

thou not that with what measure thou meastrest, y same shall be measured to you agayne? Doth not the scripture say: Unto me belongeth vengeance, and I will render agayne sayth y Lord? How can any man say that these men can with charitie keepe these iudgements of death? who is it that offendeth God, and delireth of God iust iudgement for his offence? He desireth not iudgement, but mercy. If he desire mercy for him selfe, why desireth he vengeance for his brother offending? Howe therefore toucheth he his brother as himselfe? O how doest thou shewe mercy vnto thy brother (as thou art bound by the commaundment of Christ) which seekest the greatest vengeance vpon him that thou canst inferre vnto him? For death is the most terrible thing of all, and a more greivous vengeance then death, can no man inferre. Wherefore, they which wil keepe charitie, ought to oblerue the commaundements of Christ touching mercy: and they which liue in the law of charitie ought to leaue the lawe of vengeance and iudgements. Dought we to beleue, that Christ in his coming, by grace abrogated the most iust lawe whiche he himselfe gaue vnto the Children of Israel by Moses his seruaunt, and established the lawes of the Gentiles being not so iust to be obserued of his saythfull? Doth not Daniell expounding the dreame of Nabuchodonosor the king concerning the image whose head was of gold, the brest and armes of silver, the belly & thies of brasse, the legges of iron, one part of y feete was of iron, and the other part of clay. Nabuchodonosor saw that a stone was cut out of a mountaine without hands, and brake y Image in his feete of iron and of clay, & brake them to peeces. When was the iron, the clay, the brasse, the silver and gold broken altogether, and became like y chaffe of the sommer flower, which is caryed away by the winde and there was no place found for them: and the stone that smote the image became a great mountayne, and filled the whole earth. He applyeth therefore 4. kingdomes vnto the 4. partes of the Image, namely: the kingdome of the Babylonians vnto the head of the gold: The kingdome of the Medes and Perlians vnto the brest and armes of silver: The kingdome of the Grecians vnto the belly and thigges of brasse: But the fourth kingdome whiche is of the Romaynes, he applyeth vnto the feete and legges of iron. And Daniell addeth: In the dayes of their kingdomes, shall God rase vp a kingdome which shall neuer be destroyed: And yis kingdome shall not be deliuered vnto an other, but it shall breake and destroy those kingdomes: and it shall stand for ever, according as thou sawest, that the stone was cut out of the mountayne without handes, and brake in peeces the clay and iron, brasse silver and golde. Seeing therefore it is certain that this stone signifieth Christ whose kingdome is for ever: it is also a thing most assured, that he ought to rayne eueri where, and to breake in peeces the other kingdoms of y world. Wherefore if terrestrial kinges and the terrestrial kingdome of the Jewes, and their lawes and iudgements haue ceased by Christ the king, calling the Jewes vnto the perfection of his gospel, namely, vnto fayth and Charitie: It is not to be doubted, but that the kingdome of the Gentiles which is more imperfect & their lawes, ought to cease among the Gentiles, departing ffr their Gentilitie vnto the perfection of the Gospell of Iesus Christ. For there is no distinction betwene the Jewes and Gentiles being conuerted vnto the fayth of Christ, but all of them abiding in that eternall kingdome ought to be vnder one lawe of Charitie and of vertue. Therefore they ought to haue mercy, and to leaue the iudgments of death, and the desire of vengeance. Wherefore they which do make lawes marke not the parable of Christ, saying: The kingdome of heauen is like vnto a man whiche sowed good seede in hys field: but when men were on sleepe, the enemy came and sowed Tares in the midst of the wheate, & went his way. But when the herbe was growne and brought forth fruite, then appeareth the Tares. And the seruautes came vnto the good man of the house and sayd vnto him, Lorde didst not thou sowe good seede in thy field? From whence then come these Tares? And he sayd vnto them: The enemy hath done this. And the seruautes sayd vnto him: wilt thou that we goe and gather them vp? And he sayd no: least peradventure gathering vp the Tares ye plucke vp the wheate by the rootes: Suffer them both to grow vntill the haruest, and in the time of the haruest, I will saye vnto the haruest men, gather first the Tares and binde them in the bundels that they may be burnt, but gather the wheate into my barn. Christ himselfe onely expoundeth this parable in the selfe same chapter, saying: The whiche soweth the good seede is the sonne of man, but the field is the world, and the good seede, thole are the children of the kingdome. But the Tares are the naughty children. And the enemy which soweth them is the Deuill, And the

haruest is the end of the world and the haruest men are the Angells. Euen as therefore the Tares are gathered and burnt with fire, so shall it be in the end of the world. The sonne of man shall send hys Angells, and they shall gather out of his kingdome all offendours, and those which commit iniquitie, and shall put them into a furnace of fire, there shall be weeping and gnashing of teethe.

