

the snare of the deuil. If thou shalt keepe patience, he shall be ashamed of his doing, and thou shalt bowe & bend hym to repentance, and take him out from the snare of the deuil, and cal him backe againe to charity. If thou resist, and perchance by resisting dost strike agayne, his fury shall be the more kindled, & hee being stirred vp to greater wrath, peradventure shall either slay thee, or thou him. Touching thy self, thou art vncertaine, if thou go about to make resistance, whether thou shalt fall from charity, and then shalt thou goe backwarde from the perfection of Christs commandement: Neither dost thou knowe but that it may happen thee so greatly to be moued, as that by the heate & violence of wrath, thou shalt slay him. whereas if thou wouldest dispose thy selfe to pacience (as Christ teacheth) thou shouldest easily auoide all these mischances, alwey on the behalfe of thy brother, as also of thine owne parte. wherefore, the obseruing of charitie as the precept of pacience is to be obserued.

Fifthly, I do marvel why that for the allowing of this corporall resistance, he doth say in the same Chapter: that Paul did not fulfill the precept of the pacience of Christ, when as he being stricken in the place of iudgement by the commandment of the high Priest, did say, God strike thee, & thou painted wal: Dost thou sit to iudge me according to the law, and dost thou commaund me to be stricken against the lawe? It is manifest that Paul made resistance in nothing, though he spake a word of instruction to the Priest, who against the law commaunded him to be stricken. And if Paul had ouerpassed the bounds of pacience, through the grief of the stroke: what of that? Must the deede of Pauls impacience for this cause be iustified, and the commandment of pacience taught by Christ, be left undone for Pauls deede, and corporall resistance be allowed? God forbid. For both Paul and Peter might erre. But in the doctrine of Christ there may be found no errour. wherefore, we must geue more credence & beliefe to Christs sayings, then to any lining mans doings, wherefore, although Paul had resisted, which I do not perceiue in that Scripture: it followeth not therof, that corporall resistance must be approued, which is of Christ expresse forbidden. I much marvel that alwayes they seeke corners and shadowes to iustifie their deedes. why doe they not marke what great things Paul reciteth hymselfe to haue suffered for Christ? And where I pray you haue they found, that hee after his conuersion, stroke any man that did hurt him? Or where doe they finde that he in expresse word doth teach such a kinde of corporall resistance? But as touching pacience, he sayth in plaine words to the Romanes: Be not wise in your owne conceits. Render ill for ill to no body: prouiding good things not onely before God, but also before all men, if it be possible: Be at peace with all folkes as much as in you lieth: nor defending your selues, my most dearely beloued, but geue you place vnto anger. For it is writen, vengeance is mine, & I will recompence them, sayth the Lorde. But if thine enemye shall be an hungred, geue hym meate. If he be a thirst, geue him drinke For thus doing, thou shalt heape coales of fire vpon his head. Be not ouercomen of euill, but overcome thou euill with good.

To the Corinthians the 5. as touching iudgement and contention, which are matters of lesse weyght then are fightings, thus he wyrteth: Nowe verely there is great faulte in you, that you be at lawe amongst your selues. Why rather take yee not wrong: why rather suffer yee not deceit? And generally in all his Epistles he teacheth, that pacience shuld be kept, and not corporall resistance by fighting, because charitie is patient, it is courteous, it suffereth all things. I maruaile howe they iustifie and make good the warres by Christians, sauing onely the warres against the deuil and sinne. For seeing that it is plaine, that those things which were in the olde Testament, were figures of things to be done in the new Testament: Therefore we must needs say, that the corporall warres being then done, were figures of the Christian warres against sinne and the deuil, for the heauenly cuntry, which is our inheritance. It is plain that it was writen thus of Christ. The mighty Lord, and of great power in battaile, hath girded himselfe in force and manlynesse to the warre: and he came not to sende peace into the earth, but warre. In this warre ought Christian people to be souldiours according to that manner which Paul teacheth to the Ephesians the last. Put vpon you the armour of God, that you may be able to stande against the deceites of the deuil. For we haue not to wraffle against flesh and bloude, but against princes & potestates, against the rulers of these darknes of the world, against spirituall wickednesse in heauenly things, whyche are the high places. Wherefore take yee the armour of God, that yee may be able to resist in the euil day, and to stand perfectly in all things. Stande you therefore girded about in truth vpon your loynes, hauing put vpon you the brest plate of rightousnesse, and your

feete shod in a readinesse to the Gospel of peace, in all things taking the shield of faith, wherewith you may quench all the fiery darts of that wicked one. And take vnto you the helme of saluation, and the sword of the spirite, which is the worde of God.

