For, as Godd presenteth his in his promise, so present we hym in his promise. God with:

For, as Godd presenteth that we cannot do, to do without his grace, he will not by his grace do a thing, for he is not doing where he will punish us, for the want of our grace without which he would not do it, then see without light.

So he it were hard to sorne a woman to be unreasonable, that would command her man by open paine of beating goe through her needle, and then pull away the candle or put it out, and by her she have her perill come of and therefore in the dark. Lett Lindall say what he will, we will have before Godd withdraw, for as Godd saith in the scripture, Thy fall is of thyself, not of the withdrawing of thy hand, till we were wonton to solve the same, and will needs sometime down and fall.

But Godd sometime setteth cause, where he seteth to show strength of his hand, then elles he would doe. For if he were, he could sette the hande of God, his grace so strongly, that he wheres falleth should not, and so would doe, sauing that his wisely goodnesse well lefeth wherefore it were worth, for as himselfe saitheth in the Apocalypse, some man is in their hate no, cold, but as it were luke warme, wherefore therefore, in that good enough though he be not very feruent a hotte in vertue. But god as he there saith, with that it were better for him to be as good as the one as froven for cold, for than should he feel the same, and from the very cold be better were very hot, than from the luke warme. And therefore faiteth the purpose of god the be to him, no I had lene thou were cold that thou mightest be made hate, as though he would not farther, than so to stande by thyselfe well enough in a lukewarme, without growing in greater heat.

And therefore as I was aboute to say, in suche a persone as Godd setteth hym favorite and little well willing to go forward, so god againstly doth him selfe towards hym, in bolynge hym in the nose skooly, and than the other warch thereby the more favorite, and Godd soloweth hym and doth as he doth, and holde hym yet somewhat leste, tell with lest on the left side and leste on the other, the manne falleth in.
The maner and order

A to the tree of blame all together. And all thy doth god for the best, using our suit to godnes as we can his goodnes to eny. Fz thyn a warron child fe beh some as a fall, and hath al to raped his gay core and broken bothe his thines, than wyl he fynde his owne safety and looke better to his feete, and holde fa-ter after on the mannes hand y led him.

And in chafee lacke holding on Goddes part is the thyng of skelrhode, that is

called the wyppesawyghe of Goddes bande from good manne, conceynyng falling into styne. Fz elles till they beginne to wyppesawyghe backe, as elles bagge and skye the spill, so goe not to gladly forward, altheit that he gynes not to them to strange an hande of his grace, as he be, that is to saue, that on the this shoulde bee maiyterd, and they boym by thereby in maner magry their teeth, which is not his obervyn course to do: yet till themselfe other by hyppull will it southfull myne in some wife do deterre it, he never leave good man out to muche help of hypp grace, as were sufficient for hypp bothe to fande and wolle wypp it himselfe wylde, no

c never bothe as I suppose, by the wyppesawyghe of hypp bande fro any electe or reproued other, in the pyne in whiche they be good, suffer them without their owne saufte first begone, to fall into such horrible bydes for any good shoule after come therof. Fz spath that with-out his helpinge bande they can none other but fall, to wyppbo the hypp bothe without their saute, were in maner not to suffer them sinne, but even to sende them interto. And the good nature of God, neyther will noz can doe any maner euyll to wypp all men to palle, spath be the scripture repyt our upon all those that would bee that conditio, and fayth, bo to them that say let be so euyll that good may come therof.

Thus muche have I thought it good to declare upon Tindales tale, of the wyppesawyghe of Goddes bande sometyme from hypp electe, is because he woulde haue po bande with his hereby that he goeth to faste aboute, that is to saue, that the electe doe not sit deadly in their dead-ly stynes, because they do not willighe by of inflamyn for sake of power.

In purposing of which purpose he would make it seeme, that God wyppesawyghe his band fro them without their fake, and that leave them no power to re-sette, and so no blame in the noz no sin, though he be content to call it styne, after that matter that the motion toward styne which remaine of originall styne be called hypp. Thys is Tindales suent in this matter, by spath he securith the styne of the electe by the wyppesaw-yng of Goddes bande from them, not for any delute of theire styne, or any styne that they have done, but to kepe them only by the styne that they shal-towbe dees at another tyne.

And where as God dothe for this point both for electe and reproued al after one, that is to wip neuer wyppbo with his grace from the one not from the oth, then they begynneth themselfes to doe as I say wylly from hypp, he deply muleth that po int, and goeth forth in his matter that he buildith uppon that foundacion and fayth.

Tindall.

God layed to owe a wighthe of per-sen-
A Seccion upon Doabdes back, that pas-ted his strengthe to beare. So that he cru-sed out in his præmnes, saying that he had loved well and followed the right way of godde in baphe. For the more he kepeth himselfe from baphe, the worse it wenteth with hym as he thought, and the better with his enemie Daub, the worse he was. His godde left hym not there but composed hym in beloued baphe and made hym things which before he was not of, how that the sanctes made be present and appeare goddes here, and by the weaknesse of bigbely sinnes be ful. He composed the baphe may appeare it in dersaen. God also suffered occasions frager then Dauud to all upon hym, and so carped him close out of the waye. Wasthe he not reade for a curlious anwysure to have baphe babel, and al the males of hys howes, so muche as the childe in the cratell. Howebeit god witheld baphe and kept hym backe from that eall, through the wisdome of a begall. How long slumberd he, o'rzoder howe hard in sleepe was he in a adueryt of Bath-fab, and in the murder of her husband Uriah? But at the time as soon as he was rebuked and wise he was told him he repented immediately, and turned a gaypene mede. How in all that longe time from the adueryt of Bath-fab he fell the prophet Nathan rebuked hym, he hadde not lost his sapth, no yet hys howe boute 5 lawes of god no moe the a manne loxeth hys wrothe when he is a sleepe. He hadde forgotte hymselfe one by, and had not maliciously cause of the yoke of goddes commandementes of his necke. There is no man to god, but that there counteth a time upon hym, when he feelth himselfe in more. Dauud of love boute Godde, then a speare manne of byme solerly the taste of hys meate which he eateth.

More.

Lo good readers, here ye see that by Lindalles doctrine, Dauud had no deadebly hym, but was ever out of fayme and not baine woorshy, neither by in-pacence drawing here to dispaire in pericrises, nor by the purpose of much manslaughter at an angry worde, not by adueryt conceived at the sight of another mannes howe, not by the cay-terous destruction of his frendly ser-uant in recompence of trueth and a-mendes of hys mykebeode. All hys

of the election.
A woman as he looked out at her window.

And therefore whomever haueth ones the light of a woman, is excusable if he take her when he can catch her, and no man greatly to blame, but either a blind man, or he that taketh one in the dark when he never sawe in the light.

But we must here yet remembeare lefte we mistake Lyndall, that these great and stronge occasions were not so very great and stronge of themselves, but they were (as Lyndall sayeth) stronger then David, and able to carry hym away.

Which he apteth to declare that they were of a strength in consistion of that part, not so muche by the force and strength of their owne nature, as by the lightnesse, frailty, and febleness of David, as a small burden is a great waught upon a child, and able to bear hym downe, and a little wind able to blowe awaie a feather.

Then would ye seeke that he accurseth David and the electors, because they were so light, and so frail to fall by so such occasions as be stronge to them, by reason of their owne febleness. Nay fo, fo, fo, fo.

For here ye must rememere that to provide them theire erroue in this point was the caule for which as I tolde you before he laid for a foundation, y God at suche times strike withdrawed his hands of his helpe, and then must they nowes be weake, feeble, and frail. And to their fall commety of the occasions, and the occassions be mightie to them, by reason of their febleness. And their febleness commeth of the withdrawing of Goddes hand. And he withdraweth it without any desire of dispite and disavow of them, onely to kepe them from the time of taking their good woorkes for their owne. And so is therein all the progresse of their bide, no deadly sinne in themselfe. Sidney the occassions that lyngere them to it, by without their owne faute stronger then they, and by reason of their owne febleness, carrie them all away.

And this is (as ye se) the stiffe goodly caule, for which Lyndall will make vs se, that the abominable deeds of electors be no deadly sinnes because of the grete occassions. Against which if y man were worth the argument, we should peace upon him fowre with the sinnes of the reprehenders, and bear him in hande that some of them have as grete occasions of their sinnes sometime, as is a certaine authore to the springe of a manne, or the light of a naked woman out at a window; aduertis. And we would the aske him such questions further, either of holynesse of Gods hande over them, or withdrawing his hande of helpe from them, with other perticule dependainties therupon, which everie learned manne mape some lynde out of himselfe a almost unlearned to. Which when Lyndall should answer where to, he should sooner make every wise man see, that in this chapter of the order of their election, he hath elected and chosen a very poolish office. But for as much as the folly therof is open and plaine of it selfe, we shall let the former dispicions of this point passe, as agayne which take paule plainly speakeith and faitheth vs, God is faithful, which serteth you not to be tempted about that ye may beare, but makest with the temptation a way out of it, that ye may well weeld it. By which words this point of occasions above our power is cleane carried away, and it is clearly determined, that God suffered no such temptation to come into vs, but such as we may both reprehend and electors be able to withstand and we will, though the assistance of gods gracious hand, which grace of god he never withdraweth but in the time may withstand of our owne will, and neuer benteth to all temptations, put it forth unto vs if we cal therefore will take hold upon it. And therefore thus as I say the reprobate of this first point is plain, I will nowe passe it over and see what subsistance is in the second.

