

oweth to his seueraigne and superior like subiection by the word of God, taught vnto vs by Peter and Paule, as other Bishops do to theyr princes, vnder whom they be, &c. Also, an other expresse commaundement wex haue of Christ Luk. 22. who vpon the occasion of his disciples stryuing for superiority, discusseth the matter, saying on this wise: The kinges of the people and nations haue dominion ouer them, and those that haue power ouer them be called gracious Lords, but so it shal not be amongst you. But whosoever amongst you is the greater shalbe as the yonger. And whosoever amongst you shall be chiefe, shalbe as a seruauant and a minister. &c.

Luke. 22.

And againe, Christ speaking to Pilate of his kingdome declarerth that his kingdome is not of this world, & therefore sayth Tonsall, those that go about to make of Christs spirituall kingdome, a worldly kingdome, do fall into the error of some hereticke that looke that Christ after the day of iudgement, shall raigne with all his sayntes here in earth carnally in Hierusalem, as the Jewes do beleue that Messias is yet to come and when he shall come, he shall raigne worldly in Hierusalem.

Iohn. 18.

By these and such other places it may well appere, that Christ neither before his incarnation, (as Tonsall sayth) nor after his incarnation, did euer alter the authoritie of worldly kinges and Princes, but by his owne wyde, commaunded them still to be obeyed of theyr subiectes, as they had bene in the ancient tyme before. &c. And for exam- ples of the same, he allegedgeth first y example of Christ himselfe. Mathew. 22. who being asked of the Jewes, whether they should geue tribute to Cesar or no, he had the geue to Cesar those things that be his, and to God those things that be his; signifying that tribute was due to Cesar, and that theyr soules were due to God, &c.

Math. 22. Examples of Christs humble subiection.

Math. 17.

Also, in the 17. of Mathew it appeareth that Christ had Peter pay tribute for him and his Disciples, when it was demaunded of him. And why? Because he woude not change the order of obeylaunce to worldly Princes due by theyr subiectes, &c.

Iohn. 6.

An other example of Christs he citeth out of the 6. of Iohn, where after Christ had fed fise thousand and moe, with a few loaves, and fewer fishes, and that the Iewes would haue take him and made him theyr king, he fled from them, and woude not consent vnto them. For the kingdome (sayth he) that he came to see here in earth, was not a worldly and temporall kingdome, but an heauynly and spirituall kingdome, that is, to raigne spirituallly by grace and sayth in the hartes of all Christen and saythfull people, of what degree, or of what nation soeuer they be, and to turne a people and nations, which at his coming were carnall & liued after the lustes of the flesh, to be spirituall and to liue after the lustes of the spirit, that Christ with his father of heauen, might reigne in the hartes of all men, &c.

And here in these examples of Christs humility, farther is to be noted, how Christ the sonne of God did submit himselfe, not only to the rulers and powers of this world, but also dejected himselfe and in a manner, became seruauit to his owne Apostles: so far of was he from all ambitious and pompous seeking of worldly honor: For so appeared in him, not onely by washing the feet of his Apostles, but also the same time a litle before his passion, when the Apostles fell at contention among themselves, who among the should be superior, he setting before them the example of his owne subiection, aske this question: Who is superior, he that sitteth at the Table, or he that serueth at the Table? Is not he superior that sitteth? but I am amongst you, as he that ministrerth, and serueth &c.

Luke. 22.

The like examples Tonsall also inferreth of Peters humility. For where we read in the Actes, how the Cen- turion a noble man of great age, did prostrate himselfe vpon the ground at the feete of Peter: then Peter not suffering that est- soones tooke him vp and bad him rise, saying: I am also a man as thou art.

Examples of Peters subiection. Act. 10.

Apoc. 19. 22.

So likewise did the Angell, Apocalyps. 19. and 22. to whom when Iohn would haue fallen downe to haue adored him which shewed him those visions, the Angell sayd vnto him: See thou do not so; for I am the seruauant of God, as thou art. &c.

Agayne in the foresaid Peter what an example of true- rent humility is to be seene in this, that notwithstanding he with other Apostles hauing his commission to go ouer all yer neuertheless he being at Ioppa and sent for by Corne- lius, durst not go to him, without the vision of a sheete let downe from heauen, by the which vision he was admoni- shed not to refuse the Gentiles: or els he knew in himselfe no such primacy ouer all people and places geue vnto him, nor no such commission so large about the other, &c.

Furthermoze, the sayd Peter being rebuked of Paule his fellow brother, tooke no scoone thereof, but was content, submitting himselfe to due correction,

But here, sayth Tonsall, heppeth in the B. of Rome and sayth that Peter had authority geuen aboute all the re- sidue of the Apostles, & allegedgeth the wordes of Christ spo- ken to him. Math. 16. Thou art Peter, and vpon this rocke I will build my Church, & will geue to thee, the keyes of the kingdome of heauen: and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen. This sayd Christ, sayth the Pope, and S. Peter is buried at Rome, whose successor I am, & ought to rule the Church, as Peter did, and to be porter of heaue gates, as Peter was, &c.

