleaſe God. Becauſe you haue geuen place to her and her counſells, you are all become idolatrous hypocryts, and alſo traytors to your owne Countrey: then by reſiſting her

*The onely means to  
eſcape mi-  
ſerie.*

*Pſal. 103.*

*Folowe  
wyſe coun-  
ſel, leaſt ye  
and al  
your land  
perifhe.*

felues damnation for their transgressiō:  
and her wicked decrees, you must be  
made true worshippers of God,ād faith-  
full Engliſhe men.

Other meās there are not, but to tur-  
ne to God by repentāce, to banishe fal-  
ſe hode by receauig the trueth, to ouer-  
throwe Antichriſte, and all kinde of i-  
dolatri by honoring Chriſte and his  
Goſpell: to ſuppreſſe tyranny by iuſti-  
ce: to withſtande oppreſſion and mur-  
ther by defending the iuſte and inno-  
cent, and puniſhing the workers of ini-  
quitie, of what eſtate or condicion ſo e-  
uer they be, as after (God willing) ſhall  
be proued at large. For as by this means  
onely Gods honor muſt be reſtored, and  
you eſcape his vengeance, to obeye thē  
that obeye God, and reſiſte them that  
reſiſte his Maieſtie, rédringe vnto all ac-  
cordinge to his Lawes: euenſo, when  
they ſhulde vnderſtand that their ſub-  
iectes be no more as it were brute bea-  
ſtes with out ſenſe or iudgment: but that  
they knowe wherein, ād how farre they  
owe obediēce, ād would no more be led  
by their deuiliſhe and vngodlie luſtes,  
as they haue bene and yet are pre-  
ſentlie .

*Reſtore  
goddes ho-  
nour and eſ-  
cape Gods  
vengeance*

Then woulde their Princes and Rulers also geue them selues with all diligence, to studie and applie the same Lawe of God: then woulde they do nothinge them selues, nor commande others, where in they were not assured to please him. Then woulde they learne to obeye God, which now rebel agaynst him: and to folow the examples of the Godlie kings and Rulers, hauing the boke of the Lorde euer with them, neuer suffring it to departe from them. But as worthie Iosua, Iosias, and Iosaphat, to reade and studie in it day and night. Not to declyne from it them selues, nor yet to suffer their subiects therein to be ignorāt, which is the onlie wisdom of God and comferte of all mens consciences. Then shulde the Rulers loue and preserue their subiectes. And the subiects likewise reuerentlie obeye their superiours. To conclude, then shuld all be blessed of God, feared of their enemies, sure from all daungers, voyde of all idolatrie and false religiō, and esteemed of all nations the wysest and mightieste people vpon the earthe, as God promised to Israel, so longe as

*if they knewe rightly how to obey and wherein, they shulde these thinges here mentioned come to passe.*

*Deu. 17.*

*Gods boke teacheth the true obedience.*

*Deu. 4.*

they shulde lyue.

CHAP. IX.

*Answers to the contrarie obiections of such as teache all manner of obedience to Magistrates to be lawfull, taken forth of the New Testament.*



Ut for as muche as there is nothing so manifest and true, which is not either obscured vterlie by contrary reasons of mans brayne, or ells discredited by other places of Scripture wrógfully vnderstáde and applyed by many: I haue here thoght expedient before I proceade anie further, for the better establishing of the trueth, to answer and satisfie, so far as shal please God to geue vnto me, all suche reasons, auctorities, and Scriptures, as are alledged to the contrarie: to the intent that we may not onlye see the trueth, and so be styrred to imbrace it, but also may espie the falsehod, and learne to auoyde it.

And because amongest all other auctorities and reasōs, there is none of greater force thē that which is wryten in the Epistle of S. Paul to the Romains: we will firste of all others begin with it. Let euery soule (saith he) submitt him self

Rom. 13.

The firste

obiection.

to  
for  
the  
God  
pow  
and  
ther  
is a  
post  
muf  
and  
ogh  
dort  
tiō  
neth  
to th  
con  
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ther  
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him  
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firm  
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hath  
fiste  
selue



to the auctoritie of the higher powers: for there is no power but of God, and the powers that be, are ordeyned of God. Who soeuer therefore resisteth power, resisteth the ordinance of God: and they that resist, shal receaue vnto them selues damnation. Here (say they) is a general doctrine affirmed by the Apostle, that euery man (none excepted) must be subiecte to superiour powers: and if euery man muste be subiect, none ought to disobey.

Besides this, beholde the Apostle doth not barely affirme this proposition, sayig: Euery person (for that he meane the by euery soule) must be subiecte to the Magistrates and Rulers, of what condition so euer he be, but proueth the same with a moste sure argument gathered of the ordinance of God: because there is no power but of God. And therefore to resiste powers, is to resiste God him self, whose ordinance it is. And not contented with one reason, he confirmeth the same with a nother depending of Gods punishments, which he hath appoynted for all them that resiste, which is, to receaue to them selues damnation for their transgressiō:

so that they cōclude, that it is not onely Paul'es auctoritie that maketh all men subiecte to their superiours (which notwithstanding were sufficient, being the Apostle of Christe) but also the same is by good and stronge reasons confirmed.

*Answer*

In answering to this obiection, I will not longe holde you in rêdring the cause, which as we may probably gether

*The cause  
wherefore  
the Apostle  
was mo-  
ued thus  
to write.*

mouid the Apostle to write this to the Romains cōcerning obedience to their superiours: but in few wordes touche so muche as seemeth necessarie. It may appeare very credible (which some Godlie and learned do wryte) that amōgest the Romayns, after they had receaved the Gospel, there were many vnder that name, which woulde be deliuered from all subiection: thinking the office of Magistrates nomore necessarie to them that professed Christe: as do this day the Anabaptists and Libertins. Others, who had bene once freed from tribute and custome paying, to strange Magistrates, woulde therat take an occasion by preaching of the Gospell to paye no more tribute to their superiours. Such

*Anabap-  
tists.*

*Libertins*

di-

were diuers of the Iewes, who couēted it *Denyars of*  
 for abōdage. And that kinde of secte was *tribute*  
 rayſed vp euen in Chriſtes dayes, as ap-  
 peareth whē the Pharisees ſent their diſ-  
 ciples with Herodes ſeruātes to knowe  
 his iudgment, whither it were lawful for  
 them to paye tribute to Cæſar or no. *Mat. 22*  
 And in the Actes, Gamaliel maketh  
 mention of one Iudas Galilæus, which *Act. 5.*  
 was autor of that ſecte, and moued mu-  
 che trouble amōgeſt the people, ſayng:  
 It was not lawful to paye tribute. By  
 theſe and ſuche like opinions, the A-  
 poſtle (perceauing the office of Magi-  
 ſtrates to come in to contempte, and  
 men to eſteme it not lawful, which God  
 him ſelf ordeyned in defence of his re-  
 ligion and Ciuile policie (was moued  
 to wryte as is before mencioned: exhor-  
 ting all men to eſteme the office of Ma-  
 giſtrates as Gods ordinance, and to o-  
 beye them whom God had appoynted  
 Rulers ouer them.

Then as the Apoſtle wryteth we con-  
 feſſe, and ſo muche as he ſpeaketh we  
 graūte, that is, that all men are bownd  
 to obey ſuch Magiſtrates, whome God  
 hath ordeyned ouer vs lawfully ac-

cording to his worde, which rule in his  
 feare according to their office, as God  
 hath appointed. For though the Apost-  
 le saith: There is no power but of God:  
 yet doth he not here meane anie other-  
 powers, but such as are orderly and law-  
 fullie institute of God. Ether els shulde  
 he approve all tyranny and oppression,  
 which cometh to anie common welth  
 by means of wicked and vngodlie Ru-  
 lers, which are to be called rightlie dis-  
 orders, and subuersions in comon wel-  
 thes, and not Gods ordinance. For he  
 neuer ordeyned anie lawes to approve,  
 but to reprove and punish tyrantes, i-  
 dolaters, papistes and oppressors. Then  
 when they are suche, they are not Gods  
 ordinance. And in disobeying and re-  
 sisting such, we do not resiste Gods or-  
 dinaunce, but Satā, and our synne, which  
 is the cause of such. Or els, if we shall  
 so conclude with the wordes of the A-  
 postle, that all powers what so euer  
 they be must be obeyed and not resi-  
 sted, then must we confesse also, that  
 Satan and all his infernall powers are  
 to be obeyed. Why? because they are  
 powers,

*We may  
 resiste ty-  
 rantes and  
 yet not Go-  
 des ordi-  
 nance.*

*By the pa-  
 pistes ga-  
 thering, Sa-  
 tan ought  
 not to be  
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powers and haue their powers also of God, which cannot touche man any farther then God permitteth. But S. Iames geueth vs, contrarie commandement, saing: Resiste the deuel and he will flee away from you. Iob 12.  
Lam. 4

And that the Apostle Paule dothe so restrayne his wordes to all lawfull powers, we nede not to seke far of. For in the self same Chap. after he dothe expounde his mynde: that is, what powers and Magistrates he meaneth: Such (saith he) as if thou doest well, thou nede ste not to feare, but if thou doest euell. And agayne wilt thou be out of feare of the power? Do wel then: and so shalt thou be pray sed of the same. For he is the minister of God for thy welthe. But if thou doest euill, feare: for he beareth not the sworde for nought: for he is the minister of God, to take vengeance of them that do euill &c. Whereby we may playnly vnderstande, that althoghe, he saith, There is no power but of God: yet he meaneth suche power as is his ordinance and lawfull: whose office standeth in these two poyntes, to defend the good, and to punish the euell: not to be feared

*The proffes  
of this an-  
swere.*

*The papists  
argument  
is silly  
answered*

for wel doing, but for euil, to whom the sworde is geuen for that purpose. And to such, with the Apostle we graūt also, that euery persone must be subiecte and obedient: for they are Gods ordinaunce. And to disobey or resiste such, is to disobey and resiste God him self. And therefore do deserue iustlie to receaue Gods punishment, which, as the Apostle threatneth, is damnation. And this makethe nothing agaynst our former sentence, but rather confirmeth the same: approuing no obedience but that which is lawful, that is to say, according to Gods appoyntment and ordinance, as doth more euidently appere in his wordes folowing: partly in that he demaundeth obedience to such for conscience sake, and not for feare of vengeance onely. As thogh he would saye: so farre is it from reason and Gods worde that any man shulde disobey or contemne the Magistrates, ordeyned by God to punish the vice and mantayne vertue, that he nedeth no other to reprove him of euil in so doing, then his owne proper conscience, which will (iustly examined) teache him how Gods ordinance ought to be

to be reuerenced, especially seruing to the preservation of the people, in suppressing wickednesse, and promoting Godlynesse.

For that cause he willeth after to paye their tribute, not to euery man that will demande (for vnlawful demandes may be lawfully denied) but to whome tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due.

Obedience then he requireth of all mē, tribute also, custome, feare, and honor: but vnder this condition of iustice and æquitie, to render these dueties to them that haue iuste title thereūto. And who are they, but (as I sayed before) such as God hath appoynted to rule ouer vs in his feare, for our profit, and preservation of the comon welthe?

To this also dothe the sayng of S. Peter wel agree, thoghe it be brought in of the other partie to proue the contrary: Submit your selues to euery ordinaūce of mā for the Lordes sake: whither it be to kige as to the chief, or vnto Rulers as vnto them that are sent of him, for the punishment of euil doers, and the pray-

*Obedience  
is comānd  
ded to all  
men: but  
yet vnder  
cōditions.*

*The secon-  
de obiētiō  
ā l answer  
1. Pet. 2.*

fe of thē that do well . Beholde how Peter here nether dissenteth from him self in his answere before to the Cōcile, nor here disagreeth from Paule, willig obedience to kinges and inferior Rulers: not to all, but to such as are appoynted to punish the euill doers, and prayse the contrary: and to disobey such, muste nedes be condemned for wicked and vngodlie rebelliō . For suche there were as maye playnly appere by . S. Peters wordes folowing, whiche vnder the pretence of libertie woulde couer and cloke their malice . And this the Apostle forbiddeth in all maner of subiectes, and iustlye.

*The thyrd  
obiection  
and answer  
ere.*

But you will saye, the wordes of Peter folowing concerning the obedience of seruantes to Maisters, dothe charge vs farther then with godlie Rulers, and such as rule according to their office. For to seruantes he writeth on this wise . Seruantes obeye your Maisters with all feare, not onely if they be good and curteous, but also thogh they be frowarde: for so the greke worde dothe signifie, a cōbrous, frowarde, or a persone harde to please and selfe willy. Wherof they



they will conelude, that Peter commandeth obedience to all kinde of persones, good and bad: what so euer they commande must be done. and why? because he so chargeth seruants to obey their maisters.

Neuertheles this is to be obserued in reading the wordes of Peter (as also in all the holy Scriptures) that we must so take them as they agree with him self, and not agaynst him. For the Spirit of God changeth not his meaning: but what he saith once, he sayth for euer. Saint Peter here seemeth to preuent the obiection which seruantes (desierous of libertie) might haue obiected, being willed to obey their Maisters: as thoghe he would saye: I am not ignorant that there are many Maisters troublesome, frowarde, and importune ouer you: which are not so gentle and curteous towards you as becomethe them: well: that is their fault and infirmitie, which you must for Christes sake, whom you professe, patiently sustayne and beare. For thogh your Maisters be roughe or frowarde (he saith not wicked and vngodly) that is no

*Answer.*

*Of what  
maner of  
maisters  
Peter speaketh.*

cause why ye shuld not faithfully serue them for the tyme of your seruitude, so longe as they will nothing of you, but that which is good and godlie.

Then the mynde of S. Peter is that the shreudnesse or frowardnes of Maisters, is no lawful or iust occasion why the seruantes shulde be disobediēt. And as this is the verie meaning of the Apostle in that place: so is it not like that he would write contrarie to him self, when he sayed: God ought rather to be obeyed then man. Nether can he be iudged contrary to the Apostle Paul, who bindeth vp all lawful obediēce whith this knot, In the Lorde: speaking vnto childré, ād exhortyng thē to obeye their fathers & mothers. But how? In the Lorde saith he. And why? For that is iust. Then if Paule charge not children with further obediēce to their parentes, then in the Lorde, to whom principallie they are by Gods commandement and nature bounde, will Peter bynde seruantes to their Maisters anie further thē in the Lorde? And if it be iuste obediēce onlie which is in the Lorde: can ther be any lawful obediēce agaynst him, either of childré  
 towardes

Act. 4.

The true  
 knot of  
 obediēce.  
 Ephs. 6.

towardesther parêtes, seruâtes towardestheir Maisters, or subiectes towardestheir Rulers or Magistrates? No, God is the first and principal Father, Maister and Lorde, to whô firste obedience muste be geuen as he doth demâde, and to others in him, and for him onely, as we were taught at the beginning.

*God is  
our chief  
Father,  
Lorde and  
maister.*

And that S. Peter had onely respecte to the rough condicions of Maisters, and not to their vnlawful commandement agaynst God and their conscience (which they are bownde to do for no mans pleasure) the wordes do playnelie witnesse. For this is thâkes worthy (saith he) if a man for conscience towardest God indure grief, suffring wrongfully. For what prayse is it, if when ye be bufeted for your faults, ye take it patientlye? &c. Then ye see the meanyng of S. Peter is not to make vs subiecte to anie euill or vngodlie commâdementes, but to persuaide all seruantes not to cast of their duetie, during the tyme of their seruitude, notwithstanding they be roughlie dealt with all of their Maisters, which thing is not spoken here of S. Peter to encourage or mayntayne

*S. Peter ap  
proneth nos  
from arde  
maisters*

*Servantes  
oppressed  
may seeke  
lawfull  
remedy a-  
gainst their  
maisters.*

*How far  
wicked  
Princes  
may be  
obeyed.*

frowarde Masters in their frowardnes, nor yet to forbid the seruantes which feare God to seke after lawfull remedie at the hādes of superior powers, who for that cause are ordeyned to see iustice ad ministred to all sortes of mē, as well to seruantes as others: but that they shulde not thike the sharpnesse of their Maisters to be a cause sufficiēt to free them from doing their duetie vpō the ōther parte.

In like case may we conclude of Princes ad Magistrats, thogh they be rough and frowarde: yea, thoghe before God they are wicked, vngodlie, and reprobate persons (as was Saule) yet so longe as their wikednesse brasteth not out manifestly agaynst God, ad his Lawes, but outwardly will see them obserued and kept of others, punishing the transgressors, and defending the innocent: so longe are we bounde to render vnto such, obedience, as to euill and roughe Maisters: because we may not take Gods office in hande to iudge of the harte any farther then their outward deedes do geue manifest testimony. Otherwise, if without feare they transgresse Gods Lawes them selues and cōmande others to do the like, then haue they lost that

honor and obedience which otherwise their subiectes did owe vnto them: and ought no more to be taken for Magistrates: but punished as priuate trāsgressors, as after I haue promised to proue.

Here vnto they adde the saying of our Sauour Iesus Christe to Peter, which had him put vp his sworde, after he had strickē the seruāt of the high Priest, and cut of his eare: not mynding by the sworde to make resistance. Wherevpon they gather that although it be lawful in doctrine and preaching for the seruants of God to withstād and reprove the enemies, as Christ him self and his Apostles did: yet it is not permitted to do the same by anie outwarde or bodely force. For thē as Christ answered, he might haue obtayend of his Father 12. Legions of Angels for his defence.

To this we shall sone answere, if we consider who spake this, to whom, and for what cause it was spokē. Which circumstances well waied, geue a great light to all like facts and sayinges. First we must diligently consider the office of our Sauour Iesus Christe, which as it was in all poyntes spirituall, as well

*The fourth  
obiection.  
Mat. 26.  
Ioh. 18.*

*Answer.*

Ioh. 18.

concerning his kingdome which he himself affirmeth not to be of this worlde, as his Priesthod and Prophecie: euen so for his owne parte, coulde he vse no temporal force or power for the accomplishment of the same, because he denieth that he either came to raigne in this worlde, or ells to be a iudge therein: as he answered the man, which would haue had him to comande his brother to deuide the landes bewixt them, sayng: Man, who made me a iudge or deuider ouer you? And being demanded to geue iudgment agaynst the woman taken in adultrie, he woulde not take that office vpon him, but sayd vnto the woman, when her accusers were gone: Nether do I condemne thee: go thy waye, and synne no more.

Luk. 12.

Luk. 7.

*Why  
Christ v-  
sed not the  
d'fence of  
the tempo-  
ral power.*

Thus as concerning Christes owne persone, who had all thinges and powers both in heauen and in earth at his comandement, it is euident that he woulde vse no temporal power agaynst his enemies: for that he was not therewith charged. Which exâple taketh not waye the office or duetie of such as are charged

ged

ged with the téporall sworde, to vse it in defence chieflye of Gods glorye, and the preseruation of those that are vnder them.