The second thinge is, that as soone as they be rebuked and their fautes tolbe them, they repent immediately and turne againe to medelee. For this he saide ti, 12, 13, times in two or three chapters, and nowe he confirmeth it with his exemplification of David, which bideth as he saith at both the times.

But yet is this but barely saide zoth for the order of his electors. For oftruly thus do some rebuked to amonge repent, not onely when they be rebuked, but also before to, and be forguen at these repentance and penance as well as the electors as longe as they do repent, till they be dammed because they die at laste impatient.

And alfo this is not proved to be always true, that enery elector repenteth at the stiffe rebuke, and melteth returneth about repentance, though David doth suffir. Ther is I truall many a man in heart. I was rebuked thys of some one
of our election.

A one satute, and defended it full plesely befor he repented, and yet amended af-
ferfull. And so exempil we ende
no farther then the blessed apostles, and
spesly faint Thomas of Inde, who
left not his byshipp, and dispett ne-
ther at the byshipp nor at the bysde,
ri til he put his finger in god sati-
te bys syke. But Tindall eraseth
that byng amased, as he doth all the
electes by ribel bydes, by being in trau-
kes and slepees, as he doth Dauud her.
For that is the third point the moe
byspeyall eraseth of all electes for aldead-
ly syne, in that they be a slepe all the
vyple they do it. For thus faith he of
Dauud, as ye han heard.
How longe stumberd he, or rather
how harde in slepe was he in the adu-
tery of Bethsabe, and in the murder of
her husbande Abiab.

More,

Dauud was here in a very longe syne,
her a very deep sleepe and slepe in bode, like
bye all those byesus sleepe in bys slepe.
Lydall of the luke of lauer here him and
bede hym all the while inoex rebete.
And if he say that he doth, then is hyz
slepe as full perued as to any part of all
hys hirselfes. And except he layte it of
hys owne certayne knowledge, then he al-
lesse never make me beline, that Dauud did
lyz her, and sent to her, and talk with her,
and gete her with chylde, and sent
for her husbande, and bese the murder
and write the letter, and lent the man to
hys death, and all these bode in byues
dapes, and all the wyple while stille a slepe.
But Lydall wyll have him a slepe
neeles, for the defence of hyz owne so-
liphe the derty, therby he teacheth us that
the electe is by faith bowne of God, and
therefor he neuer byne wyllinglye, nor conset to syn, nor cast of the yoke of
the law, nor the loue to y law of god.
And therefore he layeth.

More.

Lowe because he was all bys wyple a
sleepe, therefor in all bys wyple he loth
neither says the no fone to the lawe, no
more then a man loth of hyz wittes wher
he is a sleepe. If not heare a little tale
troupe perrey that Lydall hadd other
lyz hyz wittes, and elles he was hyms-
self a sleepe while he loaned this, he neuer
for Dauud tolk bys slepe wyple. What
calleth he loasing of slepe or any
not big but such departing thereof, as he neuer
commeth to it againe? If that he so, then
Tindall letteorne faytoure Chryste to
sowle, therby racheth him to speake. For he
faith in the ghole, that a man loth one
of hyz hundred sleepe, and left the re-
manuunt and sothe the lost slepe, as sudd
it. And that the womyn had lost her
money, though by ranaketh by her house and
sokying the founde it as lost agayne.
How Lydall is not so mad, I suppose,
as to say that if a man lost fayr synges
in the wyn, so though he fynde it by
weekes after in the syde, yet
troupe he neuer loth it because he
founde it agayne. The comon people say among,
that nothing can be saved by it be
lost, fauing that of a sheepe they foyle in
syne, he can finde a thingere it be lost,
and they paye hym in his cunning,
that he can do such a matter as no true
man can. Now if a thing may be lost
in werer for a feston, though he be after
agayne agayne, how proveth Tindal
here? That Dauud in all bys wyple while
between the byrde of Bethsabe and
the rebuke of Hath, neuer loth ever
faith no? lone? He payeth it bys in
what by preval, A ma a lyth slepe los-
eth not his wittis, therfore in lykewise
Dauud lyeng in lecher, loste
neither faith to god no; louet hys law. Is not
this well likenes by ny theorie.
Lesse like the Poulkes slepe to a sagger
wreth, still he prove us byswyly Dau-
did was that wyple in a sagger slepe in
bode.

For Godde hath naturally pro-
upped sleepe for mannes rells from lade-
hour, and for his refreshing agayne to
labour. And the wythdrawal of the bys
of our wittes is there not forbidder by
Goddes ordinance, excepte we sleepe
when we shoul not. And so is another
aduorty no; such maner of manlan-
ghier, but thynge of god to bode of
thirre nature abominable. And in the
sleepe also ther is only a takisving of
the bys of y wittes, no charthy wisn
doing again yt wyte, as ther was a wifull
working of Dauud, against the faulst
long
The manner and order

Love of God's law in his horrible doves.

For as for his faith, as far forth as concerned only the nature of faith, it is to

witty of beholders, I will well agree with

lyndall that he left it not in all his life.

And in Lyndalles faith for one place,
in that he spake faith into hope, I will
well agree all that Paul had all that
while enough the faithfull, and perac-

ventured a little to much too. But surly

as for the lively faith that was such as

saint Paul faith by love, that kind of

faith had he left for that while in which

he willingly went about evil, except Lynd-

dall say that all his lechery and his mis-

daughter to, was wrought by love, be-

cause all that he bare to Ferophile.

And if Lyndall tell me so, than draw he me
to the hard wall. For than can I no

father in that popit, but as for an ac-

cerneth his faith I must needs give it

over. Whereby yet yet touching his

love unto the law of Godd, very faile

would I heare howe Lyndall canne de-

sende it, that he look not that tere in no

destate of all that longe while, in which

he willingly went about evil, yithe

hys soul soule soule, after miserable

manstall particter, This hall (laphet

Lyndall) defende you well enough. For

ye touched your felles right now, I very

poole at which I would my selfe have

you, when ye saide that in the naturall

sleepe the wits is only suspended, the will

therein as in sleep, for a man both

not writtingy not willingly any ac-

tary acte against the wits, as ye saide that

Daudo did in his beves. But noe ye

sayeth Daniell did none of these things

wittingly nor willingly; but that these

occasions his witsyes were rauphed

away, and therwith his wittte and his wyl

suspended to it is in the natural sleep,

so that he had forgotten himself, and for

the wylle nother had witten to wyl; For

if his wyl had witten him his for,

hys wyl must nude have followed. But

his wite was at that while though not

lost, yet parted away cleane with y rage

of the lust. And while the wittte is away,

the wylle is gone therewith. For it canne

nothing do but as the wytte theweth it

as I saide before. And than was

the wytte a sleep and the wylle followed

the sines that he fell into the fantasie,

and so confecting to ymnese; but as

the man was in maner all a sleep, so

were al hys dedes in maner but a dymne.

Here is Lyndalles proofe pecked out

unto the belf that I can percepyne of hys &

wyttes. But now this reason of hys,

nether defended Daniell against the

loss of love, and yet biterly loseth him

by Lyndalles doctrine the most especial

faith, For Lyndall as ye saide here

after reads, called by faith of the electes

e a felinge faith. Now if Daniell were in

a sleep, that all ymnese had thereby

depered, hys faith and hynmeea, the

though hys faith hadd all the whole y

yme, yet at the last hit loste to the ymese

the sleepynge. For so both the ma ye wote

well in the sleep.

But lette thyys passe thyys ones as for

thyrmse, and see how to be proueth that

Daudo was falled to such a dead slype,

that hadd in all that ymnese nother

weten two; now, and therefore contined

not unto ymnese against the law of god.

Daudo laphet he none in this ymnese,

but only ymnese it was so. Hoo might

hys by possiblite, though hys tale

wery proueth. But yet am I content if

hys tale be likely, I ley them be believed.

But noye if hys tale be very fare bu

lystre; reason wery he brought one with-

neath to with him at the last.

And than than Dauid first began to

ip he, that he chanceth and occas-

tion of one rising in his sleepe, but whe

he hyde her and longed for her, so Daude

still and looked on her, and hynbde hys

beate himselfe, and set himselfe on a

tree, was he at that whole a sleepe, whic

he thought he would have her, Ithan he

sett by messenger for her, whe he

Daude and talked with her, whic he adde

the mater to her, whe he wanne her

affet to the ymnese, whe he fulfilled

his soule mosthly lust, whe he sent to

her husband to colour and close thire

offence, when he compassed and contine-

ned to kepe her for himselfe and kill her

good husband and hys owne faithfull ser-

vaunts, when he deuised and wrote the

traisterous deadly lettre, and delivered

that innocent manne hys owne beate in

his hand, to deluere over to him that

should set him where he should be slain.

