Whether the church can err,

Glaubing beate. For thys faith hathe Luther, and fere Huldyn bothe, and yet be farre from eternallagynge lyfe. For beholde that abominable herepe teit, agaynse all regardes of good workses, they be not agreed in belief concerning the sacramente of the anfure, the tone believing it to bee verpe baedbe, the other nothing elles but baedbe, and saile both twayne. And Tyndalle followed the falter of them bothe. And so thys faith deliuereth them not fro vyres, beholde that they bothe, and Tyndalle with them, do beleue (if they be not) that it is lawfull for monkes and frieres to breake their bowde chastity, and runne oute and wedde numnes.

Whereas suche a faith, in no part of the foundational where the Apostles hylded bypon, but Saynt Paul preached the contrary, sayynge: that bowde wifdowes willing to wedde, should haue dannacion, because they had beene frustrate and broken their former faithes, that is to witt, thys faith giveth to God in thy bowe of abstinance from all carnal knowledge of man, agaynse which faith they woulde nowe wedde, and gene a second faith by nece man in mariage. But nowe goeth Tyndalle foorth with this tale, and would feme to proue it true by scripture.

Tyndalle.

Christ asked his Apostles, Matthew 17, whom they took him to. And Peter answered for them all, saying: I saie that thou art Christ, the stone of the lumpynge God, that are come into thys worde. That is, we believe that thou art the stone that was prompdy unto Abraham, shoulde come and bleue us, and deliuer vs. Bowe be it. Peter yet writhe not by what meanes, but now it is open theoreve oute all the worde, that thoyoule the offering of thys bodye and bloude.

More.

Here is it necessarie that every wyse reader марe well and consider, the cause and purpose of Tyndalld, in bringynge in this context of Saynt Peters fawde, where he sayde: Thou art Christ, the stone of the lumpynge God, that are tumeen into this worde.

We shall understand that Tyndall and his after Martine and hys fellowes, so as much as they be fallen from the right belief in manye great articles of our fayth: and considerynge that with such

\[\text{fender pouse as Thynall bringeth for thys parte, and theos to playly reseueth, every godchildern not any more care hathe of thys owne soule, while he scarce afrayz to put it in teyport of dannacion, be falling in any partes from the faith of Chistes whole catholich church for the wood of a fond wedde fre, or any fond selame of his; he deriesh here to take away that fear, and to make all beleve to the last wyse, that to a man believe the thinge Peter the confesse, it suffiseth enough for saluacion, though he beleue no further articles before. And thus far suffiseth for hym to make folke the lefte aeraerde to dawe towards hym. But byngynge by once to faire forwaarde, then will be forther for thys purpose safte, that not one lyve no manie is bounden upon dannacion to beleve any moare; but that further it is damnable in some things to beleue more, and that in some things it rather no herteth to beleve any moare. And therefore it is wisedome to say well one self in the beginning. For Thynall fayth, as I haue in my first boke the sed yon, many things against byneres of sacramentes, which he fayth is deadly sinnne to beleue. And here he putthe for fayth enough, the faith that sainte Peter confesse. And in his Chapter answered in my third boke of this worke, whether the apostles left any thing unwriten, were necessary to saluacion, there faith be, that to beleue or not beleue the absumpion of our lyfes or our perpetuall virginite, and many another moore, is but a beleue of an hystoyme, and nothing doeth pertayne unto saluacion.

And hereafter in this other Chapter, how a chysten man cannot erre a howe he may yet erre. In y Chapter he fayth, the verpe chysten men cannot erre in any thing that bold be agaynt the promyses which are in Chist, and in other things they erre not be not unto dannacion, though they be newer to create. Whereof he bynd by putthe entample of the perpetuall virginite of our ladye, in the not belewe thereof, he fayth that a man being lead of ignorance by wydes of the gospel, to beleue he were not a perpetuall virgin, ought in safe for lacke of the contrary teaching, be in that mis beleue, ye take none hart theryby, because he herteth not the redception is in Chistes blound. For thowth he bad none but Chist, I am sayther Tyndall therefore never y more fained, neyther
Neither yet the lesse though he had had, and in suche a place an hundred that plucked not a manesse saue hee from Christi, they are her eere, and yet be neverthelesse said, though the contrary wer written in the geshefell.

Loo, here haue I welbeloved readers, nothinge lette, partly to repere against thy woordes written in thy other Chapter before, partly to anticipte his woordes written in his other Chapter. After whiche woordes of thy, I have out of bothe places taken into this, to the entent that al be it I partelie haue, and partly halfe, touche them in these owne proper places: yet ye shoulde see the whole commne and effecte of this tale concerning the saydye before your face layed together. Whiche he draweth in pieces and pulleth into sondry partes, because he would by his will fairekeale away from vs in the dark, and lease vs without any plaunce perceulung of hys ungracious bynynge.

But now that I have haue in effecte all his whole opinyon together as touching the sayde (having his onely difference and division of his called saynt, *seeling faith, which I haue referue into his proper place) I haue a little examine his saynt of his, that ye may take theron in the lighte, and see whether it bee sufficient for your saluation or not.

First, in hys saynt that saynt Peter confesseth, is never a woode of purgatory. Howbeit I doubt not but that Lyndali when he readeth this woode, will well and merelie laugh theerat, and saye no more therereth. For that saynt he will saye, will putte once and quench the hye of purgatory cleane.

Then will we ask him howe he will laugh at the hye of hell, soe of that hye is there nothing spoken in that confessi on neither, but that he might saye al that confessi on were well enough that ther were none hell. If Lyndali will saye nape, soe he must nebede believe that the thing from whiche Christ the sonne of the living God, was cumyn into the woode to redeem mankynd, must nebede be hell, and that therefore Peters confessi on includeth not necessitate the belief of hell; if am I were Lyndall agayne, that therein was no necessi te. For Peter might believe at that time for any word that was in his confessi on, that Christes cumming was onely to redeem vs, not from hell, but from the losse of heauen, from whiche he might thinke perseuerence that all mankind were banished by to suche a place as was Limburee agayne out of payne, yet suspending and lighting after the light of god and xof heaven, and into such wise as children lyue in, Unbaptized that die unbaptized. Whiche though they children, once not heaven, because they lyue the children of wrath unreconciled: yet the mercifull anger of god baue by then not down into enesious payne, and to the lesyng of the internall lyfe. This saynt myghte peradventure saynt Peter haue, for any thyng spoken of in hys confessi on, pae and myghte haue therewith also a believe, that for actu al lunnes mennes were punnyed after this lyfe, some lese while, some lenger, and yet none euerlastringinge, but ever manne at lengthe broughte into peace and rest, though neuer no manne to the blisse of heaven, but onely by Christes comming. And this might saynt Peter haue rather a believe of purgatory then of hell, because woode merecovered in his confessi on, whenthe he confesseth not the belief of other saynt. Saynt Peter also nothing there confessed of Christes pasyon, descention into hell, resurrec, nod of his attenton, which thinge he not onely principall poyntes of our saynt, but also some such as Goddes prempile specially dependent upon, and to whiche pomicke, Lyndalle restray neth all our necessaire saynt. Howe be it, of trouble, Lyndalle restparketh it therin to losse. For then we be not bounden to believe that the holye gesowe wer equal with the father and the sonne, for that was no pomicke made into vs. And yet are we bounden to believe thereth true, whereof is also nothing spoken in Peters confessi on.

Therefore it will bee sere harde (if impossible be harde) for Lyndale to sataye that the saynt which Saynt Peters confessed that, were sufficien te to ferue every chyrstien manne nowe. And therefore lette no manne take anye holdnesse upon Lyndalles tale, to thinke as he would have him, that onely the thinge that Peters there confessed, wer enough nowe to believe, and that in all other thinges that chyrches believing, which Christ and his holy spirite have taught hys church since, wer but thynges in difference, and nothing forced whether they were beleued o; not.

Lyndalle shal be constrainde to come to this even by hys owne woodes, al be ye that he ayyymeth for false and
A sure somewhat more then he may make good. For he saith that Peter meant by his words, we believe that thou art he that was promised unto Abraham, and his seed, and to all posterities. And yet he saith, Peter wist not by what means Christ should believe the sheep. But now it is open he saith this about all the world, that sheweth the offering of his body and blood.

Now if Peter at that time knew not the thing that must now needs be believed, upon paine of damnation: yea, or that he knew not that the faith which Peter confesteth, is not enough now for every man to be saved by, but we be bound to the belief also of such things as God hath revealed and made open to be believed unto his church and it self since. Or else must Lindsey tell us at what time God bad choos, and gave us leave to believe him no farther, whatsoever we would farther say to us.

