

to be contrary, that is, the one to be given al to peace, the other al to warre, and so to proue in conclusion the Pope to be Antichrist. where in the meane time thou must vnderstand (gentle reader) his meaning rightly: not that hee so thinketh, no kind of warres among Christians in any case to be lawfull, for he himselfe before hath openly protested the contrary. But that his purpose is to proue, & hope in all his doings & teachings, more to be addicted to warre, the to peace, yea in such cases, wher is no necessity of war, And therein proueth he & hope to be contrary to Christ, & is to be Antichrist. Now he proceedeth further to the second part which is of mercy.

In the which part he sheweth how Christ teacheth vs to be mercifull, because mercye (as he sayth) proceedeth fro charity, and nourisheth it. In which doctrine of mercye, he breaketh not the law of righteousness, for he himselfe by mercye hath clenched vs from our sinnes, from which we coude not by the righteousness of the law, be clenched. But whom he hath made cleane by mercye, vndoubtedly it behoueth those same to be also mercifull. For in the vii. chapter of Mathew, he sayth: Blessed are the mercifull, for they shall obtaine mercy. And againe in the vi. of Mathew: If ye forgue vnto men their sinnes, your father will forgue vnto you your sinnes. And againe in the viii. chapter of Mathew: Judge not, & ye shal not be iudged, condemne not, and ye shal not be condemned, & with what measure ye measure, with the same shal it be measured vnto you againe. In the xviii. chap. of Mathew, Peter asked the lord, saying: Lord how often shal my brother sinne agaynst me, and I shal forgue him, seven times? Iesus sayd vnto him: I say not vnto thee seven times, but seuentie times seuentie tymes. Therefore is the kingdome of heauen likened vnto a certaine king, which would take accept of his seruants. And when he had begun to recke, one was brought vnto hym which ought him tenne thousand talents: And because he had nothing wherewithal to pay, his maister commaunded him to be solde, and his wife and his childzen, and all that he had, and the debt to be payd. The seruant therefore fell downe and besought him, saying: haue pacience with me, and I will pay thee all. And the Lord had pitty on that seruant, and loosed him, and forgave him the debt. But when the seruant was departed, he found one of his fellow seruants, which ought him an hundred pence, and he layed handes on him, and took him by the throte, saying: pay me that thou owest, and his fellow fell downe, and besought him, saying: Haue pacience with me, and I will pay thee all. But he would not, but went and cast hym into prison, till he shoulde pay the debt. And when his other fellowes saw the things that were done, they were very fesse, and came & declared vnto their maister: all that was done: Then his maister called him, and said vnto him: Thou vngates man, I forgave thee all that debt when thou desiredst mee: Dughest thou not then also to haue such pitty on the fellow, as I had pitty on thee? And his lord was wroth, and deliuered him vnto the paylers, till he shoulde pay all that was due vnto him. So likewise shall any heauely father do vnto you, except ye forgue from your hartes eche one to his brother their trespasses.

By this doctrine it is most plain and manifest that euery Christian ought to be mercifull vnto his brother, how often soeuer he offendeth against him. Because we so often as we offend, do aske mercy of God. wherefore, for as much as our offence agaynst God is farre more grievous then any offence of our brother agaynst vs: it is playne, that it behoueth vs to be mercifull vnto our brethren, if we will haue mercy at Gods hand. But contrary to this doctrine of mercy, The Romish bishop maketh & confirmeth many lawes, which punish the offenders, euen vnto the death. As it is plaine by the prolesse of the decrees. Distin. 23. quest. 5. It is declared and determined, that to kill men ex officio, that is, hauing authority and power so to do, is not sinne. And againe: the souldiour which is obediēt vnto a higher power, and so killeth a man, is not guilty of murder. And againe, he is the minister of the Lord, which limiteth the euil in that they are euil: and killeth the. And many other such like thinges are throughout the whole prolesse of the question determined. That for certayne kinds of sinnes men ought by the rigour of the law, to be punished euen vnto death: But the foundation of their saying, they take out of the olde law, in which for diuers transgressions were appointed diuers punishments. It is very much wonderful vnto me, why that wyle men being the authors & makers of lawes, do alwayes for the foundation of their sayings, looke vpon the shadow of the lawe, and not the light of the gospel of Iesus Christ, for they geue not heed vnto the figure of perfection, nor yet vnto the perfection figured. As it is not wrytten in the 3. of Iohn: God sent not his lone into

the world to iudge the world, but to save the world by him. In Iohn the 8. chap. The ieribes and phariseis bring in a woman taken in adultery, and set her in the middell, and sayd vnto Christ: Maister euen now this woman was taken in adultery. But in the lawe, Moses hath commaunded vs to stone such, what sayest thou thereof? He sayth they sayd to tempt him, that they might accuse him. But Iesus bowed downe, and with his finger wrote on the ground. And whan they continued asking him: he lift him selfe vp, and sayd vnto them: let him that is among you without sinne, cast the first stone at her. And againe he stooped and wrote on the ground. And when they heard it, they went out one by one, beginning at the eldest: so Iesus was left alone, and the woman standing in the middell. When Iesus had lift vp himselfe againe he sayd vnto her: where be they which accuse thee, hath no man condemned thee? She sayd, no man Lord. And Iesus sayd vnto her: neyther do I condemne thee: Go thy way and sinne now no more.