Daudo Dauid in all this lyple amonget al

these cruel thoughtes, at these ungrac-

ious wordes, all these abominable de-

des, never fall from the love of the late

of God, but was at this lyple a sleepe;

never contented to syp, noe day none

of all these things willingly; so faith

Lyndall, I say no more but it is likely

yes. And therefore let Dauid tell by

what he proueth the contrary. I proue it

faith
A faith he by that that he was an elected person, that finally shoude be saved, and therefore, because of that faith, which he was born of Godde, he could not obtain unto finne. Very well. Than if a reproube had done the like, upon the like occasioun greater, he had sinned deadly, for lack of that faith, only because he was not elected. And if he repented, he was never elected, because he was not elect. If alhe Lindall here were knownest, by the truth, that David was elected to salvation, what wilt thou answer? What wilt thou answer, because the church teacheth him, lest I should alse him again which church. For than were forced to grant that he believe the teaching of this conjen, knoweth the church of our, fith his own unknown church. Can teach anything to him not to be the better believed upon his credence of that church, not being known to the church. Not shall he not finde as faere as I remembre, any plaite evident scripture proving his final salvation. Than if Lindall anywhere he finde in scripture of his faith and his repentances, and nothing of his final damnation, and therefore he believeth of these likeholdes he that was elect to the final salvation, and shall come to heaven at the day of somne (for Lindalles seeth believeth not that he shall come another afoz) I will not here precise upon him with the samples of such, as hath herehere, but well believe well after his owne oppnius, both while he believeth well himselfe, a pres he believeth wone, of whose salvaciop yet he maketh not himselfe to sure as of the factaci of Davde, but holding my selfe so; this time satisfieth he, if so well upon good likeholde, that he should not believe a manne that would without good profe tel him contrary, I shall no more but pay him to be resonsable and to be aduentur against all the vs, as to give vs leas; and alwys to believe his good likeholde that David contended to finne, not to believeth, that without good profe would be with his bare wordes make vs weene the contrary, and boldly bære vs in hand while that while he sought so much mischief he was all the while a dece.

In which point, as I have before professed in another chapter by like mater, if the were to a dece, his bare wordes falling into such a dece was his own wilfull negligence, while he beginning to be moved unto lideness at the first light of Belsafe, sode and sedde by his desulte in beholding her, thereby willingly suffered the death of sinne to enter into his heart by the glasswindows of his eyes. Wherupon all that ever he dyd after pursiug thereupon, all had he bene in such rage he neither wight what he dyd no where he were, shoulde have beene impatited unto him, as he sinfully drinketh himselfe biokhe, deadly finned, and take off his sake if he kill a man in that drunkenesse.

Yet it certeynly not Davde no; no ma elles that Lindall faith, there is no man so good, but that there cometh a time dyb him in which he seeith in himselfe no more faith or love unto God, the right ma oftimes, seeith the tate of his matre. Whether this happeneth unto the best men or not, God wote I cannot tell. I wote not what affections they feel, for I am none of them, nò I care me Lindall neither, as wise and expert as he maketh himselfe of their selinge. Would God we were both of the best to dy best wone utterly wrote, no wise as equall as we, and we made them; matches in maner wise. But this bare I purely say that whatsoever the best is in such case, irreputer not Davde tro deadly finne. For than is the best very nought.

And finally for conclusion of Davde his dores, where Lindall faith he could not be deadly because he was an elect, for which cause God kept him through his faith from contemning to the service of sin, and for the malicious casting of the side of goddes commandements from his necke: it appereth very well that of his necke was stone, whether himselfe cal it of, or Belsafe take it of because he should not come yoked to bedde. For wile we wote it held him not within the hedge of goddes commandements, but that he taketh his head though y brake a couple of them, and ran yoked a good while. And it wile I none well atter alle, if he cast of the sinne himselfe, and the wit all the doute and by this only word (maliciously) Which inde how Lindall takes, that é I not tell, but except he take it for no malice, because it was also love. Elles if he agree the contemt of dispilging of goddes law made
The manner and order

1st. because malice, and a malicious carrying of off the yoke of God's law both to the soul and body, as I were it is expounded in God's word; the whole matter, both that David agreed and contented to sin, with all such as God's people and maliciously to this, will well appear by plain and explicit scripture. For after these horrible sins, committed by David, his deadly deeds to displease God, as it is written in the 1st chapter of the 2nd book of Kings where he sent Nathan the prophet unto him. Which by the commandment of God, after that he had put off from him the parable of the rich man that took away the wise man's house, and by the word given sentence burned against himself, he said unto the Lord as in the parable of Alphonse, in this manner as follows:

Why hast thou then set my wayes at nought, and done evil in my sight?

Chlor is killed with swerde Uriah the Hethus, and his wife bath thou taken to thy wife, and him bath thou taken to the swerde of the children of Ammon.

And therefore the swerde shall never be taken away from thy house, because God hath defiled me, and taken to thy wife the swerde of Uriah the Hethus, and therefore this father of our Lord, he that raiseth up against thee, even out of thine own house: He shall take away for thee thy wives before thy face, and giveth unto one that is nephtes unto thee, and he shall be with them in the sight of thy enne. For thou hast committed this bebe piteously, but I will accomplish the 1/24 my wayes, and in the sight of all Israel and thy 2nd.

Lo good readers, here ye very cleere that whereas Zimdal faith, that David in all these horrible deeds dyd yet no deadly sinne, because he faileth he contented not to sinne, no dyd none of these bebes willingly nor cast not of the yoke of love toward the lawe of God, God here saith that David did in these horrible deeds dispire his lawe and hymself to. And how did he then hepe all his love to the lawe of God, in the yoke in which he despire both the lawe of God and hymselfe also? How saith Zimdal that David contented not to the sinne, when God himself that he knew his thought layed his sinnes to love to his charge, that he appointed an endless plague for the punishment thereof to his repentance and his humble contention, God as he saith, his deadly nature of the sinne, and translated it from mortal to venial, so changed the punishment from endless into ending. For whereas the prophet, had before his repentance and contention laid it upon him by the bidding of God, the plagues abide in this house for ever world without end, forthwith after his repentance and his contention made, he layed it upon him. But lo, he hath translated this sin that was, from dead to be a venial, that is to wit, his punishment from eternal to temporal. And therefore the prophet saith, that yet child he that he begat upon her in that country, would die as it did after in dead. And pet was not David out of hope with other pence, or which he had done this tapie, to purge and redeem the punishment to, and therefore fasted and prayed to save the child, until the time that it was dead in dead. And thus good children readers, may learn hereby, that all Zimdalles proper proceede of king David, concerning the order of his election, that he was thereby preferred to suer from all deadly sinne, is cleere comen to nought, and all his wayes rejected by the very plain wordes of scripture, and yet in the same scripture for advantage, is there another of Zimdalles heresies despoyed, by which he teacheth that after repentance all is forsworn, to given unto the elect, both sinne and paine and all, so faithfully that for the sin passe, the party shall never after be punished nor suffer any paine, neither in this world, purgatorio, nor any where else. The plain requisite whereof appereth evidently, the deadly sinne translated, and the temporal punishment reserved by this open place of scripture. By which is required Zimdalles other hereby that we now go aboute, in which he teacheth by David dyd none of these horrible deeds willingly, nor contented to sin, nor maliciouly cast of the yoke of love toward the lawe of God, and therefore shewn not deadly. Wherein as seeth against Zimdal telling us this very God himselfe tellith us the contrary, and that David himself cast deadly, that he sinneth despoyed both Goddes lawe and Goddes himselfe thereby.

And now that Zimdal hath of kings David told by this wise person, of not fingering,
A sinning, such as ye see it pined, he proceeded forth from Dauid, and telleth us as wise a tale of Christes blessed apostles, of whom thus he saith.

Rom.10.

And in like manner apostles of Christ at this passion were anointed and in such a form of terrors, for the sordid change from so great glory into so vile and shamefull death, they had so forgot all the miracles and all the works which he had told them before, how that he should be betrayed and delivered on the same manner unto death. Moreover they never understood that faiuing of his death, because their hearts were always over our land in earthly thoughts. For though they saw him receive other, yet who should repute him by whome he was beaked, they coude not comprehend. And so, when thou reader canst, and shall find no terrors like unto that from the creation of the world, or so great as to the hundred parts. So that the wonderfull doayne change and the terrible sight of his passion, and of his most cruel so most vile death, and the loss of whom they so greatly loved they sires would faine have died with him, and they also of their own death, the impossibility and should rise again of his own power; so occupied their minds so astonished and amazed them, they could receive no comfort, either of the scripture or of his miracles which they had seen Christes do, nor the manner of terrors of which he had warned them before, neither of the women that brought them tidings that he was risen. The fearful terrors, with fear, sorrow, mourning and weeping, had so deeply perceived their hearts, and the cruel sight had so cumbred their minds, that they could not believe until Christ himself came, death put of and overcome. Ye see when they first saw him, they were astonished for wondering and love together, that thoughts arose in their hearts. And is this he, or dost some pietie molebe he was faine to let them feel hym to eate with then to strengthen their faithes.

