

ties, Math. 23, chapter: Woe be you Scribes and Pharisees, which pay your tithe of Mint, of Anets seebe, and of cummin: and leaue indgement, mercy, and tructh vndone, being the weightier things of the lawe, both shuld ye haue done these things, and also not haue left the other vndone. O ye blinde guides, that straine out a gnat, and swallowe by a camel. Thys word is sounderth nor as a commaundement of maner of bidding, whereby Christ did commaund tithes to the gentes: but it is a word of rebuking the hypocrisy of the Iohannes, who of conuentionelle dyd rather weigh, and straine tithes, because of their owne singular commaundment, rather than order, grace, and weighty commaundments of the lawe. And me lemech that our men are in the same predicament of the Iohannes, which doe leaue of al ceremonies of old law, keeping onely the commaundment of trybing. This manifeit and plaine mouge by the premises, and by other places of the scripture, that Christ was a Iew after the order of Eleazar, of the tribe of Iuda, not of the tribe of Leuei: who gaue no new commaundment of trybing of any thing: wherof to him and to his priests whome he would place after him: but wherof the Apostles say to him: Behold, we leaue al things & haue followed thee: what then shall we haue, hec did not answer them thus: A tithes shall be payde you, neither dyd he promise them a temporal, but an euerlasting rewarde in heauen. For hec, both for haue, and also apperill taught his disciples not to be careful. Be ye nat careful for your life, what ye shall eat, or for your body what ye shall put on. Is not the life of man more worth then the meate? and the body more worth then apperill? Beholde ye the birds of heauen, which do not sow, nor reape, neither yet lay vp in barnes, and yet your heauely father feedeth them. And as for apperill, why shoud ye be careful? Consider the lillies of the field, how they grow, they labour not, neither do they spinne, &c. In conclusion he sayth, be not yee carefull, sayng, what shall we eat, or what shall we drinke, or wherewithall shall we be couered: for all these things doe the Gentiles seeke after. For your father knoweth, y you haue neede of all these things. First therefore seeke ye for the kingdom of God and the righteouites thereof, and all these things shall be cast vnto you. And haue right well remembryng this doctrine, instructerth Amoshe and sayth thus. But we hauing hope and wherewithall to be couered, let vs there with be contented. And as the Actes of the Apostles doe declare: In the first conuersion of the Jewes at Ierusalem, they had all things common, and to euery one was diuision made, as neede required. Neither did the priestes make the tithes, they: owne proper goodes. For like as it was not necesse that the lay people being conuocated, shoud haue propriety of goodes: neither whether that priestes shoud haue propriety of tithes, for that if priestes flattered backe from seruant charitie in chalenging to themselves the propriety of tithes: it is no meruaile of departing backward (as do the priestes, fed the perfection of charitie) also of the laitie to be willing to appropriate to themselves the ix. partes remayning after tithes, wherof, seeing that neither Christ, nor any of the Apostles, commaunded to pay tithes: it is manifeit and plaine, neither by the lawe of Moses, nor by Christes lawe, Christen people are bounde to pay the tithes: but by the tradition of men, they are bounde.

By the premises nowe it is plaine, that Christ did not vndo the law, but by grace did fulfill it. For withstanding, in the lawe many thynges were lawfull, which in the time of grace are forbydden, and many thynges were then unlawfull, which now are lawfull enough. For nothing that is contrary to charitie, is lawfull to a Christian.

Let vs now heare what maner of commaundments Christ hath geuen vs in the Gospell, without the obseruation of which commaundments, charitie shal not perfectly be kept. By which commaundments, Christ did not vndo the olde lawe, but did fulfill it. By the obseruation also of which commaundments, he teacheth vs to passe and goe beyond the righteouines of the Scribes & Pharisees, who most perfectly thought themselves to keepe the law. This absolute and perfect righteouines, which we are bound to haue beyonde the righteouines of the Iohannes and the Scribes, he teacheth in Math. 5. 6. and 7. chap. whych being heard, and compared to the traditios made and commaunded by the Romane prelates: it shall plainly appere, whether they be contrary or no. Christ therefore sayeth, You haue heard, that it was sayd to them of the olde time, Thou shalt not kill. For hec that killeth shall be guilte of iudgemēt. But I say vnto you, that euery one that is angry with his brother, shall be in danger of iudgement. In thys he doeth teach, that we ought not to be angry with our brethren: not that he would vndo this old commaundment

(thou shalt not kill) but that the same shoud be the more perfectly obserued. Againe he sayth, You haue heard that it was sayd, thou shalt loue thy friend, and hate thy enemy: But I say vnto you, loue your enemies, doe well to them that hate you, pray for them that persecute & slander you, that you may be the children of your father which is in heauen: which maketh his sunne to arise vpon the good and the euill people, and raimeth vpon the iust and vniust. For if you loue them which loue you, what reward shall you haue? Doe not the Iohannes thus? And if you shall salute your brethren onely, what great thing doe ye? Do not the heathen thus also? Be you therefore perfect, as also your heauely father is perfect.

