

He had preached, was y plain, sure, and vndoubtable trowth, against which no man wer to be beleued. And in likewyse me thinketh the man, that ye speake of, might haue saide, y though saint Poule said, If he had so great faith that he wer able therby to remoue hilles, excepte he had charitie therwith, it wold not serue him, he met therby no moze but to shew the great nede that men haue to charite, and not that it wer possible y faith could be without charitie, no moze thā he met that an angell maye come downe from heauen to preach a false faith. And therfore might it yet stande right well wyth all these wordes of saint Poule, y faith can not sayle of saluacion, sythe it can not sayle of charitie. And of trowth me semeth as that man sayde that faith can not be ydle, but it must nedes woꝝk wel. Forsoth quod I, the manne lacked you there, for he foud not that glose. Which though he had, yet would it not haue serued hym. For betwene those two places of saint Poule is there great difference. For in the tone is ther an impossible excellence and yperbole, in the tother is there not so. For angels of heauen neuer can come down and teach a false faith. But faith may be senered from charitie. And in the tone place he none other thing enteded thā as ye say, to shew by that great exceeding woꝝd, the vndoubted trowth of the faith whiche himselve had preached. But in the tother place his speciall purpose was to teache the Galathees, that they shoulde neyther trust that any gyft of nature, or gift of God aboue nature, or any maner vertue, almosedede, faith or other, were able to stande thē in stede without charitie. And thys dyd he specially, for that he would that no mā shold be in suche errour, as to reckon, that eyther excellent gift of cunnyng, great labour spent in preaching, great almosse spent on pooꝝe people, or a very seruent fapth, might suffice to theyꝝ saluacion if charitie lacked. Against which errours he doth in such wyse exhort them to charitie, in auoiding the rancour which by occasion of scismes did arise among thē that he shewed thē preciselye that wout charitie they lost clerely the merite of all their other vertues & graces y God had geue thē, cūning, almosedede, faith, & al, putting therample by his owne self, which though he were a chose seruaunte & apostle, yet if he wer in language egal to al the whole woꝝld & with angels to, & had al the cunning that possible could

be had, & the spirit of al prophery therw, & would geue al his goodes in almosse, & had also al the full fapth so great that it suffised to woꝝke wonders w, & so seruēt that he would abide to be burned for it, yet if he lacked charitie, all this woulde not serue hym. So that ye may se nowe that your glose would not haue releued this man. For though none angel could come down and teach an vntrowth, and therefore the woꝝdes that ye alledge can be none otherwyse taken than as ye say by waye of excellence & yperbole, to declare the vehemence of his mynde in the matter of fapth, whiche he than spake of, yet this other place of saint Poule that was layd against that heretike that I speake of, as gret and vehement as the woꝝdes be, yet do they playnly proue that the apostle sheweth, that fapth may be without charitie, and that both so great that it may suffice to the doyng of great woꝝders, and so seruēt that it may suffer a payneful death, and yet for fault of charitie not sufficient to saluacio, and that this may happe as wel in faith as in almosedede, which the apostle putteth in the same case. And therefore where that man sayde and ye seme to confirme the same, that faith can not be ydle from the woꝝking of good woꝝkes, the apostle to, shew the contrary, & that al the woꝝkes of faith though they seme neuer so good, be yet noughte in dede yf they bee not wrought w charitie, & comēdeth only y faith y woꝝketh bi charite, signifying y al other woꝝkes of faith be not available. And surely faith alone woute charitie may be besides this not only ydle wout y busines of god woꝝkes, but also for lack of good woꝝkes it may be vterlye dead. And therefore as it was ther objected vnto y mā, y holi apostle James saith to thē y reke faith sufficēt for saluacio, wout good woꝝkes, y they be woꝝse thā devils. For he saith y the devils do beleue & treble for y fere of god. And y mē which by y hope & boldnes of their belieue thynke their faith wout good woꝝkes sufficēt, be woꝝse than devils, because they stand out of dede of god, y manasth vnto thē y paines of hel except they do god woꝝkes. Without which saint James for a final conclusion saith y the fapth is but dede. But here was it also sayd vnto hym yet again, that though saint James do saye y faith without good woꝝkes is dead, he should not therby rāne to his old glose & say y therfore he & other Lutherans met y faith sufficēt to saluacio, because they

faith may be without charitie.

1

1st. 2.

2

1. 1. think

No good woꝝks available without charitie.