More.

Here haue we harde good newes out Chistian people, a piece of Endalles benoue godly collation, in which the man is not so farre fallen into deuotion, but he is much further fallen from his life, whereby he neither perceiveth a point that he should prove, and over that teeth not his seruants faith more against his matter, than we that impugne his purpose.

For his purpose is to prove that none else can at any time serve deadly. And now for geteth he that poverty, that tellith us that he apostles never lost their faith. Which if it were granted him, yet want he not his purpose. For this might kepe till the faith in their hartes, and yet keep deadly by the denying thereof with their mouth. For as helpe saint Paul sayeth, I the heart believe we for our justification. I with my mouth I confesse it for our salvation. Shewing by these wordes, that neither are we righteous by having in our mouth we do believe, but if we believe in our harte; no; the faith is by our heart. And no faith can let us to confesse it with our mouth.

Wherefore consider the wordes of our savioir himselfte, where he saith, who so deny me before men, I will deny him before my father, which is in heaven. And thus for the first point Lindall in his hols sermon is so depo in deuotion, the forgetteth where about he goeth.

For so the second point, where I sayd no more but that they lost the sufficient faith, that is to say, life of their faith, he goeth about as I holde you, to prove if the apostles such as were elect, never lost their faith at all; not at any tie kill there so. And this popier had he so pietie, eyer he testeth they that lose it not, and ever he pouenthe that they lost it. And by the selfe same wordes by which he saith that they keep it always, by the selfe same I sayd above all, he pouente they that kepet it not still in deuotion, but were very far fallen thereto. For first rede me all these wordes of his again, and as pietie as they be couched, with astonied, with amazed, with comp terrors, terrible sights in their hartes perceived, a their minds cumbred, with sight of his death, with fear of their own, that rare they could not believe his resurrection, he was faine to eate, and also he with them to let them see him in not all these tales creases of their faith fall from them, and no pietie of the keeping:

What was in them, but the lack and loss of the faith that Lindall sayeth, that they thought it imposible that they should rise againe, because they thought he could not have of his owne power, and could not think of another which should raise them elles.

Now
The manner and order

A How where faith that all this happened through temptation, that evil we are agreed. But yet is that no more to say, but that as David did adventure through temptation, and killed his good friend through temptation, and as Eve ate the forbidden fruit through temptation, and Adam ate it also through temptation, and Judas betrayed Christ also through temptation, so the apostles fell from their faith, and lost it, and all through temptation. Let Lindall excuse every sin that commeth of temptation, and whose sin shall he blame unexcused, except peradventure the devils.

But the sin of men2 and of the first man, it is that they believe the commandment of God, in that they do not as he bideth them, strike and resist the temptation. Which till they cease to do, if they resist in God and call help of his grace, there can no temptation be so great that it cannot overcome them, as witnessed our Lord by his mouth of Saint Paul: God is faithful, which suffareth you not to be tempted above that ye can bear, but suffereth with the temptation away on that ye may well yonder it.

But let Lindall say for excuse of their sin, what is that faith, which those confessions and circumstances make minute? or else aggreave, and so may theirs be lest generous than the sinners of some other, and the sin of some one of the church also lest than another of his own in times; yet shall Lindall never make it good, but that he be so faithful, they could not believe, if he say true, the lack of their belief was a generous sin.

For whereas Lindall would seem to lay off for the apostles, in that he hath they would have been yeared with our favour, failing for the sake of their own death; Christ had before to yeered them such fear of temporal death was the paine of eternal death, who he laid into them, fear ye not them that kill thy body, which when they have killed the body have nothing they can be more. But I shall throw you whom ye shall fear. Fear ye him whom he hath killed the body, hath the power to call the soul into the fire of hell. And in another place he told them according to the same, who will cause his soul in this world, hell; lead evil. And whom so shall leave his soul in this world, keepeth it still for the everlasting life, and finally to have them all these words most properly pertained to the putting away of that fear of death, by which fear for fear of death would so bear and refuse to die for him and his faith; he laid the woodes which I before remembered, whereby deny me before Mathew, I shall deny him also before my father which is in heaven.

And therefore Lindall in dany goeth about to excuse the sinne of Christ's apostles, which they rather will have known, and the great mercy of God and of Christ, and therefore the evil they the self, and the rebukes therewith that our favour gaven them therefore to defend we should both beware of falling in the lyke, and yet it is in our own selves misfortune to fall, not displeaseth therefore, but repent and arise with God's help as they did, and that shall be forgiven as he forgave them. And thys would rather Christes blessed apostles that Lyndall should tell us truth, that under pretext of these excuses, teacheth false pretences, and make us wene by his temptation to forsake our favour for fear of temporal death, ever a deadly sinne. When of our favour himselfe as we see teacheth us plainly the contrary, and will not admitte; for he sayes, he excuseth of Lindall for th' apostles, if we come say. By my faith good lord I was a sinner and so goest at all that ever thou taughtest me.

Howbeit that they sin not inleeing of their faith, I let no man to believe Lindall, whenon ever he proue himselfe more credibler than Christ. But there we see how to till that I told you that they lost their faith inbedPane, Lyndall poureth over after his manner in his face rehearsed woodes wherein he faith lay.

And yet is the man of so good remembering, and so good heede taketh where about he goeth, that so with in his next woodes after he hath very plainly many more and more, that they could not believe the resurrection, and endure with the thus, and for all that they hated him not in their heare. Lo thus he faith.

Tindall

Howbeit there was none of them that was fallen in his heart from Christ.

More

Who can more plaine say that they were fallen from the faith and lacked the belief, than Lindall sayeth here? For thought he sayeth that none of the was
A was in his heart fallen from Christ yet he layeth they could not believe the sub-
stan
cial article of his faith, Christ, that is to wit the belief of his resurrection, with
out the belief whereof all shall woulde not nor should the faith have no
And sure they believed not that article, Lindsey here layeth espicessedly for he layeth, that though they came to the
epistle, and would saye have believed that he was rise, yet they could not believe it, the word of their temptation
was so great, that they could not believe it at the teaching of a woman, with
another any miracle. This iske No more
burthdays tale of Lindsey. FOr if they could not believe, than dyd they not believe,
and to lacked they than the belief. FOr so as they came thereto again, and that Joseph of Aroumata, and Ne-
chdemus, and the women came afterward to strength and boldness, that has two disciples towards Cains burn-
ned in their beseech to heare speak of hym: all thyse makest to Lindsey purpose
these points, not the balance of a points ende. FOr we speak of thyse ap-
ollse, in the trine in which hynselfe
layeth here they knew not, nor could
believe it. At that time saye I, that sevy
they than believed not, as they did not if the could not, yet than had FOr while the lack of faith. And also to what
purpose tellich Lindsey be, they could not believe the bare preaching of the
woman. As though they were notting to blame for that, because they were not
womend, which the Apostles themselfe knew these women so suche, as they were worthy more credence some one of
them, then some men. And for
To excute the apostles in lack of belief, because hyn selfe atter and were women.

But Lindsey wright well if he believe the gospel, that no more they dyd when
they saw his miracle of himselfe coming in before the dothes being folded, and
spaking unto the, but were so farre from the belief of his resurrection at the first
that they had wete that he had beene some spirit, till he not only preached to the, but
also reasoned with them thereupon.

John 20: 31. Thomas, which as Lindsey sayeth, could not believe till he seane
Christe, neither dyd believe the woman; at his own selower, nor our favour
himselfe upon his sight neither, till he seane him fully, and put his finger in his side.

And this he did of Tabernas standing in his wristes, for after his belief lack-
ing, he went about to see his truth, and endeavoured himselfe to believe them that
told him what? But as it were the gospel, oblige necessary to his difficulty, I
said till he did that he thought of little
by his newer should I to wit, till he felt him put his finger into his wound-
es, he would never believe it.

And I saye plainly, whatsoever being ensuite of any article of his faith which god himself be to believe, beleeuen it not for
cause why he beleeuen nor, is not be
cause he cannot, but because he will not.