The Popes ob- iections.

Math. 16.

And Christ sayd also to Peter after his resurrection: Feede my sheepe, which he spake to him onely, so that there- by he had authority ouer all that be of Christs flocke, and I as his successor, haue the same. And therefore who lo will not obey me, King of Princes, I will curse hym, and deprive him of his kingdome or seignioy: For al power is geuen to me, that Christ hath, and I am his vicare gene- rall, as Peter was here in earth, ouer all & none but I, as Christ is in heauen.

Iohn. 21.

The ambitious pride of the Pope.

This ambitious and pompous obiectio (sayth Tons- all) of the Pope, and his adherentes, hath of late yeares much troubled the world, and made dissentio, heate, and open warr in all partes of Christedome, & all by a wrong interpretatio of the Scripture. who if he would take those places after the right sence of them, as both the Apostles themselves taught vs, and all the auncient best learned in- terpreters do expound them, the matter were some at a poynt. But other wise, sith they peruert the Scripture, and preach an other Gospell in that poynt to vs, then euer the apostles preached, we haue therein a general rule to folow: That though an Augell came from heauen, and woude tell vs such new expositions of those places, as are now made, to turne the wordes, which were spoken for spirituall authoritie of pre- aching the word of God, and ministring of the Sacramentes to a worldly authority, we ought to reiect him, as S. Paule willet vs Gala. 1.

The scriptures falsely peruer- ted by the pope.

Gala. 1.

To open therefore the true sence of the Scripture in the places aforesayd, and first to begin with the 16. Chapter of Mathew here is to be obserued, that the question being put in generall of Christ to all his Apostles, what they thought of iudged of him, Peter answering for them all, as he was alwayes ready to answer, sayd: Thou art Christ, the sonne of the liuing God. To whom Iesus answered a- gayne: Blessed be thou Symon the Sonne of Iona: for fleshe and bloud hath not reueled this vnto thee, but my Father which is in heauen: And I say to thee, thou art Peter, and vpon this rocke I will build my Church, and the gates of hell shall not preuayle a- gainst it. What is to say: vpon this rocke of thy confession of mee to be the Sonne of God, I will build my Church: for this sayth containeth the whole summarie of our sayth and saluatio, as it is written Rom. 10. The word of sayth, that we do preach is at a hande, in thy mouth and in thine hart. For if thou confesse with thy mouth our Lord Iesus Christ, & with thy hart do beleue that God raised him fro death to life thou shalt be saued &c. And this confession being first vttered by the mouth of Peter, vpon the same confession of his, & not vpon the person of Peter, Christ buildeth his Church, as Chyostome expounerth that place in the 16. Sermon of y feast of Pentecost, saying: For vpon the person of Peter, but vpon the sayth, Christ hath builded his church. And what is the sayth? This: Thou art Christ the sonne of the liuing God. what is to say vpon this rocke? What is, vpon this confessio of Peter, &c. And with this saying of Chyostome, all auct- ent expounerers, sayth Tonsall treating that place, do agree, For if we should expouid that place, that the church is build- ed vpon the person of Peter, we should put an other founda- tion of the Church, then Christ, which is directly agaynst S. Paule, saying: No man may put any other foundation, but that which is put already, which is Christ Iesus &c.

The scriptures falsely peruer- ted by the pope.

Gala. 1.

The place of Math. 16. ex- pounded.

Rom. 10.

Faith, the mo- ther of saluatio, Peter the first confessor of Christ.

The church builded vpon the confession of Peter, not vpon the Person of Peter.

1. Cor. 3.

What is the primacy of Pe- ter, and how it cometh.

And because Peter was the first of all the Apostles, that confessed this, that Christ is the sonne of God, by y which sayth all men must be saued: theresfrommeth the prima- cy, that is, the first place of standing of Peter in the number of all the Apostles.

And as Peter was the firste of them that confessed Christ to be the sonne of God, so was he most ardent in his sayth, most bolde and hardy in Christ, as appeared by his coming out of the shippe in the great tempest, and also most vehemet in his maysters cause, as appeared by draw- ing out his sword, and after the Lords resurrection, is de- clared in the 2. 3. 4. chapter of the Actes: where as the Jewes withstanding the Apostles preaching the sayth of Christ, Peter as most ardent in sayth, was euer most ready to defend the sayth against the impugners therof, speaking for them all vnto the people, &c. and therfore hath these ho- norable names geuen him, by the auncient interpreters, y some times he is called the mouth of the Apostles, y chiefe of the Apostles, some time the Prince of the Apostles, some time

The honorable names of Peter in the olde Doctors, how & wherefore they be geuen.