

H O W  
S V P E R I O R

P O W E R S O G H T T O  
B E O B E Y D O F T H E I R  
subiects: and Wherin they may law-  
fully by Gods Worde be disobeyed  
and resisted.

Wherin also is declared the cause of all this pre-  
sent miserie in England, and the onely way  
to remedy the same.

BY CHRISTOPHER GOODMAN.



¶ The Lord hath broght vpon them a nation from a  
ferre contrey, an impudent nation and of a Strange  
langage. Baruch 4. Deut. 28.

Printed at Geneua by Iohn Crispin.

M. D. LVIII.

## VVILLIAM VVHITIN-

GHAM TO ALL THEM

that loue to knowe the trueth  
and folowe it: Grace and peace.

**I**gnorance the mother of error and professed ennemie to Gods Trueth, hath two daughters by whose flatteries and subtile practises she blyndeth mens eyes, obscureth the Trueth, and withdraweth vs from the way of knollage: Custome, and Negligence. Wherof the first so bewitcheth vs, that although we wallowe and walter in darcke blyndenes, yet as it were by dreaming we seme to walke in the bright sunne shyning: so that Custome and compaignie may farre soner drawe vs to perdition, then Trueth and reason bring vs to the vnderstanding of our error. The other being a domestical seruante and wel acquainted with our maners, by crafty flatterie doth ouercome vs. For the fleische is proude and swelleth against God, she glorieth in her owne wisdom, she loueth her owne conseil, she deliteth in her owne imaginatiō and policie: and albeit we knowe that slothful Negligence is an impediment and blocke in our nature to stoppe vs from Trueth: yet willingly we gyue place to her

flattering persuasions, and suffer her to trayne vs to wilful destruction. So that betwixt Custome and Negligence we rather holde with damnable Ignorance, and wishe to be plunged in abominable errors, then by diligent study and serching of the Trueth learne to knowe our duetic to God, and what he requireth of vs to do towards our neighbour. Then if we wolde auoyde these euils, we must loue and embrace the contrary vertues: and if Custome be wicked and withhold vs from God, we must spedely reiect her and cleaue vnto God: and if Negligence haue noseled vs in the denne of Ignorance, we must purchase by diligence to profit in the schole of knollage. For the acheuing wherof (whē M. Christopher Goodman one of our ministers, according to the course of the text, expounded bothe faithfully and cōfortably this place of the Actes of the Apostles, *Iudge whether it be iuste before God to obey you rather then God*) certeyne learned and godly men moſte instantly, and at sondry tymes required hī to dilate more at large that his Sermon, and to suffer it to be printed, that not onely we here present, but our bretherne in England and other places might be persuaded in the trueth of that doctrine concerning obedience to the magistrat, and so glorifie God with vs. Whiche request he admitted not easely, til at lēgth wel wayinge how many perished in their ignorance

Act. 4. d.

rance for lack of meanes to attaine to the knollage of the trueth: and also conferringe his articles and chief propositions with the best learned in these partes (who approued them) he cōsented to enlarge the said Sermō and so to print it, as a token of his duetic and good affection towards the Church of God: and then if it were thoght good to the iudgement of the godly, to translate the same into other lāgages that the profit therof might be more vniuersal. Ther is no doubt but many overcome with olde Custome, or yelding to negligēt Slothfulnes wil ether dispraise this profitable worke, or neglect it. For euel Custome deliting in Ignorance wil straight way flie to her wonted argument: What is this newe doctrine? and whence is it? Negligence on the other part crieth maliciously: We haue bookes ynough: what nede we yet to be set to schole? Thus Satan with double subteltie deludeth the worlde, keeping his euer so fast tyed in the bandes of blynde Ignorance, that they can nether stirre hand nor fote: they are blynde and can not se what is good: and thogh it be offered, yet are they insensible and can not fele it. The trueth of Gods worde is to them moſte odious: but mans dreames and deuils doctrines are in greate estimatiō and reuerence. Their falsē prophets and papistical priests haue so charmed them, that Ignorance is holden for knollage, error for

Mat. I. c.  
Act. 17. c.