Consider yet also, that Lindsey agreeth, that the verie true chrestian of his electe unknowne church, doe believe the article of the perpetuall virginitie of our Ladye as soone as they be taught it, and knoweledge their former erroue, whereby he granteth, that he which doth not so, is none of the electe. Then lay I that thereupon it followeth by his owne words, that the article of the perpetuall virginitie of our lady, is a necessarie article of our faith.

And thus alwaies must Lindsey upon his owne words, confesse that all the articles rueded farther by Christ unto his church, must be believed as firmely as the faith that was by Peter confest, or else we be not one ye discharged of the belief of our Ladys perpetuall virginitie, which Lindsey is nowe ye bore broughte bower to grante for an article necessarie, fitt it is nowe taught and known, but also of the belief of Chrestis death, descent, resurrection, ascension, and of the Godhead of the holy ghost, with divers other necessarie pouintes mor.

But here it is to bee considered, that Saviour Peter in confesteth Christ to be the sonne of the living God, by hee confeseth the very pouint whereupon all the whole faith hangeth. For in that point alone, he confesteth that all his doctrine must needs be believed so true, and all his commandements fulfilled. And thereupon it followeth farther, that such Lindsey will believe no more of his doct
Whether the church can err.

As muche lyke, as though he would advise us bee never the better because thou hast beene never the better because thou hast done enuill, runne neverthelesse further furth in benigne, because thou hast long liuen still in sinne.

But sayt Paul, against Lyndales doctrine, ran furth thereafter, because he began later, and take more payne for the faith, because he had been a persecuator of faith. And though he never thought thus ye I had been soner corrected I would have done better good yet had he this mind, because he bega so late, he would have doe the more, and because he had been babbe, would he be the better, as himself counstaphych other, as ye have expostulate and yeuen your membes to serue becleannes and iniquitie, from iniquitie to iniquitie to cause so sagne a garne exhibite and give your members to serue righteousnes, that ye mape be sanctifed.

CTyndale.

And Christ answered upon this rock, I will build my congregacion, that is, upon this faythe. And agaynte the rocke of this faythe, canne no linne, no helie, no Devill, no byes, none erroure, none payne. For whatsoever any man hath committed, if he repent and come to this rock, he is safe. And that this faythe is the onely waye by which the church goeth unto God, and unto the chrestianne of all his riches, testifie all the apostles and prophets, and all the scripture, with bygnes and miracles, all the bloude of martyrs. And whatsoever goe to god and to forgiveness of sinnes of saluation by any other way then this, the same is an heretyphe oute of the righte way, and not of Christes church.

More.

Loc these woordes of Lyndale serve vpe and glazious. But when ye shal well examine them, as yape as the headde glistereth with the presure of Christes owne holwe woordes, ye shal ye observe the tale of this tale as profitable as ane repent. For, where he boasteth and layeth, agaynte the rocke of this faythe, canne no linne, no helie, no devill, no byes, none erroure, none payne. For whatsoever finke any manne hath committed if he repent and come to this rocke he is safe; ye may not to sect that he meanteth alwaye, that he which repented and cometh to the rocke of this faith, is safe for all hys synnes, without con-
Whether the church can err,

As并且 hath done ere this, that once believed full right, till the spirit of pride, envy, malice, blown into their hearts by ye devil or the beastes instruments, have brought them into the wrong. Powell he meant in the second manner, that is, to fare, that a man whereby hath that faith may fall electes, for all the gates of hell cannot presume against any name that once hath it, because he that falleth from it shall be safe, if he repent his error and returne againe to it. If he meant thus, he saith nothing to purpose, except he saith that he shall never loose, that whereas it and fall from it, shall be sure that he shall repent and returne againe, for elles the gates of hell may presume against him for lacke of repenting and returninge.

And then father, if he fare which he shall never loose, that who soever once have that faith, if he fall from it, shall be sure to repent and returne againe, and so shall be safe by repenting: heman then, as I saide before, putte as way hys (unless not) and not safe if he repent, but he must fare boldly, that he surelty shall repent and returne, and so by repenting and faith be saved.

And thus good readers, pease that this manentacted as one that walked barefoot upon a steele full of thorns, that wether not where to treade.

I would be bereave theo to misteake hym, or upplonge to lose patience and dissimulate any sense that he might mene in his owne woordes, by which his sayings myghte be fauour and be bonne. But in good faith, I see no farther thing that he myghte possiblye meane in his woordes, that helle gates shall not presume against the rocke of that faith, but this I have already show you, both he meanteth it of every man, that helle gates shall not presume against the rocke of that faith in any man, except he would mean that a man may fall from that faith, and never after repentence not returne againe, but yet the gates of hell cannot presume against the rocke of that faith, because a man cannot loose, all the while he keepeth that faith. And if he meant so, yet faith he then as faile as any thing can bee faile. For Saint Paul faith plainely that he may kepe faith, and yet falle from charitie. Which thing if soundly glide and fare, that then hys faith is dead, and a dead faith is no faith, and that therefore whyle he keepeth faith, he cannot faile, because that when he lyeth, he keleth hys faith: I saide before, that though faith be lyne wanted, it wareth not dead in the nature of faith, but in the nature of his belief, no more then the soule that lyeth wether by deadlie lyne, wareth dead in the nature of the soule, but is a quick soule still as he was before, though he be out of grace, as the dead faith is out of the lively workes of charitie, and is as St. Paul saide of wanten windows, that is, thine is the window which lieth in delyce, is dead even while the liueth.

But now of the means but so, that faith is so strong of it selfe, as our salvation, that none nor error cannot presume against it, because faith will alway presume against them till some of them entere in and kelle it: this were a goodly boasse of him to say, that the church be none but electes, and all that be electes have the right believe which saynt Peter confesse, and they may be bold and sure that they which haue that faith be Goddes electes, and in his fauour, and ever halbe by reason of that faith. For Chrysilte saide, that upon the rocke, that is to witter, upon that faith he would build his church, and that against the rocke of faith, the gates of hell shall not presume, that is to fare, against this faith can no seme, no helle, no Devill, no lyse, no error presume, for ther shall no lyne, no no error presume against this faith, but if it kill this faith. Chusilte to putte a mause in furtise of heaven by the strenge of faith, in this fayser, that none error shall presume against faith, as long as the faith remaineth against it, not till the faith be the sicker and be overcomen a killeth; both much like so though he would spare you, be bold, I warrant you I fear no death, for you have life in you, and as long as your life lasteth, you can never be dead, and like wise as long as ye kepe the true faith, ye can never bee false heretiques, nor as long as ye stand and still in the state of salvation, ye can never be damned. Here were a godly tale, were it not? And wifh he neithr this may ferue him noo; and that I have tound before, and brecci I cannot divine what he might meane elles, taying the way he taketh, in swarming the unknown catholike church, unto his unknown church of electes, whom he calleth all repentaunt sinners that believe the faith saynt Peter confesse: I can not
Whether the church can err.

A not perceive, nor I trowe no man elles, but that his woorde will enill stande together. And yet when he bath thus wisely bended it, then as though the matter were well and sufficiently proved, goeth he further with the boaste and layeth.

Tyndall.

That this faith is the only waye, by which the church of Christ goeth unto God, and unto the inheritance of all riches, testifying all the apostles, and Prophets, and all the scripture, with figures and miracles, and all the blood of martyrs, and whatsoever goeth unto God, and so beguines of linnen, of salvation, by any other wise, the same is an heresy, out of the righte waye, and not of Christes church.

More.

Loe, here be lude & high woorde, every false, or elles of little effecte. For if he meaneth that no man maye goe to salvation by any other thing, without this faith that saith Peter professed, then be they true. But then are they to no purpose spoken, nor have no place in this matter, in which he repouseth the knowne church, in that they goe by confessio, contrition, woorde of penitence, and works of mercy, toward the remission of the dette of thye, papye, and satisfaction. For bymselfe cannot save, but only we doe all agree that with all that ever we can doe, we cannot geate suche Inches to heauenward, without the faith that layneth Peter confessed.

Note.

So if he meaneth not that waye, but that we be playne heretikes and oute of Christes church, if having that faith that saith Peter confessed, we goe to heauenward with any other thing beside then testifie all the Apolikes and Prophets, and all the scripture, and figures and miracles, and all the bloude of martyrs: then Lyndall is a farre heretike in saying, for all these will testifie, that we must believe many thinges more then layneth Peter vpooure there confesse, or elles we shall not onely bee discharged of believing the sacramentes of penance, contrition, extreme unction, penance, and marriage, but baptisme also, and the sacrament of the altar too. For none of all these vpooure layneth Peter make any mention in his confession there, nor so much as of Christes death neither, whereof as Tyndall faith, he had at that time no knowledge.