FOr if the woman dyd thos thing which Lindsey taketh for falsely is to wit, not resolv
but endeavoured himself to submit his reason unto faith, with asking helps of god
for his furtherance of his imperfection, he thus doing his parte, god would I seye, not falsly on his part agayn, but would
effectually worke with him to persevere in
him the faith in which he persevereth him by grace, which perseverance was what
did cause hym the grace and occasion to be first told of the matter. But ever
cometh Lindsey by degrees, for ever he le-
seth himselfe likely to be esse to step to
step. And therefore where he lave his des-
leet cannot come deadly, first he alledged for the cause thereof he him selfe never,
but upon great occasions. And feigning that
a man may theore say what that he go-
theth to another step, faith that he never
consenteth to same. And then feigning that
step will not be obeyed, he goeth to an-
other, and faith he consenteth not to same
nor sever it. And perceyving that he cannot
and sure there he Kept down to the
next, and faith that he called not of from
his nech the yoke of lawe toward the
law of god. And yet perceyving that he
step will not hold him neither, he commeth
at last into another step, and the he cast-
seth it not of malsondous, truingly be
cause we cannot take into mans brest,
to see whether he bare any malady theri-
we should never be able to convince
him of his yoke, when he put once thereon
ma
do the other hand. And yet from this step hau I
dieuen him, the hau I depebl his hope, as ye before have had in this
storie of kying David, by the woods of God
spoke by hys mouth of Nathan his prophet.

Now as he playd there, so playeth he
by the apostles here. For if he seeth they lose never the sapthe, because they
were
A ver amased, and then asonned, and then
afear, and then because they could not
prevet the thyng for possibe. And yet
at last he cometh so here to the greating
that they lackt it, that by plain words
at length he fable the same thyng men-
selle, afraying that theybelieved not,
no could not believe. And yet would he
nowe make vs were, that though they
believed not, yet had they no lacke of the
faith, because in the lacke of their belief
they had no malice. And that thyng he
provet thus.

Tyndall

There was one of the that ever reap-
ble on hym, and came so farre forth to
say he was a deceiver, that woughte both
the devils craft at this while, so wert-
unto he is come in the end, we believe
false wretche that he was his false doc-
trine also. And therunto must they have
come of late, wbe fear, forou, w wonder
being bad paft, if they had not been
prevetted he holpen in the meane seasion.

More.

Loo good chynen readers, here hath
Lindall taught vs, that all blissely not
the resurrection of Christ, yet at the
white he rapeth not upon hym and
cal- leth him tozech, and despeth hym, he is
false enough, for all that whyle though
they believe not, yet lacketh he not his
belief. And then if he be an elect, he shall
be perswede of god, he holpen before, ere
euer he fell into such blasphemy. But
if he be a repugate, then wbe he cometh
once in the case the apostles were in
as Tyndall saith, he shall for lacke of
such prevetion and help, fell into such
raping and blasphemy, and then is he
remedieth he saith, and therefore saith
the both here and by werys places, that
the sood had God preveteth always, and
kepeth and kepeth the electe from
falling into that case. Here is a goody
tale be yfre. But no he whereby saith
Tyndall of this doctrine make vs sure.
The goodspell to beginne with for one
piece, nethet be sure of the contrary.

For then we vnde rie that the tempter
Judas, whiche was I wene, as favere
from the belief of the resurrection as
er was Saint Thomas of Inde, came
never yet in such raping and blas-
pheming of Christ, as Tyndall fableth that
the apostles because they believe not,
had they not beene by grace prevented,
must nedes have conen ynto.

For when he went about to make his
bargain, and betraye hym and sell him,
we vnde not that he called hym faille
wretche, noor the faulc byplavnous word.
And after we vnde that when he repen-
ted and boughte agayne the money, he
was forse from rapely upon hym, and
saith: I have offended God in betraying
the righteous blood. And surely though
he had at the selling rapely as muche as
upon hym towards his passion, as Tynd-
all in his bookes now calleth and selfeth
upon hym in the blessed sacrament after
his resurrection: yet dare I be bold to
upon his mercy to say, that if that old Judas
in his repentance, had with the los-
ing upon his own finnes lothed also by the
great mercy of god, and also that if Tyndall now this newe Judas will re-
peit his rapyling against Christes bles-
sed bodye the sacrament of the auile
as all our lose mercy therefor: both the
tone should have had, the ther shall
have, remission and forgiveness of that
deadly sinne with change of hell into
purgatorie: into which, the tone in bym
now keep would, and the ther excepte
be men hereafter, hal as much in bate
wyshe to come.

How Tyndall will peraduenture speak
upon some other contevnce of his own
and Stiffely bery de in hande, though
it be not written in the goodspell, yet doth
Judas whicke he fole Christ, speake of him
some blasphamous wordes, he had opposi-
tion language agwint him, and that
the blasphemy thereof was the biet caus
why that he could never after by any rep-
entance be free from his sinne, and rec-
cieved again in grace.

If Tyndall thus telle, and will wene
by this waye to wunde oute, we will for
this once fogete to put hym in mind of
his own rule, that we nedt not believe
hym further then he yndeth in playne
and evident scripture. But we will tell
him then, that ther is as great likelihod
and some bole moore, that Staint
Paul, when after the resurrection of
Chyst and the longyng of Staint Ste-
Phen, persected and punisshed do cruel-
lye, the chysten people dyo rapelye blas-
phem the name of Chyste, and hys doc-
ctrine, and mynaes, as all that he taught
and dyo. And yet for all this, was he rec-
cieved after to grace and foitvenesse.

Nowe we for the right of hym repentance, change, and penance,
was a choster belleg before God, before
the worde was made, and had once the
right belief of likelyhood, as muche as he was

The maner and order
A was bounden to before the gospel preach'd, and then stood in state of grace, & pet was suffer'd the same as his own fault to fall thereon, by relating the gospel of Christ, and after fell in hating and persecuting of his name and doctrine, and not as if they were, without blaspheining of his name, his living, his death, his doctrine, and his reception, and all that ever he did, and yet by repentance and penance received to faith, and to forgiveness again. And therefore neither not Lindall is dispyre, but that as evil as he is, he may yet repent, and be forgiven, if he will. But by this one example of St. Paul, are in the mean while utterly destroied, not onely Lindall's words last above rehearsed, but our that all this hps whole chapter of the order of our election, whereof whole purpose is in effect, that God keepeth the ever from all deadly sinne.

And thus good readers, ye see how well he defended the Apostles faith, which be faith, they never lost at no tyme, and yet confessed himselfe that at one time they neither believ'd nor could believers. And yet while they believ'd not, they lost not their belief because they taile not; because that after they came again to believe, therefore they lacked it not at any time before it came.

Is not here (good readers) a wise and well told tale? It is enough for me, that howsoever Lindall crie the Apostles are misconduct and unbelief, that we see in ourselfs by experience, that our souldiers in faith, and rehus'd them soe of their incredulitie and hard heart, so that they had not believ'd them that had seen himselfe. And now that Lindall hath so openly defended them all, he commeth particularly to saynt Peter and faith.

D

Said and Peter, as done as he had done Christ, came to himselfe immediately, and went out and wept bitterly for love. And thus we see S. Peter's faith falred not, though it were oppressed for a tyme.

More.

Lindall ever laboureth to leade us by a plie fro the matter. For well ye wote, the church tebeth not; no man was ther ever any where so mad to sape, that the chosen and electes doe dye in deadly sinne, but that they sometime doe deadly sinnes, that is to writhe, fuche sinnes as if they dyed in them without repentance of them, they shoulde be damned & for them.

Against this doctrine of the catholike churche, taketh Lindall in hande to prove us, as well by hys other etyces of his bookes as his exposition of the 23 and 24 chapter of laptom Heb, as by all the procede of his whole chapitre of the order of our election, that the electes neuer dyed in deadly sinnes. That is ye weare well, as much to sappe, as that they dyed in such sinnes, whiche done in suche manner as they dyed them, be of theys nature deadly, that is to say: such as if the person that dyed them, dyde before he repent them, he shoulde be damned for them.

Now good childe readers, the point considereth that is in debate betweene us, ye perceiue verie well that other must Lindall take the underlabour and deadly sinne for some other thing, & in some other manner then all other men doe, & otherwise when it is take and undersndered by the catholike churche of Christe, against whiche he dispyreth, whiche manner of his disputation if he otherwise take it then his abuseraries doe, wer on his parte to shamefull and foolish, as every manne well seeth & any learning bath, for then disputed he but upon the word, and not God upon the matter, whiche he will not (I wone) for verry name be so made to be: ozelles if he take, I say, this word deadly sinne (as in yede he must neede doo:) than doo you good readers I double not; very well and clearly see, that Lindall's sake of St. Peter's repentence and so doing after his denying of Christ, nothing pouorth Lindall's purpose, whiche is and must be, that saynt Peter before hys repentence sinned not deadly at the time when he forsooke Christ.

For Lindall, if he will prove that he dyed therein no deadly sinne at the time, it is not yongh for him to tell us that he is repented after, and was by repentance returned to the state of saluation. But he must prove us, that hys forswearing of our souldiers, yet shoulde not have left him from saluation, although he had forsworn him that he dyed deceased without our repentance, or any remembrance after of that sinne.