A thinke it can not be but that it shal nedes
 byng forth good woorkes, & that there-
 fore on the contrary side if one haue no
 good woorkes he hath no faith, be-
 cause a dead faith is no faith, as a dead
 man is no man. It was tolde him y^e this
 glose would not serue him. For sainte
 James mente not that the faith that he
 calleth dead for lacke of good woorkes is
 no faith, no more then saint Poule met,
 that a widow liuyng in delite and plea-
 sure is no woman, though he sayde that
 she is dead euen as she goeth alieue. But
 saint James ment onely that such sayth
 shal not stande them in stede. For saint
 James denieth not but that such a dead
 faith as he calleth dead, because it is vn-
 profitable, is yet a verie faith in dede,
 though it be not quick in good woorkes.
 And therefore he resemblcth such a sayth
 in a man, vnto the vnprofitable sayth y^e
 is in a deuil. For he faith y^e where suche
 a man is bold of his faith, the deuil hath
 faith as well as he, for the deuil doth be-
 lieue such thynges as we belieue. To this
 the man answered, that some ryght wel
 learned men wer of the mind, that with-
 out a man wrought good woorkes it was
 a good profe y^e he had no faith at all, for
 very faith could not but woork, & that y^e
 deuil had no faith but by equiuocacione
 of this worde (faith). For the very sayth
 in dede, is a sayth in the promises of god
 And the deuil is desperate and hath not
 nor cannot haue faith and trust in gods
 promises. Then was it answered hym,
 y^e those right wel lerned me wer Luther
 & Tyndal & thei selowes, y^e take the selfe
 for better learned than Christes bles-
 sed apostles saint Poule or saint James
 which in their holi writing afferme ful-
 ly y^e contrary. And where thei say that y^e
 deuil hath no faith but hath y^e knowlege
 of y^e thynges y^e we beleue & so he hath not
 faith, thei afferme therein moze then thei
 may make good. For saint James saith
 thei belieue, & sayth not they know. And
 he whē he wrote it knew much better the
 Luther & Tyndal to, what maner percei-
 uing the deuils haue in y^e articles of our
 faith. In which as there be some wherof
 the deuils haue peradventure not a be-
 lief, but a certain and sure knowlege as
 of Christes descencion into hell, & spoy-
 luyng of their possessiō, so are thei of like-
 lihed in any other articles of our sayth,
 wherof they haue onely belief & per swa-
 siō wout the very knowlege & scyence.
 And where those well learned men Lu-
 ther and Tyndall, sayth that the deuyll

hath not faith but by the equiuocacione
 of the worde (faith) byng in dede as ye
 say a faith in the promises of god, wher-
 by christen men hope to come to heauen
 wheras the deuils be desperate and can
 haue no such faith in gods promises, nor
 hope or loke for heauē, these wel learned
 men that so saye, go about to sette sainte
 James to schole. For they woulde we
 should wene that saint James did speake
 of faith like onc y^e wyffe not what faith
 ment, but wer deceiued by equiuocatiō
 of the word, calling faith the thing that
 is not faith in dede, where as in dede saint
 James speaketh of it as he shoulde, and
 bleseth the worde in his right significati-
 on, and these Lutheranes abuse y^e word
 of a malicious minde to decreue vnlear-
 ned people w^o equiuocacion. For where
 as sayth sygnifyeth the belief and firme
 credence geuen, not only to such thynges
 as god promiset, but also to euery trowth
 that he telleth his church by wytyng or
 without, which thyng, he wyll haue vs
 boundē to belieue, & where as of trowth
 the deuils as saint James saith, doo be-
 lieue such thynges and haue them in a re-
 uerent dread, now wold these heretikes
 blinde vs with they^r equiuocacion, by
 which they not onely restrayn the sayth
 vnto the promises alone from all other
 articles of the faith, of which many be
 no promises as to belieue that there is a
 god and that there be. iii. parsones and
 many such other articles, but also abuse
 the worde (faith) altogether, turnyng it
 sylly from beleife in to trust, confidēce,
 and hope, and woulde haue it seme as
 though our sayth wer nothing els but a
 sure trust and a saythfull hope that we
 haue in gods promises. And this sophy-
 stical handling of faith is the thing that
 as appeareth by Tyndall in his boke of
 obedience these Lutheranes wene to de-
 ceure al y^e world w^o al, & to make menne
 wene that faith betokeneth not belyefe,
 but hope and trust, and so to make men
 wene that sainte James wiske not what
 faith ment, when he layed against them
 that put their trust as these Lutheranes
 teache vs in their onely sayth, y^e copary-
 sō betwene the^r & deuils which belieue as
 surelie as thei. And therefore to reproue
 sainte James, they woulde make vs be-
 lieue that oure sayth were no thyng but
 hope, wheras euery mā woteth y^e faith &
 hope be two distinct vertues, & y^e hope is
 not faith but foloweth faith in hī y^e hath
 hope. For no mā cā hope for heauē yf he
 beleue it not. But on the tother syde he
 may

4 Timo. 5.

A dead sayth
is a faith, but
vnprofitable.The Lutheranes
deceiue
the people
w^o equiuo-
cacion.