trueth, superstition for religion, disobedience for obedience, the Masse for the Lordes Supper, Purgatorie for Christs blood, *2. Cor. II. d.* workes for faith, Belial for God, and as S. Paul saith, If they bring you into slauerie, ye endure it: if they deuoure you, ye suffre it: if they spoile you of your goods, ye are content: if they preferre them selues and thrust you downe, ye forbear it: if they smite you on the face, yet ye can susteine it. And thus the children of Satan had rather rot in their barbarous ignorance, then by submitting the selues to the mercies of God, aspire to the perfect vnderstanding of his heauenly will reueiled vnto vs by his worde. But thou the sonne of God, shewe thy duetic and loue towarde thy merciful Father, endeouour to knowe his wil, declare thy affection towardes his Scriptures, be zealous of his glorie, reuerence his ministers, and receaue thankfully his graces geuen to his Church by them. Proue diligently and trie by the touchstone who speake the wordes of God in pure simplicitie as in Gods presencc, and who cehoppe and change the same, making marchandise therof to traffique according to mans pleasure. Nether do we desire onely that you shulde be perswaded in this trueth because we our selues so beleue: but *2. Cor. 2. d.* we exhort you, that as the Samaritans dyd not onely beleue in our Sauour Christ because of the womans report which brought the newes, but

but forasmuche as they them selues heard him, and knewe that Christ was the Sauour of the worlde: so whē you shal wel examine these things by the rule of Gods worde, you wolde not so much by our report as by your owne iudgement and knowlage credit the trueth. Remēbring that the worthy people of Beroe were comēded by the holy Gost, because they tryed by Gods worde whether the ministers preachig agreed with the same or no. Seing then by these examples we are bonde to seke the wil of God manifested vnto vs in his Scriptures, what excuse shal we alledge for our pretended ignorance? Beholde here: thou hearest the Eternal speaking by his minister, in whose mouthe he hath put his worde, and whose lippes must kepe the Lawe and the vnderstanding therof, as wryteth the Prophet Malachie. Beware therefore that thou neglect not him that bringeth the worde of God, but quickly gyue eare and obey. For if thou desirest to knowe thy duetic to thy Prince, and his charge likewise ouer thee, read this book and thou shalt wel vnderstande both: If thou wishe for Christiā libertie, come and se how it may easely be had: If thou woldest loue God aboue man, here thou shalt knowe how to obey God rather then mā. Let the Apostles of Christ here be thy schole maisters, and then the more thou learneest: the lesse occasiō shalt thou haue to repent. Obedience is necessarie where

*Act. 17. c.*  
*Chap. 2. c.*  
a. iiii.

God is glorified, but if God be dishonored thy obedience is abominable in the sight of God, be it neuer so beautiful in mans eyes. Gods worde is our guyde to leade vs in our doings: when it commandeth vs to obey God, we must disobey man in the contrary: for no man can serue two maisters: and when our heauēly maister cōmandeth obedience to man, it is euer to be vnderstand, in the Lord. So that obedience to Gods Lawes by disobeyīg mās wicked lawes is much commendable, but to disobey God for any duetie to mā is all to gether damnable: as in the discourse of this booke thou shalt fully be assured, if God open thyn eyes to se the trueth, ād moue thy heart to embrace it. The Spirit of God, which is the schole-maistrē to leade vs into all trueth, lighten your hartes, gyue you myndes to vnderstande, and courage to execute his holy wil, to the setting forth of Christes kingdome, the proffit of his Church and confusion of Satans power and Antichrists. Amen. From Geneua this first of Ianuarie. 1558.

## THE



There is nothīge to be cōpared to true obedience, in preseruinge the cōmō welth of townes, cities, and kingdoms: or in maynteyninge true religiō, Christiā peace & cōcorde (for thereby euery mā is instructed how to render vnto God his due honour & glorie: & to man that, whiche his office requireth) Euē so is ther' nothinge more hatefull to God, nether more hurtfull to mā, then so to be bewitched with Satans false illusions, that they are not able to put difference betwyxte obedience & disobedience: but as men without all iudgemēt and naturall sense, take thone for thother, beinge in them selues playne contrarie, whiche is the onelie cause of all disorder and lamentable confusion, where with the whole worlde is bothe this daie, and hath bene also frō the beginning, most miserably defaced and oppressed. For when vile man, replenished with pride, vayne glorie, and grosse ignorance, will measure obedience with the crowded lyne of his owne corrupte iudge-