So that in Lyndalles affirming that the only faith there by Peter confessed, is sufficient, and the only waye to heauen: we shall have Lyndall himselfe to testifie, if Lyndall himselfe faith untrue.

For would I layne in good faith find and bring it further, if I could any thyng ymagin, that he myght seeme to meane thynges, nowe neuer will I wittinglye for the preserement of my parte, confirme myne adversaries woorde wroge. And for those, what if we might understand Lyndall thus, as though he meant that the faith there confessed by Peter, is for every man sufficient, because that who so believe that Christ is the sonne of the living god, it cannot be but that he shall believe also that he is true in all his woorde. And therefore he that doeth but little, cannot but believe that the, all that ever Christ shall teach him.

Albeit that thus will not breve fullye sorne hym, and also bymselfe speake nothing of it: yet is this as help me god, the hell glasse that I can doute for hym. But nowe doeth himselfe cast away this benefice, when he faitheth in the seconde Chapter folowing, that ther is none error nor some, if it bee agaynste the promises, so that in all other thynge he grauntereth and affirmeth playfullye by exierse woorde, that a man maye erre withoute any perill, even thought that the truth contrary to hys errour be written in holles scripture, which is a maruellous word in mincerc. For by this ye mape fee, that he agreeeth that a man maye believe that Christ is Gods sonne, and pet believe the contrary of some thinges that Christ shall tell him, though he tell it hym in scripture. And therefore he will (ye fee wel) none of my glasse, because he will not stande in my daunger for it. And in deede, albeit bymselfe shall for bymselfe never fynde a better, yet myne will not sufficientlye serue hym neither. For a man wrighte believe that Christ was Gods sonne, and thereby believe also at that Christ would teach hym. But yet might it be that he would believe no more, then those thinges onely that Christ would teach hym personallye presente with hym by hys owne mouthes. For though he believed that Christ were Gods sonne, and would believe therefore all that he woulde tell hym, yet might he for all that mystreffe and not believe all other men, woulde eyther in woode or leaping, tell hym a tale.
A tale as told to the bishop of St Albans. A man of the church, in his youth, was brought by God in the church since the apostles' days. This man might one day believe Christ to be God, and to have redeemed us also by his blood. And this he both in deed and in word, and his majesty, which believe of Jesus were written no more then is written, no of the written words no more then they lift, and the remenant but as they lift, with they did them to what sense they lift, against all the old holy doctors, at the church of Christ. And thus it appeared that neither my glore nor any one else, could cause Tindal to take a playne and straight posture, both in that he saith, thereved no more to be believed, and also in that he saith, that the belief alone is sufficient for salvation, and that it is herevise to say that besides the belief, any manne for salvation should have any thing else. For though he put in for there is repentance thereunto, with faith, yet shall ye see as well in his chapters following, as in these chapter after, that he putteth faith alone for sufficient, and repentance as a shadow that never can but follow it. Yet is all thingse ever so darkly, that he would sayne leave himselfe some current hole.

But surely it is hard for him to start out for these plainewords of his own: Whosoever goe to Godde by any other wayes, then this faith that saint Peter confessed, the same is an hereticke out of right waye, not of Christ's church. For this is no more to say, but whosoever believeth the bare belief, with as bare repenting, add confession, so to sinne punishe himselfe by penance, or both the better after because he had done evil before, and haply that God shall either reward him the more, or have the more mercy on him, or in purgatory punishe him the lesse: he is a starke hereticke. And of trouble so he is in deed if this false tale be true, and all true, and all holy saints, and all holy scripture false.

But now goth he forth, not in the prose, but in the prays, and faith.

For this knowledge makes me a man of the church.

More.

Which knowledge: the knowledge that a man needeth no more articles in his faith now, then saith Peter confessed then, and that he may not beside repentance and belief, use another way to heaven, that is to say be not may not otherwhithall, be as a way to heaven or to retribution, any sacrament all: the priest, or else the personall works, or deeds of charity towards satisfaction: the knowledge of this faith maketh Tindall a man of the church as he saith. But of which church is he truly of the church of Christ, which believe that faith hath instituted the faith in his blessed sacraments and purges other articles beside, and which hath plainly declared that albeit the knowledge of hym and his pleasure by faith, be used aussy toward heaven, that without it we can not be thebetter: yet if we loue not to that knowledge good deeds or purpose of good works, neither hath that knowledge no repentance neither serve us as a sufficient way to heaven. And therefore Tindall is not by this knowledge a man of Christes true church, but his he is content with the bare knowledge and setted all good works as sosse, he is made thereby a man of the false church of the deuill, that is a par stormeselfe and father of all such lies.

More.

The church is Chisttes body Collect. I. And every person of the church is a member of Christ. Eph. v. How it is no member of Christ, that hath not Christes spirit in it, as it is no part of mine member of my body, wherein my soules is not present and quickened it. And this if a man be none of Christes, he is not of the church.

More.

Here Tindall runneth in saylinges, by equituation of this wade church, for whereas himselfe hath before this time, confessed in writting in this same book, to which I am not nowe, that the church in man places of holy scripture is whole multitude that professeth the faith of Christ, whether they be good or wadde: here he saith as though num. I.
A there were no manne of the church, but
only good olde alone in whom is the
spirit of Christ, which an enable put
of the body having some bad parte ha-
ging theron, therin were not the soule
to quenche it; gone it life, which there-
fore he saith is no parte of the body.
But he forgeteth that sometime there
is some member amisse and lacketh
both life and feeling, which yet by the
reason that it is not cleare cutte of and
cast alwayse, receiveth after lyfe and
feeling agayne, as many a deadly sinner
both in body of Christes church take
life agayne, that hath in sinnne liuen full
longe beade.

But now is he yet of this minde, that
the faith which himself hath described,
is the the thing that it ones gotten and
had of any man, kepieth in the spirit of
god so fast in his heart, that be ys surely
a quicke member of the church that ys
Christes body, and that he that hath that
faith not; that spiritie at any tyme
after that he hath ones gotten it, so that
he haue it as be faith in another chapp-
ter after, feylingly and not onely his-
crically.

And whosoever have not the aptity he
described him, he shaluen for an he-
retike, and onely hyys faith for ys treu,
the behoouer thereof for ys treu church.

How hyys faith have ye hearde ofte
ough, that only faith sufficeth; or at ys
leest wise with repenting, and ys spirit of
penance toward heaven, or remission
of sinnnes is here, and that to worship
the blessed sacrament of the altar, is dis-
honour to god, and that there is no pur-
gatore, and that sires may well and
lawfully beke nunes, and a great table
of such deedie begettes more, of suche
maner fayth as a fort, that as our savioyr
said unto saint Peter at the confessio of
hyys saythe.

Mat.16.

Ehou are blessed Simon the sonne of
Jonas, Fowle we blode hath not re-
veled thyys unto the, but my father that
is in heaven; so will he say to Tindall,
for telling of the fals sainth of hyys;
Ehou art accused Tindall the sone of
the doull; for neithere behowe no blode
hath taught the these begettes, but thine
owne father the doull that is in hell.
And thus well hath he quit him in this
chaputter.

Here endeth the constituacion of thys
chapter of Tindall, whether the
church can erre.
A hartes toward the law of God, on our repentance and to do we that we have, boste because we have sinnes and also because we beyet fall of sinne till, and unto the promises of mercy in our favour Christ and unto faith. Sinners are we if thou labe unto W Shelley of our fied, which is as the weaknech of one that is newly recovered out of a grete disease, by the reason whereof our dothes are imperfect, and by the reason whereof also, whe occasions be great we fall into horible dothes, the feare of the sime which remaineth in our members beacketh out, notwithstanding yet the spirit leaueth us not, but rebuketh vs and bringeth us home againe unto our possession, to so we never call of the poyke of God from our neches, neither yeld vs our selves unto sime for to ferne it, but sight after daye begin a new bataile.

Itis.

Lo now ye haue hearde bys whole holy sermon together, by which he teacheth vs, a true member of Christes church both euer sinne and never sime. We say for the tyme parts, that the true members of Christes doxe sinne, we shall not much trouble hym with the poe (Albeit in that he saith that every true member sinnethe and sure sime, as he saith in no place then one: if he take sime for actual sime as he must here take it, ox elles he speaketh lytylle to the purpose, men might pendeadure taye a blocke of stone in his waye, that woulde breake bys sinnes ere he lepte over it) But letting that part passe, let us see how he proweeth the father, that a true member of Christes church sinnethe not. Lo thus he proweeth it.