A may as the deuil doth though he belieue it & know it to, yet fal far frō al hope ther of. And if these Lutheranes wyll defend their heresie by y^e sophisticall glose, they must then change their article, and saye no moze that faith alone is sufficiente, but thei must saie y^e hope alone is sufficient. And yet shall they then lye as lowd as thei do now. For hope without charitie wil but begile them. After suche reasoning the mā said y^e he & thother Lutheranes whan they spake that onely sayth was sufficient, thei meane not of a dead faith that is without charitie and good woꝝkes, but a very faith y^e is quicke and woꝝketh by charitie. & that suche sayth he thought was sufficient. But thā was it answered, y^e neither they noꝝ he could meane so. For how could they call that thyng sayth onely that is ioyned wth charitie & good woꝝkes? Or how cā it stand that they meane y^e sayth which by charitie woꝝketh good woꝝkes, whan they say y^e it is sufficient alone without good woꝝkes, & y^e it is as Luther sayth, great sinne and sacrilege to go about to please god by good woꝝkes, and not by onely sayth. How could they say y^e only faith sufficeth, if thei should meane that without charitie and good woꝝkes, no faith sufficeth. For it wer a mad thyng to say that faith alone sufficeth withoute good woꝝkes, & therwth to say y^e without good woꝝkes sayth sufficeth nothyng. And so was it saide vnto him y^e therfore though they colour their matters whan thei bee examined, yet it cannot be but y^e he and other Lutheranes where thei sow theyz herely, meane plainly as thei speake, y^e folke nede no moze but belieue and than how so euer they liue that make no matter. For no thyng as Luther sayeth can damne a chryssen man, saue onely lacke of beliefe. For all other synnes (if belief and faith stand fast) be quite absoꝝpt and lapped by he sayth in that sayth. Whan this man was with such reasoning and much better than I doo, or can rehearse you somewhat soze pꝛesed vpon, than brought he forth another glose and sayd y^e thei meaned not but y^e faith if it should suffice for saluaciō, must nedes haue wth it charitie & good woꝝkes, or els it were no very faith, as a dead man is no verry mā. Howbeit he said y^e though it bee no thyng wout good woꝝkes, yet whā it is ioyned wth good woꝝkes, al y^e merit cometh of our faith only, & no part thereof for our woꝝkes. So y^e god geueth vs heaue for our faith only, & nothyng for our

woꝝkes. For though he gene it not for our faith if we lacke good woꝝkes, yet if we haue both, he regardeth not in hys rewarde our woꝝkes any thyng but onely our faith. And he said y^e for this cause thei say y^e onli faith cauſerh our saluaciō. To this it was answered y^e if thys opinion were true, yet it well appeared y^e this is not the thyng that they meane.

For the woꝝdes of Luther & Pomerane, & all y^e archheretikes of that sect be very plain. For thei say that it is sacrilege to goe aboute to please God by anye good woꝝkes, but faith only. And than why should good woꝝkes be ioyned to sayth, or why should god exact god woꝝkes of vs. Wherof should thei serue, yf they be nothing pleasant to god. And whan Luther sayth that nothyng can damne any chryſte mā but only lack of belief, he sheweth manifestly that we not onely nede no good woꝝkes with our sayth, but also that so we haue faith, none euil woꝝkes can hurt vs. And so he meaneth playnly that faith onely wout any good woꝝkes ioyned thereto, and also with all kynde of euil woꝝkes ioyned thereto, is sufficient to saue vs. And therfore if ye bee of his sect (was it said to the man) ye cannot auoide but y^e this is your verpe doctrine, how so euer ye colour it. Than was it farther asked hi if their meaning should be such as he had said, what should moue him and other his felowes so to thynke, that in faith and god woꝝkes ioyned together, the good woꝝkes were nothyng woꝝth, but that al y^e merite should bee in y^e faith, & al the thank & rewarde should be geuen to the faith, and right nought to the good woꝝkes. Wherunto he answered that many textes of scripture endured them therunto, and speciall textes of saint Doule: *ides iustificat*, faith iustificeth. *Roma. 5.*
 And, *Credidit Abraam deo, & reputatum est ei ad iusticiam*, Abzaam beleued god, and it was *Roma. 4.*
 accompted in hym for iustice. *Si ex operibus*, *Roma. 4.*
babet quidem gloria sed non apud deum, If he wer iustified by the woꝝkes, than had he glory but not with God. *Si ex operibus*, *Gal. 2.*
Christus pro nobis gratis mortuus est. If he wer iustified by the woꝝkes, thā did Chryſt dye for vs for nought. *Gratis redempti estis*, We be redeemed frely. And thereby may we see that our woꝝkes were no parte of the cause. And yet specially these woꝝdes of our saviour Chryſte he sayde muche moued them to be of that mynd, where he sayth, *Qui crediderit & baptizatus fuerit saluus erit*, He y^e *Mark. 16.*
 beleueth and is baptised shall be saued. Wherē Chryſte requirerh nothyng but *f. ii.* onely