*True obedience rendereth to God due honor & also to man as his office requireth. What great danger it is, not to put difference betwene obedience and disobedience.*

ment, and not with the infallible trueth of Goddes holie worde, he must nedes preferre his owne decrees, phantasies, and ordināces, to the cōfortable Lawes and liuelie preceptes of God his creator. Then in place of iustice, he receaueth iniustice, for right wronge, for verrue vice, for lawe will, for loue hatred, for trueth falshod, for playne dealing dissimulation, for religion superstition, for true worshippe detestable idolatrie: and to be shorte, for God Sathan, for Christ Antichrist, and with him suche plagues of God, and disorder amonge me, as are this daye set before oure eyes to beholde in all places throughout the vniuersal worlde, and haue bene likewise euen from the beginninge. When Adam was placed in paradise, beinge a creature moste perfect, and aboundinge in all wisdom and heauenlie knowledge, and wolde at the persuation of his wif measure obedience rather by his owne reason, then by the worde & sentence of God before pronounced: behold, he was not onelie spoyled of wisdom & knowledge, becomminge a verie foole, in comparison of that, whiche he

*what plags  
come for di  
sobediēce.*

*Gen. 3.*

*Adam diso-  
beied God  
and was  
griuouslie  
punished.*

he was before: but also sodaynlie destitute of all other singuler giftes, as of innocencie, and immortalitie, was confounded at the voyce of the Lord, ashamed at his owne nakednesse, and felt the dredfull indignation and curse of God, whiche he had procured, not onelie to him self, but broght the same also vpon all his posteritie after him. When the whole worlde was so corrupted in their owne wayes in the dayes of faithfull Noha, no regarde was at all to the obedience of the liuinge Lorde, nor yet to the godlie admonitions of iust Noha: but euerie man was so drowned in his owne lustes, that the space of an hundred & twenty yeares was not sufficiēt to moue them to repentance. And therefore could they not escape the strange and horrible iudgement of God, whiche immediatlie after folowed moste iustlie. And althogh in that wicked generation abonded all kinde of wickednesse, as well agaynst God as man, in so muche as the earthe then might be compted a verie hell, yet from whence proceeded all this rebellion against Goddes mightie maiestie, but onelie for that they

*All mākin  
de was iust  
ly punished  
for Adams  
disobediēce*

*Gen. 6.*

*The worl-  
de plagued  
in Nohas  
dayes for  
disobediēce*

## 12 THE PREFACE.

*The cause of all disobedience is, not to measure our doings by Godds worde.*  
*Rom. 2.* measured all thinges after their owne corrupt reason, and not by his holie Lawes and preceptes? Whiche they had now receaued of their forefathers, heard of Noah, yea, and had them ingrafted naturally in their hartes. The probation wherof might easilie be deduced from all ages euen to oure tyme by innumerable and euident examples, if it were nedefull in so playne a matter.

*We must not measure our obedience after our owne phantasies.*  
 For who is so blynde that maye not see how man sheweth his rebellion, neuer so muche, as when he woulde be moste obedient in his owne sight and iudgement? not measuringe the same by the streight lyne and true touchestone, whiche is the Lawe and worde of God, but suffringe him self to be led by his owne corrupte iudgemēt and affectiōs.

*Rom. 1.*  
*Mat. 15.* This turned the Wisdome of the Gentiles into mere foolishnesse, inuētinge shamefull idolatrye for true worshipping, as witnesseth the Apostle.

*Disobedience*  
 This blynded the Ieues with hypocrisie and cloked holynesse, makinge the Lawe of the liuinge Lorde to geue place to their inuented traditions by man. Out of this stinkinge puddle of mans

## THE PREFACE. 13

mans brayne haue issued forth the so great diuerfitie of opinions and daungerous herisies, wherwith the Church of God hath bé at all tymes horriblye tormented. Finallie from hence hath Antichriste filled his pestilente cupp of all sortes of deadlie poyson, where of he hath made the whole earthe almost, and her kinges and Princes, not onelie to drinke: but to be most vilelie ouercóme and dronken. In whose defence they haue armed them selues against the Lorde ād Christe his Son: who notwithstanding with impudent mouthes they professe, where as in verie dede they persecute him moste cruellie in his Saints by all means possible, fightinge, as men in a rage, vnder the banner of that filthie beast. And yet these men in the middle of their furie, without all obedience & ordre, subuertinge the Lawes of God and of nature, will be called notwithstandinge the defenders of the faithe, mayntayners of true religiō, autours of peace, teachers of obedience, ād most discretē gouernours of common weales and policies. To the intent therefore that these disguised personnes