Tindall,

Forsome he that hath bys faith can not sinne, and therefore can not be deceived with damnable errors.

More.

Here he telleth vs bys no membre of the elect church of bys faithe can be decepted with any damnable error, so proweeth it by that none of them can sinne. And in deed it followeth, he can not sinne, ergo he can not be damnably deceived, with every damnable error to sinne. But now let vs see how he proweeth antecedent, that no man having that faith can sinne. He proweeth it thus.

Tindall,

For by this faithe we be borne of god. By that is borne of God doe can not sinne, for his seede dwelleth in him, in so he can not therefore sinne, because he is borne of God, the fifth chap. of the fiftt epistle of John. Which seed is the holy ghost that keeps a mannes hart for consenting to sinne. And therefore it is a false conclusion that Faister Pox holdeth, that a man may have a right faith joined with all kindes of abomination and sime.

More.

Consider now good reader, that Tindall telles vs here the things, to put thereby bys who to great ones the faith that saint Peter confesseth can never sin after. The first is, that by that faithe we be borne of God. The second is, that who so is borne of God, hath bys seede of God in hi. The third is, bys who to hate the seede of God in him, can not sinne.

Upon these three be concluded, that who to gote ones that faithe can never sinne after.

Let us now consider the fift, where he saith by faith we are borne of God. And therein he saith to tell hym, that though it be true that by faith the we be borne of God as he now saith: yet is it rale bys by only faith we be borne of God, as he faileth meaneth, and in many places as falsely for truth aftermeth, where he would make vs wene that because we be borne of God s becometh his childern by faith, we were therefore borne of God by only faith. As wisely as if the woulde taye, that because he was begotten by bys father, he was therefore begotten of bys father only without any mother.

And thus bys faith, hymselfe to wole, pereuth, by in many places he laboreth to cause it with sophistick, in blisting this word faith, for faith shope together, ye sometime for charity therwith also, ye the woulde make vs wene to such wilful elegance, faith alone were faith, hope, and charity all three together, because that elles the faith were bost decease. And therin vhee himselfe as falsely as if bys woulde say that the body alone eateth, drinketh, walketh, believeth, loveth, all to together. And when bys faith were repoussed, would then say that he called the body alone the body with the soule therein, because the body without the soule were but a dead body that could nothing doe.
How a true member of Christ's church sinneth not

And thus sae the he shall not neede

to be deceived by his first point, that we

dwell in the presence of God, by faith.

His second point is, that every man

being born of God hath the seed of God
dwelling in him. I will not here con-
tend with him, whether the seed of God

dwelleth in the children of God, be

the holy ghost, or the faith, or the grace

of God, nor in what wise God and his

holy spirit dwell in good folks. But

letting such disputations passe, this will

I say, that if the seed of faith being on-

ly faith abide in him, it is not a thing

that shall so surely keep him from sinne,

but that he may sinne deadly, and the

seed of such faith stande till with sinne,

the man for all the seed of such

faith dwelling in him, may be by sinne

the childe of the devil, and so may he

and go to the devil.

But yet to the seed of faith alone, I

say the belief alone, a very great

occasion of returning to God by his

calling again by the other of his grace,

thereby to gete again both his hope

and charity. But not so great an occa-

sion thereof, but that the man may keep struther

his faith and his belief alone, and do

out hope or charity either, by malice or

negligence till it fall to sinne, and after

continue still in sinne, and refuse the

grace of God if he will, as well as the

devil did in the beginning, and so doth

ever still, and will do still in hell as long

as god dwelleth in heaven.

Now if the seed of God in the christ

man, be not his grace by which men

come to faith, hope, and charity and do

good works withall, not without the

content and appliying of their own free

wills thereto, such folks as have ose

rewards working with God for their own

salvation, to

the instrument that God of his only

goodnesse hath made and given them

thereunto, I meaneth that this seed of

God's grace dwelleth till in man, to

keep him from falling to sinne: I say

that it is very true, as long as man will

take these unto and let his own will

worketh therewith. But whensoever he

will withstand his own will thereto,

to follow the world, the flesh, the

devil: the liberty of his will departeth for grace,

so both ordinarily the seed of grace de-

part out of him.

Now if I can say by that seed of God, that

the spirit of God dwelleth in the Christ's

mane by any other special maner of
dwelling, there dwelleth as he doth

dwelleth in other men by his power: for

the presence of his godhead, then onely

by his grace and grace, which other spe-
cial maner if Lindal meanes any such,

I cannot conceive, lest I make my title

true that he meaneth no such dwel-
ing in worke of man, as the second per-

son of the godhead dwelleth with the

man of Christ: yet if he meanes any

other maner of dwelling, by which

spirit of god dwellethe in the faithfull

ma, I say he spirit dwellethe in him

heepeth him to conserve such as long as

the man will by his applying of his own

will continue with the spirit. But I

say that the man may by the feorde-

welles of his free will, at the motion of

the flesse, or instigation of the devil, or

entremet of the world, his faith rem-

apping, fall from charite and such

enpower from him. I say the point of

excuses, which seeing Christ's miracle

worked by the madman, out of who

he did call the devil, because he drow

devill into them: so they drowe their

bogges and therby

drew their bogges into the sea, though

yet they perceived what a mighty lord

he was and of what goodness, in y

they saw him deliver the man from the

leges of devils, and therefore loved him

somewhat of likeness, and would have

been glad to have had hym dwellethe still in

them; yet fearing that by the casting

out of no devils they might afterward

happily lesse on of their bogges, they

prayed hym courteously to grace hym

quickly there.

Yet god, when man hath put hym out

of his dwelling, both of his great god-

nesse not alwayes utterly leave him for:

hym, but though if the man doe

come goe in againe, god hal of judi-

tice for, hym abandonne confunde him,

yet he honeth still about the doze of hym

heart, alway knocking upon hym to be

by his will of ma let in with his grace

into the house of mannes heart again,

according to the wordes of our foulor

in Apocrypha, where he faith, I caste Apocrypha,

at the doze knockynge.

Howbeit a man may be so strowarde of

obedience in sinne, and when he hath rep
delled god out of his heart, may drieue

him with sinne, bose sinnne and dispight

ful circumstaces so far of fro the boze,

as some of these heretikes do (which in

dispite of desktops boze of chastity.

ruine out and wede runnes and hyne

in lychety, and in dispight of the lento
A fast, eate fish, upon good fridays, and in dispight of the blessed sacraments of y aliter, cast y precious body of Chist out of the puz. that God shall intently for the begynes of thei abominations, before himself to forse, y shall yaduerue veruy approp; but here unto the again, noz not after offer the hys grace. And the mutt they nedes neuer cease falling tell they come to the deuill. Thus finallly concerning his second point, faith alone may dwell in a manne, and deadlly since together. But trulie faith, that is to wepe faith not alone, but coupled with hope and charity, and will of good works, cannot dwell with deadly sinne, neither with manlauyter, nor with such liu, but as the tane commeth in, the tother goeth out, whether the sinne be committed of mastride, weankest, or fraulyte, whereas Lindal very litlieth teacheth vs truliy the contraryway. And yet I say not that all sinnes be of one weyght, concerning the difficulty of returning to repentance, or the degrees of paine in hell, after the finall impendence, or punishement in purgatory; who lacke of peneance here, but vs if the die before they retourn by grace and good will unto peneance, they be all perpetually bampned in hell the tone as well as the tother, though y tone not so much as the tother, contrary to Lindalles aforesaid false conclusion, whose place in that point specially dependeth upon his third article loyter, of the wordes be true and his understanding false. For his thirde point ye wote well is this, that whosoever have the seede of god dwelling in him canot sin.