Secondly why he forbad Peter also, and in him all the reste of the Apostles, we can not be ignorant. For who knoweth not that the Apostles were witnesses of Iesus Christe chosen forthe of the worlde (as S. Iohn saithe) not to defende their Maister by the temporall sworde (for that were to vsurpe vpon a nother mans office, not apperteyning to them) to whom onelic the spirituall sworde was comitted, to fight manfully with it agaynst the worlde, Satan and all spirituall powers. For as the Apostle saith: Thoghe we walke compassed with the fleshe, yet do we not warre fleshlie. For the weapós of our warrfare are not carnall thinges, but stronge by the power of God to cast downe holdes: wherwith we ouerthrowe imáginatiós of euery high thinge that is exalted agaynst the knowlege of God, and bringe in to captiuitie euery thoght to the obediéce of Christe. Wherfore, seig the office of the Apostles also is spirituall,

*Why Peter was  
forbyd to  
vse the  
sworde.*

*Act 1.  
Ioh. 17.*

*Ephes. 6.  
Hebr 4.*

*2. Cor. 10.*

*The absur-  
dite of this  
reason.*

*I. Cor. 9.  
As the pre-  
achers are  
charged to  
use the spi-  
ritual  
sword, so  
are the  
Magistrats  
boud to  
set forth  
Gods glorie  
poral sw-  
orde.*

as their Maisters was: and had onely spirituall weapons to vse in the defence of the Gospell, wherof they were ministers: it is not good reason to conclude their purpose, that Magistrates and other inferior officers, ought not to vse the temporall sworde in defense of religion: because Christe woulde not suffer Peter to fight with the temporall sworde. But rather as Christe requireth of Peter and of all the rest, the faithfull vse of the spirituall sworde, where with they were charged, or ells they shulde be subiecte to malediction and iudgmēt: For wo be to me (saith Paule) if I preache not: e- uēso may not they escape iudgment and the curse of God, which vse not the temporall sworde cōmitted vnto them with all indeuour in the defence of Gods glorie and his Church, wherewith eue- ry man is charged, according to his vo- cation and power, none except.

To be shorte, if our Saviour Christ shulde, as he might by his power, haue with- stand the Jewes that came to apprehend him and put him to death, how shuld he haue dronken of that cup which his Fa- ther had geuen him? That is, how shul-  
de



de he by his deathe and passion haue redemed vs, for which cause he came in to the worlde: not to haue his liffe takē from him agaynst his will, but willinglie to lay it downe for all.

Then we see that there is nothing in this saying of Christe to Peter, which can condemne lawfull resisting of vngodlie Rulers in their vngodly commandementes. For though it was profitable to all men that Christ without any resistance shulde be crucified, being the sacrifice appoynted of God the Father to saluation: yet is it not therefore lawfull for the inferior officers, or permitted to the subiectes, to suffre the blasphemie and oppression of their superiors to ouerflow their whole countrie and nation, when both power and means is geuen vnto them lawfully to withstand it, and they by their profession and office are no lesse bounde to put it in execution.

#### CHAP. X.

*Obiections out of the olde Testament, and Answers to the same.*



His muche being spokē to satisfie such obiections as are comonlye alledged forthe of the New Testament: let vs see also what may be sayed agaynt vs in the old, and after what sorte they may be truely answered. Ieremie they alleadge in his letter sent from Ierusalem to the captaynes in Babylon, to the Priests and Prophetts, and to all the people of Israell that then were in Babylon, counselling them how to behaue them selues, and to escape danger. The effect wherof was this: not to rebell, that they might escape, but to remayne still and abide the appointed tyme of the Lorde: yea, to seke the peace of the Citie wherinto God had broght them, and to praye to God for it. For (saith he) with the peace of that Citie, shall your peace be also.

*The firste  
obiection  
out of Ier.  
29.*

*Baruch. 1.*

And the like is wryten in Baruch the Prophet tending to the same end, that they shulde pray for the longe liffe of Nabuchadnezer and Balthazer his sone, that vnder their shaddow (that is protection) they might lyue and serue them  
a longe

a longe tyme. Wheerin (saye they) two things are to be noted agaynst our opinion. The firste, that he forbiddeth them to rebell, and exhorteth them patiently to abide the tyme appoynted of their delyuerance. The seconde, that they are bound to pray for their enemies, and welthe of their Cities, and therein also are bounde to obey them.

This Epistle or letter of Ieremie sent to the Iewes at Babylon then captiues, we maye not deny to be his: thoghe of the Prophecie of Baruch some do doubt, and esteeme it not as Canonically. Neuertheles because they tend bothe to one effecte in this matter, we will admitte bothe. Firste, granting that their counselle to quietnes and to abstayne from rebellion was good and necessary: because it proceeded from the Spirite of God and of knowledge, which spake or wrote nothing that God had not reueled vnto them: and wherof they also shuld not admonishe others, to the intēt they might geue no credit to false Prophetes, which woulde stirre them vp to sedition, perswading them that they shulde not longe continewe in Baby-

*Answers.*

*The cause why Ieremie and Baruch thus conselled.*

1. *Kinges*  
22.

Ion, when as the Lorde had other wise appoynted. Wherof when God assured them by his Prophet, it must nedes be counted extreame madnesse and rebellion agaynst God, if they shulde haue done the contrarie. As we reade of wicked Achab, who crediting the flatterig counselle of the false Prophetes, disobeyed God in conténing the trueth tolde hi by Micheas: but to his owne destructiõ.

*The state  
of the que-  
stion.*

Therefore this matter is sone answered, where we haue the secrete counselle of God, reueled vnto vs, admonishing vs to abide in any place, and not to departe til he call vs: we are more then rebels to do the contrarie, and muste sustayne the daunger worthelye. But this is not our questiõ, whether we ought to remayne in any place so longe as God hathe commanded vs: but whither we ought to do euill at the commandement of Prince or power, wheresoeuer we be, or in what estate, be it neuer so miserable. For though Ieremie counselled thé with paciencie to remayne in Babylon, yet nether he, nor Baruch would permit thé to followe the exaple of the Gétills there, in idolatric or euell doig: as the Epistle of Ieremie

mie

mie sēt also to the Iewes captiues in Ba *Baruch. 6*  
 bylō ād wrytten in the prophecie of Ba-  
 ruch, doth abundantlie witnesse. And as *Dani. 3.*  
 the exāples of Daniel also, Sidrach, Misa-  
 ch, ād Abdenago do teache vs: which not  
 withstāding their Captiuitie, woulde not  
 obey the kīges cōmandemēt to do euill.

Also in that they are willed to pray  
 for the good estate of the Citie wherin  
 they dwelled, that is Babylō, and for the  
 lōge liffe of Nabuchadnezer ād his sōne  
 the cause is also alleadged, to the itēt that  
 the peace of that Citie shuld also be the-  
 ir peace: ād for that Nabuchadnezer ād  
 his sōne shuld be their shadow ād prote-  
 ctiō, God so mouīg their hartes. Which  
 causes are sufficient why the people of  
 God shulde be thākfull, that is, to wishe  
 well to the places and persons where, ād  
 of whom they receaue any benefit, espe-  
 cially peace and protection, as was pro-  
 mised to the Iewes in Babylon.

But what is this to the purpose? The Ie-  
 wes were cōmāded of God by the Prophe-  
 tes especially to tarry in Babylō, where  
 thē for their syns they were captiues, be-  
 cause their owne Citie Ierusalē, ād all thē  
 eir cōūtrie was destroyed ād subiecte to

*why the  
 Iewes we-  
 re willed  
 to pray for  
 Nabuchad-  
 nezars lon-  
 ge life.*

Nabuchadnezer and there remayned no other place where they might haue peace, but in Babylon and vnder his iurisdiction. Is this then a sufficient excuse for you that inioye your countrie and are charged with the defence thereof, to suffer your selues willingly to be spoyled of Gods glory, and peace of your consciences, that is, true religion: and you for the same cause to be oppressed, remoued and murdered, to geue place not onely to them that hate you, but to the greatest enemies of Christ, the papistes, and idolatrous Spaniards?

*Wherfore  
the Iewes  
shulde be  
quiet in  
Babylon.*

The Iewes were willed to be quiete in Babylon, because that they and their brethren also disperced shuld thereby finde more fauour and comforte: shall you therefore forsake God and betraye your countrie to bringe the vengeance of God ad his horrible plagues vpo your selues and your brethren, wherof you haue already felt some portion? The Iewes were willed to praye for Nabuchadnezer and his sonne, for that by them they shulde passe ouer a great part of their captiuitie with peace, and  
be

be also by them defended from other enemies. Are you therefore excused, that permit your selues to be made a pray to Satan, Antichriste, and to all sortes of Gods enemies, at the commandement of an vngodlie woman? Who seeketh but to consume the Englishe nation, and in the end to cut your throtes that nowe are in auctoritie, whom she vseth as instruments, to bring her wicked purposes to passe.

Is your condition now all one with the Iewes? In dede brethren it is like to be muche worse, and that shortly without Gods vnspeakable mercy: but as yet their is some difference. They were captiues and prisoners vnder their enemies, in a strange cuntry, but you are yet in your owne cuntry and howses (thogh mooste vnnaturally you haue dryuen out many by tyranny). You haue yet your owne lawes amongst you, that is, the Lawe of God and of your Realme, if you woulde vse them: by the which you haue had all peace and quietnes. And in contemning these, ye see in to what case ye are broght, and in to what miserie, ready to fall. You may yet with Gods hel-

*The miserable  
estate  
of England*

pe, and your endeuor promote his glory, vnderprop that Realme and comon welth, which by your falsehod is fallig in to vtter ruine. The fall wherof, you, and yours chiefly, which haue greatest charge shall haue greatest cause to bewaile.

If your Iesabell, thoghe she be an vnlawfull Gouvernesse, and ought not by Gods word and your owne lawes to rule, would seke your peace and protectiō as did Nabuchadnezer to his captiues the Iewes: then might you haue some pretence to follow Ieremies counselle: that is, to be quiete, and praye for her life, if she would cōfesse the onelie God of the Christians, and not compell you to idolatrie no more then did Nabuchadnezer: who acknowledged the God of the Iewes to be the true and cuerlasting God, and gaue the same commādemēt throughout all his dominiōs, That what soeuer people or nation spake euill of the God of Israell shuld be rent in pieces, and his howse counted detestable. For (saith he) Ther is no other true God that so coulde deliuer his seruātes, as he did Sidrach Misach ad Abdenago. But because her doīges tēd all to the contrarie, that is to blaspheme God, and

*Nabuchadnezer is to be preferred to your Iesabel in the Reale of God.*

*Nabuchadnezers decrec.*

*Daniel. 3.*

*Iesabel worshippeth Maazin and causeth others to do the like.*



also compell all others to do the like, what cloke haue you here to permitte this wickednesse?

To be shorte, if she at the burninge of three hundreth Martyrs at the leste, coulde haue bene satisfied ad vnfaynedly moued to confesse the true Christe and Messias, and repented her former rebellion in geuing contrarie commandement to all her dominions, charging the to receaue agayne the true religion and to expell all blasphemous idolatrie of the pestilent papistes: and that none shulde speake any euill agaynst Christe and his Religiō (as did Nabuchadnezer by the exāple of three persōs onely, whō the fire by the power of God coulde not touche) then were she more to be borne with, and reuerenced as a Ruler (if it were lawfull for a woman to rule at all) then were there also some probabilitie in the reasons of the aduersaries of this doctrie. Otherwise as you now see, it maketh nothing at all for their purpose.

A nother Argumēt is gathered of the words written in the same Prophet Iemie: speaking of the dominion which God was purposed to geue vnto Nabuchadnezer kīge of Babylō on this wise:

*The second  
obiection  
out of Ie-  
remie. 27.*

I haue made the earthe a d me (saith the Lorde) a d the beastes vpo the earthe in my strenght and stretched out hand, and it do I geue to him that pleaseth me. And therefore haue I geue all this lande in to the hands of Nabuchadnezer my seruante. And all natiōs and mightie kinges shall serue him, and till the tyme of his lande do come, that is, till I visite him, and his countrie also. And it shall come to passe, that I will visite the nation or kingdome which will not serue the kinge of Babell with sworde, famine, and pestilēce. Wherefore serue ye the kinge of Babell and lyue. Beholde, saye they, (who thinke it in no case lawfull to withstande vngodlie Rulers) This wicked kinge is cōstitute of God, and made his seruante. And moreouer those that shulde withstand him, are cursed and threatned with sword, famine, and pestilence. And therefore to disobey suche, muste nedes be vnlawfull.

*Answer.*

*Jeremie. 5*

*wherefore*

*Tyrantes*

*are called*

*Gods in-*

*strumentes.*

Nabuchadnezer as it is wrytten in Ieremie, is called the maule of the Lorde, and his instrumēt of warre, by the which he was determyned to beate doune all Nations and kingdoms, punishing them  
for

For their synnes and idolatrie. And therefore the Lorde calleth him his seruâte, for that he had chose him to that office. Nether ought we to maruell that God will vse the labours of vngodlye persones, seing all being his creatures are at his commandement, as is Satan with all his infernall spirites. Then God, hauing appoynted Nabuchadnezer to this office to be his tormentor, as well in skourginge and correcting his owne people, as in destroyinge his open enimies: it was requisite that God shuld minister vnto him sufficient power, for the accomplishment of his determinat counselle, which the Lorde did in such abundance, as no Nation was able to resiste him, that shuld not perishe either with the sworde of Nabuchadnezer, or famine, either els in that the Lorde hi self would from heauen fight on his parte with the plague of pestilence.

And of this what thing els gather we, but firste the purpose of Ieremie: that was to drawe the Iewes fró their follie, which after they had once forsaken the Lorde by rebellion, did thinke also by their policie to escape Gods appoynted

*The meaning of the  
Prophet.*

punishmēt. No no, woulde Ieremie say: it is to late, and ye are to weake to fight againste the Lorde whose worke this is. When ye were Lordes within your selues, and had full libertie to honor your Lorde God, accordige to the Lawes whiche he gaue vnto you, and whereby ye were assured to lyue without feare of all natiōs, you wolde not. And therefore shall you serue a strange kinge, strange lawes, and a strāge nation til you be wel corrected ād humbled: till you haue felt by experience what an inestimable cōfort it is to haue the liuinge Lorde to be your kinge ād gouernour. And therfor woulde Ierē. say, Serue Nabuchadnezer.

Seinge thē this is the appoynted plague of God for disobeyinge him and his Lawes, to serue strange kinges, and to be captiues: you are hereby warned ād taught, ratherto turne with all spede to the liuinge Lorde, and to set vp his true religiō againe, that he may defend you: thē in proceedinge in your blasphemye for the cōmandement and feare of any creature, to hasten Gods wrath and Iudgements. The Israelites because they woulde not receaue the oft admonitiōs  
of

of Gods P. ophetes to feare the Lord, co-  
 oulde not afterwarde escape his plagues,  
 nor the feare of men: no more ſhal you  
 (ô inhabitants of Englãde) without ſpee-  
 die repêtaunce escape the Spayniſhe pla-  
 gue of adoulerous Philippe whom the  
 Lorde will make his ſworde and maul to  
 beate downe your townes and Cities, ad  
 to deuoure the people therof. For ſeinge  
 you haue with the Iſraelit. s forſakê the  
 ſwete ad plesant yoke of God and Chri-  
 ſte his Sonne: you ſhal indure the impor-  
 table yoke of this cruell and beaſtly na-  
 tion.

*Man's yo-  
 ke is un-  
 ſupporta-  
 ble.*

But what, ſhall we obey then ſay you?  
 Yes verely: but againſt your wills in ca-  
 ptiuite and thraldom, as did the Iſraeli-  
 tes in Egypt and Babylon, to ſerue them  
 with your bodyes and goodes. Seinge ye  
 woulde departe with nothinge to ſerue  
 our Maiſter and Sauour Chriſt, thinke  
 you to escape this by obeyinge your  
 wicked Rulers? By what other means  
 haue you fallen into the Landes of your  
 enemies, but by this kinde of obedience  
 onely? Whiche as you haue harde ſuffici-  
 ently proued, is in Gods ſight plaine di-  
 ſobedience and rebellion. But you

*What obedience and service Ieremie requireth.*

will say: Ieremie willed the Iewes to serue Nabuchadnezer which was a wicked Prince, and then without the feare of God, and therefore are we bound to serue our Quene, thoghe she be an vngodly idolatres? Ieremie speaketh but of bodely seruice, and such as subiectes owe to their superiours in Ciuile ordinances, and outward doings, and not to defile their consciences in committing euill. For in suche things, both God and his Prophetes, and the examples of all the godly do forbid all obedience. They were made subiectes to the kinge of Babylon to serue him with their bodies and goodes, as were his owne people: and also to paye tribute to him as did strangers, which he had likewise subdued. The which thing was for their punishment. And therefore of due-ty they must patientlie beare them.

The in fewe wordes I answer, that althoghe it be moſte lawfull with patience to beare the punishment of the Lorde for our synne, and not to repine or rebell agaynst it: yet is it our parte neuerthelesse, and bounden duety, to defende and mayntayne the cause of God  
with

with all our might: and to withstand all  
 maner of aduersaries, euen to the losse  
 of our goods and liues: being euer affu-  
 red of this promesse of our Sauour and  
 Maister, That he that loseth his liffe for  
 his sake, shall finde it: and he that loseth  
 father or mother, frindes or goodes in  
 his cause, shall be rewarded an hundred  
 folde in this worlde, and in the worlde  
 to come with liffe euerlasting.

Mat. 19.

It is not then wisedome to repine  
 at the rodde when it is layde vpon vs to  
 beate vs, but to returne backe to our  
 mercifull Father with vnfayned repen-  
 tance, calling for mercy before hande  
 whiles he doth but menace vs. And ther-  
 fore the threatning or counselle of Ie-  
 remie, is but an admonition for vs to o-  
 beye God in true religion whan we ha-  
 ue tyme: that therby we may escape the  
 like plagues: and no defēce at all for our  
 vngodlie behaiour in yelding to the  
 deuilish decrees of anie vngodly Ma-  
 gistrates, what names or titles soeuer  
 they beare. For this answere of the A-  
 postles must euer more preuaile: God  
 must be obeyed rather then man. And  
 there is no obedience in euil that can

Gods pla-  
 ges ought to  
 moue vs to  
 repentance  
 and not to  
 harden vs  
 in euil.

please the almightie.

*The third  
obiection.*

*1. Sa. 24  
and. 49.*

Las<sup>t</sup>e of all we haue to consider the sainge and doinge of the worthie serua<sup>n</sup>te of God the kinge and Prophet Dauid, who woulde not lift vp his hand againste kinge Saule, notwithstanding he sought to haue murdered Dauid, saige: God forbid that I shoulde touche the anoynted of the Lorde: and why? Because he is the anoynted of the Lorde. If it be not lawfull th<sup>e</sup> to touche the kinge because he is the Lordes anoynted: it is likewise vnlawfull to disobey or resiste, for that he is the Lords anoynted.