*is the puddle of all herisies and error.*

*Apo. 17.*  
*Antichriste is the plague of God for māsdif obedience.*

*Psal. 2.*

*The tyrāts are Antichristes tormentours and persecute Christ*

*The occasion  
wherefore  
this treati  
se was  
writ, and  
what prof  
fi. we may  
gather  
therof.*

(whiche abuse the whole worlde) may appeare in their owne liuely shape, and be knowne as they are in dede, I haue thought it good, hauinge occasion by this worthie answere of Peter and Iohn, and beinge hereto of diuers godlie persons prouoked, somewhat to wryte of true obedience: to wit, what God him self requiereth of vs, and what he commandeth to be geuen also to men. Wherby (God willinge) the disguised clokes, and craftie pretences of obedience, vsed and practised by the vngodlie worldlings, shalbe discovered: who haue sought alwayes, and yet do seeke vnder the pleasant name of obedience, onlie to mayntayne their ambition, pride and libertie: wherby we shall learne also how in tymes past we haue bene shamfullie abused in yelding to the willfull wil of man, in obeying his vngodlie commandements, and fearing man more then God: and finallie how it behoueth vs to repent oure former ignoraunce, and with diligence to redresse the same, hauinge more lighte and fuller knowledge.

Peter and

# PETER AND IOHN

ANSWERED VNTO  
thē, and said: Whether it be right  
in the sight of God to obey you  
rather thē God, iudge you. Act. 4.

## CHAP. I.

*To whome this answere was geuen, and vpon  
what occasion, how vile the malice of the Iues  
preuailed agaynst the Apostles, in seekinge to  
stoppe the Gospell by their craftie fetches and  
chastisunges.*



O the end we may haue *The circū*  
more sensible feelinge *stance of*  
of all these things, let *the answere*  
vs diligentlie consider *re wayed.*  
this answere of S. Peter  
& Iohn: as well to whō  
it was made, as vpon what occasion.  
After that these ii Apostles, through  
the malice of the Priests, the Gouverno-  
ure of the Tēple and the Sadduces, we- *Act. 4.*  
re violentlie throwne into prison the  
night before, for preaching to the  
people at Ierusalem in the porche of  
Salomon, the resurrection from death  
in the Name of Iesus: and the next



daye folowige were fet forth, ad presented to the whole Senate and Concile of Ierusalem, where was assembled all the chief Rulers and Elders of the people of Iſracil, Annas also the hie Priest, and Caiaphas, ad Iohn, and Alexandre, men of great reputation, with others of the kinred of the high Bishopp, to be examined of the, in whose name or power they had cured the lame crible (who beinge about 40 yeres olde, and lame from his birthe was daylie brought to the porche of Salomō to begge his almes) Peter replenished with the holie Spirit, answered with the great boldnesse, that they wrought that miracle in the Name and power of Iesus Christ the true Nazarit, Whome the Ieues had crucified, and God had rayſed from the death: in so much as the mouthes of the whole Concile were stopped & had nothinge to saye against them, but as men astunnished wondred at the constant boldnesse of Peter and Iohn in their answer. Then (saith S. Luke) did the whole Concile, that is, all these forenamed Magistrates by common consent

sent straytelie charge the Apostels Peter and Iohn, hereafter not so muche as once to speake to anie man, muche lesse to preache in the Name of Iesus: thinking by this means to stoppe the course of the Gospell, ad hinder the glorie of Christ, who they before had crucified as a malefactor and blasphemmer of Gods Name. And althoghe they were destitute of all reason and Scripture to answer the Apostels, who had all redie cōfounded the: yet through the auctoritie and ponishment, whiche they threatned, they thought craftelie to put the Apostles to silence, and so at length to obtayne the victorie. As we see this daye the Papistes their successors, expresse enemies of the Gospel, ad sworn soldiars of Antichriste, euery where practise, who beinge ouercome with the manifest Scriptures, and their blasphemous mouthes stopped with the truthe of Gods worde, fight notwithstandinge maliciouſlie agaynst Christe with power, auctoritie, threatnyngs, horrible ponishments, and cruell murder, resemblinge that old serpet, whose broude they are, whiche was a murderer.