This should be prove us ye wote well, and this ye see well ye shall discern. And to prove that St. Peter sinned not deadly before, he telleth us that he repented after. Whiche is the very thing that it is declared in holy scripture, that hys
A sinne was grieuous, for what was the thing to repent of, but the sinne of his denying? And therefor the more sorrowfully he repented it, the more bitterly that he bewept himself it, the more pitty that he sate for it, the more himself beseemed to the lose of his honor and heinous deedsynes therof. And now commeth Lyndall on the other side, and by the selfsame soode, would make men know it was no deadly sinne, by which it specially both appeareth the contrary.

And than thus handling the matter, he is not ashamed to tell us in conclusion, that we now see by this wise reason, that Saint Peter his faith failed not, whereof he had as ye see, proved by nothing, but bath himself told us by plain expressely wrot the contrary, when he told us that the apostles could not for all they women were, believe that Christ was risen, no well in a good while after, at the sight of our Saviour himselfe.

Hone be it, all this he were, was no saping of Peters faith, but an oppressing for the while, as through I say any manneselle had any time said, that Peters faith failed for ever.

I say that it saped for the while, not for ever. And yet I say I no farther in my dialogue thereof, but this piously faith saped for the while, because it woul not by love. But if his belief sode still, it was a bare believe, barayn of the fruit of charitie, with where it wrouth not in the heart, when it brought not forth the conception of Christ by the mouth.

But many Lyndall hath said yet more, and hath taken away from hym boldly both quicke faith and deadde faith, and all as for the while. In which point when Lyndall hath all done, he can never while he lineth auide it, but that in saying that there was a time in whiche the apostles could not believe that Christ was arisen again, he is agreed with us as for the matter. For in those wordes he confessed, that in that time their faith was fallen from them. But he Gryveth still with vs upon the word, and will in no wise have that falte calleth saping, but amazing the anomning of great occasiones, with great burde oppressing.

Well then, with we be mostly well agreed together. Lyndall I in the matter, we will for this once no longer debate about a word, and still dispute all day, whether saping may be calleth saping. But I am content to gene it over, and let Lyndall haue his will, and as byde therby still, that though layn Peter did faile and his faith too, yet shal not Lyndall be bounden to call that saping saping, but amazing if the like, or as saping upon great occasiones, and by sose burden oppressing.

And in likewise I content, that is upon great occaision of a longe way, with a depe mysse and a great bloke in the bottom, Lyndalles hous happen buder hyn sinate to snappere and tumble, and after that sinate and tumble in the myse and tumble, and his matter he there ly together and tile, till some good felowe helpe them by, and byng them to an ymne, where they take together till the house be with meate and ree better grown in heart: let Lyndall for me when he rideth againe, call his sainct no saining no sailing neither.

But yet shall he never lette other men to call it as it is.

Now Lyndall yet after his owne sainct, distilling his overthowse as though no man saw it, royally triumpher & bose fest in this matter, that he bath in his Chapter of the order of election, so well and wisely quite himself so like a pretie man. For top and gloy whereof, he spise forth his Chapter with a pleasant proper taunt, wherin he taunter them.

S. Lyndall.

Therefore we meede to take no gloces for the text, that Christ said to Peter how his faith sholde not faile. For faith matter shappe, it failed in himselfe, but was reserved in one ladie. But let vs see the text & there gloce together. Christ saith, Luke xxxv. Synon, Synon, Satan seke to you to fill you as men fill wheate. But I have prade for the that thy faith shall not faile. Wherefore when thou comest to the seke again. Christ saith, Howe put this wile gloce thereto, and see how they agree together: Synon, Satan seke to lift you as wheate, but I have prade for thee that my masters faith shall not faile. Wherefore, when thou art come to thy seke agayn, according as my paper hath obtained for thee that my masters faith shall not faile, strength by bithren. Howe septe, is not this a proper text and well framed together? Dooe ye not thinke that there is as much witte in the beade of madde Collins, as in the bynyes of such expositors?

[D. More.

Lyndall here (good reader) telsing his matter.
A matter very sainte and seable, that by reason, scipture, or other good authoritie, he neither can impugne his adversarie, nor defende hym selfe, would be very sainte with alwaies thus without any piece of his purpose proved, make men were al were won with his mere scorte. 

Now he it Lyndal had here reherced you my very woorde of my dialogue, as I am in such cases wont to reheare his, it would (as he saue well) have made his quicke mere scorte were very dull & more than half dead, as ye that wil percewe I trust, what I come to place in the refying to his several answere was made unto the chapters of my lapide woorkes. 

Whereunto I shall here save the substance of mine answer to this wise canvassation of his, against myne erision and better men to than mine, of whose woorde of our suonour spoken unto saint Peter, I have plaied for thee, that thy faith shal not faipe. 

But where as he can in no wise beare the common opinion of good Christen people, that the faith abode at any time only in our Lady, and therefore mokethe a naked a gap game, that sainte Peters faith should be prefered in our Ladys, and that her faith should be his faith: I wone it will be no very great solely thing to percewe, that the woorde which sainte Peter confesieth, may both be his owne in that he confesseth it, and yet our ladys to in that he believed it, and the woorde also believed, is all one botte in hym and in her, sauing that it is hers in that he believeth it, and his in that he believeth it. And yet if he be the better man of it, may be called filip his understanding by that speaking, that he he parts it. And therefore so giuent faith I can not well see, wherefore we may not saue saint Peters faith was in our Ladys, as well as we may say Christen woorde besettes are in Lyndal. 

And therefore, where so the sauing and seasing of his dulls woorde, he shauengeth up whereas he doth not percewe, the woorde of Christes gospel, and bates a pleasure to place between our Lady and saint Peter, and to thole the saye the like a tynen bal from the tone to the tother, with fond woorde of his owne fooli the shaming, nothing more to matter shal be place in my doylogue halfe as it shal once be godys grace, surely see examined: I trust to make you thine, that all his proper spotting in he plaith his pageant be.

twayne saint Peter and our Ladys, maye so as: for any bothe it hathe, tenue hym for a pastime, if he be fat ladly by sainte God and pyped rybes in Bethlem. And happy were Lyndal, if the were as well recovered of his stances, as I trueth in God Collins is at this day of his. 

But yet referring as I lay the farther answere to mine other place, to showeth this matter much more appetysch: yet thes Lyndal faith heer him self that the cause why no suche gloce needeth to those woorde of our suonour, is becaus that saint Peters faith neuer faipe in his owne persone, he confesseth thereby that if it ever at any time failed in his person, than at the least some some glories there were needed. And than dare I se bolde to say, that if there any nevee, the gloce the that he mocketh let him reheare it right, is suche as he will not thyt thy pve pearc fonde a better. But leaving that gloce as I say, til I come to my doylogue: yet to se in the mean while whether any gloce needt or none, first Lyndal agreeth that ther needeth if the faith at any time failed in saint Peter, I had not lest for his pleasure ones agaynne to searche, whether thy faith at any time failed in saint Peter or noe. 

And to thentent that were mape deale well and plainly togethe, let him mee first agree togethe, what the woryg is whereupon we dibute, for he beeth often what he is convicted, to saie that he took this woryg; that woryg other wyse then we take hym therein. Let do therefo se kyse, because we speke of faith, here hym declare what him self calleth faith. 

To thy that after he saw hym felle shamefully confused, concerning his here of faith alone sufficient for salvation, be faith that he calleth not a deed faith any faith, but he meane thsoe by faith, a very Christen faith thay the love therwith, by reason whereof it can not but worske well. 

Now shall see how concerneth that I shall handle Lyndal. For all he is seely well that I might by many meanes and Jacobeth, many plaine authoritie, as well of saint Thomas James as saint Paul, and the very gospel to, coniunct him in that pointte, as I shal, have often done already: yet shal I fay, his pleasure lete all that passe for this woryg, and take faithe as he saie the he taksit it hym selfe. 

But then she I Lyndal this woryg, whether that in the woryg to wyche Peter tooke and to noore Christs, he doth believe wyth suche a belive, that then quoth.
A wroghte he well with loue. If he say pe, then feth the worke that he that wroght was the folyshyng and foswearyng of Christe, it makyth no frowder that he fapyth, that the folyshyng and foswearyng of Christe was a good woork. And theri will therupon folowe, that faynt Peter was soiddly therfore, he was very lorp, and so repented hym that he had wroghte with loue, and done a good woork. So that I see no remedye, but that Eyndall must makyth, he the wicke, the contelle and gras,b, that faynt Peter in that tyme did not belieue with loue wrought wel.

Now thinkest me then, that between Lindall and me, they lacketh nowe but one thing, and that is what we call sayng. For the better perceyving whereof, I will afs Eidall this.