*Answer*

*The cause  
why Dauid was  
hated of  
Saule.*

*2. Sa. 24*

To whiche I answer, that to consider the bare wordes, it woulde seeme true as they say: but wayige the cause, the matter is easie to answer. The occasion wherfore Saul, hated Dauid, was for that he knewe he should succeade him in his kingdome. As Saule him selfe doth confesse in the same Chapter, saynge: I knowe of a suertie that thou shalt reigne, and that the kingdom of Israell shal be established in thy hande. Swere to me therefore by the Lorde, that thou wilt not cut of my seed after me, nor destroye my name frome my fathers howse. This beinge



beinge the Davids owne priuate cause, None ought  
to reuenge  
his owne  
priuate  
cause.  
 it was not lawfull for him in that case to  
 seke his owne reuengemēt: especially in  
 murderinge violently his anoynted ki-  
 nge, and the anoynted of the Lorde. For  
 it is not written of Saule, that he was an  
 idolatrer or constrayned his people to  
 worshippe strange Godes, nor yet was a-  
 boute to sel the to the enemies of God  
 the Philistines, against whom he foghte  
 manfully and many tymes. Nether that  
 he was an open oppressor and cōtemner  
 of the Lawes of God, as are this day all  
 the rulers in miserable England. And  
 therefore Dauid beinge but a priuate  
 man, coulde haue done no violence to  
 his kinge without Godes especial inspi-  
 ratiō, except in reuēginge his priuat cau-  
 se he had ysurped Gods office and sought  
 to haue established him self in his king-  
 dome, not taryinge the Lords appoimēt.

But where as the kinges or Ru-  
 lers are become altogether blasphemers Rulers cō-  
temninge  
Gods law-  
es are  
as well  
subiect to  
the punish-  
ment of the  
same as pri-  
uat persons.  
 of God, and oppressors and murderers  
 of their subiectes, then ought they to be  
 accōpted no more for kinges or lawfull  
 Magistrats, but as priuate mē: and to be  
 examined, accused, condemned and pu-  
 nished by the Lawe of God, wherunto

they are and ought to be subiect, and being conuicted and punished by that Lawe, it is not más, but Gods doing: who as he dothe appoynte such Magistrates ouer his people by his Lawe, so doth he condemne aswel them as the people trāsgressing agaynste the Lawe. For with God ther is no respecte of persones, as here after folowith more largely.

Thus we see that althoghe Dauid thoght it not lawful in his priuate cause to touche Gods anoynted, yet are no people or nation therby cōstrayned either ot obeye their anoynted in vnlawful demandes, or els forbidden to withstand the open transgression of Gods Lawes and mans. For in that case Saules seruantes would not obeye him, commandinge them to murder Ahimelech and the rest of the Leuites and Priestes: so that not to withstand such rages of Princes in tyme according as the Lawe requireth ( which commandeth that the euill be taken forth from amōgest you) is to geue them the bridle to all kynde of mischiffe, to subuerte all Lawes of God and man, to let will rule for reason, and therby to inflame Gods wrathe  
 agaynst

1. Sam. 22

Deu. 17.

agaynst you, wholly, as your selues in Englande are this day an example to all natiōs and people that beare the Name of Christe.

These are the obiections for the moste parte, or at the least the chiefest, which are comonly alleadged agaynst this veritie moste playne and euidente: that is that there is no obedience to be allowed agaynst God, which is not in his sight disobedience. Also that it is lawfull for all men according to their vocatiō to resiste to the vttermost of their power all such as are open enemies of God, and labour to make them slaues to Satan. These obiections as you playnly see, make nothing to the cōtrarie: but if they shall be depely considered, do rather strongly confirme the same. Therefore deare brethern, let no man feare to shewe him self Gods seruante openly, and to forsake in tyme the shamefull bōdage of Satan, to call back the trueth of Gods worde agayne, wherby ye were once in freedome both of consciēce and bodie: and vtterly to abolishe all vile papistrie the doctrine of deuils, and onely cause of all your calamitie,

*The obiections do cleare this doctrine and nothinge darken it.*

both of bodie and soule.

CHAP. XI.

*It apperteyneth not onely to the Magistrates and al other inferior officers to see that their Princes be subiect to Gods Lawes, but to the comon people also: wherhy the tyrannie of the Princes and rebellion of the subiects may be auoyded.*

**N**O resiste euill and to  
 mayntayne goodnesse,  
 to honor God truely and  
 to expel idolatrie, euery  
 man will confesse to be a  
 good and godly acte, ad  
 cannot but highlie commende the wor-  
 kers therof, as men acceptable to God,  
 and worthie members of a comon wel-  
 the: but when men cōsider the daungers  
 and displeasures, which commonly hap-  
 pen to such, then is there great curtesie  
 made who first shall take the enterprise  
 in hand: and longe disputations made  
 whither it be their duetie or no: and to  
 what sortes of men it doth belong, as  
 thogh any were exempted out of that  
 number which do professe the Name of  
 God. If the superior power be an idola-  
 trer or a cruel tyrant suppressing true  
 religion and murthering the Sainctes of  
 God

God (as Iesabel of England doth with all her rable of papistical Bishoppes, and hauelinging) who is so ignorant of God, or destitute of all humanitie or natural iudgment, that wil not aknowledge such a one to be vnworthie the societie of the godly and honest: muche lesse to haue the auctoritie and rule ouer great nations and whole kingdome?

And not with out cause. For by the Ciuile Lawes, a foole or idiot borne, and so proued, shall lose his landes and inheritance wherunto he is borne, because he is not able to vse them a right: but especially ought in no case to be suffered to haue the regiment of a whole nation or kingdome. And it is moste certeyne that there is no such euil can come to any comon welth by fooles and idiots, as dothe by the rage and furie of vngodly Rulers, maynteyners of idolatrie and tyrannie. For follie hath comonly ioyned with it simplicitie, voyde of malice and easie to be ordered: but idolatrie and tyrannie resēbleth more the nature of wilde beastes, cruell beares, and ragig lyōs, the the cōdicion of mā. For simplicitie, they are replenished with craftines. for loue,

*The gouernemēt  
of fooles  
more tole  
rable then  
of tyrants.*

they shew malice: and for patience, furious rage and madnesse and beinge borne as it were a comō plague to all men, cannot once studie for the preseruation of a fewe.

This besides reason, experience teacheth all men to be moste true, that it were better to haue anie foole, thē such an vntamed beaste to be ouer thē. And that suche being altogether with out God, ought to haue no auctoritie ouer the people of God, who by his worde requireth the contrarie as is moste manifeste. And yet to punishe, and depose such a one according to the commandemēt of God, there is none that thinketh it Lawfull: or at the least will confesse it to appertayne vnto them, either to do it them selues, or to see it done by others.

Deu. 17.

Suche as  
onelye. a  
tter the  
appites of  
their prin  
ce.

As for the wicked counsellors, they are playne Gnatos and flatterers, thinking their office to be applyed vnto their kinges and Quenes will, as thogh they had no charge of the whole Realme. And therefore will labour to cōpasse nothige but that which their Princes lust after, or may at the least please them, not passing if the whole Realme do perishe, so  
they

they maye obtayne their fauours. Suche, Achitophels deserue to haue Achitophels rewarde, for their deuillike counsell with out mercie. And as it is with them, so is it with the reste of all estates, as before hath bene touched. Neuertheless, the matter is so euident vpon their partes, that all will cōfesse that it chiefly belógeth to inferior Magistrats to see a redresse in such disordres: and they the selues can not well deny it.

But as touching the comon and symple people, they thinke them selues vtterly discharged, whither their Prince be godlie or vngodlye, wise or foolish, a preseruer of the comon welthe or ells a distroyer, all is one to them, they muste be obedient, because they are ignorant, and muste be led them selues, not meete to leade others. And because their doinges are counted tumultes and rebellion (except they be agreable to the commandmentes, decrees, and proceedings of their superior powers and Magistrates, and shal in doing the contrary be as rebels punished) therefore of all others (say they) we haue least to do, yea nothing at all with the doinges of our

*The vaine  
excuse of  
the comon  
people.*

Rulers . Yf they rule well , we shall fare the better : if they be vngodly they haue the more to answere for their vngodlynesse . What haue we to do with their matters? Thus do all sortes of men from the highest to the louest slyppe their heades out of the coller : and as careles persones not passing which end goeth forwarde , geueth the brydle wholie to their Rulers till destruction remediles ouerflowe all.

To the intent therfore that this simplicitie, ignorāce, and subiection of the inferior people, do not altogether blynde them, and cause them ( as hitherto it hath bene proued almost in all places and countries) to suffer them selues like brute beastes rather then reasonable creatures , to be led and drawen where so euer their Princes commandentes haue called : either to arme them selues agaynst Christ their Sauour in ouerthrowing the truthe of his Gospel to bringe in Antichriste and papistrice: or els to fyght agaynst their owne brethern the seruātes of God, to robbe them, expel them out of their one howses, possessions and countrie, to torment them and cruelly

put



put them to death: as thoghe the cōmandement of the Prince coulde make that lawfull, which God forbiddeth as detestable: as thoghe they being made instruments to their Princes in executing vngodly tyrannie, shulde not be partakers likewise with thé of Gods vengeāce in the daye of his dreadfull visitatiō, whē nether their ignorāce can excuse, them, nether cōmandement of kinge or Prince defende thé, but they workinge wickednesse with their Rulers shall drinke of the same cup with them also.

To the intent (I saie) that they shulde be no more so blynded, nor runne headlonge (as they do) to their owne destruction: I haue thought good moreover and besides that which hitherto hath bene spoken in general (wherof notwithstanding they might also gather what belongeth to them in their condition and estate) to shewe vnto them more especially what may be demanded of comon people by Gods worde, and what the people also may lawfully deny to do by the same worde of God. Which as it ought to be permitted and preached to all men in general: so

*Ignorance  
can not excuse the  
people.*

shulde it be the comon and onely rule wherby to frame and ordre all mens liues and doinges.

*To wextremities to be auoyded.*

*To muche libertie is not to be permitted to the people.*

*The libertie of the people.*

And to auoyde all incomodities that are accustomed to happen in all common welthes, as wel vpon the Magistrats parte as of the people, there are two extremities: wherof bothe muste be warned. The first is, that the Magistrates permit not to their subiectes otermuche libertie, least therby they fall in to contempte and subiection of their people: wherof folowethe for the moste parte, all kynde of dissolutnesse, ad carnall libertie, subuertiō of all good Lawes and ordres, alteracion of common welthes and policie, contempt of God and man: and to be shorte, all thinges turned to disorder and confusion. The seconde apparteyneth on the other parte, to the people, which ought not to suffer all power and libertie to be taken from them, and therby to become brute beastes, with out iudgmente and reason, thinking all thinges lawfull, which their Rulers do with out exceptiō, comāde them, be they neuer so farre from reason or godlynesse: as thoghe they were

were not reasonable creatures, but brute beastes: as thoghe there were no difference betwixt bonde slaues, and free subiectes: and as thoghe they had no portiõ or right at all in the coutrie where they inhabite: but as they were altogether created of God to serue their kinges and gouernors like slaues, and not their kings & gouernors appoynted of God to preserue his people, wher of they are but a portion and members, albeit they occupie the cheif rounge ad office, not to bringe the rest of the members in cõtempte and bondage, but to comforte them, defende them, and norishe them as members of the same bodie.

And as the people may be assured by Gods worde that this libertie apparteyneth to them, which becommeth members of one bodie and brethern, because the Lorde God him self (from whom kinges haue their auctoritie and power) calleth their subiectes and people their brethern, charging them in no case to lift them selues aboue them, but as brethern to rule in all humbleness and loue ouer them: euenso, the people, if they suffer this right to be taken from them,

Deu. 17.  
Subiectes  
ought not to  
suffer the  
selues to be  
made  
slaves.

1 Sam 8

which God of his singuler fauour hath graunted: then are they an occasiō that their kīges and Rulers are turned to tyrantes, and cruel oppressors, according as Samuel promised the people of Israel shulde come vpon them, insomuche as they had refused his gouernement, who ruled ouer them, in all iustice, and humbleness, and in such sorte as no man coulde charge him with any crime. And therfore the Scriptures pronounce that they reiected not Samuel, but God himself i whose feare he ruled. This (saith Samuel) shal be the Lawe of the kīge, which shall rule ouer you. Your childré shall he take to serue in his chariot, and to be his horse men, and they shall runne before his chariot, and he shall constitute also Captayns of a thousand, and of fīue hundreth, and others to till his grownde, and to gather his harueste, to make weapons for warre, and harnessse for his chariots. Moreouer, he shall take your daughters to make his anoyntmēts, to serue his kitchin, and to be his clothiers: besides this he shall take your fyeldes and your vineyardes, your beste orchardes of oliues and gene to his seruants, and of your corne and vines

*The description  
of a  
wicked  
kinge and  
tyrante.*

shall he take the tenthes, and geue them to his Eunuches, and seruantes: your seruantes also and maydes and the chif of your youthe and your asses, shall he take to do his worke. And of your cattell shall he take the tenth, and you shall become his seruantes: and you shall crye out that day in the sight of your kinge whom you haue chofen, and the Lorde God will not heare you that day: and why? By cause they had rather haue a kinge and Ruler of their owne apoyntment, then of the Lordes.

Wherfore to auoyde the daungers vpon both partes, it is more then necessarie that bothe be subiecte to that Rule, and with all diligent care, labour to reteyne it, wherby both maye learne their duetic, and be constrayned iustly to execute the same. For when the common people and subiectes haue so large libertie by the negligence of their Rulers, that customes and vnlawful vsages shall be preferred to Gods Lawes, and statutes, and that to maynteyne the same customes, they care nothing if all other good Lawes, either of God or man, do perishe: how is it possible

k. iiii.

*Both Magistrates  
and cōmōs  
ought to obey  
Gods  
Lawes.*

without daungerous tumultes, and rebellion, to brynge them to any good ordre and reformation, except there be some comon, and approued Lawe, which verie nature, and the feare of God will teach them to reuerence, and obeye? As for example: amongs other customes which mayntayne idlenes, and serue the greedy appetite of the bellie (which all men are loth to forgo) how harde a thinge were it to bryng them from their Sanctes dayes? The abolishment wherof, godly king Edwarde in his tyme coulde not bryng to passe. So great was the number of Papistes in the Parlament house, which maiteyned those superstitionse dayes, some beariſg the name of mē, ād some of womē, a scrybig that to the creatures of God, which apperteyneth to him alone, for as muche as euery day is the Lordes worke, and ought to serue to his honour onely. They haue nowe in tyme of papistris, dayes of Peter and Paule, Marie, and Iohn, withe the reste of the Apostles. they haue Georges daye, and katherines, Dunstons day the coniu- rer, and Loye the smithe, with innumerable others, which maynteyne the idlenesse

*kinge Edwarde  
wardde de  
sferous  
that God  
ould haue  
his honour  
ought  
the abolishment  
of all  
Sainctes  
dayes.*

*All dayes  
are the  
Lordes  
onely ap-  
partayne  
vnto him*

nesse of them and of their seruants contrarie to the ordinaunce of God, ap-  
 poynting six dayes for their trauell, and  
 the seuenth daye onely to reſte, and  
 that to the honoring of our Lorde God.

*Saintes  
 days with  
 the ſervice  
 appointed  
 vnto them  
 ought by  
 Gods wo-  
 rde to be  
 abolifhed.*

Also by what means may the peo-  
 ple be drawen from the dayes of riote  
 and bancketing, which they terme frin-  
 dly feasting and goodfelloweshipp: as  
 from Whitſontides dronkennes and ſur-  
 fet, Miſſomers ſhewes and vanities,  
 Christmas riote and bawdry, Shrofte-  
 twesdayes glottony, and Lents ſuperſti-  
 tious obseruations, excepte by some La-  
 we of greater importance, the rude peo-  
 ple be otherwise perſwaded? And what  
 other Lawes are there able to bringe  
 this to paſſe beſides the Lawes of God?  
 Wherin if they be not instructed, it is  
 impoſſible for any auctoritie or pow-  
 er to withhold them, with out great  
 daunger and tumultes from ſuch kin-  
 de of diſordres and vnlawfull custo-  
 mes.

*How haue  
 de a thing  
 it is to al-  
 ter euil  
 cuſtomes.*

Therefore if thou be a Ruler and co-  
 uete to haue the people obedient to  
 thee in Gods feare, this muſte be thy  
 firſt and principall ſtudie to, procure

*The mea-  
 ns to bre-  
 ake euil  
 cuſtomes.*

that they may truly know God by the playne and diligent preaching of his worde, wherif they be well instructed, there is no custome so longe continued, no idlenesse so longe vsed, no superstition so deeply rooted, which they will not gladly and peaceably forgo at thy commandment: yea, there is no thing which is euill, that they can for shame standein: nor any good and lawfull demande, that they will deny thee. By these means onely shalt thou obtayne honour, maintayne thy right, winne the hartes of thy people, and haue them all obedient.

And as the Magistrates by this means, are sure to finde obedience, and escape all rebellion, tumultes and disorders amonges their subiectes: euenso is there no other rule for the subiectes to escape the idolatrie, tyrannie, and oppression of their superiors, then in retheyning (as their chief possession) the selfsame Lawe and worde of God. Permitting rather all thinges wordlie to be taken from them, as landes, goodes, house, cōtrie, father, mother, wiffe, children, yea liffe it self, then to be deprived



ued by any means of that heavenly treasure and precious perle, for the which they must sell althings. Wherof to be fullie perswaded, it is necessary to vnderstande what maner of people you are.

Mat. 13.

Yf you be the people of God, and vnfayned Christians, then muste ye also knowe that the Lawe of God, and Christe your Sauour, doth appertayne vnto you: wherin, as without shame and condemnation ye may not be ignorāt: euen so no power, commandment, or threatninges, shulde cause you to departe from it, wherin onely standeth that comforte and saluation, which no creature can restore agayne vnto you.

*what treasures God hath committed to the charge of his people.*

The heathen which knewe not God a right, but were idolaters, yet made their religiō to haue the highest place in their comon welthes: as Aristotle writeth in his Politiques. In the name wherof they might demande any thinge of their kinges and Rulers, and they durst not denye them: and might also without offence deny all thinges which their Rulers demaunded contrarie to their religion. In so muche as this

proverbe was comon amongest all, *Vsq̄ que ad Aras*: meaning that agaynst their religion (as they were perswaded) they were bownde to no persone: father, mother, frende, or gouernour: their loue ad obedience towards thé coulde stretch no further then to the Altars, that is, so farre as with obseruing their religion, they might lawfullye performe.

Yf the Gentills then had their religion in such honour and reuerence that agaynst it (thoghe in dede it was meere superstition and idolatrie) they woulde acknowledge no obedience: in what estimation shulde Gods worde and the religion of our Saviour Iesus Christe be amongest vs that professe his Name, and are assured of his doctrine to be the vndouted trueth and power of God to saluacion of all beleuers? Yf the heathen kinges and Magistrates coulde cōpell their subiectes no farther then the Alters: shall any auctoritie or power compell vs farther then God, and his a-noynted our chief kinge, Lorde ad Maister? Let it be counted shame to vs, that the ignorant Gentils shuld be founde more carefull and zelous in defending their

*In what  
reuerence  
we ought  
to haue Gods  
worde.*

their superstition and manifeste idolatrie, then we are in mayntayning the true worship of God and his heauenly wisedome.