*The magistrates comande the Apostles not to preach Christe.*

*The papists seeke the Iewes in malice ad persecutiō.*

*Papists are the generation of Vipers. Iohn. 8.*

therer from the begynninge.

*The Gospell increaseth when it is persecuted.*

*Rom. i.*

*We must rather feare Goddes iudgements then mans threatninge.*

But when the whole assembly had craftelie cōsulted, and wrought all that they coulede agaynst the faithfull seruātes of God: they were neuer the lesse dispoyned of their porpose. For the glorie of Christe more brightelie shyned, and the truthe of his Gospell was better knowen ād farther published, and their falschod and raginge madnesse more espied, and abhorred of the godlie. For what extreame madnesse was this to set them selues agaynst God, so to truste in their owne power as thoughe they were able to resyste and ouercome the power of the all mightie, whiche is the Gospell of oure Sauour Iesus Christe (as witnesseth the the Apostle) To thinke that the threatnings of mé, shulde more preuaile with the Apostels of Christe, then the threatnings of God ād his horrible iudgementes apoynted for the disobedient? Coulede not the Iewes destroye Christe and his doctrine, whiles he was mortall and liued amongst them in the fleshe, to whom they did almoste what they list, an yet would after thinke

thinke to bringe it to passe, when he was risen agayne by his mightie power, and made immortall? Yf they coulede not keape him in the graue for al their diligent watche, when he was dead and buried: thinke they it possible to pluke him downe from heauē, from the right-hande of his father, where he sitteth and reigneth in euerlastige glorie? Oh wayne and foolishhe men: he hath ouercome al readie the whole world, and cast forth of it the Chief Prince & Ruler Satan, who is no more able to preuaile agaynst his truthe and seruantes. *Christe ād his word are inuincible.* Are you more subtile or stronger then Satan, who is your lorde and maister so longe as you fight agaynst Christe the Sonne of God? Coulede not so mightie a Prince with stande his power, and you leawde souldiars of his, wil thike to obtayne the victorie? Deathe, whiche no man can escape, coulede not holde him, neither the power of hell preuaile agaynst him: and yet would you haue him at your commandement, moste maliciousslie and traitrousslie fightinge against his hōnor, who fought

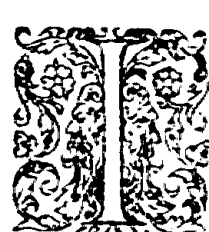
Mat. 23.

by all means, and yet doth, to do you good and saue you? But ô miserable and vile wretches, double is your condemnation in the sight of God, which not contented to forsake Christe your selues, do so maliciously with your threatenings labour to frustrate others of his moste comfortable graces. Full wel doth our Sauour Christ paynt forth your raginge enuie, sainge, Wo be to you Scribes, Pharisees, and hypocrites, because you shutt the kingdome of heauen before men, not entering your selues, neither wil you suffer such as come, to enter.

## CHAP. II.

*¶ How the papisticall Church and Conciles can not but erre, and how they beinge compared to the Iewes, are no lesse deniers and blasphemers of Christ, then the Iewes.*

*Great occasions of repentance offered to the Iewes.*



I wil not here rehearse what iuste occasiõ of repentance was offered to this whole assemblie of the Iewes (if their hartes had not bene hardened) as wel by the playne and sensible doctrine

doctrine taught by the Apostels, whiche they could not improue with all their learninge: as by the mightie power of God declared in so manie and wonderful miracles wrought by them in the name of Christe to cõfirme his Gospel and resurrection, whiche the Iewes notwithstanding stubberly did reiecte: Nether yet wil I speake of the strange defection and notable falling awaie from God amongst them in Ierusalem, whiche at that tyme (in the iudgement of mā) appeared to be the onelie Church of God, to whom appartayned the promises, who of al other nations had the Lawe, and Prophetes to instructe them, who onelie professed the true and euerliuinge God: and yet amongst them all that were assembled, was not so muche as one man to stande vpon Christes parte with the Apostels, but cõsented and agreed with one accorde, that in the Name of Christe they shulde preache no more to the people. Onelie this I woulde put you in remembrance of, before we proceade anie further, how vayne and vncertayne the doctrine of the blasphemous Papistes is, whiche