A oney faith. By all these textes he sayde it playnely appeared that all our saluacion came of faith, as Abzaam was iustificied by faith, and not by his woorkes. And that if our good woorkes should bee the cause of our saluacion, than as saint Poule saith Christ died for nought. For he neded not to dye for vs, yf our owne woorkes might saue vs. For we wer nat redemed frely, yf we should redeme our self to the payment of our owne woorkes. To this was it answered that those textes and al other alledged for that purpose signifie none other but that after y faith of Christ brought into the worlde by the incarnation and passion of oure blessed sauour, men are no longer bounden to the obseruance of Moyles lawe. For that all the lawe of Moyles, nor all the god woorkes of man, wer not able to saue one man of themselfe, nor without faith, and that Christ frely redemed vs. For neither had he or euer shall haue any rewarde of vs, for the bitter paynes taken in his blessed passion for vs. For neuer deserued we vnto him y he should so much doe for vs. For y first faith, nor the preaching therof, nor the first iustification of man thereby, nor the sacrament and fruit of our baptisme, was not geuen to the worlde for any good woorkes that euer the worlde had wrought, but onely of goddes mere liberall goodnes. But yet ther is neuer a text of them nor any other in all scripture so ment, that after the baptisme the sayth onelye shall saue vs without good woorkes, if we liue and haue reson to do them. For thoughe it be saide by the mouth of our sauour, he that beleueth shall be saued, where he nothing speaketh of any good woorkes, yet meaneeth he not that he that beleueth shall be saued, without good woorkes yf he liue to doe them. For els why should ye not as well saye that menne shall bee saued for keping of the commandementes without faith, syth Christ saith, yf thou wylt enter into the kyngdome of heaue, kepe the commaundementes. And saith also, dooe that and thou shalt haue lyfe. At which tyme he spake no word of anye sayth. He sayeth also in holye scripture. *Date elemosinam, & omnia munda sunt uobis. Geue almyse, and all is cleane in you.* Whiche wordes yf men shoulde as largely confer for the preemynence of almyse, as ye that are of Lutheres secte confer the textes that speake of sayth, they myght take a false glose and coloure to saye, that without faith

or penaunce eyther, or anye other betwene, almoisedede alone satisfyeth for saluacion, how wretchedly so euer we lead our lyfe besyde. But yf we should so say of almyse, we should saye wrong, as ye doo whan ye say so of sayth. For lykwyle as it is vnderstande that sayth muste nedes goe with good woorkes, yf they shall be fruitfull, though it bee not spoken of in those textes that speake of good woorkes, so is it vnderstanden that in them which after baptisme haue tyme and reason to woork well, good woorkes muste walke with sayth and sorrow at heart for fault of god woorkes, yf y faith shall ought avail the. For if both god woorkes & final repentence of y lack of god woorkes do faile vs, hauig tyme & reason to them, we be lyke to fare much the worse for our sayth. And that thys is thus, we maye wel knowe by y textes of holye scripture yf we sette them together, and take not one text for our part and sette another at nought. To thys answered he that albe if these textes set together, do proue that sayth alone doth not suffice without good woorkes (which thynge he sayde that hymself denyed not) yet he said y none of those textes pue anything y contrary, but y whā sayth & good woorkes be ioined together, al y merit cometh yet of our faith onely, & nothing of our woorkes. Wherunto he was answered that though it is were in dede, that no textes of scripture proued the contrarye, yet sythe there is none that sayeth so, and the whole Churche sayeth and belleueth the contrarye, what reason haue ye to saye so, and to geue y whole meryte vnto sayth, and no part of the rewarde to good woorkes. And now haue ye mucche lesse reason so to doe, whan the playne wordes of holye wyrtte be openlye to the contrarye. For dyd not God saye to Cain, If thou doe wel thou shalt haue well? Sayeth not Christs of them that dothe almyse. A good measure shaken together, heaped and runnyng ouer shall they geue into your bosome. Dothe not our lord shewe that in the daye of iudgement he wyl geue the kyngdome of heaue to them that haue done almyse, in meate, drynke, cloth, and lodgyng, because of theyr charytye vfed in those dedes? Whiche dedes though he wyl not rewarde wyth heaue, excepte sayth wente wyth them, yet if they wer wrought in faith, he promyleth to rewarde those woorkes, and not theyr sayth onely, and that so farre-

Faith with-
out good
woorkes cannot
saue vs.

Matth. 19.