If faynt Peter had houl on fil in that folyshyng and that pichenere still all his life, and is fynally dysed therin, and had yet for all that all the wicke beleueth in his heart all the articules of true faith, and the contrary of all that he fapyd, and not onely rapyled nothing all wicke a gainst Christ, but also loved hym to, sauing not so wel but that wold rather fosweare that eruer be dysed hym, then to suffer payn and fow to hon: I alke I say of Lindall, if faynt Peter had contyned his lyfe and dysed in hys state, had not then at no tyme in hys lyfe hys fayth that Lindall calleth saynth, that is to saye, his beliue with well woryng in hys fayth hym. If he say pe, then will it folowe upon Lindalles woord, that ther may be many fayntful folk with a well woryng fayth eternally damned in hel, except it be false that our faynt fayth: He that beneth me before the woord, I will henge me before the angelles of God, and he that will faze his lyfe in this woord shall lete it.

The most part I suppose, of the chisten people shall be dammed, the cause of theyr damnacon halfe, that whereas they beleue ryght, I love God also, to scarce futh as he will teche them line as they liff make mer,y, and bend them to nothing that they have no last to doee, love him, nor be sufficient, as sayye love that they bere hym, they will rather forber the pleasures of their lyfe, and also rather dyes and deadly to displease him by the doing of any suche sayng as he will rather they he be to the drete.

Now see I therefore no remedye, but that Eyndall must makyth, that if faynt Peter had in suche state liff and dype, his fayth was well woryng by loue had fayled hym. Then liff it had then in sometyme at the leaft wicely lipped him, lettes be doubte that tyme of that state of hys from hys dysed woryng and foswearyng, into the very minute of his dysing, supposing to continue till a hys too in the same state, into francckall parts if it please hym, and than have we frue tyme all of one fashion, to whichee frue tyme, Eyndall if it please hym may gieve names to, and calle them. A.E.C.D.

Note I say then, byth Eyndall must makyth no remedye, that in some of those frue tyme Peter sayth sayled, I alke in which of them. Whereo, let tho thee bee, all frue of one fashion concerning hys fayth, he must makyth frue in that all frue it fayled hym.

Let us now the sheme what changet our case, ffo that that might have been, into that that was in dode. And after th Patient fayth had failled in hys, first times, that is to saye, that those that are named A.B. partes of the whole tyme, whereo A. B. C. D. were all the partes, let us put that in the fourth part which we called D. Peter seent by helpe of Goddes grace, thows th mene of Christes fay thaid paper, and that his loving belife came to him again in that tyme whiche we called D. and that he would ever after rather suffer tyme times to dype, then once to soake God agayne.

Now alke I Lindall whether the not failing of his fayth now in hys tyme, that is to wyle, in D. C. E. both now maketh trueth his fayth failled him not before, while it fayled by in dode in hys former tyme A.B. C. and the three partes of his whole tyme A.B.C.D.

Now what Eyndall must makyth aun were onto this, he can tell wel enough I warrant, when he loketh in his crade hys those letters in his crokke rove, for there he makyth see, that though hys fayth failled never after while it fayled before, yet before while it fayled, it fayled parte. Whereo of the profe is to play hym on his crokke rove hys makyth see it.

Now if Eyndall wolde writhe at thet letters like a wanton lade that no mane could make hym book by: yet shal I shewe you that he hath reader them alreade, and fyped full well that Peter shyned deadly, and like a croked wyly lad hath scarped it out of hys booke.

For previoue wel that in those wordes of our
A of our sauf to bese saint Peter, he sayd to him: And thow after thow haill be conuerred, conforme thou and make strong thy brethre. As though he might say, I have prayed to: the that thy faith thall not fallize thee. But though it fail thee: by falsyng of me, as I tell thee trueely thou shalt then: bye the cooke crowe, yet thall it come in to thee agayn, by the mean of my paper. And therefor when thow shalt be conuerred agayn, that is to wite, after that thy liney faith fallen and falsyng, at the time, and thow therby turnd to me to my nemuy, thouow falsyng and so falsyng me: for deadelyly sinnefull deade of bodely death, after this when thow shalt be wise and helpe, by the mean of my paper, with appilication of thy owne will therwith, have gotten grace and repent and, afterway thy sayde agayn, and be thy selfe conuerred and tourned from myne enemye into me: agayn, then doth thou conforme & streng thy bythrethen.

Now fee for goddes sake where Lindall hath scrape out & altered one word, in which one word bese bacht the making and marning of all the whole matter. For whereas our fauour sanye, when thou art once conuerred, then streng thy bythrethen: Lindall putth outhe conuerred, and maketh our fauour say, when thou art come to thy self agayn, then strengthe thy bythrethen. And wheres as he in his trangication had putt in thyss woode conuerred, yet because he savde here before in thyss Chapter, what the Aposffles were not by falsyng of thyss faith, no. by any deadly sinne, tourned in any waye, after any tryme from God, but were once aymale and aymale, and pass all remembrance: therefore he nowe hath putthe outhe here thyss woode conuerred, what he signyfeth a turning to God, and therin dower implied a tournying away fro god before, yet hath put in the sede thereof, these woode comen agayn to thyselfe, to make it agree with his other woodes, aymale, aymale, and forgott not of the selfe, what he himselfe layde of them before.

Now this ye fee good readers be reser well, that though we graunte unto Lindall that a man may be tourned to god, and tourned to be bade, and tourned to be bade, and tourned to God, and tourned to the deaual, yet wheresover in the scripture that wood tourned maneth to alone, it is ever ta:

of our election. 607

And the wood converted, which is the wood that he hath changd, whereinower in the scripture it to maneth alone, is never taken for turning of a man unto hymselfe, but unto God. For in turning to himselfe, he made turne from God unto the devill, as Lucifer by turning to him selfe turned to the devill.

And now ye see that Lindall to make the gospell lerne to agree with his besse, changeth in his exposition, the very chese effectual woode, whereinower the pith of all the matter hangeth. I will not therefor all ye nove the question that Lindall dooth, whether ye thinke not as much wite in the head of madde Colyns, as in the trampes of Sucke an expositor, but out of question, I went all by personal thinking that the same devill ad his mate that made Colyns madde, had sucked out the tramp of this expositor, and blowl of his empire scalpe full of busse frantikel bersellis.

For elles would he never for shame speake of that foolikkhe bersellis, that nons electe at any tymes dooth the deadly sinne, which thing he seeth to playfully expostulated by the scripture, and except a herent few herelles, elles by the agreement I were of all the whole people of the world both christenn and heathen too, as many as believe the soule to be immortal.

And ye sic is a better speke to see, how in the beryse pointe in which he beneth hymselfe to deale the more heiply therin, in trerethe he his folly most foolishly.

For whereas all beryse purpose of this Chapter of the ode of our election, is onely to prove that none electe at any time sinne deadly deadly: even in the beryse last ende thereof, where he beneth hymselfe to spette surely in the chapze of his glorious tryumph, and more more mercieth and Scottest at his aduertispe, even there in his selfe expostulation of this tert of scripture. And thou being once conuerred, conforme and strengthe thy bythrethen. By his beryse wyse change of this woode conuerred in to, come to himselfe, he is fallen from himselfe and perceived not that he that change hath made every man well perceive, that himselfe when he so changed that wood, per ceived very well that the woodt cor Turner, that is to god turned again: and cleared in the turne Peter be that from God auctered, and himselfe fully turned away. And therefore he yet that wyse change, even in the very last end qu. liiii.
The recapitulation of all Cypnalles proceed concerning the church, being the beginning Herberto.

Nowe shall you (good readers) understand, that concerning his declaration what the church, here is whole proceeding endeth. And willing that we spake now, how that he spake well declared and spake what is the vsers church: nowe begynning after this Chapter, another newe matter, that is to wit, to prove that the common known catholike church is not the church.

And therefore, first here is an end of his own part, it is necessary that we briefly gather together and consider, what thing he spake lately therin, or at the leafe therof; and that he spake nothing what thing he spake elsewhere in the beginning Herberto.

Remember first (good readers) that the occasion of his booke, is so; answer of my dialogue, wherein I speake of the church, by which we bee and must bee taught and enquired. And of the manner I spake here, that it is the common known catholike church of all christen people, nothing gone out, nor put out, and that the doctrine of his church is sure, and cannot err in any thing necessary to salvation. Whereby thing I there sufficiently doe prove.

Nowe sumneth Cypnall, to teache vs that the church is another church, where he will shewe you, and not the church that I tolde you. And whether the church that he sheweth you can err, or not, he will shewe you. And therefore he maketh the title of his booke, what is the church, and whether it can err or not. Wherein he sheweth so well now what he hath before taught you.

Firstly in the beginning, that his whole church hath divers significacions, among which, at first he bethought hym upon twopen. One a general significacion, by which it is take to; all that embrace the name of Christ, though they be not all taught, or though they have no faith at all.

Another by which it specially signifieth onely the electors, in whose hearts God hath written his lawe with his holy spirit, given them a faithful faith of mercy that is in Christ Jesus our lord.

All his other significacions I lette palle, as things not properly pertaining to this present question of the catholike church, except onely that which he hath also discribed, that is to wit the particular churches of every church, whiche be not as Cyndall there taketh the, all people in the town of the country, christen or heathen, of open professed heretiques, but in such as arc the partes of the catholike church.