*An horrible falling awaye from God.*

*Rom. 3. and 9.*

*The Iewes the church erreth.*

*The papistes church erreth.*  
*The Jewishe church was firste.*  
 che is grounded vpon no other foundation, then vpon the auctoritie of their Church, their Councils, and decrees of men. And here in dare I make the papistes them selues iudges, whither their Church be of more auctoritie or antiquite, then was the Church of the Iewes which was the first of all, and auctorised by God immediatlie: Or whither their Concils at the appoyntment of the Romishe Antichriste, were more orderlie called and assembled, then was this Concil holden at Ierusalem by the appoyntment of the Chief priest and Bishop? As for their Church, the Iewes had the manifeste worde and promise of God: yea, there was no other Church, then visible vpon the earth, besides that which the Apostels then began to buyld vpon the true conerstone Iesus Christe: where as the papistes haue not so muche as one worde or promise to proue that they are (as they impudentlie bragge) the Church of God, but manie rather moste playnlie prouinge them to be the verie Synagoge of Satan, and liuelie mem-  
 bers

bers of Antichriste. Yf then this, which seemed the true Church of God, and auctorised by him, so shamefullie erred: maruel it is that the papisticall Synagoge and members of Satan shuld be founde establisshers of the veritie, which alwayes since they haue bene rayfed vp from hell, haue sought nothing but the vtter subuersion therof? Nether can they defende them selues by anie auctoritie to assemble, or by anie learninge, or outwarde shewe of holynesse: seig in none of these poyntes they may be compared to this assemble, wher of S. Luke maketh mention. For here was the highe Prieste Annas, herewas Caiaphas, here were the temporal Magistrates, the gouerners of the Temple, the Seniors of Ierusalem, the learned Scribes, and Pharisees. And what coulde anie man wishe fore in the iudgment of man, that there was not, to make a lawfull Council? And yet thou seest the conclusion was agaynst the Lorde and his anoynted Sone. Wilt thou then hope for anie better at the papistes assemblies and Councils, who in persecuting Christe conti-  
 b. iiii.

*The locusts which came out of the bottomles pit.*

nuallie, and his holie worde, shewe them selues open enemies to bothe? Doeſt thou here beholde the Iewes, whiche professed the true liuinge God, without all apifhe maumetrie and Idolls, forbidden in their Lawe: neuerthelesse malitiouſſie to conſulte agaynſte their true Meſſias: and will not yet ceaſe to credit the papistes, ſaying, That their Churches and Concils can not erre, where as they diſhonor the liuinge Lorde, hauing their Temples replenished with all kinde of idolatrie: yea, when their owne conſciences do condemne them, that there was neuer the like impietie committed in all Iſrael, as their filthie Concils haue taught and commended? But thou wilt ſay perchaunce, that there is no cōpariſon betwixt the Iewes, playnelie denying Chriſt, and the papistes whiche do confeſſe him: and therupon wilt conclude, that the papistical Concils may not ſo eaſilie erre, as thoſe whiche were holdē of the Iewes at Ieruſalem, againſte the Apoſtels and their doctrine. As concerning their Concils, I may not anſwere

now

*The papistes are more wicked than Iewes.*

*The papistes deny Chriſt, as well as the Iewes do.*

now: for that were an infinite worke to repeate all their abſurdities. Yf any mā wolde but once reade them ouer, he ſholde nede no other perſuaſion to abhorre them, and to cōfeſſe this my ſaying moſt true in all the Concils holden by the Romiſhe Antichriſte. But to cōpare them with the Iewes in denying of Chriſte, thou ſhalt proue them more blaſphemous. For the Iewes after a ſorte did cōfeſſe their Chriſt and Meſſias in wayting for him dayly to delyuer them, and ſaue them from the miſerie wherein they were, and now are, and from al their enemies accordinge as God promiſed: but when they wolde not acknowledge him, whom their fathers did perſecute and crucifie, and whom the Apoſtels taught to be riſen and aſcended, they playnelie denied Chriſte. They beleued that he ſhulde be their Captayne and delyuerer, but after an other ſorte, then by his deathe and paſſion: and to an other ende, then to ſuffer in this worlde the ſhame of the Croſſe.