This point ye remember be prouch, by the wordes of saint John in 1st chapter of his 1st pistle. Which pistle is undoubtly one of the mosche heard of darke places of all the new testament, and wherto sundry great heretiques have riefen, and forg wo there may, though forbe mulctious mynde as reads the scripture, to note other entent but to weyle every wordes into the wors place. The plainess and simplicitie that y apostles bide in the manner of their wordes, take occaio to tourny their earnest godly sentence, into fruysous cauallions, sophimines, as not only durete heretikes have bone of old, but also atidal hath not of now, birthscied their old facts as of his owne, more pellet like a more footly also, the al bold heretikes durf to brey yame haus spok of, and whereas all the olde holy doctours bled allwaye to make open and expound the harde or harke places of scripture, by such other as were plain clerke y enbist; these heretikes alwaie for the poone of their heretikes, take out their harke places, y ca be fould in scripture. And al y plain open wordes of which can be no doubt, nor quaffis, thei come and expound by those places that be darke, obsurde, and harde to understond, much like a blind guide, that would when men were walking in a darke night, put out the cadle, and shew them the way by the laterne. Thus may both Lindal univerally, as well in every other thing that he taketh in hand to prove, as in this pointe speculatly, that he which hath ones the faith can never sinne, because he hath the seede of god dwelling in him.

For whereas it is cutent and plate by clerke and open testes of scripture, full slentous in every part thereof, that there is no man here (except some speculat replacation thereof; so suit of his own finall saluation, nor of his owne persoon estate neither, but) he hath good cause to feare and temper his hope of goddes mercy with the seede of hys sinnen, left his owne bold hope may happe to stretch into pestilicione, and occasion of slight according fin Lindall would espound them all against them all, by one darke terce or twoayne taken in this pistle of faynt John, by which he would make us believe that saint John reacheth purers of the most pellett heretikes most repugnant unto god, that in his justixe and hys mercy both, with the melone occasion gunen unto the wordes into the two most heighnous sinnes, and most crotaciones in themselms, that is to wot, by the supposicions and dispaire, that ever any heretike beuised.

For he gathereeth and affirmenteth upon faynt Johns pistle, in his fals explication, also in hys forsdype beginning of this chapter, that faynt John reacheth them all these false heretikes following. Firste that whosoever have ones the true faith, y neuer after on of malice ou purpoise, but y all the sinnes that he can after fall into, only but of weakenesse, feall, be the murder, adultery, perjury, licenly, in treauion, any other abominable debe be it never to be despeable sinne.

Secondly 3 of al such sinnes he y bathe ones at any time gotten the faith, hait have euer after the grace to repent.
And truly at the bare repenting of our thieft of penance, he shall have faith with forgiveness of all sinnes by patience. For that any satisfaction shall not only nothing neede, but is also as he saith a damnable thing to doe it; for he saith concerning any remission either of sinne or patience, and a damnable error to believe that God hath ordained any punishment of patience either in purgatory after this world, or by any affliction in this world, for any sinne that any man ones having the faith cometh forth and repenteth hym of, yet it never so abominable.

For in his exposition of the first pistle of Saint John, he is so much forther then ever he came before (as farre as I remember) the like as I have the lose you before in his presage, he denieth not only purgatory but also all punishments here he teacheth also that whom greater ones the true faith, which he calleth the faith itself, haue a false undoubted knowledge he is in the state of grace, and an elect that can never be damnable.

Now of these abominable heresies what whole occasion of sinne men may catch, and how they preyinge against the justice of God, I referre it unto the wisdom of every good christian reader. The teecheth he on the tother side, who afterward his baptism have, the former faith, that is (saith he) the faith with which we believe the articles of the faith as men believe a stroke or a cronicle, do any deadly sin of purpose, that is to say as he faith, nor of weakenesse or frailty but of malice or willingly with a contemning to the sinne: that a man shall never after bee forgiven in these wordes: no in none other. For every such sinne (saith he) is the sinne against the holy ghost, which shall (saith he) never be forgiven, notwithstanding any repentance and penance taken and done therefore. And to the proofe of this petilent here RTS, he had ther the coueret and obfuscate wordes of our sauiour Christ in the apostle of Saint Mathew the third chap. and also the barke of hardes wordes of Saint Paul. Which places of chemie all obide holy doctors confess for; diffusse almost unreprivable, sauing that ther aie endonde them contrary to Lindsales here, by partes of the knowlene faith of Christes catholike church, by manplain open textes of holy scripture. Of which two things Linsal the tone distinmately, and the other belpiseth, 

believeth the old heretike Howare in the first author of that abominable heretike, better then Saint Cyprian, Saint Hieroc, saint Ambrose, Saint Gregory, as all the old holy fayntes who have written against it, and better then the whole catholike church of Christ of thys. rub-hundred yere, w ever bath taught the contrary, every bath with the first inuction of that heretike have continually detested and confounded it, as one of the most errectable heretikes that ever the beuelt beleued.

For as Lindsal other heretike lightly, against goddes justice, so both this di rectly fight against his mercy, putteth almost all chistien people in utter dispaire of heaven, if men were so mad to believe one heretike as swapon, better then all the old holy fayntes, and all the whole church of Christ.

This heretike as I began to tell you, Lindsall amonenge his other more remedied, in soother to stabilieth, not only by the barke and harte places of scripture also remembered, but also by certaine wordes in this first pistle of saint John, where is no noce colour to speake there of then of the man in the whole, as every ma may some pretene that readeth him.

But now fours our present purpose, to touch his heretikes of this chapter of his, of sinning without sinne. I shall touch you the place in this pistle of saint John, whereby Linsal would proue you, that whom greater ones the partes which he called the true faith and the faling faith, can never there delyed after. By which ye plaine to how plainly he shall construeth his scripture, to the mitcheles of mennes foules. The wordes of saint John be these.

Every man that is borne of god doth not sin, for thebe of him abideth in him, and he cannot sinne, because he is bore of Godde.

In the understanding of these wordes, bary Lindsall and we. And whither he so, we misundeundande it, that left us now examine. First we shall I appose agree togethe both, that to be borne of God is in his scripture nothing eles, but to be the child of god, and to be born of the beuelt, is to be the deuiltis childe.

The Hal I think also agree together in this, that to be borne of god or to be the child of God, is not mente to be hyss natural childe, as our sauiour Christ is by reason of his goddes, but by faith, hope, charitie, the sacrametes, the folo-
Any one that ever did understand these words of laymen John in such wise as Linthal both, that whosever gate ones the right faith of Christ, and put themselves as great a selling thereof with hope and charity thereto, as ever holy Linthal himself felt in his days, could never after fall into deadly sin, or not so deep into it, that he might after be perpetually damned in hell. Let Linthal say tell me any one of the old holy saints, that, in this exposition ever to thee his part, and let him take all his teeth and my tongue to.

How it never any good man understand laymen John to before, but all holy men clene the corry, by what reads looth Linthal now, that we should now begin to believe him alone, in the understanding of these words of saint John, better then all good coming men this hundred year before him.

How is his expositio besides this, not only against the catholic faith of all chilten people, and the plaine determinacion of Chistle church, but also against many plain open places of holy scripture besides, which were in so plain a place almost a lost labour to rehearse. And yet left an unlearned reader might happen any thynges to doubt, that else I shall rehearse some.