But in all his declarations of all the significacions, he hath as ye have seen in my first part of this booke, neither rehearsed the, nor taken right almoast any one of these that he hath rehearsed.

For letting (as I say) the remanent palle, as not nearly pertinent propriety to this matter, and reposed in myns forke parts of this booke: of these two last significacions hath he done his part, in neither nother, but hath as I here showed, left out the chief significacions of all, and whereupon all the matter most especialy depended, that is to wit, the catholike church of Christ's all true christen people.

For as touching the primate of his two last, if he will say that he meant that for the catholike church, than I say that he dissmisse it false. For the general catholike church is not the number of all that embrace the name of Christ, whether they have faith true or false, any faith or none. For heretiques s Use is Lutheris, and Zwinglins, and wicke, and himself, first wilfully leane and sooake the catholike church and the catholike faith thereof, and be therefore after professed and cut off of therfore, and cast out thereof, neither be noe never have been accomplished, either in v church o: of the churches, though they still calle themselves christen men, and embrace hym name, calling of the truth of his faith: fighting against good works by ledes dishonours christie, being separate fro the society of the catholike church.

Thus as touching the second significacion of the onely electors, which is the
The recapitulation

The church whereof the laboureth in all his woork, and would have it only taken for, the church of Christe: which we have spoken in the
beginning of this book, let us consider this order from the beginning to the ende.

What he reth his we therof, to what wise event at last he bringeth all his purpose.

After hym defence of his tranlacon is very soundely defended, to prove us that the
church is only the number of electes, in whose hearts God hath written his lawe, and guent the afeign faith of the mercy is in Christe Jesu our lord;

he first moueth a question of hym own be-

uising, whether the word was before the

church of the church before the word. As

though that question had in suche wise beene putte by vs, and that we had assig-

wed the church to be before the woode.

There with scoffes and moches he ex-

clusively against us, that the woode was

before the church, whereof no man says the contrary.

But that the written word was before the

church, which was the thing hymself had saith & required, which ever was

and is his principal ground and founda-

cion, whereof we had sayd and yet say

t the contrary therof, in all that Chapter

neither any thynge pronoueth he, nor any thynge so muche as speake of. And so that

Chapter nothing at all to purpose.

So ouer, thin he bringeth forth that

Chapter for the points that the one is electes be the churche, for thereabout goeth all his matter, and well ye wot the

woode of god both written & unwritten, may be is believed, both of the electes and of the not elected: therefore is also that

Chapter nothing at all to purpose.

Finally, thin he speaketh of the lawe

written by the spirt of god in the heart,

whereof thin that law is written ther, is rather the woode of god unwritten, that hym word written in the bookes of the scripture that we have, of which words on-

ly, Zinball make all his matter, ab-

horret every woode that god would &

ther speake or write before the scripture

that we have already: this Chapter of

Lyndalles, not onely nothinge make of his purpose, but also rather semeth greatly to make against it.

Then goeth he furth with hym other

Chapter, wherin he laboureth to prove

that the apostles left nothing unwritte

that were necessary to salvacon, mean-

ing that we be bounden to believe noth-

ing, but only that they have written, and that (as Lyndalles mayste

Martine Luther sayeth) evidently and

plaply written. Wherein whereof con-

side what is have answered hym, that

(Truske) well perceiveth that it was been

better for hym to have left that matter

untouched. For both is his purpose

on his part unpuoned, the contrary to

hym puoned, before that it in many

places wrote the sacramentes which he repoueth, be written in the scripture

de deed. Nowhe he correcteth and amendeth therefore his doctrine of that

chapter, in another chapter after. For

whereas in former chapter, he teacheth

we be bounden to believe nothing of nec-

essitie, but onely that that is written in

the scripture: yet we hold we should be therby concerning our believe, over strictly &

strayed of our enangelical libertie, he

bethynketh himself better, so in his other

chapter after he teacheth us we be not of necessitie bounden to believe al by

neither, but so that we believe the promises we may be fayned well enough by the same, believing not other thinges written, even in the very gospell it selfe.

This is his doctrine in his Chapter where he teacheth us that the churche

may erre, and that pet in can not erre,

saying that todayunly inwarde he con-

selleth even there the contrary.

Than cummeth he furth in his Chap-

ter with this question, whether the

church canne erre or not. And there he

first sayeth, that this common known

catholique churche both make erre and

doeth erre, and pronoueth it by his bare

woode. And thin be theweth what himself called the elect churche, and tymeth

that it is the whole multitude of all ex-

peating sinners belowe in Christ, and

put al their truith & confidence in the mer-

cy of God, being in their hearts ye god.

So; Christes lacke them, & will be

so gured these limnes of which they repete,

and at the morsions into limne, of which

they feare that they halfe drawn into

limne again. And this they believe, and

sele without any respect of these owne deversing, and only so the respect of

Goddes trouth and promis.

Than goeth he forthe and boasteth

byghlye this maner of speakinge sayeth

that his heretyes in deed of fayche, as I

have in mine answere oued, and cher-

in in spended by that Chapter.

But yet though we thus describethe elect churche: yet doth he not proue that thys is the churche wherewe we must
A must heare and obeye, For God hath commanded us to complain to the church, to heare the church, and to obey the church. And therefore, though we agree every thing in the faith in his chapter, he did not in this chapter, he had not in this chapter, and yet his electors are brainiow, passed by no piece of his principal purpose, but the word, which is the church. Also, where his chype of this chapter is, whither the church may erre: Lindbail says that the catholique church may erre, whither his elect church which himself taketh for the church, may erre; or, he amery not in all that chapter any one word. And so this chapter neither ame thing towards his principal purpose, nor yet, which is more blame for him, any thing containeth in it belonging to the matter of the title.

Then cummeth he forth with his other chapter, that a true member of Chisties church finneth not, and yet it for all that a finner. Whiche chapter besides that it is but a sone ridle, with nothing but a heape of foolish heresies as I have pied: yet is also toward the matter, that is to wit, which is the church, nothing to the purpose at all, for as much, as though he sayeth that they doe no deadly sinne, yet he confeseth that they make doe such horrible deeds as must needs make the be taken for the children of the devill.

After cummeth his other godly ridle, that a chisten manne can not erre and house he may peryerre. And therein he tellethe us, as I have before helved you, that electors can not erre in his promises of God; as: for all other erreurs, none can; he taketh them answerable to them, though the contrary of their errore be written in the very goddell.

By which doctrine of his peymay see, that errores of doctrine in manner offing Lindbail taketh for a small matter, because they be no promises of God. And therefore is Lindbail not greater to be believed, whi he teacheth us that electers make yode nunes, because it is no promis of God, but a promis of the electers the nune, and of the nune to the elect, rese of them wedded and bebed with other, and both twoan wedded and bebed with the devil.

Yet I see we, this chapter if it wer all so true as it is all false, pouveth yet nothing, which is the church. Whereas he should first have proved that the electers only be the church, and then after search whether they can erre or not.

Then cometh he forth with his other chapter, that the faith which he hath before described, is ever foughten withal. But in the electors it is in such wise inscrupulable, that when they once have it, it can never at any time after take.

Hower this great conclusion whereof he maketh his Chapter, is suche, that as ye see we therupon dependy many great matters: Yet doth he not in this Chapter bring forth any maner thing for the pose, either reason, scripture, or other authoritie, but only by his own bare word, tellethe us that it is so. Hower if he tolde us a thing well known by commonly beleueth, I should not blame him. But now to tell us such a thing to strage and unto every man faire him self so inpinnable, and suche as no man would were beenlyke to be true, and bidde us to boldly believe it, and sawe his own bare word, full word, tell us no cause why: it is either a pointe of a man more authorised then an apostle, or elles tale wittted then a very foole.

Finally, cummeth he forth at lauke with his Chapter, of which he call eth the maner and order of our eleecyon.

Therin he tellethe us concerning electors, and the order of them choosing, that God dooth spak choose them, and after God calleth them, and teacheth them, maketh them see theye dempnication in the lauke and mercy lapde up; for the in him, and what he will have them doe. And then theye choose god agayn and submit themself to his lawes to walke in them.

And that thing he saith, the man boeth of neceitie, because his will he can doe none other, but his will make nedes see the thynge that God calleth hym fe, and bys will make nedes agree to folow to the thing that his will feeth.

Then he tellethe us that the mercie of God alway waveryth upon the electe, by reason whereof, he can never to fall, but that he shall rys again. But yet he theteth us further, that for all this, the elect synketh downe sometyme, and falleth into trouthes and lyees, by which he forsqueareth himselfe, and then boeth byners hole and abominable debes in his lyee. But yet in all his hole debes he doeth no deadly sinne, because he doeth them all offrapite and infinmitie, and none of them of purpose, or willigeple, for willigeple can be not doo them, because he lethth a lyee, not in all his while his faith never failed at any lyme. And bys he pouveth us by then-