By these things it is plaine, what are the warres of Christians, and what are the weapons of theyr warfare. And because it is manifest, that this Testament is of greater perfection then the former: we must now fight more perfectly then at that tyme. For now spiritually, then corporally: now for an heauenly euerlasting inheritance: then for an earthly and temporall: now by pacience, then by resistance. For Christ sayeth, blessed are they that suffer persecution for rightousnesse: for theirs is the kingdome of heauen. He saith not, blessed are they that fight for rightousnesse. How can a man say, that they may lawfully make warre, & kill their brethren for the temporall goodes, which peradventure they vniustly occupy, or vniustly intende to occupy? For he that killeth an othe, to gette these goodes: whyth an other body vniustly occupieth? Doeth loue more the best goodes, then his owne brother. And then hee falling from charitie, doth kill himselfe spiritually. If he goe forwarde without charitie to make warre: then doeth hee kill, and to his owne damnation. wherefore he doth not lawfully signify in proceeding to the damnation of his owne selfe & his brother, whome though he seeime vniustly to occupy his goodes, yet he doth intende to kill. And what if such kinde of warres were lawfull to the Jewes: this argueth not, that now they are lawfull to Christians, because that they deedes were in a shadow of impfection, but the deedes of Christians in the light of perfection. It was not said vnto them. All people that shall take the sword, shall perith with the sword. what if John the Baptist, disallowed corporall fightings, and corporall warfare, at such tyme as the souldiours asked him saying. And what shall we do: who sayth to them, See that you strike no man, neither picke ye quarrels against any, and be yet contented with your wages. This saying of John alloweth not corporall warfare amongst Christians. For John was of the Priests of the olde Testament, and vnder the law, neyther to hym it appertayned to follow the lawe, but to warne the people to the perfect obseruation of the lawe. For he being like wyle demaunded of the publicanes what they should doe, sayde vnto them, Doe no other thing then is appoynted vnto you. But Christ the author of the newe Testament and of greater perfection, then was the perfection of the olde law, which gaue newe things, as it plainly appeareth by the Gospel. So that, Christians ought to receive information of Christ, not of John. For of John also doth Christ speak: Verely I say vnto you, there hath not risen amongst the children of women, a greater then John Baptist: but hee that is lesse in the kingdome of heauen, is greater then he. In which saying Christ sheweth that those that be least in the kingdome of heauen in the tyme of grace, are placed in greater perfection the was John, which was one of them that were the elders, & he lined also in y tyme of the law in greater perfection. And wheras certain of Johns disciples sayd vnto him, maister, he that was beyod Jordan, to who thou gauest witness, beholde hee baptiseth, and all people come vnto him. John answered and sayde: A man cannot take any thing vpon him, vnlesse it shall be geuen him from aboue. You your selues doe beare me recorde, that I sayde I am not Christ, but that I was sent before hym. He that hath the bride, is the bridegrome, as for the bridegromes frende, who standeth and heareth him: reioyceyth wyth great ioy to heare the voyce of the bridegrome. Thys therefore my ioy is fulfilled: he must increase, and I must be diminished. Hee that commeth from an hie is aboue all. Hee that is of the earth is earthy, and speaketh of the earth: Hee that commeth from heauen, is aboue all folkes: that which hee hath seene and heard, the same doth he witness, and yet his witness doth no body receiue. But he that receiueh his witness, hath put to his Seale, that God is true. For he whome God hath sent, speaketh the wordes of God.

By which things it plainly appeareth, that credence is to be geuen neither to John, nor yet to angel, if he teach any thing that is not agreeable to Christs doctrine. For Christ is aboue the Angels, because that God infinitely passeth them in wisdom. Howe if Moses the seruant of God a minister of the olde testament was so much to be beleued, y nothing could be added, nor yet any thing diminished from the commandments that were geuen by hym, (for so Moses had sayd, the thyng that I commaund thee, that do thou onely to the Lorde, neither adde thou any thing, nor diminish.) How much more ought we not to adde nor to take away from the commandments geuen by God himselfe, and also the sonne of God? In the primitive Church because the Christians had feruent loue and charity, they obserued these precepts as they were geue: but their feruent

Patience commended in priuate causes among Christen brethren.

The inconuenience of priuate resistance among Christen brethren.

Paul being stricken, did not breake the rule of Christen patience, neither made any bodily resistance.

The fact either of Paul or of any other, doeth not derogate to the doctrine of our Sauour.

Rom. 12. Rules of Christen patience.

1. Cor. 5.

He meaneth such warres of Christians, as the pope alloweth: visting rather of priuate reuenge of princes, for worldly glory or affection, then for any publique necessitie.

Ephe 6. Corporall warres in the old Testament, be figures of the spirituall warres in the new Testament, against sin, and the deuil.

What be the wars most proper to Christians.

All this taketh not away the lawfulness of warres, in case of public necessitie, but onely in priuate case for temporall goodes. \* Note this word without charitie.

Such kynde of wars, that is, suche kinde as be for priuate reuenge of temporall goodes.

How John Baptist allowed war.

They that be lesse in the kingdome of heauen, greater then John Baptist, expounded.