What say we by the words of this epistle rened into saint John, against the bishop of the church of Cephas, whom we may as God praised so many great vertues, in such wise as appeared that he was at that time in grace a goddes right special favour, yet said be too to him. I have for all this a few things against thee, because thou hast left of thy first charitie. And therefore remember from hence thou art fallen, amend to do the good worthy which thou wert wont to doe. For elles will I not hard ly to thee, and I will remowe thy scolding of thy place, except thou repent and doe penance. Both it not heare plainly appere, that he which hath gotten to the faith, and that living faith to, that he worketh so well therewith the light of his faithfull立ly works shine bright before the face of god, may yet by declining from that fire of devout woorkes, into some fouthfull flaminne though much of his vertue cap, fall yet to low at last, that god shall reprove him and call his candelsticke, whereof the light shall be wome out, quit out of his place; if this might not be, man, thy
A God would not tell him it both might except he mended should. Doth not saint Paul of say the thing that had hand, let him beware he fall. It is apparent to there playne by the circumstances of the place that he speaketh there to them whom he referres for good men and faithful. For to those that stand he giveth the countenace to beware they fail not. Which by Lyndal if they ones in faith fell themselfe stande they he not, for they cannot fall deadly. But saint Paul there direnm deadly falles, as both by his wordes before and after apparel. He facth alo to the Romains in the 7 chap. They, that is the Jews are bitten of for their lacke of belief. But thou standst by faith, be not proud thereof but fear. There the wheth saint Paul efectually by a longe process, that like wise as he which la.ease faith may by grace come to it, so both hast it and stabeth in it hath cause to fear, because he may by his owne heaut fall from it. So faith he no alo. The those of all emilites is courtice, which while some foulle couete, they walked out of the waye from the faith. He facth alo, hymenues and phile tas are fallen from the truth, sayeth they are resurrected in part already, s they have peruerped the faith of some pious. Here fowle saint Paul playne, that may may have the faith and lees it and se they nor he suppose thone deadly sin. Percaduentre, Lindall by say, that he speake not of electes, and I cannot prove those terres to bee spoken of electes. Therto say I he calleth every man an electe, that is only bozne against God by faith, and that belieueth to be saved by the meanes of Christ, and of such speake these terres, and therefore they speake of his electes. Then well he peraduentre say, that he meaneth of a selinge say the only, I knowe not what he meaneth by his telling faith, but I founde well these terres speaketh of good faith and lively faith, he worketh my heart. If he sende any other seling, lette him tell us. And yet if there be any other seling of faith, then belieuying, loving, and working, the seli came to, seaman by faynt Paula that it may be left of againe and lost, as apparreth by the same wordes of hys in the lytere chapter unto the Hebrews, of which wordes Lindall taketh his chief holde of the matter part of his herefor, that is to wright, if he be sime ones deadly after his baptism, that never after he be gaven. Saint Pauls wordes are those. It is impossible they which have ones ben illuminet, and have raiketh the heavetly gift, and have ben made partakers of the holy ghost, and have raiketh the good word of God and the powers of the wordle to come, be all to fall into this world, should be reneued againe by penance, for as much as they as much as in them lieeth, crucifie againe the soule of god, I have hym in secretion. Whereas Lindall speake of the saying, saint Paula speake here of them that have felte the taste thereof. And whereas Lindall speaketh much of the wordle of God, saith Paula he speake of them that have felt the taste of the good wordle of god. And whereas Lindall speake much of being born againe of the spirite, saint Paula here in-like wise speake of them that have received the spirite. And yet for al that they have ben illuminet, and have felt the taste of the celestial gift, and ben partaker of the holy ghost, and haue felt the sweet taste of the good word of god, of the powers of the world, to the yet saith he contrary to Lindalles teeching, that they maye for all this fall down to ferre into deadly sinne, that it is impossible for them to be renewed againe by penance. What hath Lindall here to say to saint Paulus. Surely for the defence of this foolish hereby, nothing hath be to say at all, that any good colour hath. But when he saith saith to yous upon this, then wold he comfort himself with he saith he speaketh contrary to Lindalles teeching, that they may for all this fall down to farre into deadly sinne that it is impossible for them to be renewed againe by penance. But out of that comforat shall I prince to yous, that I am sure the places both but by holy scripture written by holy understand, spirite varieti nor in sentence. And when as these wordes, as well appear by the holy wordes, bee full hard and difficulite, yee the sentence cannot be such as may teere Lindalles hereby, that shall we, leaning at their explication of which are all cleane against hyms, make him open a evidente, by the plain and cleere wordes of the holy prophete Esayewell, whose wordes to be the in the right chapter. If a synner repenteth of all things that
and how he is yet a sinner.

A that he hath done, and kepe all my commandemente, and deale turely and righteously: he shall live, and shall not dye. *W*ull the iniquities that he hath wrought I will none remembre in the righteousnesse which he hath done, shall he live. *F*or it is my will (faith the lord god) that the wicked man should dye, *S*o rather that he should be cutouted from his wapes and live: But truly if the righteous man turne himselfe away from his righteousnesse, *S*o wilke wickednesse in any of all those abominations which the wicked man is wont to work, shall he live? *O*f all the righteousnesse that he hath done, shall none be remembrede. But for the offence which he hath commissed, and in the sin that he hath done, for that shall he die.

Lo peys he is more them I promised, *F*or hee be both his hereticks destroyed at ones. *F*or God here by the mouth of this holy man, promiseth without any maner exception, that whensoever the wicked man will turne, he shall take to grace. And in likewise whensoever the righteous man sinneth, *F*s*o man righteousnesse shall not sway hym from damnacion. And thys sentence our loyde hath set to sure, that he repete it againe in the verris chap. in this vsle.

The righteousnesse of the righteous man shall not swaye him in what daye soever he sinneth. Also whensoever the wicked man turnes from his wickednes, he shall not hurt hym. And the righteous man cannot live through his righteousnesse, in what daye soever he sinneth.

De every good reader here this sentence by the word of god in this one holy prophete, doubble confirmed, and thereby Linndalles doubble heretick doubble also condemned.

And yet left Linndal might say, why should you not as well expound a glose Ezekiel by saint Paul, as saint Paul by Ezekiel, namely the saint Paul came after the face of Goddes minde may tell us therfore. It appeareth I say to our loye he will not that these words of Ezekiel be glose by any other woordes though they be spoken by god himself, but that his other woordes if they come contrary be rather expounde by these. And therfore gyneth us open warning in his woordes folowinge and faith.

Ezechiel 33.

He and though I would say to a righteous man that he shall live, and he then trustin in his righteousnes comitteth wicchednesse, all his righteousnesse shall be forgotten, and for the iniquitie of which he hath wrought, for the thyld by. But if I lay to a sinner, thou shalt dye, and he then repenteth him of his synne and both judgement and justitie, that the same wicked man rebelle the pledge he hath of an other man, shal make restitution of stolen goodes, wilke in the cainamentes of life, do nothing that is lighteth: he shall live, and shall not dye but be saved, and none of all the synnes which he hath commissed, shalbe layed to his charge. Judgement justitie he hath done, and therefore shall he live not dye. In good Christian reader, here we berye plesaunce, we were far wised, if we would follow the fol of Linndal, either in bolds pseuomoue hope of foolish fearefull dispaire, either beoying after any feling faith ones had, any dece that we could after dese, could be no deadly sin so that foze and dese done after our baptism, we could by penance never be sauer after. We may berye sure, that as saint Paul plainly repueth the tone, and is hard to perceate what he meuneth in the tother: so that he meuneth not as Linndall teblethes, we may well know, not only by all the old holy doctors and saints that expound saint Paul, in that faith it is impossible to be renewed by penance, that it is impossible to be by penance renewed unto a state of baptism. And by that expostion they destroye yet a declaracion, three heretick of Linndal, concerning his full remision of synne and paine, all forwith as soone as he repenteth, but also be we well learned here by the prophete Ezekiel, that all though it may peradventure be, that a man may good fortune so farre, that he shall never have grace of repentance after offered unto hym, and so that cause ought every man ende in great fear to synne howe great feare to ever he feel, yet if we beginne ones to repente, we may be sure that Godde offereth grace and will perfect our penance with encrease of his grace, and will perdone the death dewes for our deadly sinne, but if we faile on our part to goe towarde with his grace, and that we fastenedly fall therfore. And as against all these evident places of scripture plainly contrarie to Linndalles expostion, what thinke hath Linndal to defende his expostion on Ezechiel? If he name any me, he shall name you none but a few knowe cormen he retikes against all holy doctors and
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And the catholic faith of all children people. If he pisse any places of scripture, he shall allege a few bare bars and obscure, of nothing pertaining to the matter, against a great many manifest, plain, and evident, and directly using his exposition fails.

Finally ye shall finde that the whole purpose of saint John in that place, nothing makes him in this world; for Eddall intent, but rather dearly the contrary.

For saint John intended there, not to them them, that who is one good as never after be babble, as Eddall saith he meant, but bitterly to give all who would warning, that be not at one time never so good, yet whensoever after they do ought they be ought, by they still doing leave them goodnes. And likewise as before while the believe well they work well, they be as that while both of god, be goddes children, and have good seed in them; so whensoever they fall from faith to heresies, or from good works to deadly sinne, then lese they the seed of God, and be boste of the devill and become by good children.

And that saith John in this place meant none other then thus, the whole proceede of his pistle one part compared with another, both more the plainlie declare. For he knoweth that the devill is the father of eny, and they have children by forcing them in their sins, full works, as ouravour faile to the Jews, ye be of your father the devil, his begetties will you be, and the sonne of God (saith Saint John) came into this world, to be here apparel, to dissolve ye kebe the works of the devill, and every man that is boste of god, that is to say, that is goddes children both do not sinne, because the seed of God abideth in him, he can not sinne because he is boste of god and is goddes child, as though he would say, so if he fall to sinne, then ceaseth he to be boste of god and to be goddes child and beginneth to be boste of the devill and to be by good childe.

And therefor it followeth forthwith in the teste. By this be children of god the children of the devill open. That is to say, by this may ye see who be the children of god and who the children of the devill. For he that is not righteous is not the child of god, nor be that lover not his brother. And after be faith, every man hate his brother is a manqueller, ye know that no manqueller hath everlasting life abiding in him.