Yf we were Turkes, Sarafins, Jewes or papistes, which either knewe not God a right, or els denied his Sonne Iesus: it were no great maruell if we were led after the lustes of our vngodly Princes. For as our Maister teacheth, When the blynde leadeth the blynde, bothe fall in to the dicke. But if we will be taken for the people of God and his sonnes by adoption in Christ Iesus, then it beho-  
ueth vs likewise to geue obediēce, principally to our Lorde and Maister, to our mightie God and moste louinge Father, as Malachi the Prophet exhorteth. The sonne reuerenceth the father, and the seruaūt the maister: yf I be your Father (saith the Lorde) where is the honor that you geue me? Yf I be your Lorde and Maister where is my feare? Notinge vnto vs how it is in vayne to call him Father or Lorde, so long as we geue him not that honour and reuerence which he demandeth.

Also, if we will not be taken for

Mat. 15.

Mal. 1.

*Ephē. 5.*  
*Iohn. 12.*

blynde and ignorante perſones, then muſt we ſhewe forth this light by walking as becomethe the childre of light, as the Apoſtle requirethe indifferently of all Gods children with out exceptiō, or excuſe either of guide or Ruler. For the blyndneſſe of our guide, whiche he be of the Cleargie or Laytie may be no excuſe to vs, if in folowing him we fall and periſhe: it is our owne faute, and we muſt beare our owne iudgment. For Chriſte hereof admoniſheth vs: Let the a lone (ſaith he) for they are blind guides, and leaders of the blynd. And agayne, accordinge to their workes, ſee ye do not.

*Mat. 15.*

*Mat. 23.*

Yf thou hauynge ſight, had appoynted to thee a blynde guide, wouldeſt thou folowe him into a daungerouſe pit or deepe water, wherin both might periſhe becauſe he was thy guide? Then truly mighteſt thou be iudged of all men worſe then either ox or aſſe, or any other vnreaſonable beaſte, whiche will not be driue in ſuch places, as to their outwarde ſeſes appeare daūgerous.

Nature onely teacheth all creatures this, to flie frome thoſe daungers that ſhulde

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ſhulde hurte them: and to deſier all things that do them good. And when God hath made this comon to all beaſtes, and inferior creatures, paynefully to ſeek their preſeruation: hath he denied the ſame to man, whome aboue all others he will haue preſerued? For whoſe preſeruation chiefly he hath not onely created all things and preſcribed his Lawes and commandements to prohibit murder, and euery other thinge tendinge to his deſtruction: but alſo to ſhewe the abundance of his mercies, ſpared not his dearelye belouid Sonne, but gaue him to the cruell death of the Croſſe, that man might haue full ſaluation, not onely here in this world, but euerlaſtingly in the worlde to come.

*Nature  
teacheth  
to ſee hurt  
ful thinges*

*God hath  
created all  
thinges for  
mans  
commadite*

Wherefore, if he tender vs ſo muche, as to ſeek by all meãs poſſible our liſſe and preſeruation, then muſt it likewiſe followe, that he hath conſtitute no lawes, or ordinances to our deſtruction, ſo longe as we ſhall be founde obedient vnto them. Then is there no power that ruleth accordinge to theſe lawes, which either can or will comande vs anie thinge, tendinge to our deſtruction. But if anie

Tobi. 3.  
Esai. 3.

so do by Gods permission because of our synnes, and rebellion towards him (for which cause onelie he suffreth wicked Princes to be our Governours ) it is (deare brethren) to draw vs to repentance, and knowledge of our synnes, and not that we shulde forsake the Lawes of our God, and to contynue in our wonted rebellion, by yelding to the vngodlie commandments of wicked men.

### CHAP. XII.

*How muche the comon people owe to God for his benefits receaued, what obedience he requireth, how farre they are charged, what thinges they haue promised, and how ignoraunce maye not excuse them.*



ALL these thinges being well considered, it is an easie matter for all manner of subiectes to knowe what libertie belongeth vnto them, by the worde of God, whiche they maye lawfullie claime, as their owne posselsiō, and are likewise bounde at all tymes to practise: wherin also appeareth what thinges are prohibited vnto them, whiche

che they maye in no case exercise. Yf you therefore be Gods subiectes and people, and he your Lorde God and louing Father, who is aboue all powers and Princes, and hath made no Lawes, but such as are for your preservation, and singuler comforte: then without all controuersie there maye be nothinge lawfull for you by anie commandment of man, whiche your Lorde God in anie case forbiddeth: and nothinge vnlawfull or forbidden to you whiche he commandeth, whither it appartayne to the firste Table or the Seconde. Which rule if ye obserue, you maye be assured to please God: likeas by doinge the contrarie, ye shall purchase his heauie wrath and indignation. For no mā can serue two Maisters at once: but he shall hate the one, and loue the other. And in hatinge your firste and chief Lorde to obeye and please man, beholde your impietie is intolerable, prefarringe vile mā his creature, to the Almightye God and creator of all.

How muche we are bownde to his Maiestie, our owne conscience doth beare vs witnesse: whiche can not deny but

*A rule for  
all to obserue.*

*Mat. 6.*

that we haue receauid of him alone our  
 liffe mouing and being, our wisedome  
 stréngth, bewtie, riches, childré, ad all thī  
 ges that are good ad profitable, in whole  
 power we may do all thīges, ad with out  
 hī all fleshe is turned to dust ad powder.

*Pf. 1. 7. 17*

*Moyſes charged  
 hys people  
 with no  
 thinge that  
 God had  
 not com-  
 manded.*

*Exod. 19.  
 Deu. 4. 20*

Remember the example of the wor-  
 thie Captayne and Prince Moyſes, whō  
 God choſe to delyuer his people from  
 Egypt, who woulde not charge thē with  
 anie thinge at any tyme whiche the Lor-  
 de his God had not commanded, euer-  
 more ſpeakinge on this wiſe, Theſe are  
 the ſtatutes and preceptes of the Lorde:  
 Thus ſayth the Lorde: and, Heare ō  
 Iſrael the voyce of the Lord, &c. In ſo  
 muche, as he had this for his onlie ſhil-  
 de agaynſte the murmuring people: It is  
 not agaynſt Aaron and me that ye mur-  
 mure but againſt the Lorde: which beiḡ  
 choſen and appoynted of the Lorde, did  
 onely execute his will and commande-  
 mentes. Yea, as for them ſelues they cō-  
 feſſed that they were nothinge. As for vs  
 (ſayde Moyſes) what are we? meaninge  
 but earth ad aſhes, the creaturs of God,  
 nothinge differinge from others, ſauing  
 for that auctoritic, wherunto they were  
 called,



called, and the obediēce which they shew  
 wed in executiōe not their owne willes,  
 but the will and pleasure of God. And  
 why? but because they knew they were  
 the people of God with whō they were  
 charged, and beinge his people, how it  
 behoueth them to be ruled by no other  
 Lawes and ordinances, then by such as  
 God had geuen them.

*Deut. 10*

*Godes peo-  
 ple must  
 be gover-  
 ned onely  
 by Gods  
 Lawes.*

*Exod. 19.*

Wherefore if Moyses and Aaron, Gods  
 electe and chosen seruants had no more  
 power ouer the people then his expresse  
 comandement permit, and that the peo-  
 ple so far and no farther were bownd to  
 obeye them: how can we assure our sel-  
 ues that we offende not Gods Maiestie,  
 whose people we woulde be called, whē  
 witheout his worde, yea cōtrary to his  
 expresse cōmandemēt we satisfie the re-  
 questes and statutes of vngodly rulers?

For as Moyses coulde cōmande nothi-  
 ge but frō the mouthe of the Lorde: so  
 coulde the people obey nothing but  
 that whiche proceeded from his mou-  
 the also: as well because they were his  
 people, as for that they had sōpromised  
 with one voyce and consent before God  
 and Moyses, whē the Lorde commanded

him to say on this wise to the people, You haue seene what I haue done to the Egyptians, and how I haue caried you vpon the winges of Egels, and led you forthe to me. Yf therefore ye will diligētlye heare my voice, and obserue my cōmandement, you shalbe my propre people before all nations: For myne is the earthe. And you shalbe vnto me a kyn-gely Priesthod, and an holy people. Whiche wordes when Moses had pronounced before the whole people, they all to gether with one accord, answered: Whatsoeuer the Lorde shall speake, that will we do. And Moyfes praised them (or God rather by moyfes) sainge, They did well in so answering. And therefore promised to rayse them vp a Prophet like to him, &c. And this was the couenant onely that God made with them before he gaue them the Lawe in wrytinge, and the promes that they made to obserue the same Lawe, that they might therby be his deare and chosen people.

*The people  
promise to  
God and  
Moses.*

*Deu. 18.*

This example ought neuer to departe from the eyes of all such as are, or woulde be Gods people, Wherin as

in a

in a most clere glasse it dothe appeare how they are bownd to God, what God requireth of them, and what they haue promised to him. For as the Lorde God required nothinge of the Israe- lites, but that whiche was their duetie to do, and he by his exceadinge benefits in delyueringe them from their eni- mies had well deserued: euenso he byn- deth the to nothinge, but to obeye him. Nether did they promisse anie farther, saynge: We will do all thinges (not what Moyfes or Aaron- or anie other after them shall of them selues commande) but whatsoeuer our Lorde God shall speake, that will we do. More then this God required not, nether were they bownde any farther but to the Lawes of God onely, whiche they promised for them and their posteritie to obser- ue. And God for that cause blessed them aboute all nationps, with his vnspeaka- ble benefits.

So are we no lesse bownde to obeye the self same God of Israel, whom we also professe in Christe Iesu our Moyfes and Captayne, by whom we are not o- nely delyuered from bodely seruitude,

*All christi-  
ans are no  
lesse bonde  
to obey  
God and  
his Law-  
es, then  
were the  
Israelites.*

but from the moste vile and dangerous bondage of Satan through synne our spirituall enemy. To this worthiest deliuerer also haue we in Baptisme promised no lesse, yea, muche more obedience: because of the more abundance of graces, which by him we haue receaued. And besides this are moste straightly charged so to do. Not by the voyce of anie earthly creature, but by the mouth of God the Father speakinge frō the heauens: This is my dearely beloved Sonne, in whom I am delited, heare him: whose fidelitie also no lesse passed the faithfullnesse of Moyses, then did his honor and dignitie: being the Sonne of God, and promysed Sauour, doing nothing at all, nor teaching any thing which his heuenly Father had not appointed him to do and to teache.

Mat. 4. 17

Wherefore, as the Iewes had the Lawe of God and his commandementes for a sufficient discharge agaynst all contrarie commandementes, of what auctoritie so euer they were, being no farther bounde to any creature thē the self same Lawes of God approved: euen so, all such as beare the Name of Christ and woulde be taken for the people of God,

thoghe they be of the basest and loweste state of subiectes, are no farther bound to any Prince or superior power, nor to their commandementes, then the commandement of the chief kinge and Lorde doth approue and permitte, nor then their promise agayne to him doth require.

*The commandement of Princes can not bynd vs contrary to Gods worde.*

Nether may it be a sufficient discharge for thee to alleadge ignorace, because thou art a subiecte, and therefore hast nothing to do, to inquire of the doinges or to examyne the commandementes of thy superiors or Rulers, but wilt say with the multitude, If they commande well thou art obedient, if otherwise thou art excused in doing as thou art commanded, and they onely haue to answer to God by whom thou art thus charged. Desceau not thy self (deare brother) For as well art thou charged by Gods worde to knowe what they commande thee, and not to do it except it be lawfull, as they are charged by their office to will nothing of thee, which Gods worde approueth not. For as they in commanding and doing euill, shall not escape Gods heauy wrath and iudgements: no more shalt thou, being made an iustrument of

*The vngodly opinion of the common people.*

*As well the obeyers of wickednes as the commander shall be punished.*

their impietie and vngodlynesse. Therefore to be ignorant in these thinges, although thou be a subiecte, is to contemne the commandement of God, and to neglecte thine owne saluation: for as muche as God hath charged thee beinge one of his people, with the same Lawes (the Ceremonies except) wherwith he charged his people Israel before, and willith thee no lesse to knowe his preceptes, and to obeye them, then he willed the Isralites. Of them he required to haue his Lawes wrytē vpon their dores and postes, to instructe their children in the same, to talke of them sitting at home, and when they walked in the waye, when they went to bed, and whē they shuld rise. But to thee besides all this, God hath sent a more shining light, our Sauour Iesus Christe: which euery man may clerely beholde, excepte he be wilfully blyndewith the stubberne Iewes. He is the light that shine the in darknesse, and lightneth euery man that commeth in to this worlde. He hath taken away the shaddoues ād Ceremōies of the Lawe, that thou mayst clerely beholde the will of his Father.

He

Deu. 6. 11

*why the  
Christiā  
ought grea  
ter obedi  
ence to Go  
ds worde  
thē did the  
Iewes.  
Iob 1.*

He hath vntouered Moyses face, to the intent thou mayst fully consider the secrets of God. For these are the dayes wherof the Prophet Ioel spake, when all shulde be Prophetes, and see visiōs. And it shal come to passe in the latter dayes (saith God) that I wil powre furth my Spirite vpō all fleshe, ād your sonnes ād daughters shal prophecie, your younge men shal see visions, and your auntients shal dreame dreames. And moreouer vpon my seruantes and handemaydes in those dayes, will I powre my Spirite, and they shal prophecie. Which prophecie. S. Peter affirmeth to be fulfilled in the kingdome of Christe, where all thinges are as playne and euident to all sortes of men and women, which professe Christe vnfaynedly, as before his tyme they were to the Prophets them selues, or to such as God appeared vnto in dreames or visions.

And therefore, if ignorance of Gods Lawes coulde not excuse the Iewes before Christes commyng, which were continually subiecte to the punishment of God for their transgressions (thoghe many thinges were obscure as in shadowes

Exod 34.  
2. Cor 3.

Ioel. 2.  
Esai. 44.  
Act. 2.

Act. 2.

and figures: how muche lesse cá it excuse any mā now in so great lyght of the Gospel? Seing then thou knowest thy self bownd to obeye thy Lorde God aboue all others, because of the inestimable benefits thou hast receaued of him in Christe Iesus, and because he requirith the same of thee, and thou hast also promised no lesse to him in thy baptisme and profersion: and last of all in that thou canest not pretende ignorance in such knowledge and shyninge brightnesse, nor yet escape Gods vengeance, which he with out respecte of persones wil powre indifferently vpon all transgressors, be they superior powers, or inferior subiectes. It is thy parte then, beig a subiecte, to learne this lesson of the Apostles (whé so euer thou shuldest be constrayned, by commandement or force of tyrantes to do euill) That God must be obeyed before man. Which vnto thee will be as sufficiēt a defence and buckler in all assaultes and daungers, as it is to all other sortes of men in auctoritie and office: as was before declared.

Art thou then, being a subiecte commaüded to worshipp stockes and stones  
which

*Both he  
and lowe  
must learn  
this lesson  
of the Apo  
stles.*



which this day to our shame are erected agayne in Englande? Beholde thou hast Gods commandement for thy defence: Thou shalt commit no idolatrie, nor make to thy self any grauen image &c. Art thou charged to be at the idolatrous Masse, wherin Christe thy Lorde is blasphemed? Beholde, he hath geuen thee an other charge: that is, to celebrate his Supper, according as he left in example, saying: Do you this, that is, which ye se me do, and not which the powers of the worlde, or the pestilēt papistes commande. Also do it (saith Christe) in remembrance of me, and not of your frindes alyue or departed, as teache the Papistes. For none of thé died for you. More ouer do it to shewe forth the deathe of Christe, til his coming, as witnesseth the Apostle: and not to make a new sacrifice for synne, as the Papists blasphemously both teache and preache. Art thou commanded by men to dishonour the Sabbathe day in worshipping of Sainctes and abstayning vpon their dayes and euens from thy lawfull busines? Beholde, God thy Lorde chargeth thee no further then onely with his daye. of reste, saying:

*Idols for  
the true  
God.*

*Exod. 20.  
Deu. 5.*

*The abominable  
masse for  
the holy  
Supper of  
the Lorde.*

*Mat. 26  
Cōparison  
betwixt  
the masse  
and the  
Lordes Supper.*

*1. Cor. 11*

*How the  
Sabbath  
is abused.*

To swear  
by Saints  
is contrarie  
to Gods  
worde.  
Deut. 6. 10  
Iosua. 23.  
Esai 45.

See thou keepe holie the Sabbath of the Lorde thy God: and not of Peter, Paule, Marie, James or Iohn. Art thou commāded to sweare in the name of Marie and all the Saints in heauen? (which is the papistical othe) Beholde, the Lorde saith, Thow shalt onely sweare in the Name of thy Lorde and God. Art thou commanded not onely to take the Name of the Lorde in vayne, but also to forswere thy selfe moste shamefully agaynst Gods glorious Maiestie, and the honor of our Sauour Christe? (as all they haue done which lately haue sworne to acknowledge Antichriste the bloody butcher of Rome to be their head and gouernour) Beholde, The Lorde will not suffer his house vnpunished that taketh his Name in vayne: muche lesse such periured and forsworn wretches. Art thou commanded to persecute thy parentes and frendes, charged not to succour them in their necessitie, because they professe the doctrine of saluation? Art thou forbidden lawfull mariage, because thou art a minister of Gods worde, and permitted to lyue in all kinde of filthie vnclennesse, as do the Sodomiticall Priests

stes, Mokes, Freers, Nones, Cardinales, Deanes, Archdeacons, and all other other orders of Satan: beholde such dothe the Lorde God as most abominable of all other, comade to be put to death. *Leu. 20.*

To be shorte, when they contrarie to their othe and profession, commande thee to receue Antichriste, the beastlie Bithoppe of Rome, with all his filthie dregges of damnation: to burne the worde of God and the faithfull interpreters and professers of the same: to forgo the comfortable preaching of the Gospel, and reading of the Scriptures: to persecute Christe in his mēbers: to ayde the enimies with thy goods and bodie agaynst the deare childré of God: to fight in other countries with out any iuste cause or occasion, and to suffer thy wiffe, children, kinsfolkes and coun tryemen to be mooste cruelly spoyled, oppressed and murdered for want of thy defence at home (as they most sham fully haue done of late, which at the comandement of that cruell tyrāt, prepared them selues to fight agaynst the Fréche kinge, and their owne brethern the Skottes, whiles the Spaniards put

*The sume  
of Antichri  
sts doctrine*

*Vnlawful  
warres.*

*Oh lamē-  
table mi-  
serie.*

them selues in a redinesse to entre the Realme and make a generall spoyle and pray of all.

