

neither do they take other mens goodes away from them. Nay it seeketh not her owne things. For charitie seeketh not the things that be her owne. Wherfore, much lesse by a stronger reason it ought not to seke for other mens goodes. And whē as the iudicials & mozals were ordained: Christ did not by y^e workes of the law iustifie the beleivers in him, but by grace iustified them fro their sins. And so did Christ fulfill that by grace, that the law could not by iustice.

Paul to the Romaines declareth in a godly discourse, and to the Galath, likewise: that none shall be iustified by the workes of the lawe, but by grace, in the faith of Iesu Christ. As for the mozals & ceremonies of the lawe, as circumcision, sacrifices for offence and for sinnes, first frutes, tenthes, bowes, diuers soztes of washings, the sprinkling of blood, the sprinkling of ashes, abstaining from unclean meats whych are ordained for the sanctifying and cleansing of the people fro sinne, no noz yet the praiers of the priests, neither the preachings of the prophets, could cleanse a man from his sin. For death raigned euen from Adam to Moyses, and sinne from Moyses to Christ, as Paule declareth to the Romaines in the 5. chapter. But Christ, willing to haue mercy, and not sacrifice, being a Priest for euer after the order of Melchisedech, & an high Priest of good things to come: did neither by the blood of goats or calves but by his owne blood enter in once vnto the holy places, when as euerclasting redemption was founde: neither did Iesus enter into the holy places that were made wryth handes, which are the examples of true thynges, but into the very heauen, y^e now he may appeare before the countenance of God for vs. For yet he did so, y^e he should offer vp himselfe oftentimes, as the high Bishop entered into the holy place euery yere vnto strange blood (for other wise he must needs haue suffred oftentimes sithens y^e beginning of the world) but now in the latter end of the world hath he once appeared by his owne sacrifice, for the destruction of sinne. And like as it is decreed for men once to die, and after that cometh iudgement: euen so was Christ once offered vp to cleanse away the sinnes of many. The second time shall hee appeare without sinne, to the saluation of such as looke for him. For the law hauing a shadow of good things to come, and not the very image or substance it selfe of the things: can neuer, by those sacrifices which they offer (of one selfe same loz continually yere by yere) make them perfect that come vnto her. Wherfore men would leane of offering because that those workes being once cleansed, should haue no more picture of conscience for sinne afterwarde. But in them is their remembrance made of sinnes euery yere. For it is impossible, that by the blood of goats & bulles, sinnes should be taken away. Wherfore, he entering into y^e world, doth say, as for sacrifice and offering thou wouldest not haue, but a body hast thou framed vnto mee. And sacrifices for sinne haue not pleased thee, then said I, behold I come. In the head or principall part of the booke it is wyrtten of me, that I should do thy wil, O God. Wherfore he said before, that sacrifices, oblations and burnt offerings, and that for sinne thou wouldest not haue: neyther were those thynges pleasat to thee whych are offered according to the law: then sayd I, behold I come, that I may do thy wil O God: & taketh away the first, that he may stablish that that followed. In whych will, we are sanctified and made holy by the offering vp of the body of Iesu Christ, ones. And verely euery Priest, is ready euery day ministring, & oftentimes offering the selfe same sacrifices, which neuer can take away sinnes. But this man offering one sacrifice for sinnes, doth for euer and euer sit at Gods right hand, looking for the rest to come till that hys enemies be placed to be his foete stowe. For with one offering hath hee for euer made perfect those that be sanctified. By which thynges it plainly appeareth, y^e Christ by one offering hath cleansed hys from their sinnes: who could not be cleansed from the same, by all the ceremonies of the law, and so did fulfill that which the priesthode of the law could not. Wherfore onely the mozals and iudicials be fulfilled by the lawe of charitie, and by grace: and the ceremonials, by one offering vp of hys body in the altar of the crosse. And so it is plaine, that Christ fulfilled the whole lawe.

Wherfore sithens that the holy things of the law, were a shadowe of those things that were to come in the time of grace: it were meete that all those thynges should vterly cease amongst Christians, which should either be against charity, or the grace of Christ. Although in the time of the lawe, they were lawfull, and not vterly contrary to it, but were figures of perfections in Christs faith: yet it were meete that they should cease at y^e coming of the perfection whych they did prefigure: as circumcision, the eating of the paschal lambe, and other ceremonial points of the law. Wherupon also Paule to the Hebrewes the 7. chapter sayeth

thus. If therfore the making vp of y^e perfection of all was by the Leuiticall priesthode (for the people receiued the law vnder hym) why was it necessary besides, that an other Priest should rise vp after the order of Melchisedech, & not be called after the order of Aaron? For whē the Priesthode is remoued, it must needs be, that the lawe also be remoued. For he, in whom these things are spake, is of an other tribe, of which, none stode present at the altar. Because it is manifest that our Lorde had hys offspring of Iuda: in which tribe Moyses spake nothing of the Priests. And besides this, it is manifest: if according to the order of Melchisedech there doe rise vp an other Priest, which was not made according to the law of the carnal commandment, but according to the power of the life that cannot be lased. For thus he beareth witness, that thou art a priest for euer, after the order of Melchisedech: so that, the countenance, that went before, is disallowed for the weakenesse & vnpredictable thereof. For the lawe hath brought no body to perfection. By which thynges it appeareth that Christ making an end of the priesthode of Aaron, doth also make vp a full end of the law belonging to that Priesthode. Wherupon I maruell y^e your learned men doe say, that Christian folkes are bound to this small ceremonie of the payment of tithes, and care nothing at all for other as wel the great as the small ceremonies of the lawe.