Lo good reader, where as he sayd be to foze, that the child of god cannot sin, because he hath the seed of god abiding in him; where he faith for all that, whatsoever hate his brother is an homicide, that saith hath not everlasting life abiding in him. Which is the thing that he before called the seed of God, whether he meant thereby truly faith, grace, or the spirit of God. Of which three, the first two be the beginning and the encre in to everlasting life, which shall be perfected by glory, and the thirde be himself everlasting life at hys owne omnipotent nature.

And thus, have ye the seed of life never so strong and sure at one time while he is the child of god; yet whatsoever he fallerst after to the bated of his brother, he leseth that life by the committing of deadly sinne, and becomechys childe of the devill.

And this Eddall perpetuaure say, that I take over and dissimuie the weight of saint Johns wordes he allegeth, that I winke and will not perceive, how plainly they puzze his purpose. For though it be true that whosoever a man hateth his brother he is an homicide and slaine deadly, and hath not everlasting life; the seed of god abiding in him; yet whensoever it not (will Eddall say) that he that hath ones the the helping, and thereby by borne of God, and thereby hath the seed of God in him, map sinne deadly and lese the seed of God. For, he cannot lese it but by sinne. And the seed of god ones being in him, he cannot because of that seed be sufferd to hate his brother of purpose, and so to do deadly sinne and lese the seed of life, but ever is be by his strength the virtue of that seed of everlasting life, preserved from all falling into deadly sin. And that I prove (will Eddall say) by the plane sa opie wordes of Saint John before allegedges, when he faitheth, that he that is boste of god cannot sinne, because he hath the seed of God abiding in him. He faitheth not as long as he hath it, but he faitheth he cannot sin because he hath it. Signifying plainly that he can never sinne because he hath the thing in him that will never suffer any deadly sinne to encre. And the reason that is made against the other wordes of the same pistle, sayeth (will Eddall say) more expressly upon nothing at all.

For likewise as it is made against a man
A man's boine of god, to sowe that he may be after boine of his doctrine as well be made of any angel in heaven. For if any angel in heaven would fall from the true of God into malice, he should be turned from an angel into a devil. But likewise as that case can never fall, because the seed of God is in an angel, which is kept by him and ever shall that he cannot have that evil will to do: so both the seed of God ones entered with his feling faith into a soule, so preserve it and keep it by the mighty power of the cross, that that soul cannot fall into that malicious will that may make any deed of his to be deadly sin. And this is so, that I say yet again that the words of Saint John which I have before alleged, doe plainly prove, in that he saith, that whoso is borne of God cannot sin, because he is born of God, for he hath the seed of God abiding in him. And he saith after in another place of the same public: He which is borne of God, his generosis (that is to wit his being born of God by the seed of God, whereby he is begotten and borne of God) both preserue and keep him.

In this wise will Daniel peradventure amend were me. And surely I can my selfe derive no more effectuall words that he might speake for his part, so in good faith if I could I would. For neither will I purposely leave his part any more faintly defended the mine owne, so farre as myselfe can se any thing that himselfe might take.

But now to thiss amends: We shall tell him againe that betweene man and angel is there almost as great difference in this matter, as there is betweene them in their subsistance and nature. For the blessed angels that were still with god in the devilles fall, were with those so purely confirmed in grace, that they can never fall into sinne after, no matter what kind of god but command them the contrary. And of this in them we believe in faith, by the words of god taught into his church, so they are in knowledge by his promise made into them with his word, which he by a meanes to his not imaginablie continually spake unto them, in the contemplation and beholding of his almighty power. But in man, we finde no such promise made unto him, that who he is good, he can never after war nought. But we finde in scripture the contrary, as I have by plaine scripture proved already before.

We see also that the catholick faith of all children people is to the contrary. For at christes people except a few heretikes, both now believe and all thys, 16 hundred years before ever have believed, that good men and children of God may fall into deadly sinne, and become children of devils, yet arise by grace through penance, and be made the children of God again. Many testes also of holy scripture plainly prove, that good folk may fall and rise. And the scripture is Rom. 1: full of good counsell, aduising al good men to stand fast alwaye and ever. Psalm. 2:3, in feare of falling, but if any special revelation be given to some certaine beside the common ordinary course.

We finde also plaine examples, both in scripture in our one eye, of many vertuous children of God, that have fallen from that estate, and become by sinne the children of the devill.

For letting passe our Judas, from the childe of god and from an holy apostle turned into the trapour of god's children of the devill of hell, we have seen our many in our owne laps, in whom we have had experience of the like. As of ferre Luther, ferre Husbin, Digo the monke, Pomerant the pryst, and ferre Habert. For so for evangez. I never heard of any good vertue in him. But all these other were the good children of god ones, at such time as grace and devociu brought them into religio. And yet can now no good man double, but by the hecche of their holy vowes promise made to god, running out in apostasy, a living in lecherie under presence of inmatrimony, so for these more courage boldeness in such bisherie, to bere it to better out shamelesse with ungracious comany, making a shamefull secte therof and an abominable heresie, they be now fallen from Christ, and haue expelled their seed of god out of their harretes by sinny devillish deadly.

And yet dare I not despire of any of all these noz of Idols himself nor: For as his owne rule, where by he teacheth they which willingly sin, of purpose maliciously imputed knowledge to know troth, as they do, that their due to grace of andment noz ought not to be plotted nor yet dare I neither. I was a (1) for the noz of himself neither, but hope yet and pray both, that God may amend them all, of none of them be dead in theys
How a true member of Christes church sinneth not

1 John 5:5

A their sinnes gone to the beuill already.

For ther is there in them percutum ad more

item that saint John speaketh of, a baine

wit the sinnes also, any moze to pay

for them then for the beuill. Quia in inferno

nulla est redemptionis, and the wortches lie ther,

now blaspheming god, are his unchangable enemies as is the beuill.

But these reasons of these examples I

tay, with the content of all the oyle holy

expositions of sait Johns 5.8. Before befere,

make & to perceive surely, that saint

John did never mean by these wortches,

after such maner as Lyndal expounding

him now, that because the seede of god

is ones in hym, therefore ther can never

any beadyly sinnne enter after. For saint

John himself in his publice carles-

lyth every good man to hanke by his

goodnesse, & betray he fall not in to

proflaciety, which he might have hode

all Goodes children care never for, pr

they were as Lyndal faith sure by their

felling faith, that ther could never fail

thero, because the seede of god was ones

bythen them.

But as he sayd before, Lyndal in these

wozdes of sait John taketh occasiun of

the simplicitie blod in manner of speach

in holy scripture, to make caullacities &

seeks out sophismes upon every worte.

And where as saint John speacheth, the

choilde of godd cannot sinnne, meaning

not precisly that he cannot sinnne beedyly

by any maner manne, but is it a great

occasion to kepe hym from sinnne, so that

he that doth beedyly sinnne, is not goddes

choilde but sinnes: Lyndal affirmithe

plainly to meane, that he which is

ones goddes choilde can never sinn

deadely after. As though every man who would

say, an honorable mannes childe is

veritously bought by, cannot fall to such

deadely bloudinge, for hys good education

shall hide him, to sheede of shaming himselfe & his frendes must nebes

restraine him, might not meane by these

wozdes that the poyng man should have

a great occasion to continue good, but

must nebes meaned that it was impossible

for hym to be other then good, so that

he never could after forget his bingsings

by, sheede of shame and fall to nought.

But if one would say, and that taketh

hys wylse for very love, can never fall to

aduoncute, the love that he hath to her

must nebes kepe him to her, nor she can

not for her sheede begyle him, for the

love that he hearely to her. Doo not folk

speake in such fashion! And yet though

they mean that these things be great &

occasions to containe the ytes in faith-

fulle martrimony, the meane not that it
can never happen other wife.

In such maner of wife named lainer

John in these woordes, when he sayd he

that is bene of God sinneth not, for he

hath the seede of God in hym, a therefore

he cannot sinnne, because he is borne of

God, he met I say, that it is imposs

ible for him to sinne deadely, but that it is

a great helpes and occasione to kepe

hym from deadely sinnne.

Yet will not Lyndal let to sticke still

in his error, & sait John plainly

ment, that it is impossible for him to

sinne that hath the seede of God in hym.

For he sayth that he which ones hath of

seede in hym, can not sinne after deadely

by no maner mannes, because he hath the

seede of Godd in hym ones.

So this I say that in the temple that

I before did put, neither the man nor his

withe that come together for great love

can fall to aduoncute, because the love

which is in eache of the toward other, cannot suffer it. And truthe it is as logs as it lasteth & endured in the.