These thinges and many such like are playnly forbidden you by the manifest worde of God: and therefore to do them for feare or pleasure of anie Prince or power, is playne disobedience and rebellion agaynst the Almighty. And contrarie wise, to answere in this case, and to do as the Apostles haue taught, that is, to obeye God rather then man, is the onely waye to discharge your cōsciences, to do your dueties, and to please God: no more to be made by ignorance the instrumentes of his sworn enemies ( what title so euer they beare) to subuerte Gods glorie, oppresse your brethern, and distroye your countrie: but repenting your former ignorance and impietie, to be made instrumentes of the contrarie to the vttermost of your power, least you be taken in your synne, and preuented with the bitter cup of Gods indignatiō, already prepared for the workers of iniquitie, and all such, as are ayeders, and partakers with them, when nether power can defend the superiors, nor their com-

mandmentes, excuse the subiectes.

CHAP. XIII.

The redinesse of the people to defende idolatrie, superstition, and earthly commodities: and their stoutfulnesse in maynteyning the cōtrarie How they are charged to see the Lawes of God kept, and the transgression of the same punished, if their rulers do neglecte them. And that they may lawfully punish their Magistrates as priuate persones transgressing the Lordes precepts.



Vt what remedie? (saye you) we being but subiectes with out power, and wisedome cannot helpe it. The more pyttie deare Countriemen, that you haue so stoutly or rather stubberly shewed your willes and power in the dayes of Godly kynge Edwarde the VI. your late Prince and gouernour, and the zelous seruant of God: who sought to rule you in Gods feare, and vnder whom you had the comfortable worde of God, and were deliuered from the Romishe Antichrist, and from all superstition, for the most parte, hauing your Realme free from strangers, and quiete from all enimies, enioying your goods and freinds in peace with out all force.

*Rebellion  
against the  
lawful go-  
uernement  
of godly  
kinge Ed-  
warde and  
obedience  
to the un-  
iuste vsur-  
pation of  
wicked  
Marie.*

imprisoning, reuiling, banishing, or murdering ) It is to be lamented ( I saye ) that then receauing all these blessings of God, by the means of so worthe a Prince, ye were able to conspire, rise and rebell with the daunger of bodies, goods and soules, agaynst your godlie and lawfull kinge: and that chiefly to defende the deuilshe Masse, and all the puddels of poperie with the Caterpillers and rable of all vncleane spirites, as

Reu. 16.

Cardinalls, Bishopps, Priestes, Monkes, Freers, Nonnes &c. And now in these matters wherin consisteth the glorie of God, the preferuation of your owne liues, and defence of your cuntrye you are without all will, power and helpe.

To restore Antichrist agayne, whom our God had banished to all your comforts, you were not ashamed to terme it obedience, and to counte your selues therein no rebels, but lawfull resisters: but to defende Christe and his comfortable Gospell (which then you had in possession) that are you perswaded to be open rebellion. To arme your selues agaynst your superiors, to defend your comons

*How fare  
mansingel  
mere disse  
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Gods.*

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cōmons and earthly commodities with  
 holden from you, by the greedy desier  
 of new vpsparte gentlemen, how wil-  
 ling and redie haue you shewed your  
 selues? But to holde and reteyne your  
 spiritual possession not promised one-  
 ly, but geuen in to your handes, you are  
 moſte ſlowe without all hope and cou-  
 rage. Shall not this be to your iuſte con-  
 demnation? When God calleth you to a  
 rekening, what cā you haue to anſwere?  
 Are ye any better then the Gergezites,

*Worldely  
 cōmodities  
 preferred  
 to spiritu-  
 al benefites*

*Mat 9.*

which desiered Chriſte to departe from  
 them becauſe they loſte their hogges  
 and ſwyne? yea, ye are worſe then they  
 were by muche, becauſe ye haue profes-  
 ſed Chriſte and receaued him and his do-  
 ctine, and with him vnſpeakable bene-  
 fytes and treaſors. And yet notwithſtan-  
 ding haue not onely desiered him to de-  
 parte from amongeſt you as they did:  
 but layde violent handes vpon him, per-  
 ſecuting him with ſword, baniſhmēt, fi-  
 re, and cruell death, as thogh he had be-  
 ne your mortal enemy. O ingratitude  
 intolerable! Chriſte your mercifull Lor-  
 de ( who deſtroyed nothinge of yours,  
 but preferued and increaſed, euen your

swine & hogges, & all other beastes ad cattell in great abūdance) you haue despiced and vtterly denied, to haue Antichriste to be your Lorde ad gouernour, ad with hī all filthie swine, wilde beares, wolues, bores, tygers, and lyons to deuooure, destroye, ad ouerthrowe all thinges: not your fieldes ad pastures onely: but villages, Townes, Cities, and Castels, yea your selues, your wyues, and children, and what so euer you counte mooste precious.

Wel, the day of the Lorde will come, when you shal fele what it is to fight for your Masse, and to betraye the Gospell, to rise and rebell agaynste your lawfull Prince, ad to obeye ad defende a bastarde, and opē enimie to God, an vtter destruction of the whole realme: to murder and banishe your naturall countriemē ad louing brethern, to honor ad receaue strangers Gods expresse aduersaries: a cruell people, a prowde nation: a people of a farre and of a strange language, whose tōgue ye shal not vnderstande, an impudēt natiō, ad hard harted people, with out all pitie and mercie, which nether will be moued with the lamentable voyce of the mothers, nor shewe

*Baruch . 4*

*Ieremi . 5.*

*Deut . 28.*



anie compafsion for the pittifull crye  
of their fucklinges and infantes. And  
whi? becaufe ye haue chofe to obeye vi-  
le man, yea a raginge and madē womā,  
rather then the almightie and mercifull  
God. Repent, repent, ô ye people of En-  
gland, for your destruction is at hande.  
Forfake with ſpede the vnlawfull obedi-  
ēce of fleſhe and bloude, and learne to ge-  
ue honor i tyme to the liuīg Lorde, that  
he maye ſtaye his hāde, and drawe to him  
agayne his ſtretched out arme, that you  
may fynde mercie, and that the bothom  
of your cupp be not turned vpwarde.

*A Godly  
and moſte  
neceſſarie  
admonitiō*

Alas ſaye you, what is this we heare?  
Be not the people, of them ſelues as ſhe  
epe without a paſtor? If the Magiſtrates  
and other officers cōtemne their duetie  
in defending Gods glorie and the Lawes  
cōmitted to their charge, lieth it in our  
power to remedie it? Shall we that are  
ſubiectes take the ſworde in our hādes?  
It is in dede as you ſay, a great discoura-  
ging to the people whē they are not ſtir-  
red vp to godlyneſſe by the good exāple  
of all fortes of Superiors, Magiſtrates  
and officers in the faithefull executig of  
their office: and ſo muche more whē they

*The vaine  
excuses of  
the people.*

are not defended by them in their right and title, as wel concerning religion, as the freedome of their naturall coutrie: but moſte of all when they, which ſhuld be ther guydes ad Capitayns, are become inſtrumetes to inforce them to wicked impietie. Neuertheles, all this can be no excuſe for you, ſeing, that euil doinges of others, whether they be Lordes, Dukes, Baros, knights or any inferior officers, may not excuſe you in euil. And thoghe you had no man of power vpon your parte: yet, it is a ſufficient aſſurance for you, to haue the warrat of Godds worde vpon your ſide, and God him ſelf to be your Capitayne who willeth not onely the Magiſtrates ad officers to roote out euil from amongſt them, be it, idolatrie, blaſphemie or open iniurie, but the whole multitude are therwith charged alſo, to who a portiõ of the ſworde of iuſtice is comitted, to execute the iudgementes which the Magiſtrates lawfully commande. And therfore if the Magiſtrates would whollye deſpice and betraye the iuſtice and Lawes of God, you which are ſubiectes with them ſhall be condemned except you

Deu. 4. 5

Ex 6.

1. Chro.

29.

you mayntayne and defend the same Lawes agaynst them, and all others to the vttermoste of your powers, that is, with all your strength, with all your harte and with all your soule, for this hath God required of you, and this haue you promised vnto him not vnder condition (if the Rulers will) but without all exceptiōs to do what so euer your Lorde and God shall commande you. *Exod. 17.*

As touching idolatrie, it is worthie to be considered what Moyfes wryteth, or rather the Spirite of God by hī, how the Lorde in that place chargeth the whole people to stone to death without mercy the false Prophet or dreamer, when anie shulde rise vp amongst the, yea thoghe the thinges came to passe which he before spake, if that therby he sought to perswade the or drawe the to idolatrie. And also howe he suffred such amongst his people to try and proue the, whether they would loue him with all their harte and with all their soule, meaning (as every mā may well perceauē) that if they shulde yelde for all their signes and wonders to idolatrie, and not punishē such false Prophetes and dreamers as

God had rayfed vp: that thé they loued him not, yea that they had playnly forfaken and denied him, for that he commanded expreflye that euerie fuch Prophet fhuld be put to death, and therfore chargeth to take the euill frõ amongeft them. Which commandemét as it is not geuen onely to the Rulers and Gouvernours (thoghe I confefle it chieflie apperteyneth to their office to fee it executed, for which caufe they are made Rulers) but alfo is comon to all the people, who are likewise bownde to the obferuation of the fame: euenfo is the punifhment appoynted of God, belonging to allmaner of perfons without exception, being found transgreffors. For the Lorde is a iuft punifher, with whom there is no refpecte of perfons, who willeth his people to be like him in their iudgemétes. In iudgeméte (faith the Lorde) committe no vnrighteousnes, nether refpect the face of the poore, nether be you afrayde at the cõtenuáuce of the mightie, but iudge vprightly to your neighbour.

Moreouer that euery perfone both high and lowe is charged of God with this Lawe, and none freedde from the punifhment, it is euidét in the fame Chapter

*Ecclesi 35*

*Deut. 10.*

*Leui. 19.*

*Deut. 13.*

following: Where God doth not permit  
 somuche as priuie whispering in thy  
 eare, tending to idolatrie, vnpunished,  
 no not of thy dearest frende or kinsmā,  
 sayng: Yf thine owne naturall brother,  
 sonne, daughter, or the wyffe of thine  
 owne bosome, or thy neighbour whom  
 thou loueste as thine owne liffe, secret-  
 ly prouoke thee to idolatrie, to serue  
 strāge Gods, either farre or neare, geue  
 not place to him, nether heare him, ne-  
 ther let thine eye haue pitie vpō hī, ne-  
 ther shalt thou pardō him, or hide him,  
 but shalt vtterly slei hī: thy hande shall  
 first be vpon such a one to kill him, and  
 then the handes of all the people &c.

*what zea  
 le we ought  
 to God in  
 punishinge  
 idolatryers.*

The like commandement is also ge-  
 uen in the 17. and 18. Chap. of the same  
 booke, charging all the people of God in  
 generall, to see idolatrie punished with-  
 out mercie, and that in all persones.  
 Wherefore we may moste certaynely  
 conclude, that if the Rulers and Magi-  
 strates in this case, woulde not execu-  
 te the Lawes of God where with they  
 are so straightly charged, that then the  
 people are not discharged, excep-  
 te they put it in execution to take

the euil from amongst them, to whom it also belongeth. Next, that no persone is exempted by any Lawe of God from this punishment, be he kinge, Quene or Emperour, that is, either openly or priuely knowne to be an idolatrer be he neuer so neare or deare vnto vs, he must dye the death. For God hath not placed them aboue others to transgresse his Lawes as they list, but to be subiecte vnto them as well as others, ouer whom they gouerne. And if they be subiecte vnto his Lawes, they muste be subiect to the punishment also, when they be fownd disobedient transgressors: yea, so muche the more as their example is more daungerous. For looke what wickednesse reigneth in the Magistrates, the subiectes comonly take encouragement therby to imitate the same, as we see in the examples of Ieroboam. Achab and wicked Manasses, who being suffred in the beginninge to commit idolatrie, and to erecte idoles, made the same likewise laufull to all their subiectes. For the same cause God commaded Moyse to hāge vp all the capitaynes and heads of the people, for that by their example they made the people idolatrerers also: he

*As al per-  
sones ought  
to obey  
Godes La-  
wes, so ought  
they to  
be punish-  
ed if they  
transgresse  
them.*

*1. king.  
14. 21.*

*Num. 25.*

had no respect to their auctoritie, because they were Rulers, but so muche the rather woulde he haue them so sharplie punished, that is, hanged agaynst the lunne without mercy: which iudgement, thoghe it was done at Gods commandment firste, and after at Moyfes, yet were the people executors of the same, and all did vnderstand that it was iuste: and not for that tyme onely, but to be a perpetuall example for euer, and a sure admonition of their duetie in the like defectiō from God, to hāge vp such Rulers as shulde drawe them frō him.

And thoghe it appeare at the firste sight a great disordre, that the people shulde take vnto them the punishment of transgression, yet, when the Magistrates and other officers cease to do their duetie, they are as it were, without officers, yea, worse then if they had none at all, and then God geueth the sworde in to the peoples hande, and he him self is become immediatly their head (Yf they will seeke the accomplishment of his Lawes) and hath promised to defende them and blesse them.

*Leui. 26:*

And although the rebellion of the *Deu 27.30*

Iud. 19. 20

people, their ingratitude and contem-  
 pte of Godes Lawes hath bene such at all  
 tymes, that it is a rare thinge to shewe  
 their duetie in this behalfe, by anye e-  
 xāple: yet is there one facte of the Isra-  
 lites worthie memorie, and appertayning,  
 to this purpose, whiche is written in the  
 boke of the Iudges, at what tyme they  
 had no lawfull Magistrate in all Israell.  
 Who notwithstandinge rose vp whollie  
 together agaynst the Tribe of Benia-  
 mi in Gabaa (because of that shamefull  
 vilanie, which the sonnes of Belial  
 had done to the Leuites wiffe) and sayed  
 or agreed amongst them selues, that  
 none shuld departe to their houses or  
 tentes, before they were reuenged of  
 their owne brethern the Beniamites,  
 to flea those detestable persons, which  
 had so shamefully abused the Leuites  
 wiffe, albeit she was an harlot, and they  
 without aguide or Capitayne: not know-  
 ing when they came to the felde who  
 shulde be their governour to leade the,  
 and geue the onfet, before they had cō-  
 sulted with God, who appoynted vnto  
 them Iuda. Here do we see the eleuen  
 Tribes

*The cōmō  
 people with-  
 out a Go-  
 uernour  
 prepare  
 the selues  
 to warre.*



Tribes, to whome the Leuite made his complaynt, in sendinge to euery Tribe a portion of his wiffe, did not excuse them selues to shew iustice, bicause they wanted a lawfull Magistrate to gouerne them, nor thoght them selues discharged for that they were as sheepe without a pastor: except they did thus arme them selues againste the sonnes of Belial the vngodly Beniamites to see the Iudgements of God executed accordinge to his Law (and as they saide them selues) to cut of the euil frō amongest, then demādinge in the end the wicked mé that had cōmitted that vilanie.

But you wil say: It is an other matter for the people to enterprice such an acte being without a Ruler, and when they haue a Ruler appoynted vnto them, without whom they may do nothing. To this I answered before, that it is all one to be without a Ruler, and to haue such as will not rule in Gods feare. Yea it is much better to be destitute altogether, then to haue a tyrant and murtherer. For then are they nomore publik persons, contemning their pu-

blik auctoritie in vsinge it agaynst the Lawes, but are to be taken of all men, as priuate persones, and so examyned and punished. Neuer the lesse, to the intent ye may vnderstande, that the gouernour ought not to take away all right from the people, nether discharge the vtterly, from the execution of iustice: let vs consider a like example of the peoples zeale vnder the worthie Capitayne Iosua, who when they but harde that the Sonnes of Ruben, the Sonnes of Gad, and the half Tribe of Manasses, had erected vp an Altar in their portiõ, which God had geuen them beyonde Iordane, thinking that they had so done, to haue sacrificed thereon, and so to haue fallen from God: assembled them selues together wholly, agaynst the Rubenytes, Gaddites and half Tribe of Manasses to reuenge that defection from God (as they tooke it) thoghe afterwarde they proued it to be nothing so. Which facte, as it declared an earnest true zeale in the people for the defence of Gods glorye, and his religion: so Iosua their Capitayne, nether did nor ought

*Iosua. 22.*

*The people  
assemble in  
Gods cause.*

ought to haue reprov'd them: yea, happie might Iosua thinke him self, that had his people so readie to mayntayne of their owne accorde the Lawes of God, whiche before in the dayes of Moyses were so stubburne and rebellious. And if this redinesse was commendable, hauing a worthie Magistrat and godly Capitayne: how necessary is it to be vsed amongst the people when they haue vngodly and wicked Princes, who seke by all means to drawe them rather from the Lawe of God, then to encourage them to mayntayne the same? Wherefore this zele to defend Gods Lawes and preceptes, wherewith all sortes of men are charged, it is not onely prayse worthie in all, but requyred of all, not onely in abstayninge from the transgression of the sayed Lawes, but to see the iudgemétes thereof executed vpon all maner of persones with out exception. And that if it be not done by the consent and ayed of the Superiours, it is lawfull for the people, yea it is their duetie to do it thé selues, as well vpon their owne rulers and Ma-

gistrat, as vpon other of their bretheré,  
 hauing the worde of God for their war-  
 rant, to which all are subiecte, and by  
 the same charged to cast forthe all e-  
 uill from them, and to cut of euery rot-  
 ten membre, for feare of infecting the  
 whole body, how deare or pretious so  
 euer it be. If death be deserued, death:  
 if other punishmētes, to see they be ex-  
 ecuted in all.

Rom. 13.

For this cause haue you promised  
 obedience to your Superiors, that they  
 might herein helpe you: and for the  
 same intent haue they taken it vpon  
 them. If they will so do, and keepe  
 promise with you accordinge to their  
 office, then do you owe vnto them all  
 humble obedience: If not, you are dis-  
 charged, and no obedience belongeth  
 to them: because they are not obedient  
 to God, nor be his ministers to punishe  
 the euell, and to defend the good. And  
 therefore your studie in this case, ought  
 to be, to seeke how you may dispose  
 and punish accordinge to the Lawes,  
 such rebells agaynst God, and oppres-  
 sers of your selues and your countrie:  
 and not how to please them, obeye  
 them,

them, and flatter them as you do in their impietie. Which is not the waye to obtayne peace, and quietnesse, but to fall in to the handes of the allmightie God, and to be subiecte to his fearefull plagues and punishmentes.

