ding as it doth) neither they are to be reputed for true Catholikes being altered so far from them: nor we otherwise than heretikes if we shoulde now iayne with these. For the more triall whereof, let vs examine the doctrine & rites of the sayd Church of Rome now vsed, and compare the same with the teaching of the auncient Catholikes; to the intent that such simple soules as haue beene hetherto, and yet seduced by the false visour and image of this pretenced and bastardly church, perceauing what lieth within it, may be warned by tyme, either to eschue the perill, if they list to be instructed: or if not, to blame none but themselues for their owne wilfull destruction. And albeit I conlde here charge the newfangled Church of the Pope with vij. or viij. heynous crimes, as blasphemy, Idolatry, heresie, superstition, absurditie, vanitie, crueltie, and contrarietie (as which neither agreeth with the old learning of their forefelders, nor yet with themselues in sundry points) yet after a more temperate sort to passe this matter wyth them, these ij. things, I will & dare boldly affirme, that in this doctrine of the Pope nowe taught in the Church of Rome, is neither any consolation of conscience, nor saluation of mans soule. For seeing there is no life nor soule-health but onely in Christ, nor any promise of saluation or comfort made, but only by faith in the sonne of God; what assurance then can there be of perfect peace, life, or saluatiõ, where that which onely maketh all, is least made of, and other things which make least are most esteemed? For to say the simple truth, what els is the whole course and body of the popes law now set forth, but a doctrine of laws, a heape of ceremonies, a teaching of traditions, a meditation of merites, a foundation of new Religions: al which conferre not one iote to the iustification of our soules before the terrible iudgement of God?

The false image of the Popes Church.

No comfort nor saluation in the Popes doctrine now taught.

And therefore (as it may be truely saide) this doctrine of the Pope to be void of all true comfort and saluation: so likewise it seemeth that these which addict themselues so deuoutly to ye popes learning, were neuer earnestly afflicted in conscience, neuer humbled in spirite nor broken in hart; neuer entred into any serious feeling of Gods iudgement, nor euer felt the strength of the law & of death. For if they had, they shoulde some haue seene their owne weakenes and be driuen to Christ: then should they haue seene what a horrible thing it is to appeare before GOD the father, or once to thinke on him (as Luther saith) without christ. And on the contrarye side, then shoulde they know what a glory, what a kingdome, what liberty and life it were to be in Christ Iesus by faith; holding their inheritance, not with the bondwomme of Agar, but with the free sonne of Sara by promise, and not by ye law by grace, and not by works: by giuingnot by deserving, that god onely in right be prayed and not man.

The scope and summe of the Pope doctrine whether it tendeth.

Papistes neuer lightly afflicted in conscience deeply.

An horrible thing to thinke of God without Christ: Luther.

And thus were the olde Romaines first taught by S. Paule writing to the Romanes. The same did Cornelius the Romaine, and first that was Baptised of all the Gentiles, learne of S. Peter when he receaued the holy Ghost, not by the deedes of the law, but onely by hearing the faith of Iesus preached. And in the same vnitrine the sayd Church of the Romaines many yeares continued, so long as they were in affliction. And in the same doctrine, the bishop of Rome with his Romanes now also should still remayne, if they were such auncient Catholikes as they pretende, and woulde follow the old mother Church of Rome, and holde the first liquor wherewith they were first seasoned. But the sweete wedor and sent of that liquor and pleasant must is nowe cleane put out through other vnauncyent infusions of the Popes thrusting in, so that almost no tall rido peece remaineth of all that primitiue doctrine which S. Paule and other Apostles first planted amonge the Gentiles. And what marueil if the Romanes now in so long tract of time haue lost their fashion, seeing the Church of the Galathians then in the very time of S. Paule their schoolmaister, he being amongst them; had not so soone turned his backe a little, but they were all turned almost from the doctrine of fayth, and hardly ye did to bring them vnto a right again.

The right fayth of the olde Romanes.

Cornelius a Romane first baptised of all the Gentiles.

The church of Rome hath lost the liquor wherewith it was first seasoned.

The Galathians almost gone fro fayth in Sainct Paules time.

Of this defection and falling from faith S. Paule expressly forewarneth vs in his letters both to the Thessalonians, and also to Timothe, where he thus saith: a defection shall come, and that certaine shall depart from the faith, giuing to spirits of errour. &c. 1. Tim. 4. And to know what errours these shall be, the circumstance plainly leadeth vs to vnderstande: in the same place, where the sayd Apostle speaketh of marked consciences, forbidding men to marry, and to eate meates ordeined of God to be taken with thankes giuing, for mans sustenance, most euidently as with his finger, pointeth out the day church of Rome, which not in these poinctes onely but also in all other conditions, almost is vtterly reuolted from the pure originall sincerity of that doctrine which Saint Paule planted in the Churche of the Romanes, and of all other Gentiles.