Luke. 11.

Gene. 4.

Luke. 6.

Matth. 25.

A fourth that it appeareth by the woordes of oure sauour in the same places, and by hys woordes whiche he sayd he would in the daye of iudgement speake to them that hadde by faith wroughte wonders in his name without good woorkes, and charitve, whom he would than bydde, walke woorkers of wickednesse, and tel them that he knoweth them not: by these thinges I saie it well appeareth, that be a mannes fayth neuer so greate, yet yf those good woorkes sayle hym, his fayth shall fayle of heauen. Than sayd he yet agayne that fayth can neuer be without good woorkes. But and if a manne haue **B** fayth, his fayth shall not fayle no2 cease to bring forth the fruit of good woorkes, as the tree bringeth forth his leaues. **T**ha was it answered hym that he was dyeuen from that poynnt before, as well by thauthoritie of saint Poule, as of saint James. And also that he wisse well that fayth o2 beliefe is not contrary to euery sinne, but onely to infidelitie and lacke of belief, so that with other lines it maie stand. Than said he that if mē belieued surely, he thought they wold not sinne. For who would sinne said he if he belieued berely and surely that sinne shoulde bring him to hel: **W**herunto it was answered, whoso belieued after your Lutherane fayth, shoulde neuer let to synne, **C** sythe Lutheranes belieue that no synne coulde damne them, but onely lacke of beliefe, and that no good woorkes nedeth them, but that thei shall be saued how so, euer thei liue, for their only fayth. **W**her by it well appeareth that ye Lutheranes haue but halfe a fayth. For ye belieue God onely in his promyses, and in his threttes, ye belieue him not at all: **H**owbeit if one belieued in dede surelye as ye wold now seme to belieue, trouth is it yf it would let many a mā from sin, but yet not euery man. For al be it that many men there be either the moze bold in sinne, o2 the moze negligente in good vertues, because their fayth is very fait and feble, whiche would if they hadde a sure and an vndoubted fayth be in suche drede of god and loue also, that it would withdraue them from sinne, and set the in the way of vertue: yet many men bee there on the tother syde, that were they2 fayth neuer so stronge, yet shoulde it not mayster the stowardnes of they2 malicious appetites. And this woulde happen sometime, and dailye dothe, in men not depely drowned in malice, no2 folk out of the fayth neither, whiche yet fall in to the bzeche of gods commaundement by

the subtyll suggestion of the deuyll, o2 by the frailtie of their own flesh. **W**her 2. Corinth. 13. of it semeth that y holy apostle was himselfe so soze afrayde for all his faith, that he thise prayed god to take the temptation away. I cannot see but that Adam Gene. 2. belieued the woordes of God, and yet he brake his commaundement. And I thinke 2. Reg. 11. that kyng Dauid fell not from his faith though he fell fyf in aduoutrie & eft in māslaughter. And some examples haue we sene of them that hve sought the reuengynge of their owne malycious myndes, by suche wayes as they saue whan they went about it their own vndoubted death, before their eyes. And therfoze it is but a tale to saye that fayth **F**ayth dothe not drawe o2 draweth alway good woorkes with it, & alway good woorkes with that ye Lutheranes in that ye saye that fayth is sufficient alone without good it. woorkes shoulde saie so, because it byngeth alway good woorkes with it. For this were a very bayne doctrine, that fayth is alone sufficient to saue the that haue the vse of reason without good woorkes, if in such as haue the vse of reason, fayth be neuer without good woorkes. After suche obieccions, than sell he to another poynnt, and said that if our good woorkes and fayth bee ioyned, yet myght it well appeare by scripture that all the meryte **C** was in our fayth, and nothing in mans woorkes. For al the woorkes of manne he saide be farke noughte, as thynges all spotted with sinne. And for that he laide diuers textes of scripture. But speciall as the most plaine prooffe, the woordes of the prophete. *Omnis iusticia nostra velut pannus mens struere.* And sith yf all our woorkes he sayde be spotted and sinneful and nought how good so euer they seme, it must nedes follow that al the merite commeth of oure fayth. **T**o this was answered hym. **L**oe now bi this ye haue somewhat opened your self vniware, and declared your oppiniō in this matter to bee farre other than ye said before. For in y gloses that ye haue vled before, ye haue alway sayd that ye and all the sect of Luther, as farre as ye knew and thoughte, belieued that fayth coulde not saue vs if we had reason, without good woorkes. But ye said that fayth was ynough alone, because it broughte of necessitie good woorkes with it. And yet all the merite and reward due to the fayth onely, and not to the good woorkes that it bringeth forth. And now ye say that there be no good woorkes at all, but al our woorkes be farke nought. **N**owe if ye think that there be no good woorkes, howe canne ye saye as ye sayde before, **I.iii.** that