Euenſo do the papistes confeſſe Chriſte, but in effecte withe the Iewes

*The papistes are more blaſphemous then the Iewes.*

*The papistes cōfesse Christe, but in effect deny him.* deny him. They confesse Christe which is come in the fleshe, borne of the virgin Marie, crucified for the synnes of the worlde, &c. Whiche all hitherto is wel, and agree the with vs. But

1. Tim. 2

for as muche as they are not with him contented, but wil haue an other Christe besides him: they are manifest deniers of Christe. For (as writeth the Apostel) There is but one God, one Mediator betwixt God and man, the man Iesus Christe, which gaue him selfe to be the redemption for all. Now when the papistes beleue not onlie in this

*The papistes cōfesse Christe to be here in the world in the forme of bread a dead God not able to do anye thinge.*

Christe and Sauour, which came in the fleshe, and was borne of the virgine, but also in that Christe, whom they imagine to come, and to be in the worlde in the forme of bread, and borne aboute with the handes of man, not able to go him selfe: when they beleue not onlie vpon Christe crucified, and hanged vpon the Crosse, but in the coniured Idoll, hanging by a corde ouer the altar: not onlie in Christe glorified vpon the right hande of the father, who liuethe and reigne the for euer, but in their

their rownde cake, which (they say) is consecrated, when with out sense and feeling it lieth closed in their box, subiecte to mowleinge, wormes, and corruption, referued & kept to be worshipped as their God, but to their condemnation for euer. More ouer when they haue other aduocates then Christe, other sacrifices for synne, other merites and means of saluation: it helpeth them no more to proue that they are Christians, thus impudentlie denying him and his office, then it helpeth the Iewes, in saying they beleue in the true Mefsias to come, which is all readie come, and reueled to the world. Ye so muche the more is their condemnation, for that vnder the Name of Christe, whom they dare not deny, they worke preuie treason agaynste him, to subuerte the trueth of his Gospel, and whole fruite of his death and passion: which is our redemption from death, and hope of euerlasting life, purchased by that perfecte oblation, which was offred once for all, as a sufficient sacrifice for the synnes of the

*The boxy mowly, wormy, musty rotten and corrupted Christe.*

*The papistes vnder the name of Christians worke treason agaynst Christ.*

*Hebr. 10. 1. loh. 2.*

## CHAP. III.

¶ What inconuenience had commē to th<sup>e</sup> Church<sup>e</sup> of God, if the Apostels had obeyed the commandment of the Conail, and what euills haue comen lately vpon England through the preaching of vnlawful obedience and yeldinge to vngodly Rulers.

The infinite slaughter of martyrs in Englande.

**L**et vs leaue the vngodlie papistes with their wicked decrees and Conails, as mē that passe the Iewes in all maner of wilful stubbernesse and cruel persecution of the trueth, as the horrible slaughter of thousandes of martyrs, which with in these few yeres in Englande alone do witnesse: and returne to the Apostels, Peter and Iohn, to examine what answer they framed to these men of auctoritie, and Rulers, gathered together of all sortes, as you haue harde, as wel of the Cleargie as of the Laitie, of suche as thē had the onlie gouernement of Ierusalem vnder the Romayns, to whom they were then tributaries,

butaries, which charge and threatning of the whole Conail, done with so great aduise ment and consultation, ought not lightlie to be esteemed, especiallie, of the seruantes of God, and their subjects, as the Apostels then were. They were charged and threatned to preache no more in the Name of Christe crucified. An heauy commandement doubtlesse to Peter and Iohn, especiallie if it might haue taken place: seeing it was all together contrarie to their vocation and charge geuen vnto them by their maister Christ, to preache his Gospell throughout all the worlde, and to begyn at Ierusalem, for which cause they were called and chosen from amongst all others, and had bene of longe tyme instructed of their maister Christ in the knowledge of all his holie Scriptures, and replenished with wonderful giftes of the holie Goste, to cure all diseases, to cast out diuels, to drinke poyson, to tread vpon serpentes, and to distribute the holie Spirit, and all those to be as it were seales and cōfirmatiōs of their doctrine, whiche all had bene to no purpose, yf this commandement and threatninge

We must not yeelde in Gods cause, when man threatneth.

Luk. 24. act. 1.