It is manifest by the scriptures, that Christ was promised he should be king of the Iewes, & vnto the kings pertained the iudgements of the law: but because he came not to iudge iustices according to the rigour of the law, but came according to grace, to saue that which was lost, in calling the sinner to repentance it is most playne; that in the coming of the law of grace, he would haue the iudgement of the law of righteousness to cease: for otherwise he had deaft vniuersally with the fore sayd woman, forasmuch as the witnesses of her adultery, bare witness against her. wherefore seeing the same king Christ was a iudge, if it had bene his will that the righteousness of the law should be obserued, he ought to haue adiudged the woman to death, according as the law commaunded, whiche thing forasmuch as he did not, it is most euident that the iudgements of the righteousness of the law are finished in the coming of the king, being kyng of the lawe of grace: euen as the sacrifices of the priest-hood of Aaron, are finished in the coming of the priest, according to the order of Melchisedech, who hath offered himselfe by for our sinnes. Because as it is before sayd, neyther the righteousness of the law, nor sacrifices for sinne, brought any man to perfection. wherefore it was necessary that the same (by reason of their imperfection. And seeing amongst all the lawes of the world, the law of Moses was most iust, forasmuch as the author thereof was God, who is the most iust iudge: and by that law alwayes looke, what matter of iniury one had done vnto an other, contrary to the commaundment of the law, the like iniury he should receaue for his transgression, according to the iudgement of the law. As death for death, a blow for a blow, burning for burning, wound for wound, eye for eye, tooth for tooth, and most iust punishments were ordained according to the quantitie of the sinnes. But if this lawe of righteousness be cleane taken away in the coming of the lawe of grace, how then shall the lawe of the Gentiles remaine among Christians, which was neuer so iust? Is not this true, that in them, whiche are conuerted vnto the faith, there is no distinction betwene the Iewe and the Grecian: for both are vnder sinne, & are iustified by grace in the sayth of Christ, being called vnto the faith and vnto the perfection of the Gospell.

If therefore the gentiles conuerted, are not bound to play the Iewes, to follow the lawe of the Iewes: why should the Iewes conuerted, follow the lawes of the Gentiles which are not so good? wherefore it is to be wondered at, why theues are among christians, for their part to death where after the lawe of Moses they were not put to death. Christians suffer adulterers to liue, Sodomites, and they which curse father and mother, & many other horrible sinners: And they which accordinge to the most iust lawe of God were condemned to death, are not put to death: So we neyther keepe the law of righteousness giuen of God, nor the law of mercy taught by Christ.

wherefore the lawe makers and Iudges, be not geue heed vnto the aforesayd sentence of Christ vnto the Scribes and phariseis, who sayd: He which amongst you is with out sinne, let him cast the first stone at her. what is he that dareth be so bolde as to say he is without sinne? Yea and without a grievous sinne, when as the transgression of the commaundment of God is a greuous sinne? And who can say that hee neuer transgressed this commaundment of God: Thou shalt loue thy neighbor as thy selfe: Or the other commaundment which is of greater force: Thou shalt loue the Lord thy God with all thy hart, &c. wherefore thou whatsoeuer thou art that iudgest thy brother vnto death, thinkest thou that thou shalt escape the iudgement of God, which peradventure hath offended more greuously the hath he whom thou iudgest? How fellest thou a mote in thy brothers eye, & fellest not a beame in thine owne eye? Is not wrytten

John. 8.  
John. 8.  
Here is met, & to be vnderstand, not what publicke magistrates may doe in cases of righteousness, but what ecclesiastical persons according to the office of their profession should doe, in not reuenging by death, as they doe by offices. Whether the iudicial law of Moyses, fullye (now after the coming of Christ) standeth in force, or not. The law of all lawes most iustest.  
\*His meruell is not so much, why theues are put to death: but why the Iudicial lawe of Moyses in this point is broken, & in other points is straightly kept: Mark his meaning.  
\*Take his meaning wisely (gentle reader) his mind is not so, that no magistrate, being not without sin, may punish a transgressor, but he speakech against such churchmen, who professing the rule of mercy, shew no mercy at all, but all rigor by their law, & officio.

Doctrine of Christian mercy declared.

Math. 5.

Math. 6.

Math. 7.

Math. 18.

Mercy and pitie commended among Christians.

Mercy and compassion necessary to all Christians.

The pope contrary to Christ, in shewing mercy.  
23. q. 5.

The foundation of the foresayde 5. quest. ca. 23. in the popes decrees, taken one by one out of the old Testament, and nothing out of the newe. The makers of the popes law follow not the perfect rule.