It is plaine, that the tithes were geuen to the sonnes of Leui, for their seruing in the tabernacle & in the temple of the Lord, as the first frutes were geuen to the priests, and also part of the sacrifices, & so were the bowes for their ministry, as it appeareth in the booke of Numbers the 22. chapter. But forasmuch as the labor of those sacrifices did cease at the coming of Christ: howe should those thynges be demanded, which were ordained for that labour? And seeing that the first frutes were not demanded of Christians, which first frutes were then rather and soner demanded then the tithes: why must the tithes be demanded, except it be therfore peradventure because that the tithes be moze worth in value then be the first frutes?

Secondly, why are the lay people bound to the payment of tithes, moze then the Leuites and the priests were to the not hauing of possessions of realties & Lordships amongst their brethren, seeing y^e the selfe same lawe in the selfe same place (where he sayeth that the tithes ought to be geuen to Leuites) sayth also to the Leuites, You shall be contented with the offering of the tithes, and haue none other thyng amongst your brethren. Wherfore seeing that the Priestes be bounde, to the not hauing of temporall Lordships: howe are the lay people bound, by that law (of God he meaneueth, and not of man) to the payment of tithes?

Thirdly, as touching circumcision, which is one of the greater ceremonies of the lawe, and was geuen before the law, & was an vniuersall ceremonie, concerning the covenant betwene God & hys people, and was so much regarded in the law, that thereof it was sayde: The soule, whose flesh shall not be circumcised in the foreskin, shall perishe from amongst his people: yet did this ceremonie vterly cease at the coming of Christ, although that certayne of the Jewes did say in the primitive Church, that the Christians must needs kepe the commandment of circumcision with the faith: whom Paule reprooueth wyrtting thus to the Galathians the 4. chapter, where he speaketh of the children of the bondwoman & of the free woman, which do signify the two Testaments. But we (O brethren) are the children of the promise after Isaac, but like as at that time he that was borne after the flesh, did persecute hym, which was after the spirit: euen so it is now also. But what saith the scripture? Thow out the bondwoman and her sonne. The sonne of the bondwoman, shall not be heire wryth the sonne of the free woman. Wherfore brethren, we are not the sonnes of the bondwoman, but of the free. Siad ye steadfast in the liberty, wherwith Christ hath deliuered you, and be not ye holden againe vnder the yoke of slavery. Behold I Paule say vnto you, if you be circumcised, Christ shall nothing profite you. For I testifie againe to euery man that circumciseh hymselfe, that hee is bounde to keepe all the whole law. Ye are vterly void of Christ: whosoeuer will be iustified in the law, are fallen from grace.

In like maner, we may reason, if we be bounde to thyng, we are debtors, & bound to keepe all the whole law. For to say that men are bound to one ceremonie of the law, & not to the others, is no reasonable saying. Either therfore we are bound to them all, or to none. Also, that by the same * olde lawe, men are not bound to pay tithes, it may be shewed by many reasons, which we neede not any more to multiply & encrease, because the things that be sayd, are sufficient. Wherupon some doe say, that by the Gospell we are bound to pay tithes, because Christ saide to the pharisees,

* Bounde, as a matter of religion, or as by the necessitie of Gods law & not mans: but now tithes stand by mans law, and not by the old law.

The cause ceasing, the effect also ceaseth. He meaneth that necessitie of tithes, which standeth by the necessitie of the old law to cease.

If tithes be claymed by force of the olde law, by the same law priestes are bounde to haue no temporallities.

He proueth not contrary, but that tithes be due, by the positive law of man: Although not by the ceremonial law of Moses. Circumcision ceaseth: Ergo, the ceremonies doe cease. Galat. 4.

Christia libertie from the bondage of the lawe.

Bounde in one thing (hee meaneueth) bound in all. Either bound to all, or to none. * Here hee expreth his meaning plainly.

Free iustificati- on, by fayth onely.

Grace, that is free fauour, mercy, & goodness of God.

Rom. 5.

Hebrews 9.

Christ entereth not into the temple made by man, but to very heauen.

The sacrifice of Christ not many tymes offered, but once for all.

Hebrew. 10.

All shadowes ought to cease among Christians. Hebrewes 7. Where the priesthood is remoued, there also the law is remoued.