That yethinke that sayth alwaye byn-
geth forth good woorkes? Wherouer the
woordes of the prophete, though it be ge-
nerally spoken, may be well understand
to be verified, in farre the most parte of
mankynd, though not of al, or of the iu-
stice of man, yf it were compared with
the souerain iustice of God. Wher that iu-
stice of right good mē is yet soze spotted
with sinne, for that y frailtie of our na-
ture seldome constantly standeth anye
while together in good woorkes, but that
the perseuerance is interrumped, often
spotted, and bespyent with sinne. And
therof is it saide, *Septies in die cadit iustus, &*
resurgit. Seven times in the daye falleth y
righteous man, and ryseth agayne. It
may be also understande of al the right-
tuousnes of a manne alone wrought of
hymself, and his pure naturall powers
without the ayde and helpe of specyall
grace. For surely al such iustice of ours
as is onely ours, is all spotted and in ef-
fect all one soule spotte, for any beautye
that it hath in the glorious eye of God.
But surely the holy prophete neuer met
as Luther and his felowes would haue
seme, y the grace of god is in al his peo-
ple so feble of it selfe, and of so litle force
and effect, that no manne may with the
helpe therof be able to doo one good ver-
tuous dede. For Luther sayth playnely
that no man though he haue the helpe of
gods grace thereto, is able to kepe and
obserue the commaundementes of god.
Whiche blasphemous woordes seme to
signifie that both saint John the baptist
and our blessed Lady also were sinners,
& ouer al this y god were not able by the
aide & helpe of his grace to make a man
kepe his commaundementes, and kepe
him out of sinne though he woulde. All
the olde fathers that wrote against Pe-
lagian, which helde oppinion that man
is of nature or at the least wylle with the
general influence of grace, able and suf-
ficient to do good & meritorious woorkes
wout helpe of any special grace toward
euerye good dede it self, misliked & cōde-
ned his doctrine, for that it minished the
necessitie of mannes recoatse vnto god,
for calling helpe of his grace. But ye y
holde al mens dedes for vtterly nought
though grace wrought with the, be dou-
ble and treble more enemies to grace thā
they. For where they sayd we myght do
good sometyme without it, ye saye we
can at no tyme do no good wth it. And
than wer grace by your tale a very void
thing. Was thā al the labour & the payn

y the apostles toke in pteching, al nought
and sinnefull? all the tormentes that the
martirs suffred in their passion altoget-
her synne: all the dedes of charitie that
Christ shall (as himself sayeth) rewarde
with euerlastyng lyfe at the generall
iudgemente be they synne all together?
Saint Poule rekened it otherwise. For
he sayde boldly of himselfe, *Bonum certamen*
certaui, cursum consummaui, & nunc superest mihi co-
rona iusticie, I haue labored and striven a
good strife, I haue pformed my course,
now lacketh me no force for me, but the
crowne of iustice. Thereunto he answer-
ed that saint Poule would not say that
our dedes wer sufficient of themself, but
that al our sufficiency is of god. Wher-
vnto it was answered that this was ly-
tle to the matter. For no more is our
faith sufficient of it selfe, but the suffi-
cency therof is also of god, in y our lozde
with oure endeuour geueth vs grace to
believe, and in that it lyketh our lozde of
his goodnes so highly to reward it. For
surely as it is very true that saint Poule
sayth that, *Non sunt cōdigne passionēs huius vite ad*
futuram gloriam que reuelabitur in nobis, all that e-
uer we can suffer in this worlde, is not
woorthy the glozpe to come that shall bee
shewed in vs. (For what thyng could be a
sely wretched creature dooe or suffer for
god in the bytise tyme of this thorte lyfe,
that might of right requyre to be rewar-
ded euerlastyngly, with suche inestimable
ioy, as neither eye hath sene, nor tog
can expresse, nor heart can ymagyne or
conceiue) so is it also as true that all the
sayth we haue or can haue, can of hys
owne nature as litle or muche lesse de-
serue heue, as our other good dedes. For
what great thyng do we to god, or what
great thing could we aske hym of right,
because we believe hym, as though he
were much beholden vnto vs, in that we
douchesafe to truste him, as though hys
worship honged in our handes, and his es-
timation lost if he were out of credence
with vs. And therfore among many so-
like woordes of Luther, as foolishe as ee-
uer heretyke spake, he neuer spake a
more frantike, than in that he sayth that
god hath nede of our faith. For he sayth
y god hath no nede of our good woorkes,
but he hath nede of our faith, & hath nede
that we shoulde believe hym. Truth is
it that he nedeth neyther our sayth, nor
our woorkes. But ythe that he hath de-
termyned that he wyl not saue vs with-
oute bothe yf we bee of dyscrecyon to
haue bothe, therfore haue we nede of
bothe

Proverb .24.