So other of them both yet may to farre fall in

love with some other, that the date love

which they hab between themselves, may

cold and cleene be quenched, as is hys

with calking on water enough.

Saint John therefore writing these

wozdes, and understanding as in rede

he both, not after a sophistical fashion,

that it were utterly impossible for hym

at any time after to sinne deadely, that

hath ones the seede of God in him, but

well a resonably meaning after the com-

mon maner of speaking, that it shall be

a great occasion for hym to abide good

still, and that as long as the man ke-

peth that seede of Godde(whether saint

John took it for truly faith, grace, or

the spirte of god) eleueth therunto, so

long he cannot sinne deadely: saint John

say to sayng and to meaning, spake as

became hys right Evangelist of Christ.

But Lyndal telling saint Johns tale,

as meaning thereby as he would make us

wone that saint John ment, that is to

wytte, that whosoever is ones borne of

god, neither shall sin after deadely nor

never can, because his seede of God is in

him able to preserve the man and to kepe

out sinnne, speakest as wisely as if he

would sticke make me this argument:

He spurneth hys sin sitteth by his fire, but

he sitteth by the fire ca not be a cole, be
and how he is yet a sinner

A because he hath a god fire by hym: ergo be that turneth the spit cannot be a colde. And why he had made by ones thyss argument, would the beque he had plainly yeased, that whatsoever had ones turned the spit, could never be a colde after in all his lyfe. For surely after Digallles understanding of saint John's woodes, the reason is much like.

For likewise as while a manne steth by the spute he cannot be a colde, because the spute is by hym he kept him warme: so while the spute of God is in the man, he cannot freeze, because the spute of god being in him both hepe & preserve hym from freeze. But likewise as the hodie turner that sputeth warme by the spute, may let the spute stande, and suffer the meant to burie, and walk himselfe out in the snow till his teeth chatter in his head for colde, a neuer catche he there again but fall darke beade on the ground: so he that is ones goddes childe, and hath the spute of god in his heart, and therefore can not freeze as longe as he kepet it and cleerne fall oute off it, may by the spute and towardnesse of his owne free.

But will expel the spute of God, and recite his grace, and neglecte his holy spute, and fall to deadly sin, continue therin, ypsetherin, go to the distill therin. And so as it is true to say, he which hath a god fire by hym cannot be a colde, meaning thereby as longe as he kepet him by it: so is it true to say, that whatsoever have the spute of god in him, cannot sin deadly, meaning thereby as longe as he kepet it. And thus ment saint John.

And as he that would lay who do steth by the spute ca neuer be a colde, meaning thereby that he could neuer goe from the spute 2 to catche colde after, wer a very darke folke: so that would say that who do haue the spute of Godde in hym can not freeze, meaning thereby that he could neuer after lefe that feef, by the spute or towardnesse of his owne wal, and thereby freeze deadly: he happenede to, were much more then mad. And slys thus meant Lindal, and would make us all wise, as to wene 3 saint John ment so to, whereas we seplaine seclarly, not onely by many other plain places of scripture, but also by many other places of saint John in the selfsame pistle, with all the old holy syltes ye ever espoused that pistle of saft John.

And sith Lindal so stiftely thekeith in this point, that the spute of God ones had in a mannes hart, dothe kepe hym for ever after from every deadly sinne:

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let hym peruse it therefore it kepet hym not to; ever from every deadly sinfull deede. For Lindall saith himselfe, that though the spute shall kepe hym from al deadly sinne, yet it shall not kepe hym from aduonwyry, nor manyslaughter, nor suche other horribile dedes, as poe unlearned people in some countrie be wont to call deadly sinnes.

And therefore good christie rede, that this point cende with the good helpe countesse of saint John, by which in selfsame pistle against Lindall, empryly he bybodeth all brewe of all such heretics, as would make us were that some wer goddes wanton cubits in such a special wyse, that whatsoever the doe nothing could dispipeke him, or some other to tittel set by so far out of his favour, y no repance, no penance no farce, none hope, no lour of god and them neighbour, could bring the in his favour. Against which fonde 4 strangh imaginaci, saint John, though he faire whatsoever ceste that Jesus is the sone of god dewleth in hym: he in hym: yet he warmeth vs well and plainly, that he would no man should begile vs, and make us were that with that contenfd 5 that belief alone he were a good man, but faith, bis this that ye see howo be childe of god, 1 who children of 2 bel, for he that is not rightous is not of God. And sayeth also, little children lette no ma begile you, he that doth rightousnesse is rightous, and he 3 both lyne is of the distill.

Now may we dearly perceve, that these onely wydes of saint John biterly diffray Lindalles hereby, grounded upon his false exposicion of saint John's other wydes. For when saint John faith here himselfe, that the children of Godde, the children of the dewill be manifest and open by theys outward works; how can that stand with Lindalles exposicion and his here be experi-
How a true member of Christ's church sinneth not

A ye be god readers openly that if Lindal in this his heresie, and false exposition of saint John hyde true, then should saike John himselfe lay an untrue, where he faith the outwarde beades, the childde of god and the children of the devill he made none for to open, for they wer not open by the beede, if not withothing the marke horribile beades that could be deuided yet they secrete unknowe faith and freame by ever hope is secrete hid and unknowen, whether they were at the beede doing the children of God or the devill, and therefore whereas Lindale would make us wene, that himselfe and his holy felowe hadde by their seeling faith the spirite of god, in such a speical maner entred into their holy beades, none of their abomination beades could be any deadly sin, because that he spirite (faith he) dwelleth stil with in the saint John faith in the very end of the third chapter, who do keepeth goddes con- dementes, in him godd dwelleth, and by that marke we know (faith saint John) that ther is dwelling in us of the spirite that he hath pyuen us. By wyche wordes he declareth clerely, that who these holy heretikes breake his commandementes, by these horrible beades wherby Lindale himselfe selfe the they do, and as all the wyndeareth of Luther do, in wytinge the numne, with the beede of ther body bowes against the commandement of god, which hard in hollie spirite comptesse commanded the to kepe and falsifie their bowes: saith John I lay declaret against Lindalles doctrin clerely, that who we see such beades in them, we may well perceiue by them that ther is at that time neuer a whist of goddes good spirite in them.

But howe man doth wether ther of two, better underkef we sayne John, whether Lindal or saint John himefelf. And therefore good childdren readers, wyse ye see that these holy faltheres and authors of these heretikes, preache to falsity of their seeling faith, but ther hens and their felowe to the sue children of God, that because of the spirite can never finne of purporte, and therefore never finne deadly, but have certaine a sure of grace and saluacion, and yet ye se for all thyg, that beinge professd muncche in these, they fall to the offhely seeling of numnes, of longe purpose, and hye never therin, finally diuers ye therin to may belame here saith John, that they what they wyl they be the badd childen in beede, and all they holl doctrine is bitterly nothing elles, but very frant the blasphem.

And therfore, finallwy, whereas Lindale knitteth by al hys mater with a quippe against me, and faith that because every man that ones hath the right faith is boone of god, and thereby hath hys serke of godde in him, which pricurlyth him to he can never finne, therefore it is (faith he) a false conclusion that. Doth therefore, howe a man may haue right faith toppen with all kindes of abominacion and finne, ye se now that his solne conclusion is so clerely poues false, that it lerte thy conclussion nothing at all. And yet that I suther touch my quippe where it shalle have better place, after ywo shall cos to the chapters in which he open and declare hys uttermost, what he calleth faith. But by wyll I consider a little hys further progress in this chapter, in which he goeth forth in this wise.

Tyndale.

And yet every member of Christes congregacion is a finner, and sinneth basely some more and some less. For it is written, J ohn, if we saye we have no sinne, we deceiue our souls and the truth is not in us. And again, if we saye we have not sinne, we make him a lier and his word is not in us. And Paulus Roma by faith. That good which I would that doe I not, but I will which I would not doe. So is it not I do it (faith he) but finn dwelleth in me.

More.

Lo now ye here his woeful ribbe. In the first parte whereo he hath alreadie shewed us, a true member of Christes church sinneth not, because it hath the right faith, so is boone agayne of God and hath his spirite, and because of that can never finne. And nowe he themeth in the other parte of his ribbe, that everye true member of Christes church, for all he never finnet, yet he sinnet basly. And as he proved the firste parte by the wordes of saint John falsely took and underkefande, so he nowe prove this seconde parte by the wordes of Paulus, underkefande fruently as falsely as ever he concludd false. The reigne For whereas saint Paulus in his pille of origina to Rom. speke of his people's mortales lyne, in the atlas remaining, as the reigne of