### CHAP. XIII.

*This is no doctrine of Rebellion, but the onely doctrine of peace and means to inioye quietlie the comfortable blessinges of God, which ought not to be wished for onely of the people, but carefully sought for also.*



And althoghe this seeme a strange doctrine, perrelous, and to moue sedition amogest the people, and to take from the lawfull Rulers all due obedience: yet whoso will consider the matter a right, shall finde it sounde and true doctrine, and the onely doctrine of godly peace and quietnesse, and means to auoyde all strief and rebellion, by whiche onely Superiors shall rule in the feare of God,

and subiectes reuerently obeye them without grudging or murmuring. For is there anie lawes more parfit then are the Lawes of God? Or did anie mā better know the nature of man, then he which created man? Or anie more desierous to keepe them in his feare, and true obedience, then God him self, who chose them for his people? Then who is so mad and impudēt, to thinke that peace and quietnesse can be amongst anie people or nation, by obseruing the Lawes of wicked men, rather then in reteyning the wholsome Lawes of God? That mā which is not able to rule him selfe, can better gouerne his subiectes and defende them, than God may his people? That the people shall rather enioye all blessings of God, in yelding to the wickednesse of the vngodlie Rulers, then to see them straightlie punished for transgressions of the comfortable Lawes of the almightie? For after that God had once geuen his Lawes to his people, he shewed them playnlie by Moyses that he required nothing els of them, but to feare him and to walke in his wayes, to loue him, and serue him with all their harte  
and

*God which  
made man  
knoweth  
best what  
Lawes are  
moste expedient  
for  
his preservation.*

*Deut. 10.*

and to keepe his preceptes and statutes,  
 which he comanded them that day. And  
 why? bycause (saith Moyses) he is the  
 God of Gods, the Lorde of Lordes, the  
 greate mightie and dreadful God, whi-  
 che hath no respecte of persones, nor ta-  
 keth anie rewardes. And this fructe  
 shall you be suer of in keepinge his La-  
 wes. He wilbe your prayse, ad your God:  
 that is (as in an other place the same  
 Moyses writeth) He will make you a wise  
 people, a mightie Nation, praysed and  
 comeded of all Natiōs, which shall saye,  
 This is onlie a wise people, and a people  
 of vnderstandinge ad mightie. For what  
 people is so great, whiche hath their God  
 so friendly and familiar with them, as  
 the Lorde our God is in all things that  
 we call to him for? For whiles we obey  
 his Lawes, and suffer them in no case, ad  
 in no persone to be transgressed and left  
 vnpunished (to the vttermoste of our po-  
 wer) we are assured that the blessinges  
 which God after promised, shalbe pow-  
 red vpō vs: that is to be blessed at home  
 and a brode, in the frute of our wombe,  
 of our lande, of our beastes and cattell.  
 And the Lorde will make our enemies

Deut. 4.

Deut. 28.

which rise agaynst vs to fall before vs, to entre in one waye agaynst vs, and to flee by seuen wayes afore vs. And all the people of the earthe shall see that the Name of the Lorde is called vpon amongst vs, and shall be afrayde of vs.

Yt is then no newe doctrine which God so longe ago taught to the Israelites, nor no rashe or perelous doctrine wherby they are onely made wise, and mozte strongly defended. Nether yet dothe it minister occasion of rebellion, without which there can be no godlie peace or quietnesse, as your experience in Englande hath all readie (as I suppose) sufficiently taught you: who haue felt rather hellike tormentes, and shamefull confusion, since ye permitted the wilde bores to caste downe the hedge of the Lordes vinyarde, that is, his Lawes and preceptes, then anie manner of godly peace, either in consciences or bodies: which miserie shall haue no end before you reclayme with a vehement zeale and loue, your right title and possession of Gods Lawes, which you

*Let your  
owne con-  
sciēces be  
Iudges in  
this behalfe*



you haue moſte vnthankfully geuen ouer and neglected.

Yf the true zele of Gods people had bene in you when poperie began to be preached in the place of the Goſpell, when the Maſſe was reduced in place of the Lordes ſupper, and that by the ignorant Papiſts and malicious ſhaue-lyngs, when Antichriſt was reſtored to diſplace Chriſt: coulde ye haue ſuffered this vponiſhed? Or if you had puniſhed it as you were then charged by Gods Lawes and mans, durſte they haue proceeded to ſuch impietie? If you had required the Magiſtrates to rule you in Gods feare and not in tyrannie, and that you woulde reuerence them as Gods miniſters ſo rulinge you, otherwiſe, not to acknowledg them but as his enimies, and ſo to take them: durſt either that Ieſabel ſo ragingly haue trode Gods worde the Goſpell of Chriſt our Sauour as a polluted ſowe vnder her feete, either els ſo raſhly deſtroyde her fathers and brothers Lawes before her? Durſte ſhe without all ſhame ſo openly and vnſaythfully haue broken promiſſe to them ( whiche

*The contempt of Gods worde is the dore to all licentious wickednes.*

to their owne sorrow, and all others this day) were her chief promoters? Assure your selfs no. If you had required all Massemongers, and false Preachers to haue bene punished with deathe ( as is appoynted by Gods worde for such blasphemers and idolatrers, and if they to whom it apperteyned, had denyed, your selues would haue seen it performed at all tymes, and in all places ) then shuld you haue shewed that zeale of God, which was comended in Phinees, destroyinge the adulterers: and in the Israelites againste the Beniamites, as before is noted. Ye then had not the Priestes of Baal so swarmed abroad, nor the seruantes of God haue bene in such abundāce murdered. But great was our synnes before, that this deserued: and colde was our zeale to Godwardes after, that this shame haue suffred: and grosse is our blynd dulnes, whiche wil not yet see nor seeke to remedie it.

NUM. 25.

*what vi-  
les are to  
be obserued  
in resisting  
the superi-  
or powers*

Neuerthelesse in all these enterprises you muste be certaine cand sure of this one thinge, that vnder the name of Religion and pretence to promote Gods glorie, you seeke not either your priua-

te

te gaynes or promotiō, as did all the carnall Gospelers, and such as would be cōted the chief pillers and mainteyners of the same in tymes past amongst you. And therefore vnder the cloke of Christ, seeking the worlde, when Christ seemed to haue the vpper hande: are now returned to their oldemaister Antichriste, to be his hired souldiars, and to fight vnder his banner agaynst Christ and his seruantes, by whom they were firste promoted. Which treason God is prepared all redie to reuenge, to pluck from them his fetters, and to set furth to the whole worlde their shame and nakednesse. For he is a iust God, and hateth iniquitie, and therefore will be no cloke to couer their fallshode and couetousnesse. *Psalm.*

Also ye must beware that private displeasure, and worldly iniuries moue you not more to seeke reuengement of your aduersaries, then the true zele and thirste of Gods worde, the liuely foode of your soules. For then do you seeke your selues, and not God: then take you his office out of his hande, to whom ye ought to commit all your private dis-

*Deu. 32.* pleasures and iniuries : then can ye not  
*Ezech. 9.* loke to haue Gods right hande vpon  
*Rom. 12.* your parte, but rather may be assured  
 to finde him your enimie, and strongly  
 armed against you. To resiste euill ther-  
 fore is your parte, and to mayntayne  
 Godlynesse, but simply and vnfayned-  
 ly, for the loue of vertue, and hatred  
 of vice, yf you will be sure to prosper,  
 and auoyde Gods heauy displeasure,  
*Psal. 7.* who is the sercher of your hartes and  
*Iere. 17.* secreats, and will in tyme disclose  
 them and make them knowen to all  
 men.

*A doute  
 which tro-  
 bleth the  
 people.*

But you perchance would gra-  
 unt me all this, that it is both lawfull  
 and godly, if the people wholie to ge-  
 ther woulde follow the example of ze-  
 lous Phinees and the Israelites, as be-  
 fore was mentioned, and take punish-  
 ment them selues vpon all blasphe-  
 mers of God, manifest betrayers of  
 their countrie, and cruell murtherers  
 of their brethern: seing the Lawes of  
 God and publycke peace can be by  
 no other means restored. But when  
 the people them selues agree not,  
 when

when they are deuided amongst them selues, and the greatest parte of them perchance papistes, and will be maynteyners of such vngodly proceedinges as are now brought in to Englande, how is it possible that by the weaker parte, Gods glory shulde be restored?

To this I answer, that as I know the restoringe of Gods worde, and comfortable doctrine of our Sauour Christe to be the onely worke of God, and of no man (thoghe he forsake not man as a meane external) and also am not ignorant that he regardeth not the multitude and strenghe of man to accomplishe his purpose, who hath bene accustomed to geue the victorie to a few in number, and weake in strengh, that the glorie might be his: so will I not counselle you rashely to cast your selues in to danger, but patiently and earnestly to call to the lyuing Lorde for mercy, and acknowledging your synnes (for which this plague is powred vpon you) to desier him to shewesome si-

*The answer.*

*Num. 13.  
1 Sam. 14.  
Iudith 9.  
Iudges. 6.*

Exod. 2.3

gne of conforte: who hath promised to heare your gronings, and to beholde your affliction, as he did the gronings and opprefion of his people in Egypt, when they were brought to full repentance and fealing of their synnes: so that he came downe from heauen, and appeared to Moyfes, and sent him to be their Capitayne, whom they once had forsaken: as you haue done Christe.

Iudg. 3.

And as he also sent Othoniel to deliuer his people, whē they cryed vnto him in that captiuitie that they were in vnder the idolatrous kynge of Mesopotamia for the space of eight yeres.

*A suer signe that  
God heareth our  
prayers when  
he geueth  
vs a meane  
to deliuer vs.*

1. Mach. 6

Nether is this ynough to call vpon God for helpe, except ye vtterly forsake the wicked doctrine and doings of the papistes, and seeke also (to the vttermost of your power) for remedie in following the example of the people of God, as it is written: whiche did not onely serue God and call to him for helpe, at what tyme they were destitute of their worthie Capitayne Iudas Machabeus: but also fought it, and demanded it where it was like to be founde. And as-  
sem-

semblinge them selues together, came to Ionathan his brother, desiering him to be their guide and Capitayne, to helpe them in their miserie, and to defende them agaynst the enimies of God, their whole nation being then moſte cruelly oppreſſed on euery ſide, and the moſte parte of them in vile ſlauey, ſeruinge the ſtrāge Gods of the heathen. Thē Ionathā pityinge their eſtate and his owne, did not deny their requeſte, but willingly toke in hande that dangerous enterpriſe, beīge aſſured that the cauſe was lawfull, to maintaine to his power Gods glorie ād to ſuccour his afflicted natiō, as his brother Iudas had done before him. And doinge the ſame with a ſimple eye, accordinge as he was boude, God prospered his doinge, and he had good ſucceſſe

Therefore yf they did well in demādinge ſuccour, and he diſcharged his conſcience in graunting their requeſt, why is it not alſo lawfull for you to ſeeke helpe of thē that be able ād willing: and for them likewiſe to graūte helpe, to whom God hath lente it for that uſe

especially?

But I know your answer: experience (saye you) hath taught vs the contrary. For if God had bene pleased herein with. Syr Thomas Wyat that valiant Capitayne taking in hande the like enterprife: it shulde vndoubtedly haue had better successe. But he being a man, and of God, of great estimation amongst all goodmen, was notwithstanding apprehended, condemned, and at the last (althogh he was promised his pardon) as a traytor beheaded. And besides him Sir Henry Isley knight, with many godely men for the same facte, hanged, and murdered. The like also ye will affirme of that Noble man Henry Lorde Graye, Marques Dorset, ad Duke of Suffolke: who onely for the zeale that he had to promote Gods glorie, and the libertie of his countrie, prepared him self with that power he coulde make to the ayde of the sayed Wyat, accordinge to his promisse. But beinge deceaued, or rather betrayed by such as he trusted vnto, was in the ende also apprehended, and with his brother the Lorde Thomas Gray (a Gentleman of great courage, and

*Sir Henry  
Isley.*

*The Duke  
of Suffolke*

*The Lorde  
Thomas  
Graye.*



and towardnesse, likewise beheaded.

Although I minde not to stand long in the praise of these worthy mé's factes, who moste cowardly were of many betrayed, which since perchance haue felt some parte of worse misery: yet so much must I nedes confesse in their behalf, that none but papistes, or traitors can iustly accuse them of treason or disobedience. Of whõ to be misdained or slandered, is in the eyes of the godly, no small cõmendation, ád prayse. For to passe ouer with siléce the duke of Sulffolke (whose noble parétage and earnest loue that he bare to the promoting of Christes Gospell, and the welth of his coutrie, is to all Englishe men sufficiently knowne) what I beseeche you moued Wyat that worthy knight to rise? Was it his pouertie? Beholde, he was a famous Gétleman of great landes and possessions, stowt and liberall in the seruice of his Prince, faithefull to his countrie, and mercifull to the poore. Sought he ambitiously honour? Which of his enemies coulde herewith iustly charge him? Did he this bicause he was of a troublesome ád busy nature, which

could not be vnder lawfull gouernement. His great wisedome, modestie, and gentle behauiour at all tymes, and to all persons, did well declare the contrary: euer more being founde a faythfull Capitayne to his Price in the fielde, and an obediēt subiecte at home. What the moued him to this dangerous entrepriſe? Verely, the zeale of Gods trueth and the pitie that he had to his Countrie, for the miseries he ſawe to approche by the vsurped power of vngodly Iesabell, and her merciles papistes the ſowldiars of Antichriste. Yf it be treaſon to defend the Gospel and his Countrie frome cruel strangers and enemies, the was Wyat a traytor and rebell. but if this was his duetye, and all others that professed Christe amongest you, then are all such traytours, as did deceaue him: and such as toke not his parte also, whē tyme and occasiō by him was iuſtly offered.

And thogh his enterpriſe had not such ſuceſſe, as we would haue wiſhed: yet was it no worſe then our cowardneſſe, and vnworthineſſe deſerued. Whiche nether ought of anie therefore to be condemned, nether ſhulde be anie diſcouragement

*What moued M. Wyat to this enterpriſe.*

gemēt to others in the like. For some tymes we see the verie seruantes of God to haue euill successe in their doinges, according to mā's iudgement: and yet God is well pleased therwith. As the example of the Israelites, wherof we made mention before dothe moſte manifestlie aproue: at what tyme they armed them selues agaynst the Beniamites, and that at the commandement of God, and yet were twiſe diſconcyted, loſing the firſt tyme 22. thousand men: and the next day folowing 18. thousand: both tymes, conſulting with the Lorde, and folowing his commandement.

If thou wilt here pronounce according to the effecte, behold, thou shalt preſerre the vile ad adulterous Beniamites to the ſeruaūtes of God: thoſe which moſte abhominably abuſed the Leuites wiſſe, to them that with the zeſe of God ſoght to haue the tranſgreſſion puniſhed. Euen ſo, ſaye I of worthie Wyat: Yf you iudge his facte according to the ſucceſſe in mans reaſon: then ſhall you preſerre to him all the falſe and flattering Counſellers, all wicked and blouddy Biſhoppes, and all others that would be

*How dangerous it is to iudge the cauſe by the ſucceſſe.*

*Iud. 29*

*on the  
way to  
the  
city*

counted Nobles, which in very dede be traytours to God and his people. But Wyat, I dowte not, departed with prayse the seruant of God, where all these are left to perpetual shame and destruction without speedie repentance. O noble Wyat, thou art now with God, and those worthy men that died for that enterprise! Happy art thou, and they which are placed in your euerlastinge inheritance, and freed from the miserie of such as were your enemies, in so iuste and lawfull a cause: who liue as yet patrones of idolatrs, of theues and murderers, agaynst whō thou and thine shall stande one daye as iudges to their cōdēnation.

For what can you Nobles or Couंसellers saye for your selues at that daye, whē God shall call you to accompt (ye knowe not how sone) which haue permitted Wyat, and with him the whole Churchē and comon welth of England to fall into the handes of Gods enemies, and would not reskewe him, some of you hauing then in your handes sufficient power not onely to haue supported him and others which feare God accordinge to duety ad promise. but to haue tamed  
the

the rāping Lyons, raging beares, ād raueninge wolues? Haue ye not herein iustly cōdemned your selues as faynt harted cowardes and manifeste trayters, not onely to Wyat, but to God him self, to his poore oppressed seruantes, and to your owne natie and ruynous couētrie? But your yngodly fetches and wicked doinges (wherof I am not all together ignorant) with your names, I do now purposlye omitte: perchāce God in the meane season will chaunge your myndes, softē your harde hartes, and call you to repentāce. Otherwise doute ye nothige, but God will minister either to me, or some other (or it belonge) the like occasion to set forth your shame and nakednesse to all posteritie, as you mooste worthely haue deserued: who hithervnto haue snewed your selues (in contemnyng so many ād notable occasiōs offered by Gods prouidence, as well synce as in the dayes of Wyat) to be mé in whom is neither zeale to religion, nor loue to your couētrie. And therefore I leauinge you to Gods mercies, or fearefull iudgementes, will speake a worde or two by the waye to thē which will be called Gospellers, ād

*The condēnation of the Nobles in forsakinge Wyat.*

*Gospellers fearinge man more then God are made instrumēt of Satan.*

yet haue armed them selues agaynst the Gospel drawing forth with them out of their countrie to mayntayne Philipps warres, and to please Iefabel ( who see- keth by that means, to cut their throtes craftely) their poore and ignorant tenātes and other souldiars without know- ledge, whiles their brethern be burned at home and their countrie like to be wa- sted, spoyled, oppressed, possessed, and re- plenished with vngodly Spanyardes. Is this the loue that ye beare to the worde of God? (ô ye Gospellers) haue ye bene so taught in the Gospel to be wilfull murtherers of your selues, and others a- brode, rather then lawfull defenders of Gods people, and your countrie at ho- me? Is Gods cause become iniuste ad not meete to be defended: and the cruel mur- ther and shamefull slaughter of Princes approued? This hathe not the Gospell taught you, but chieflye in all your doinges to seeke the kingdome of God, next to loue your neighbour as your sel- ues: and in no case to be murtherers (as all you are) that either for pleasure of Princes, or hope of promotion, or gayne of wages are become Capitayns, or soul- diars,

diars in vnlawfull warres, especially in this case and daungerous tyme.

Then which of you all now for shame can accuse that zelous and godly man Wyat, whither ye be of the Nobles, Couंसellers, Lords, knightes, or of the common souldiars? I wil make your owne consciences iudges in this matter, whither worthie Wyat or you shuld be take for traytors? He, who in the feare of God and loue towards his countrie soght to defende all, ad to distroye none: or you, who seekinge the defece of none, labour to destroy all? He, who indeuered himself to withstande wicked Iesabel, and the onely traytors of Gods truthe, and their coutrie, as Priests, Bishopps, and papistes: or you that haue bene their mayn teyners, with shildes ad bucklers. He, who according to the worde of God, soght with the daunger of all his goods, landes, and liffe, to keepe out stragers, which were comynge to rule ouer you, and to deuoure you: or you, which haue bene meanes with your liues, lands, and goodes to bringe them in, and to defend them? He, who would be openly knowen in his doinges as he was in harte, their c-

*whither  
wyat and  
those that  
died with  
him: or the  
Counsele-  
rs Nobles  
and oher  
that yet  
lyue are  
traytors.*

nimie: or you which hate them inwardly, and yet do what you may to shewe your selues friendes outwardly? But tell me your gaynes in the end. To conclude, he who did his indeuour amonge his contriemen at home to defend them, or you whiche helpinge your enemies abroad, labour to destroie your friedes and countrie at home?