All our onely
iustice is all
spotted.

2. Tim. 4.

The sufficiency
of our faith
is of god.

Roma. 8.

A both. And yet neyther is there y one noz y other noz they bothe together betwene them, that be of their owne nature woꝝthy the rewarde of heauen. But as we see that one ounce of golde whereof ten pounde weight were not of his own nature towarde man woꝝth one ounce of wheate, noz one hundred pouñd weyghte therof, of the nature selfe woꝝth one sely shepe. is yet among men by a pryce appointed and agreed woꝝth many whole shepe, and manye a pounde weighte of bread: so hath it lyked the liberall goodnes of god to set as wel our fayth as our

W dedes, whiche were els bothe twayne of theyꝝ owne nature right litle in value, at so high a pryce, as none is able to bye the & pay for them but hymself, because we should woꝝke them only to hym, and haue none other pay mayster, noz none other chapman to sel our ware and our woꝝke vnto, but onely hym. Excepte we would be so madde, and towarde hym so vnkynde, that we would sel it to another for lesse, rather thā to him for more. As some do that had leuer trauayle far of, and sell for lesse, than they woulde for more sell to their neighbours at home.

E And as do these folthe ypocrites, which rather than they would sell theyꝝ woꝝke to god for euerlastyng ioy of heauen, sel it al to the world for the pynthe pleasure of the bayne prayse puffed oute of pooze mortall mens mouches with a blaife of wynde. Vnto this he sayd that very true it was that al our woꝝkes toke theyꝝ value and pryce after the acceptacio of god and as he lyst to allow them. But he said that god reiected, disallowed, and sette at nought al y woꝝks of infidels woꝝght without fayth. For *sine fide impossibile est placere deo*, without fayth it is impossible to please god. So of his faithfull chosen people that belteue and trust in him, he accepteth and alloweth all the dedes. And that is said, he well proued by y woꝝdes of saint Poule, *Nil damnationis est his qui sunt in Christo iesu*. And albeit that in the rehersyng of the communicacion had w thys man, it may wel be that my remēbrance may partly mysse the order, partly peradventure adde oz minishe in some part of the matter, yet in this point I assure you faythfully, there is no maner chāge oz varpaunce from his oppinion, but that after manye shyftes he broughte it playnely to thys poynthe at lasse, that he & his felowes that were of Luthers sect were synnelpe of thys oppinyon, that they believed that God woꝝketh all in

euery manne good woꝝkes and badde. **C** Howbeit no suche as he forsknoweth to be damned, no maner woꝝkes be profytable to them. For god taketh them for nought bee they neuer so good. But on y other syde in those he hat; chosen fro the begynnyng and predestinate to gloꝝye, all woꝝkes be good ynough. For God accepteth and taketh them well a woꝝth be they neuer so badde. It was asked him than whyther y the forsakyng of Christ by Peter was allowed and well approued by Christe. And whyther the auoutry and manslaughter was by God wel allowed in David. Whereunto he sayd that because they wer chosen and predestinate, therefore those synnes were not (noz the synnes of any such men bee nor) imputed vnto them. But God because he hath from the begynnyng chosen the to euerlastyng blisse, therefore he arrecteth no blame of theyꝝ dedes vnto them; but all the woꝝkes of a iust man that is to say quod he, of a person by God predestinate to gloꝝye, turne him to good, how euil so euer they be. And this for conclusiō he declared to be theyꝝ verpe playn mynde and oppinion, for all the clikes y he set vpon the matter before, to make it seme that they meaned in theyꝝ woꝝdes none harme. And there it clerely appeared, y he and his felowes which in theyꝝ preaching do couertlye and craftily set out the damnable sect of Luther, hope & gape alway for som other tyme, i which they trust openlie and boldly to play the rauinous wolues and deuoure y shepe and marre the whole flocke. And in the meane season be content to play the wily forees and wirry simple soules & poꝝe lābes, as they may catche them stragglyng from the fold, oz rather like a false shepheardes dogge that wold but bark in sighte, and seme to fetche in the shepe, and yet kyll a lambe in a corner. Denne speake of some that beare two faces in one hooode. I neuer saue any that moꝝe verely play that pageaunt, than do thys kind of such preachers. For in preachig to the people, they make a vylage as though they came streight from heauen to teache them a newe better waye, and moꝝe true than the church teacheth, oz hath taught this manye hundred yere. And then to the church in examinacion they shewe themselfe as pooze menne of middle erth, & as though they taught none other wise than the church doth. But in conclusiō whē they be well eraminēd, & w much woꝝke y falsheode of their cloked

s.iii.

collusion

Fayth & good woꝝkes of their own nature are litle in value.