By whiche playne doctrine it is manifest, that Christ will haue mercy shewed vnto sinners, euen vnto the ende of the world, and will haue them to remain mingled with the good: Least peradventure when a man thinketh that he doth right well, to take away the tares, he taketh away y wheate. For how great a siner loener a mā be, we knowe not whether his end shall be good, and whether in the end he shall obtayne mercy of God: neither are we certayn of the time, wherein God will by grace iudge him whom we abhorre as a sinner. And peradventure suche a one shall more profit after his conuersion in y Church, then he who we thinke to be iust, as it came to passe in Paul. And if god iustifieth a man by grace (although at his ende) why darrest thou be so bold to be his iudge, and to condemne him? Yea, rather although a man seeme to be obstinate and hardened in his euill, so that he is not corrected by a secret correction (correct him before one alone) if he doe not receaue open correction being done before two or three witnesses, neyther passeth vpon a manifest correction when his sinne is made known vnto the Church: Christ doth not teach to punish such a one with the punishment of death. Yea rather he sayth, if hearken not vnto the church: let him be vnto thee as an Ethnicke and Publicane. And Paule following this doctrine in the 1. Corin. 5. chapter saith: There goeth a common saying that there is fornication among you & such fornication as is not once named among y gentiles that our shold haue hys fathers wife. And ye are punished vp, and haue not rather sorrowed, that he whiche hath done this deed, ought to be put from among you. For I verily as absent in body, but present in spirite, haue already determined, as though I were present: that he whiche hath done this thing, whē ye are gathered together and my spirit, in the name of our Lord Iesus Christ that such one by the power of our Lorde Iesus Christ, be deliuered vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus. Paule teacheth not to kill this man (as some gather by this text) but to separate him from the other faithfull, and so frō Christ, which is the head of the Church of the faithfull, and so is he deliuered vnto Satan, which is separated from Christ: that the flesh may be killed, that is, that that carnall concupiscence, whereby he inuiciously lusted after y wife of his father, may be destroyed in him, by such a separation, that y spirit may be saued, & not that his body should be killed, as some say, as it is most manifest in the selfe same chapter, where he sayth: I wrote vnto you in an Epile, that ye should not keepe company with fornicators, and I ment not of all the fornicators of this world, eyther of the conetous, or extortioners or Idolaters, for then must ye nedes haue gone out of the world. But now I haue written vnto you, that ye keepe not company together, if anye that is called a brother be a fornicator, or conetous person, or a worshipper of Images, eyther a curled speaker, or drunkard, or an extortioner: with him that is such, see that ye eate not.

By which it is manifest, that Paule would haue the fore sayd fornicator separated from the fellowship of the faithfull: that his carnall concupiscence might be wrottyen, for the health of the spirit, and not that the body should be killed. Wherefore, they do all vnderstand Paule, which by this saying, do cōfesse y killing of me. And forasmuch as heretic is one of y most greivous sinnes (for an heretic leaeth men in errors, whereby they are made to stray frō fayth, without which they cannot bee saued) it doth most great hurt in the Church.

Further as concerning such a wicked man, Paule thus speaketh, ffr the man y is an heretike after the first and second correction, knowing that such a one is subuerted and sinneeth, forasmuch as he is by his owne iudgement condemned. Behold Paule teacheth not to kill this man, but with Christ to separate him frō the fellowship of the faithfull. But some say, that Peter in y primitive Church shewe Ananias and Saphyra for their sinnes, wherefore they say it is lawfull for them, to condemne wicked men to death. We wil declare in shewing the whole proccesse how falsly they speake in allcaging of Peter, for to iustify their error.

In the 4. chap. of the Actes it is written, that as many as were possessours of landes or houles, they solde them & offered the prices of that which they solde and layed it be fore

His purpose is not that no euill doer should be punished in a common welth, but his relation is, to the 23. q. 5. aforesaid, noting causes of religion, which the Pope and his prelates are wont to punish with death, taking many times for Tares, that which in deed is pure wheate.

1. Cor. 5.

*He meaneth of the pope and of the clergie.

*He spekech against the desire of reuenge: not against the execution of necessary lawe done by magistrates.

The dreame of Nabuchodonosor, concerning the image expounded by Daniel.

The Iudaicall necessitie of those lawes, hee meaneth to cease, notwithstanding Christen princes may borrow both out of those lawes, and out of al other, what they thinke good & expedient for their common weale.

Hereby it appeareth, that all his relation in this matter: toucheth onely the cases of heretic and opinions in religion. By this it appeareth againe, that his respect is onely to the pope and his prelates of the church and not to ciuill magistrates.