*Souldiars  
goinge with  
their  
Captayns  
to unlaw-  
full warres  
and leuing  
their counry  
despitute,  
are rebells  
to God and  
traytours  
to their  
country.  
Gen. 9.  
Deut. 5.  
Leui. 24.  
The condō  
nation of  
London in  
forsakinge  
wyat.*

Also you subiectes and souldiars, which are gone with them to butcher your selues and others without cause or cōscience, contrarie to the worde of God, be you assured that before him you shall be condemned as rebells and disobedient persones, where as your godly bretheren which in a iust and lawfull cause died with faithfull Wyat, are allowed before God, and of all goodmen commended.

O London, London, thou that boasted thy self to be the Ierusalem of all Englāde, wherin Christ chieflie was preached, and the truethe of his Gospell best knowne, remeber how thou forsookest that godly Capitayne, and what promise thou madeest him. Thou (I say) which mightest haue bene an example and cōforte to all the Cities, and Townes in Englande, and



to haue made the papistes to tremble and quake for feare: God graunt that for thy faynt harte in that behalf, and shameful falling from God in murthring then and synce so many of his seruantes and Prophetes, thou be not left likewise destitute and desolate, not one stone left vpon a nother, as happened to Ierusalé. *Mat. 24.*  
 Thou canst not herein defende thy self, which synce hast benecreadie, and yet art to maintayne wicked Iesabell in her tyrannie at home, and in her vngodly & needles warres abroad with thy goods and bodie at her commandement, being thereby made an ayeder, helper, and furtherer of all her vngodly oppression and tyrannie. And therefore must nedes be partaker with her of the dreadfull plagues and punishments, which God hath appointed for such impietie.

Wherefore to conclude this matter, yf Wyats cause was iuste and lawfull, as thou muste nedes confesse: for if he were faultie in anie poynt, it was chieffie in this, that he pretended rather the cause of his countrie, then of Gods Religion, which allwayes ought to be preferred,

and with out the which no Realme or nation may long cōtynewe in quietnesse: for thē God keepeth not watche ouer thē. Yf also he was betrayde of others, and fought not to betraye any: if he purposed Gods glorie, and the defence of his countre: If the iustnesse of the cause ought to trye his doiges, ād not the effect that folowed, or the preuētige of tyme, where vnto he after a sorte was inforced: thē ought no persone, whither he be a Ruler, or subiecte, Counsellor, Noble, publicke or priuate to be discouraged, but rather encouraged by Wyats example. The people to seeke and demande helpe of thē that are able, and they to graūt thē succour willigly: seeking by all means possible to restore Christ agayne, ād his kīgdome, with whom you haue lost all godlye libertie ād quietnesse: and to expell Antichrist and all his adherentes, by whom you are brought in this miserable slauery and bōdage, both of bodies and soules.

And thoghe it succede not the first or seconde tyme, no more then did the entreprise of Wyat, or of the Israelites: yet when God shall see your zele and diligence,

gence, to be applyed onely in seekinge to maynteyne his kingdome, and the glorie therof: he wil helpe no dowte at lenghe to confounde all his enimies, as he did the thirde tyme confort the Israelits to the vtter destructiō of the adulterous Beniamits. We must now looke for no reuelations from the heauens to teache vs our duety, it being so playnely set before our eyes in his worde. And if in this case considerately begone in the feare of God, it shuld happen any of you to perishe, consider you perishe but in the fleshe to lyue with God: leauing in the meane tyme an example behinde you, that you liued in his feare and sought his glorie according to your duetye.

*We ought to be contented with Gods worde onely and loke for no newe reuelation.*

## CHAP. XV.

*What remedy or counsell is left, to the poore and afflicted seruantes of God, at what tyme they are destitute of all outwarde meāns and supporte of mē.*



O the people of Israel, whom God from amon-ge all nations chose to be his peculiar people, he did not onely geue his Lawes, ordinances

and statutes: but also instituted all kinde of officers to see the same Lawes put in execution. And besides this, appoynted such as might be leaders and defenders of them in tyme of warre agaynst their enimies, and such as shuld mayntayne their right at home in tyme of peace: as were their iudges and princes appoynted ouer euery Tribe, besides their kin- ge and chief gouernour, to whome it was lawfull for the people and for euery Tribe to resorte in tyme of daunger, to aske counsele and deser helpe, who were likewise bounde to heare their cause, and support them, whither it were by counselle or bodely trauell.

*The gra-  
ces of God  
towards  
Englande  
are most a-  
bundant  
if they wo-  
uld vse the*

In like maner God hath no lesse mer- cifully delte with you in Englande, not onely geuing vnto you his Lawes and ho- ly worde, with farre greater light and playner declaration of his will and plea- sure then euer was published to the Is- raelits: but also hath furnished you wi- th all sortes of Magistrates, officers, and gouernors necessarie for the accom- plishment, or rather execution of the same. To whom it ought to be no lesse lawfull  
for

for you to resort for comforte in your necessitie, then it was to the Israelites, and they as much bound to heare you. For this cause haue you Mayres, Shiriffs, and Aldermen in Cities, Countstables and Bayliffs in Townes, knights and Iustices, in Shires and countries. To these ought the people to haue concurse in necessitie; who shuld be their refuge and ayde in all trouble and aduersitie.

But if all these be so shamfully corrupted, and so myndles of their charge and office, that nether the Citezens can be comforted, nor suckered by their Mayres, Shiriffes, and Aldermen: nether the poore Townesmen and Tennants by their Iustices and Landelordes, but all geuen ouer as it were to Satan, and to serue the lustes of their chief Rulers, care not whether the poore people sinke or swyme, so it be well with them (though it be a thinge impossible that the people can be destroyed and they escape daunger, or that their neyghbours house can be consumed with fyer, and theirs remaine vntouched) Yf all I saye, in whō the people shuld loke for comforte, wer

*It is impossible for the people to perishe and the Rulers to escape.*

all together declyned from God (as in dede they apeare to be at this present tyme in England, without all feare of his Maiestie or pitie vpon their brethern) and also, yf the least and weakeſt parte of the people in all places feared God, and all outwarde means of helpe vtterly taken from them, nether being able to fynde remedie amōgeſt them ſelues, nether cā ſee how to be ſupported of others: thē assure your ſelues (deare brethern and feruants of God) there can be no better counſell, nor more comfortable or preſent remedie (which you ſhall proue true, if God graunte you his Spirit and grace to ſolowe it) then in con-  
tynual and dayly inuocation of his Name, to reſt whollie and only vpon him, make him your ſhilde, buckeler and refuge, who hath ſo promiſed to be to all them that are oppreſſed and depend vpon him: to do nothing commanded agaynſt God and your conſcience, preferring at all tymes (as you haue learned before) the will of God, to the will, puniſhments, and tyranny of Princes: ſayng, and anſweringe to all maner of  
per.

perſones: This hath God commanded, this muſt we do. That hath God forbidde, that will we not do. yf you will robbe vs and ſpoyle vs for doinge the Lorde will, to the Lorde muſt you make anſwere, and not to vs: for his goodes they are, and not ours. If ye will imprifone vs, behold, ye are oppreſſors. If ye will hange vs or burne vs, beholde ye are murtherers of them which feare the Lorde, and are created to the Image of God: for whoſe contempte ye ſhall be ſtraytly puniſhed. And for our parte, yf you take from vs this vile and corruptible lyffe, we are aſſured the Lorde will geue it vs agayne with ioye, and immortalitie both of bodie and ſoule.

Yf God geue you grace to make this or the like anſwere, and ſtrength to contemne their tyrannie, you may be certayne and ſure to finde vnſpeakable conforte and quietnes of conſcience, in the mydle of your danger and greateſt rage of Satan. And thus boldly confeſſinge Chriſt your Sauour before men (as by the example of thouſandes of your bretheren before your faces

God doth mercifully incourage you) you may with all hope and patience wayte for the ioyfull confession of Christ agayne before his Father and Angells in heauen, that you are his obediēte and dearely beloued seruantes, being also assured of this, that if it be the will of God to haue you anie longer to remayne in this miserable worlde, that then his prouidence is so carefull ouer you, and present with you, that no man or power can take your liffe from you, nether touche your bodie anie further then your Lorde and God will permit them. Whiche nether shall be augmented for your playne confession, nor yet diminished for keepinge of silence. For nothing cometh to the seruants of God by hap or chaūce, whose heares of their heads are numbred. Wherof yf you be so assured as you ought to be, there can be nothing that shuld make you to shrinke from the Lorde. If they do cast you in priſon with Ioseph, the Lorde will delyuer you: yf they cast you to wilde beasts and lyons, as they did Daniel, you shall be preserved: yf in to the sea with Ionas, ye shall not be

*Tyrantes  
can go no  
farther  
then God  
permitteth.*

*Mat. 10.*



be drowned: or in to the durtie dongeon  
 with Ieremie, you shall be delyuered: ei-  
 ther in to the fyrye furnace withe Si-  
 drach, Misach, and Abednago, yet shall  
 you not be consumed. Contrarie wise, *None can*  
 yf it be his good pleasure that you sh- *lose their*  
 all glorifie his holie Name in your de- *lyf: but by*  
 ath, what great thing haue you losse? *Gods ap-*  
 Changing death for liffe, misery for fe- *pointment*  
 licitie, contynuall vexation and trou-  
 ble, for perpetuall rest and quietnesse:  
 chosinge rather to dyewith shame of  
 the worlde being the seruantes of God,  
 then to lyue amongest men in honor  
 being the seruantes of Satan, and con-  
 demned of God. Otherwise, if you ge-  
 ue place to the wickednesse of men to  
 escape their malice and bodily dangers,  
 you shewe your selues therein to feare  
 man more then the mightie and dread-  
 full God: him that hath but power of  
 your bodie, and that at Gods appoyne-  
 tement, then God him self, who hath po-  
 wer, after he hath destroyed the body,  
 to cast both bodies and soules in to hell  
 fyre, there to remayne euerlastingly in  
 tormentes vnspeakable.

*Shamefull  
shiftes.*

*Mat. 16.*

*Of such  
you haue  
had suffi-  
cient profe  
before your  
eyes.*

*Judas.*

And moreouer that which you lo-  
ke to obtayne by these shamefull shi-  
fts, you shall be sure to lose with grief  
and trouble of Conscience. For this fa-  
ying of our Maister being true and cer-  
tayne, That they which seeke to saue th  
eir liffe (meanyng by anie worldly rea-  
son or policie) shall lose it: what shall  
be their gaynes at length, when by dis-  
simulation and yelding to popishe bla-  
phemie, they dishonor the Maiestie of  
God to inioye this shorte, miserable  
and mortall lyffe: to be caste from the  
fauour of God, and companie of his hea-  
uenly Angells, to inioye for a shorte ty-  
me their goodes and possessions amon-  
ge their fleshly and carnall friends:  
when as their conscience within shall  
be deeply wounded with the hellike tor-  
mentes? when goddes curse and indi-  
gnation hangeth continually ouer the  
heades of such, ready to be powred do-  
wne vpon them? when they shall finde  
no comforte, but vtter dispayer with  
Iudas, which for this worldly riches (as  
he did) haue solde their Maister: sekinge  
either to hange them selues with Iu-  
das, to murder them selues with Fran-

ces

ces Spera, to drowne them selues with *Spera.*  
 Iustice Hales, either els to fall in to a ra *Hales.*  
 ginge madnesse with Iustice Morgen? *Morgen.*  
 What comforte had Iudas then by his  
 mony receaued for betraynge his Mai-  
 ster? Was he not shortly after comp-  
 led to cast it from him with this pitifull  
 voyce: I haue synned in betraying in-  
 nocēt bloud? Coulede anie of these fore-  
 named persons, after they had commyt-  
 ted the like treason to our Sauour Ie-  
 sus Christ finde anie more comforte in  
 their friendes, from whom they were so  
 loth to departe? Or anie more pleasure  
 in their possessions, or assurance in the-  
 ir treasures? Beholde, they had all mo-  
 ste miserable lyues for the tyme, and  
 shamefull endes. *Mat. 27.*

Then deare brethern in Christ,  
 what other rewarde can anie of you lo-  
 ke for, commytting the like offences?  
 Haue you anie more assurance of Gods  
 mercies then they had? Woulde not  
 Christ spare his owne Apostle Iudas,  
 and yet will pardon you? Did not iud-  
 ge Hales appearingly professe the Gos-  
 pell a longe space, and was greatly  
 commended for a godly man amon-

*wicked  
Day of Chi  
easter  
was the  
cause of his  
desperation* ghest the Godly? And yet after by the im-  
portunate perswasions of the pestilent  
papistes denyinge his Maister, (sustayned  
this horrible iudgment, that he and such  
like might be a perpetuall example for  
you and all men to feare the like or  
worse punishmente.

You see therefore how there is no  
truste but in God, no comfort but in  
Christ, no assurance but in his promisse,  
by whose obedience onely you shall  
auoyde all danger. And whatsoeuer  
you lose in this world and suffer for his  
*Mat. 10.* Name, it shall be here recompenced  
with double according to his promisse,  
and in the worlde to come with liffe e-  
uerlasting: which is to finde your liffe,  
when ye are willinge to lay it downe at  
his commandement.

*The second  
and laste  
remedie.* I am not ignorant how vnnaturall a  
thing it is, and contrarie to the fleshe,  
willingly to sustayne suche cruell dea-  
the, as the aduersaries haue appoynted  
to all the children of God, myndinge  
constantly to stand by their profession:  
which to the spirite notwithstanding is  
easie and ioyful. For thogh the fleshe be  
frayle, the spirite is prompte and redy.

Wherof

Wherof (prayed be the name of God) you haue had notable experience in many of your brethern very martyrs of Christe, who with ioye paciētly and tryumphinglie, haue suffred and drunke with thurite of that bitter cupp which nature so muche abhorreth: wonderfully strenghtned no dowte by the secreat inspiration of Gods holy Spirite. So that there ought to be none amōgest you so feeble, weake or timorous, whom the wonderfull examples of Godes present power and singuler fauour in those persons, shulde not incourage, bolden, and fortifie, to shewe the like cōstancie in the same cause and profelsion.

Neuertheles, great cause we haue thankfully to consider the inspeakable mercy of God in Christe, which hath farther respecte to our infirmitie, that when we haue not that boldenesse of spirite to stande to the death, as we see others, yet geuing so muche to our weaknesse, he hath provided a present remedie, that beig persecuted in one place, we haue libertie to flee in to a nother: where we cannot be in our owne couētrie

*Mat 10.* with a safe consciēce (except we would  
*The greates* make opōn professiō of our religion,  
*cōfort that* which is every mans duetie, and to be  
*Englishe* broght to offere vp our liues in sacrifice  
*baniſh-* to God in testimonie that we are his:)  
*hed for* he hathe mollyfied and prepared the  
*Christe* hartes of strangers to receue vs with all  
*ſake ſinde* pitie and gladneſſe, where you may be  
*in other* also not onely delyuered from the fea-  
*Countrys* re of death and the papisticall tyrannie  
 practised without all measure in that  
 cōtrie: but with great freedome of cō-  
 sciēce heare the worde of God conty-  
 nually preached, and the Sacraments of  
 our Sauour Christ purely and duely  
 ministred, without all dregges of pope-  
 rie, or supersticion of mans inuention:  
 to the intent you being with others re-  
 freshed for a space, and more strongly  
 fortified, may be also with others mo-  
 re willing and ready to laye downe  
 your lyues at Gods appoyntment. For  
 that is the chiefeſt grace of God, and  
 greateſt perfection, to fight euen to the  
 bloude vnder Christes banner, and with  
 him to geue our liues.

But if you will thus flee (welbelo-  
 ued in the Lord) you must not chose

vnto

vnto your selues places according as you phantasie, as many of vs which haue left our countrie haue donne: some dwelling in papisticall places amongst the enimies of God in the myddle of impietie: in France, as in Paris, Orlian- ce, and Rone: and some in Italy, as in Rome, Vanice, and Padua. Which persons in fleeing from their Quene, runne to the Pope: fearing the daunger of their bodies, seeke where they may poyson their soules: thinking by this means to be lesse suspected of Iesabell, shew them selues afrayd and ashamed of the Gospel, which in tymes paste they haue stowtly professed. And lest they shuld be thought fauorers of Christe, haue purposely ridden by the Churches, and Congregations of his seruantes their brethren, nether mynded to comfort others there, nor to be comforted them selues. Wherin they haue shewed the coldnesse of their zeale towarde religion, and geuen no small occasion of slander to the worde of God, which they seemed to professe. For beinge returned againe, into ther Countrie, they either become Idolaters with the papistes to please the

Mat 10.

Quene, and kepe their possessions, or els dissemblers with the rest of counterfeit christians: but to their owne condemnation at length, except the Lorde graunt vnto them speedie repentance. For who so are ashamed of Christ, and his Gospel, thus denying him before me: them hath he promised to deny, and be a shamed of before his Father, and Angells, in heauen. This maner of fleeinge then is vngodly, and (as you heare) dangerous: and therefore not lawfull for you therin to folow their example.

Nether is it ynoughe to keepe you out of the dominions of Antichriste, ad to place your selues in corners where you maye be quiete, and at ease, and not burthened with the chardges of the poore, thinking it sufficient if you haue a litle exercise in your houses in reading a chapter or two of the Scriptures, and then wil be counted zealous persons and great gossellers. No brethern and sisters, this is not the way to shewe your selues manfull souldiars of Christ, except you resort where his banner



banner is displayed, and his standarde  
 sett vppe: where the assemble of your  
 brethern is, and his worde openly pre-  
 ached, and Sacramentes faithfully mini-  
 ftréd. For otherwise, what may a man  
 iudge, but that such either disdayne the  
 compaignie of their poore brethern,  
 whome they ought by all means to hel-  
 pe and comfort, according to that  
 power that God hath geuen them for  
 that ende onely, and not for their owne  
 case: or els that they haue not that ze-  
 le to the house of God, the assemble of  
 his seruantes, and to the spirituall gyf-  
 tes ad graces (which God hath promised  
 to powre vpon the diligent hearers of  
 his worde) as was in Dauid: which desie-  
 red being a kinge, rather to be a dore-  
 keeper in the house of God, then to  
 dwell in the tentes of the vngodlye: la-  
 mentyng nothings so muche the iniu-  
 ries done vnto him by his sonne Abso-  
 lon (which were not small) as that he  
 was depryed from the comfortable  
 exercices in the Tabernacle of the Lor-  
 de, which then was in Sion. Nether  
 dothe there appeare in such per-

*Psal. 34.*

Esa 2.

sons that greedie desier (wherof Esai maketh mention) whiche ought to be in the professers of the Gospell, who neuer woulde cease or reſte, till they ſhuld climme vp to the Lordes Hill: meaninge the Church of Chriſte, ſaying one to another: Let vs aſcende vp to the Hill of the Lorde, to the houſe of the God of Iacob, and he will teache vs his wayes, and we ſhall walke in his foote ſteppes. For the Lawe ſhall come forth of Sion, and the worde of the Lorde from Ieruſalem. Whiche zeale the Prophet dothe not mention in vayne, but to ſhew what a thurſt and ernest deſier ſhuld be in the true Chriſtians, and how the ſame appeareth in ſeeking and reſorting to thoſe places, where it is ſet forth in greateſte abundance and perfection, as was after Chriſtes aſcention in Ieruſalem. And as that zeale ſhewed them to be of Chriſte, by the like muſt we be iudged Chriſtians alſo, that if we flee for Chriſte, the places where vnto we flee may beare witnes for what cauſe we are fledde.

