

charitic affect toward warring luke warme, they invented
glozes by drawing the commandements of God backe
to their own dedes, whiche they purposed to iustifie and
mayntayn, that is to say, warres against the infidels. But
that they by warres should be conuerted to the faith, is a
fact faulshelie mough: because, that by violence or by wil-
lingly, no body can beleue in Christ nor be made a christi-
an, neither did he come to destroye them by battaile, that be-
leued not in him: for he said to his disciples, you knowe
not what spirit you are of. It he some of man, came not to
destroye mans liues, but to saue them. Then to graunt
warres and forgeries of liues, to those that kill the
infidels, is to much an infidels fact, seducing many people
for what greater seducing can there be, then to promise
to a man forgiveness of sinnes, and afterwarde the ioye of
heauen, by setting himselfe against Gods commande-
ments in the killinge of the infidels, that would not be
conuerted to the faith: wher as a by the way, we see
by our fathers sayde to the Lord, Lord, that enter into y^e gog-
magog of brauen: but he y^e both the will of my father which
is in heauen, this person shall enter into the kingdome of
heauen, and on the wall of the father was they were should be
Ieue in his onely sonne Iesus Christ, and thus he would
ouer come by obliuion of those things which he himselfe
had commaunded, wherfore it shalbe p^{er}petrator of paci-
ficacion, warres, fightinges, and conuul-
sions may be left, because they are contrary to charite.

He meaneth of those
wars against
infidels stir-
red vp and
procured by
the pope vpon
blind super-
stition, to
fight for the
holy lande,
and not ta-
ken by prin-
ces in the
necessary
defence of
themselues
and of their
countrie.

Obiection.

Answer.
Legibus a-
gendum non
exemplis.
True mira-
cles here of
holy men be
not dispropo-
sed, but spea-
king vniuer-
sally, the
stable doc-
trine and
word of
God, is the
sure rule for
men to fol-
lowe.
3. Reg. 22.
Achaz de-
ceiued by
falle pro-
phets.

By p^{er}secutione some man wil thus reason against
Christ: he saies by whom God hath wrought miracles,
doe allow warres as well against the faithfull people,
as also against the infidels. And the holy things were war-
rings for whole faithfull miracles, haue bene shewed,
as well as they dead as also in their life, yea in the very
time wher they were a sacrifice, wherfore it cometh that
their factes were good and lawfull, for otherwise, God
would not haue done miracles for them.

To this agayne I say, that we see no miracles must be
contrary to the doctrine of Christ. For in it can there be
no error, but in miracles there oftentimes chaungeth error
as it is plaine as well by the old as by the new testamente
God forsaith then, that a Christian should for honourable mi-
racles, depart from the infallible doctrine of Christ. In
Exodus the 7. chapter it is manifest, howe that the wicked
wise men of the Egyptians, through the enchaunements of
Egypt, and certayne leger workings, they w^{er} their wands
upon the earth, which were turned into Dragons, and as
Aaron before time in y^e praise of Iehouah shew his wand
upon the earth: which by the power of God was turned
into a serpent. In the storie of the kinges the 22. chap. Achaz
did see the Lord sitting upon his throne, and all the
hostes of heauen standing about him on the right hand, and
on the left. And the Lord sayd, who shall deceaue Achaz y^e
king of Iuda, that he may go vp and he saye in his heart
I will not seeke the Lord, and one layd his way, and another aduertise
unto; these went for a spirit, and stood before the Lord, &
said, I will deceaue him. And the Lord sayd, by what
meanes: And he sayd, I will go forth, and be a lying spirit
in the mouth of all his prophetes. And the Lord sayd, thou
shalt deceaue him and preuaile, so thy waies forth, and do
euen so. Thus also is it written in Deuteronomus. If
there shall arise a prophet amongst you, or one that shall
say hee hath seene a dream, and shall saye, I haue seene a
wonder: or if that shall come to passe that he hath spoken,
and he shall saye unto thee: Let vs go and followe strange
Goddesses (whom thou knowest not) and let vs serue them:
thou shalt not hearken unto the wordes of that prophet or
dreamer, for the Lord your God tempteth you, to make it
known whether ye loue him or no, with all your hart, and
with all your body.

Iere. 17.
Prophets
must be try-
ed by doc-
trine.

Marke 13.

1. Cor. 11.
Falle pro-
phets.

In Jeremy the 23. chap. Are not my wordes euen like
fire sayd the Lord: And like an hammer, that breaketh the
stone? Therefore behold, I will come against the prophets
whiche haue dreamed a lyf (sayth the Lord) whiche haue
shewed those things, and haue seduced the people through
their lies and their miracles, when as I sent the not, ney-
ther commaunded them, which haue brought no profit un-
to this people (sayth the Lord.) In Ieremie the 23. chapter
sayeth Christ: For there shall arise false Christs and false
prophetes, and shall shewe great signes and wonderes
deceiue if it were possible euen the heay. ceter. I haue
in his second Epistle to the Corinthians the 11. chap. Suche
falle Apostles are deceitfull workers, transforming them-
selues into the Apostles of Christ, and no warname: For
euen Satan transformeth himselfe into an angell of light
therefore it is no great thing, though his ministers trans-
forme themselues, as though they were the ministers of
righteousnes, whose end shall be according to their works.