Heb. 11. 1.

Rom. 8.

The Lutherane preachers beare two faces in one hooode.

A collation is pulled of, then appeareth there all the malicious trecherie, and what poison thei put forth vnder y cloke of hony. As this man that I tell you of, labouryng all that he mighte by manye meanes to make it seme, y in preachyng that sayth alone was sufficient for oure saluacion, and that good woꝝkes were nothyng woꝝthe, hadde nothyng entended but well and accoꝝdyng to the doctrine of the churche, and that he and his felowes neuer ment other wyse than the churche meaneth: yet in conclusion he plainly shewed himself, that he and his felowes entend therby to bying the people to this pointe at laste, that all thyng hangeth onely vpon deskeny, and that y libertie of mannes wyll should serue of right nought, noꝝ mennes dedes good oꝝ hadde made no difference afoꝝe God, but that in his chosen people nothyng mysliketh hym be it neuer so badde, and in the other soꝝte nothyng pleaseth him be it neuer so good, the uery woꝝke and most mischieuous heresy that euer was thought vpon, and thereto the most mad. For as it is saide vnto hym, if this were true, whereto preache thei at all: & coulde sayle any mā one thyng oꝝ other: What fruite could come of their exhortacyon if all should hange vpon deskeny: There were shewed vnto hym manye thynges for the reprooꝝe of that vnreasonable and detestable heresye, and that the textes whiche he alledged, nothyng made for his purpose. For as for that he alledged of sainte Poule, that there is no damnacion to them that be in Christe Iesu, was mente of good faithfull folke that liue vertuousslye, and therefore where he sayth, that there is no damnacion to the that be in Christe Iesu, it foloweth soꝝth, with in the text, those that walke not after the flesh. Meaning plainly that there is no man so planted in Christe Iesu, but and if he folowe the fleshly wayes of his sensual appetites, he shal be damned for all his faith in Christ. For els it should folow vpon this false oppinion, yf God accept well all the woꝝkes of them y are predestinate, than is sinne no syn. But in the other soꝝt whom god hath not predestinate. And than is it as much to say as no man may lawfully be nought, no man lawfully do theft oꝝ aduouty, noꝝ lawfully bee a manqueller, noꝝ lawfully soꝝweare hymselfe, but goddes good sonnes & his spectall chose childꝛe. Now where he alledged the woꝝdes of sainte Poule, *Quod iustis omnia cooperantur in bonum.*

To a iuste manne all thynges woꝝke together to his weale, it was sayde. that in mente that all the euyls that menne did vnto them, tourne them to good and bee to good men occasion of their merit, as was to Job all the toꝝmentes by whiche the deuil assauted his pactice, and al y paynes that Dagan tyꝛauntes dyd vnto y holy martirs. And somtyme the synne in whiche a good man is by gods sufferance permitted to fall, is an occasion to him of a greater good, oꝝ of the auoyding of a greater sinne. As the elchewig of an high spirituall pryde, into whiche peradventure the continuall course of his vertuouss lyfe myght by the deuilles subtill suggestion haue broughte hym, where as one soule acte of lecherie hath shewed hym his frailtie, and in iteode of pryde broughte hym into penance and humilitie, and make him runne the faster soꝝwards in vertue, because he hath letted and litte styll a while in sinne, and therefore wil he runne soꝝth to winne a gaine in his way that he befoꝝe cast him selfe behynde. But it was not ment that euer theyꝛ sinnes so tourned the to god, that they were accepted the moꝝe and rewarded the better for their euill dedes. For God remitteth not the sinnes of his chosen people, noꝝ soꝝbeareth not to impute the blame thereof vnto the, because thei be his chosen people. For he accepteth not folke for their persons, but for their merites, but where as they haue sinned, he punisheth as well them as other, and sometime moꝝe, because theyꝛ former good liuing somelohat of cogruẽce deserued that thei should by punishment be called agayne to grace, and not be for their fault so lone cast clene awaie, as some other obdurate in malice and euil custom of sinne, deserue to haue the grace of God and his calling on neuer moꝝe offred vnto them, and vnto some it is offred that wil not receine it. God called on Dauid by the prophete Nathan, *2 Reg. 12.* and yet punished his offence. Christe looked on Peter after he had forsaken and forswoꝝne him, and Peter therw tooke repentance. God looked on Judas & kylled hym to, and he turned to none amendment. Nowe god from the beginning befoꝝe the woꝝld was created, foꝝeseyng in his diuine prescience oꝝ rather in the ternitie of his godhead presently beholding, that Peter would repent and Judas would be dyspayre, and that the one would take hold of his grace other would reject it, accepted and chose the one, and not

Synne some time is an occasion of goodness.

God accepteth men for their merites.

Luke. 22.

Mat. 14.