Nether is yt a ſufficient excuſe  
which

which many a leadge, that they beleue to be saued by Christe, that they haue sufficient knowledge of their duety, and the reste, they can supplie by their owne diligence. Whose faithe is not so muche (I dare saye) but they haue neede to desier with the Apostles, Lorde increase our faithe. And if they will so confesse, why do they forsake the chiefest means that God hath ordeyned, which is the open Congregations of his people, where his worde, the fountayne of faith, is mooste purely preached, and where the Godly examples of others maye be a sharper spurre to prick them forward. And as for the knowledge and diligence of such, may be no buckler to defend their doinges. For yf they haue those gyftes wherof they boste, where may they bestowe them better then in the Church of God? Except they will saye, they are borne to them selues, and haue the gyftes of God which he would haue comon to others, applyed to their owne priuate fantasie, which is to lappe them vp in a clowte, and not to put them forth to the vantage of the owner, as did

*worldly  
respects  
which hind  
derre vs fro  
God ought  
to be auoy  
ded.*

the vnprofitable seruant: and as all they do, to whome God hath geuen either learninge, couſel, or worldly ſubſtãce, which eithet for the ſtréight of Cities, pleaſantneſſe of ayre, trafficke of marchádife, or for anie other worldely reſpect or politie, do abſente thé ſelues frõ the Congregatiõ and companie of their poore brethern, where Chriſt hath aduanced his ſtandarde, and blowen his troumpet, as is afore ſayed.

Yo Yf God then geue you not ſtrength at the firſte to ſtand in his profeſſion to the death, nor that you cannot be quiete in conſcience, abiding in your coutrie: you ſee how his mercy hath geuen you libertie to flee, and what places he hath appoynted for you to flee vnto, that is, were ye may do good to your ſelues and others, where ye may be free from ſuperſtition and idolatrie, where your faithe may be increaſed rather then diminifhed, and your ſelues ſtrengthned, confirmed, and more ſtrongly armed.

But if you in taryinge will nether ſtande manfully to Chriſte your  
Mai-

*The graces of God  
towards  
Englande  
are moſt abundant  
if they would vſe the*

Maister, but betraye him with the Papistes in doinge as they do, nor yet with thanks vse this remedie that God hath graūted to oure infirmitie, to resorte to his Churches godly instituted: what answere shall you be able to make to his Maiestie when he shall call for account of your doinges? How shall you auoyde his wrathfull indignation, now redie to be powred vpon his enemies? Assure your selffe, they shalbe taken in there synne: ad you also as God doth synde you. Yf in the tentes of his enemies, doinge as they do vnder their standerde, to be stryken with them, and also to peryshe. For in takinge part with their impietie, you must be partakers of their cupp likewise.

Nether is this anie newe or hard doctrine that may excede your capacitie, but may rather be termed your a. b. c. & first principles, where in none ought to be ignorant. That is if we wylbe Christs scholers, we most learne to beare his crosse, & to folowe him: not to cast it ofe our sholders with the enemies, and rūne from him. It is the sa-

me lesson which of children we learned in the Lordes prayer, that the Name of God the Father may be sanctified: His kingdome come: His will be done. Marke it brethern, that your daylie prayer turne not to your euerlastinge confusion. For yf you daylye praye, that by you his Name maye be sanctified, that is, that he may be worthely honored for his maiestie and wonderfull power, reuerenced for his mercy and infinite wisdom, feared for his iustice and iuste iudgements: and yet for feare of the vngodly, do blaspheme his Name by dissimulation and outwarde idolatrie, are ye not herein iudges of your owne condemnation? Prayng that his Name may be honored with your lippes, and blasphemme him in your deeds? When you praye that his kingdome may come, and yet you your selues do buylde and establishe the kingdome of Satan? Whē you desier that his will may be donne, and contrarie therunto, studie to maintayne and accomplishe the wil of Satan and his members?

Wherfore be nomore disceaued  
in

in so playne a matter. Yf the Lorde be God, folow him: if Baal be God, go after him. Playe no more the hypocrites, praye not with your lippes only, but expresse the same in your workes. Subiecte your selues whollye to God: for he hath redemed you. Honor him alone: for you are his people. Let not the example of any leade you in to error: for men are but mortall. Truste in the Lorde: for he is a sure rocke. Beware of his iudgements: for they are terrible. Trust not to your owne shifts: for they will disceaue you. Marke the end of others, and in tyme be warned. These lessons are harde to the fleshe, but easie to the spirite. The waye of the Lorde is a strayte path, but most faithefull, sure, and comfortable. In this waye haue you also promised to walke with Christ: and for the same cause do you beare his Name, that you shuld forsake the worlde and the fleshe, to yelde vnto him all honour and obedience, before the face of men in earthe, that he may bestowe vpon you the glorie of his Father which is in heauen. To whom with

*1. kin. 19*  
*The cōclu*  
*sion contey*  
*nunge the*  
*effect of*  
*the whole*  
*booke.*

## HOW TO OBEY

the Sonne, and holy Ghost be euer-  
lasting prayse, honor and glo-  
ry for euemore. Amen.

From Geneua, this first  
of Ianuarie. M.  
D.LVIII.

*FINIS.*



WILLIAM KETHE TO  
the Reader.

**T**He vayne harte of mā, full frayle is and blynde,  
vncerteynely settled, and rest can none fynde:  
Whose hap is in wandring, to wade the wronge way,  
As one apte by kinde to runne still astray. (oght,

For, what thīge so good by truethe hath bene wr-  
Or what so well framed hath nature forth brought,  
Which man is not prone by crafte to accuse,  
And natures good gyftes dothe not fore abuse?

Thus see we how man, contemning Gods grace,  
Is wholie inclyned, that ill shulde take place:  
Whose will (truethe reiectinge) delitteth that to haue,  
Which nature corrupted woulde seeme still to craue.

Sith man then in iudgeinge, so thwartly is bente.  
To satisfie fansie, and not true intente:  
How hardly in this case, can such iudge vpright,  
Whē truethe doth but peepe out, as semeth to our sight.

Ful nedefull then were it, we had this respecte,  
Before we receaue oght, or oght do reiect:  
The thinge to decide so with Iudgement and skill,  
That truethe may be stickler, and not our one will.

Beholde here a truethe drawne forth of her graue,  
By power fore oppressed, and made a bonde slaue:  
Whose chaīs, thogh this Autor could not rét ortear,  
Yet hath he forth brought hir, in to moste clere ayer.

With whome now to reason, who so wil assaye,  
shal learne how ill Rulers we oght to obeye.  
Whiche kill, how, they care not, in their cruell rage.  
Respectīg their will more, thē lawe, othe, or charge.

Who se<sup>u</sup>ry longe fostered by suffrance and awe,  
Haue right rule subuerted, and made will their lawe:  
Whose pride, how to temper, this truthe will thee tell,  
So as thou resiste mayste, and yet not rebell.

Rebellion is ill, to resiste is not so,  
When right through resisting, is donne to that foo,  
Who seeketh, but by ruine, agaynst right to raigne,  
Not passinge what perishe, so she spoyle the gayne.

A publick weale wretched, and to farre disgraste,  
Where the right head is of cut, and a wronge in steed  
A brut beast vntamed, a misbegot then, (plaste,  
More meete to be ruled, then raigne ouer men.

A maruelous madnesse, if we well beholde,  
When sighes shall assaut mē, to see them selues solde:  
And yet whē frō slavery, their friēds woulde thē free,  
To stick to their foes so, still slaues to be.

For France spiteth Spayne, which Englend doth  
threat,

And England proud Spanyards, with salte woulde  
fayne eate:

Yet Englande proud Spayne aydeth with men, ships,  
and botes.

That Spayne, (France subdued once) may cut all their  
throtes.

A people peruerse, repleate with disdayne,  
Thogh flattric fayne hide woulde their hate, and vile  
trayne.

Whose rage, and hotte luste, disceate, crafte, and pride,  
Poore Naples their bondslaue, with great grefe hath  
tryed.

Lo,

Lo, these be the byrdes which Englāde muste feede,  
By plantinge of whom, to roote out their seede  
Their owne landes ād lyues, by them firste deuourde,  
Their maydes then ād wyues, moste vilelie deflourde.

Is this not stronge treason, ye vnnoble bloudds?  
To ayde suche destroyers, both with landes ād goods?  
But when they thus pinche you, and ye put to flight,  
To what forte then flee you: or where will you light?

For Englande thus solde, for Spaniardes to dwell,  
Ye maye not by right, possesse that ye sell.  
They seinge your treason, agaynste your owne state,  
Wil not with theirs trust you, which they know ye hate.

To Skotlande or France, yf ye then shulde cry,  
Your vile deeds now present, they may well reply,  
And Dutchlād abhorth you: this thē doth remayne,  
Whē Spaniards are placed, ye muste to newe Spayne.

But, oh dreadfull plague, ād signe of Gods wrothe,  
On such noble Gnatos, stronge foes to Gods trothe.  
Whom fonde feare hath framed, to prop such a staye,  
As countrie and people, so seekth to betraye.

Which thinge herein proued, to be with out doute  
All such full well finde shall, as reade it throughout.  
Yf then their hartes fayle them the right to defende,  
Confusion remayneth for suche a meete end.

Geue not thy glorie to an other: nether  
that whiche is profitable for thee, to a  
strange nation. Baruch. 4.

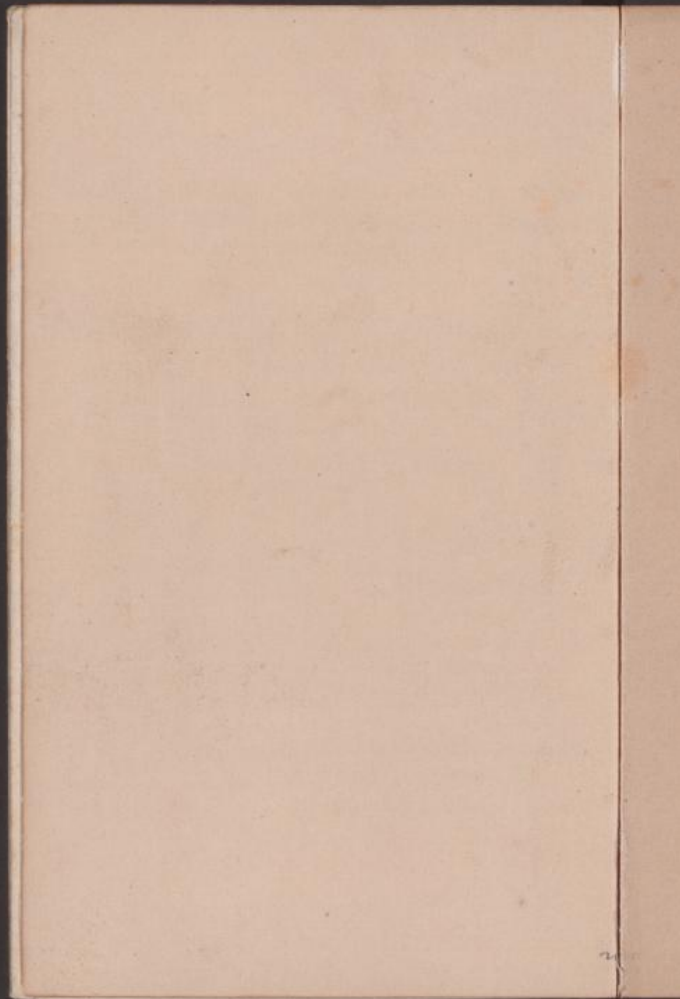
The way to life it streicte



and few finde it. Mat. 7.

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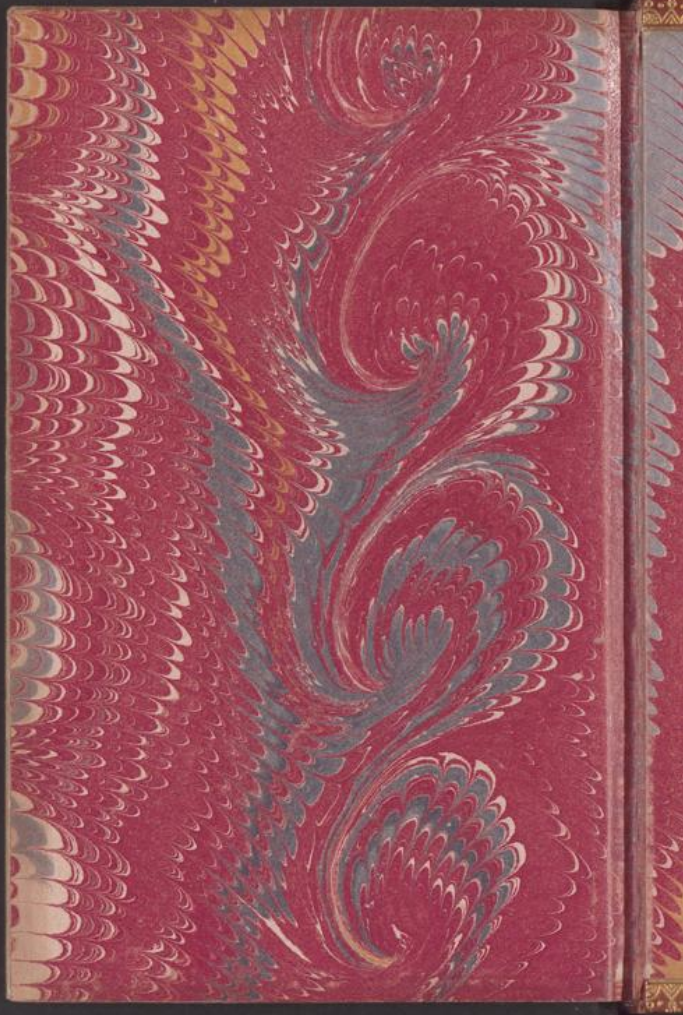




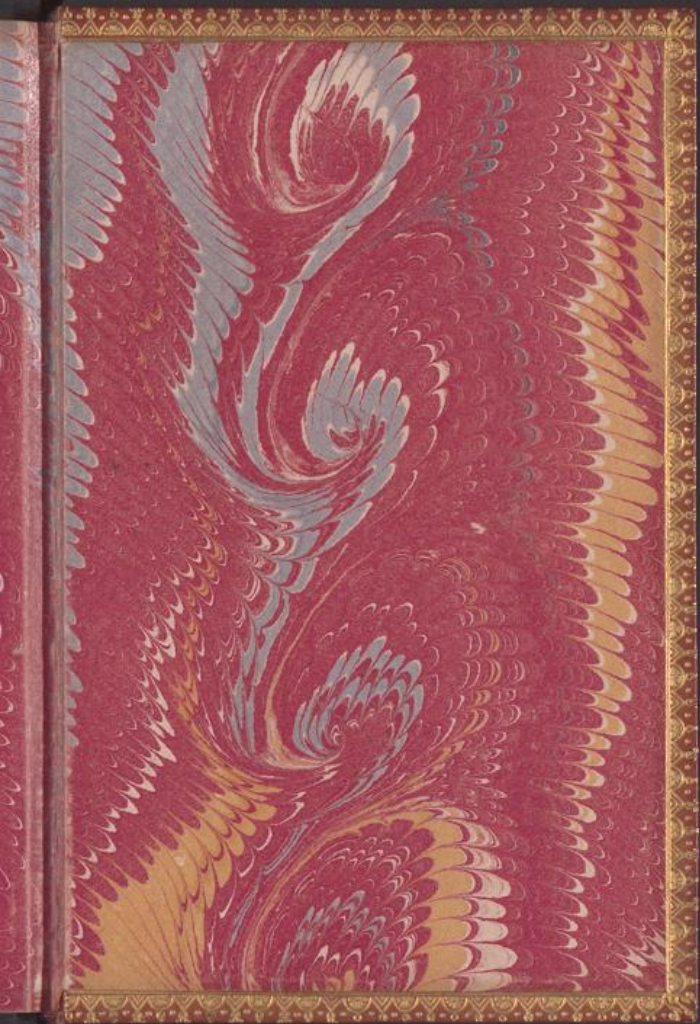
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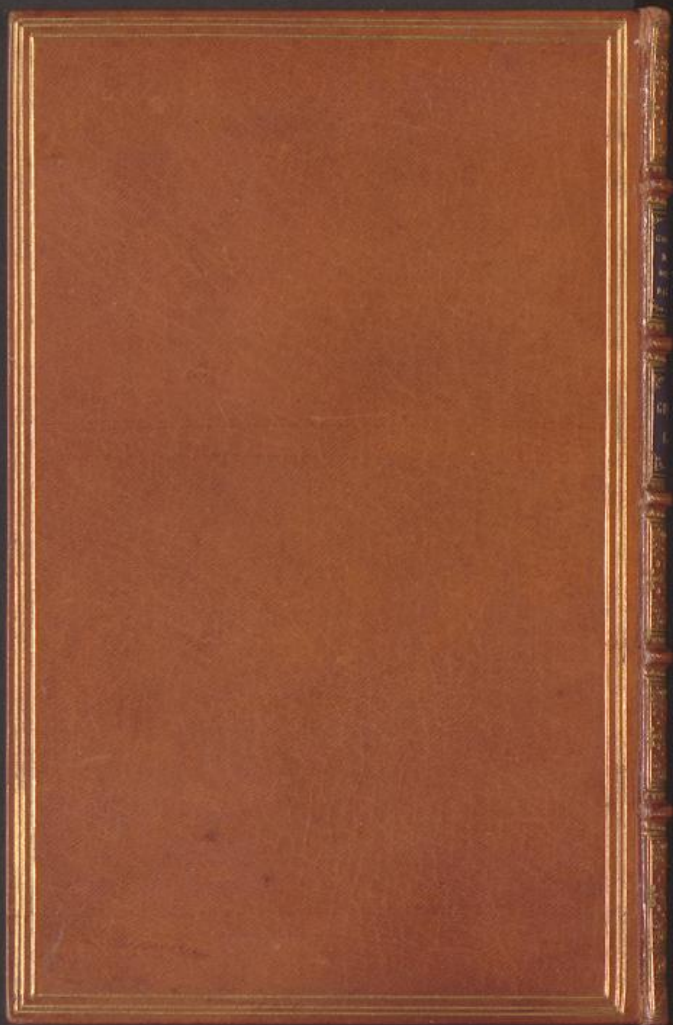
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C.











G O O D M A N  
H O W T O  
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G E N E V A .  
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