In the Apocalips the 13. chap. Iohn saw a beast ascen-
ding vp out of the earth and it had two hornes like a lamb
but he spake like the Dragon, and he did all that the first
beast could do before him: and he caused the earth and the
inhabitantes therof to worship the first beast, whose dead-
ly wound was healed, and did great wonderes so that he
made fire come downe from heauen on the earth, in y^e sight
of men, and deceiued the that dwell on y^e earth, by meanes
of the signes which were permitted to him to do in y^e sight
of the beast.

Myrales are to
be tryed.

Math. 7.

The seruantes
of Christ dis-
cerned by working
not of miracles,
but of vertues.

By these thinges it is most manifest and playne, that in
miracles this manifold error oftentimes happeneth thro-
ugh the working of the deuill, to deceiue the people w-
al. wherfore, we ought not for the working of miracles, to
depart from the commandements of God: I woulde to
God y^e they which put confidence in miracles would gene
heed vnto the word of Christ, in the 7. chap. of Mat. thus
sayeth: Many shall saye vnto me in that day, Lord, Lord
haue we not in thy name propheted: and in thy name cast
out deuils: and in thy name done many great workes? &c.
I wil professe vnto them, I neuer knew you, depart from
me all ye which worke iniquite.

By this saying it is most manifest, that the seruantes
of Christ are not discerned by the working of miracles, but
by the working of vertues, departing from iniquite, and
obeying the commandements of God, wherfore it is w-
derful, that any in this life dare presume to preuent the day
of the iudgement of God, to iudge by meanes of miracles,
that some apostates vnto men ought to worship, who
peraduenture God will in the last iudgement condemne,
sayng: depart from me all ye which worke iniquite. If
any man could here on earth iudge inners to be condem-
ned, then if this iudgement were certayne, Christ shoulde
not wadge the tyme, and what soeuer such iudges byde
in earth should be bound in heauen. But if such
iudgement be vnertaine, then it is perillous and full of
deceit, when as by it men on earth may in steede of faintes
worship such as are banished with the fellowship of the
deuils, and in prayer require their ayde, who euen like as
the deuils that comparions are more ready and more of
might to end then to good, more to hurt then to profite. I
wonder they make not what Christ sayd, when his kin-
d woman came vnto him, desiring and requiring somthing
of him, and sayng: Commaund that these my two sonnes
may sit, one vpon thy right hand and the other vpon thy
left hand, in thy kingdome. But Iesus answered sayng:
Ye knowe not what ye aske, can ye drinke of the cup which
I drinke of? they sayd vnto him, we can. He sayd vnto
them, of my chalice ye shall drinke, but to sit at my
right hand, or at my left, it is not mine to geue, but vnto
whom it is prepared for, of my father. Christ, being equall
vnto the father according to his Godhead, exceeding all
manner of men, according to his manhode, namely in god-
nes and wisdom, sayde, to sit my right hande, or at my
left, is not mine to geue but vnto whome it is prepared of
my father. If it were none of his to geue to sit at the right
hand, or at the left &c. How then is it in the power of any
sinnefull man to geue vnto any man, a seate eithen on the
right hand, or on the left in the kingdome of God? whiche
sinnefull man knoweth not whether suche haue any seate
prepared for the of the father in his kingdome. They much
reioyce themselves which exercise this iudicial power in ge-
uing iudgement: that there are some sayntes, which ought
to be honoured of men, by reason of y^e euidentie of byames
or of detestfull miracles, of which men they are ignorant
whether God in his iudgement will condemne them or
not together with the deuils for euer to be tormented. Let
them beware, for the infallible truth sayth, that every one
that exalteth himselfe shall be brought low.

Men or women,
are not rashly
to be iudged
Saintes.

This propo-
sition
of Walter Bruit,
concerning the
war of Christi-
ans not to be
lawfull, is
not to be ta-
ken vniuer-
sally, but in
particular
case as he mea-
neth, which is
this: that such
wars allowed of
the pope, not for
the necessary
defence of pub-
like peace, liber-
tie and sauegard
of our countries,
or against pub-
like iniuries of-
ficed: but onely
to go & kill the
infidels, because
they beleue not
hauing no other
cause: those
wars of the
pope hee lyketh
not.

By these thinges is gathered, that the warres of Chri-
stians are not lawfull, for that by the doctrine and life of
Christ they are prohibited, by reason of the euidentie of the
detestfull miracles of those, whiche haue made warres a-
mongest the Christians, as well against the Christians,
as also against the infidels. Because Christ could not erre
in his doctrine, for as much as he was God: And forasmuch
as he commaunded each shall passe away, but the wordes of
Christ shall not passe away: he therefore whiche establi-
shed his lawes, allowing warres and the slaughter of me-
in the warre, as well of Christians, as of Infidels: doth he
not aduise those thinges which are contrary vnto the gol-
pell wordes of Christ: Therefore in this he is against Christ:
and therefore Antichrist: seducing the people, making men
beleue therof to be lawfull & meritorious vnto them, which
is expressely prohibited by Christ.

And thus much concerning the first parte, touching
peace and warre, wher in he declareth Christ and the pope.