Againe Christ sayeth, you haue heard that it is said: an eye for an eye, a tooth for a tooth: but I say vnto you, see that you resist not euill. But if any man shall strike you vpon the right cheeke, geue hym the other to. And to hym that will strike with thee for thy coate in iudgement, let hym haue thy cloke also. And whosoever shall constrain thee one mile, goe with him also two other. Be ye aske of thee geue hym: and hec that will borrowe of thee, turne not thy selfe from hym.

By these saynges it may plaine appere, howe that Christ the king of peace, the Sauour of mankynde, who came to save and not to destroy, who gaue a law of charity to be obserued of his faithfull people: hath taught vs not to be angry, not to hate our enemies, not to render euill for euill, nor to resist euill. For all these thynges doe foster and nourish peace & charitie: and do proceede and come forth of charity, & when they be not kept, charity is losed, & peace is broken. But the bishop of Rome apponeth and alloweth warres, and slaughters of men in warre, as well against our enemies, that is, the infidels, as also against the Christians for temporal goodes. Nowe, these thynges are quite contrary to Christes doctrine, and to charity, and to peace.

In the decrees 23. q. 1. cap. Paratus, it is taught, that the precepts of patience must alwayes be retained in purpose of the heart, so that patience to beneuolence must be kept in the minde secret. But apparantly and manifeitly, that thing shoud be done, which seemeth to doe good to those, whom we ought to wish well vnto, wherof they geue to vnderstande, that a Christian may freely defend hymselfe. And for confirmation of thys saying, they doe say: That Christ wher he was stroken in the face of the bygh bishopps seruant, did not fulfill (if we looke vpon the wordes) his owne commaundment: because he gaue not to the smiter the other part, but rather did forbid him, that he shoud not do it, to double his iniurie. For he sayd, if I haue spoken euill, beare witness of euill, but if wel, why doest thou strike me? I do meruaile of this saying: for first if those commaundments of patience must be kept in secret in the minde: and seeing the body doth worke at the motion of the mind, and is and ought to be moued and ruled by the same: It must then nedes be, that if patience be in the mind, it must appere also outwardly in the body.

Secondly I meruaile that it is said, that Christ did not fulfill his owne precept of patience. For it is manifeit, that albeit he teaching alwayes as a good scholemaster, those thynges which were fit for the saluation of soules, speaking the wholesom word of instruction to the high bishopps seruant, limiting him vniustly: did neither by word forbid an other stroke to be geuen on the other cheke, neither did he defend hymselfe bodely from striking on the same cheke: But speaking to him, it is likely y hec gaue him the other cheke, he meaneth, y he turned not the other cheke away. For a man tourneth not away from him whome he speaketh to, or whom he inforaneth, but layeth open before him al his face: Euen so do I beleue y Christ did, that he might fulfill in very dede that, which before hec had taught in word. Neither yet did Christ by his word or by his dede, shew any thing of defence, or of bodely resistance.

Thirdly, I meruaile why wise men leauing the plaire & manifeit doctrine of Christ, wherby he teacheth patience: do seeke corners of their imagining, to the intent they may approue fightings and warres. Why marke they not after what manner, Christ spake to Iohannes striking the bygh Bishopps seruant, saying: Dar vp thy sworde into the sheath, for euery one that shall take the sword, shall perill with the sworde. But in an other case we must make resistance: which case may be to righteous, as it is for a man Loze & maister being a most righteous man, and yet suffering iniurie of mischieuous persons.

Fourthly, I meruaile seeing that we are bound of charity & by the law of Christ to geue our lynes for our brethren, how they can allowe such maner of dissentions & resisting. For when thy brother shall maliciously strike thee, thou maist be sure, that he is manifeitly fallen from charity, into

The doctrine of Christ and of the P. compared

The glose of Gratianus vpon the cap. Paratus 23. q. 1. dispropounded. Christ in answering to his striker, did not breake his rule of patience outwardly.

The precept of Christ to turne the other cheek, hath a pridy comparison: as if ye would say, rather be suffer content to be smitten two blows, then to reuenge one.

This article of Brute must haue a relation euer to the doctrine of the clergie.

The case here againe of Christ was private: his doctrine is to be vnderstanded in priuate cases.

Warre in case allowed of W. Brute. He meaneth resistance for priuate cause, or for worldly goods.

The one is disallowed, the other is not commaunded.

Priestes wrest religion to their owne profit.

Tithes not expressly commaunded a newe by Christ in the Gospell.

Math. 6.

1. Tim. 6.

Tithes not required in the primitive church.

Tithes due to be payde by the postie lawe of men.

The doctrine of Christ, whether it be contrary to the traditions of the pope or not, Math. 5.