1. Tim. 4.

¶ *The Summe of S. Paules doctrine delivered to the Gentiles.*

1. FIrst, the doctrine of S. Paule ascribeth all our iustification freely & meerly to faith onely in Christ as to the onely meanes and cause immediate, wherebyy merites of Christes passion be applyed vnto vs, without any other respect of worke or workes of the law, whatsoeuer: and in this doctrine the Church of the Romanes was first planted.

A briefe summe of S. Paules doctrine deliuered to the Gentiles.

2. Secondly, the same doctrine of S. Paule cutting and excluding all glory of mans deseruing, stayeth onely vpon Gods promise and vpon grace, not mans merites; vpon mercy, not mans labouring or running: vpon election and calling, not mans willing. &c.

Saluation by mercy onely and not by merites.

3. Thirdly, the same doctrine casting downe the strength of man and his integra naturalia (as the scholes doe trume them) concludeth all flesh vnder sinne, and maketh the same destitute of the glory of God.

All flesh concluded vnder sinne.

4. Item, it maketh a manifest difference betweene the law and the Gospell, declaring the vse and ende of the one to be diuers: the one to kill, the other to quicken; the one to condemne, the other to iustifie: the one to haue an ende and a tyme, the other to be perpetuall. &c.

Difference betweene the law and the gospell.

5. Item, the same doctrine of S. Paule, as it sheweth a difference betweene the law and the Gospell: so it maketh no lesse difference betweene Iusticia Dei, and Iusticia propria, that is, the righteousnes of God and the righteousnes of man; abhorrying the one, that is, mans owne righteousnes, comming by the law and works: and embracing the other which God imputeth freely and graciously to vs for Christ his sonnes sake, in whom we beleeue.

Iusticia dei. Iusticia propria.

6. Item, it wipeth away al traditions, and constitutions of men whatsoeuer; especially from binding of conscience, calling them beggerly elements of this world.

The righteousnesse of God, and the righteousnes of man howe they differ in Scripture.

7. Likewise it reseereth and wipeth away al curious subtilities, and superstitious speculations; & knoweth nothing els but Christ onely Crucified, which is onely the object whereunto our faith loketh.

A true christian knoweth nothing but Christ crucified.

8. Furthermore, as the same doctrine of S. Paule defineth al men to be transgressours by disobedience of one Adam, though they neuer touched the Apple, comming of his stocke by nature: so doth it prouue all men to be iustified by the obedience of one, though they did not his obedience, being likewise bound of him by spirituall regeneration and faith.

All men condemned by one: All men saued by one. Originall sinne, originall iustice.

9. And therfore as all men comming of Adam be condemned originally, before they grow vp to commit anye sinne against the law; so all men be saued originally being regenerated by faith in Christ, before they begin to do any good worke of charitie, or any other good deede.

Rom. 5.

10. Item, the doctrine of S. Paule perpending the high glory of a Christen mans state in Christ Iesus by faith, first setteth him in a perfect peace with almightie God. Rom. 5. Secondly exempteth him from all condemnation. Rom. 8. Thirdly it matcheth him with aungels, it equalleth him with Saints and fellow citizens of heauen; it maketh him with the householde of God, and inheriteth him with Iesus Christ himselfe. Ephes. 2. Fourthly it adopteth him from the state of a seruaunt, to the state of the sonne of God, crying Abba father. Gal. 4. Fifthly, it appointeth him a bolde access and entrance to the high maiestie and throne of grace. Ephes. 2. Heb. 4. Sixthly, it inuitteth all things vnder him: as ministers, yea, the apostles themselues in their hiest office, death, life, things present, things to come, with the whole worlde besides, and assigneth him no spirituall head, but onely Christ, saying: And ye are Christes, and Christ is Gods. 1. Cor. 3. Seuenthly, it aduanceth and setteth him in a spirituall liberty for euermore, aboue all terrours of spirite, rising either of Gods lawe or mans lawe, aboue all dreadfull feares of hell, damnation, malediction, reiection, death, hell, or purgatory: aboue all sorte bondage of ceremonies, mans precepts, traditions, superstitious vses, rites, customes, or whatsoeuer else doe entrapp and entangleth the spirituall freedome of a conscience which Christ hath set at liberty. And therefore more over that we walke and stande fast in that liberty wherewith the free sonne of Sara, wherewith we are ye ought, and not suffer our selues any more to be clogged with any such seruile bondage: that is no meane, although we must be ready to subject our bodies to all seruitude to all men, yet that we yeld not our spirituall consciences

Ephes. 2. Ipsi sumus nunc ex familia Christi sed filii Dei.

Gal. 4. Heb. 4.

1. Cor. 7. The glorious state of Christian libertie, and spirituall freedome in Christ Iesu.

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