*Relenting  
of the mi-  
nisters mo-  
st danger-  
ous.*

of the Magistrats shuld haue bene obeyed, & the Apostels yelded to their auctoritie. Then the foundation of the Church shuld haue ben shaken, and the whole assemblie discouraged: for the two Chief Captayns gyuinge ouer, who durste haue presumed further?

And truelie, if the Apostels at that tyme had bene no further instructed, then the moste parte of men are in these our dayes, and especiallie haue bene, and yet be in our miserable countrie of Englande: they would haue bene in great perplexitie, and sore afrayde to haue made this, or the like answere sayng: Iudge you whither it be lawful before God to obeye you, rather then God. For the moste parte of men, yea and of those whiche haue bene both learned and godlie, and haue geuen worthie testymonie of their profession to the glorie of God: haue thought and taught (by the permission of God for our synnes) that it was not lawful in anie case to resist and disobeye the superior powers: but rather to laye downe their heades, and submitte them selues to all kindes of punishmentes and tyrannye, thin-

*We maye  
safely folo-  
we the  
example of  
the Apostels  
aproued by  
the holy  
Gost.*

*A danger-  
ous doc-  
trine.*

thinkinge them selues sufficientlie discharged before God of their vocation and duetie, hauing onlie the commandement of the superiour power to the contrarie, were it neuer so vngodlie and cleaue againste all natural reason: wherby manye hauinge commandement to preache no more Iesus christ to the people, without anie trouble of conscience haue kept silence, and thought the selues sufficientlie discharged: nether considering that they were made stewards of Godes holye mysteries, and that not at the appointment of man, or for them selues, but by the ordinance of our Saniour Christ Iesus, and to be faithful distributors to others. Nether yet marking this present answere of Peter and Iohn, whom they might safely haue folowed with better assurance: who in suche case, haue lefte this lesson for all men, rather to obaye God then mā. Others, hearinge the Name of God blasphemed by the false doctrine of the wicked and shaueling priestes, durste not once open their mouthes to speak one worde in their maisters behalf and his infallible trueth: but stopt

*1. Cor. 3  
Man can  
not dispe-  
ce with  
that which  
God com-  
mandeth.*

*False bre-  
thern  
which  
betray  
God and  
his true h  
in yelding  
to the pa-  
pists.*



theyr mouthes as dōme dogges,ād dur-  
ste not barke against the raueninge wolff  
when they knew and saw him cōming.  
Many not minding to obiectione them sel-  
ues to anie daunger, regardinge more  
their owne safetie, then the preferuatiō  
of their flocke, wolde not abide the  
wilde beaste commyng, but moſte sha-  
meſullie fledde before the daunger ca-  
me, ſhewing them ſelues playne hire-  
lings, and no true paſtores: leauinge the  
ſelie ſhepe of God to be deuoured, and  
that becauſe they had entred in to the  
ſolde before to feede of the flocke, to  
eate the fleſhe, and deuoure the people  
of God as bread, rather then to do their  
dueties.

*No mini-  
ſter ought to  
ſte and for  
ſake his flo-  
cke, except  
he be perſe-  
cuted one-  
ly, and not  
his flocke.*

*Pſal. 14.*

*They whi-  
ch pleaſe  
man ra-  
ther then  
obey God.*

But all theſe and ſuche like are here  
condemned and conuicted of cruel,  
which fearing man more then God, ga-  
ue eare and obedience to man, rather  
then to God. Wherof, beſides the iu-  
ſte ſhame that came vpon them ſelues,  
and the diſpleaſure of God powred ge-  
nerally vpon all (for as muche as we all  
were betrayes of our maiſter, thoghe  
not all a like) iuſt occaſion of offence  
and of like diſobediēce to God, was mi-  
niſtred

niſtred to all ſorts of men, of what vo-  
cation ſo euer they were. For when they  
ſawe the teachers and leaders of others  
to ſet vp obedience of man rather  
then of God, and the ſame confirmed  
by their owne example: thoſe whiche  
knewe no other, thought it their parte  
to do the like alſo in their vocation  
and office. And ſuche as were play-  
ne enemies to God, the wicked papifles  
or diſſolute perſons, laughed in their  
ſleues: ſeing bothe them and their wi-  
cked proceedings therby promoted  
and furthered. Where as to defend  
their kyngdome of darckenes, ambitio  
and idle belies, there is no kyng ſo go-  
dly, no contrey ſo peaceable, nor no  
kyngdome ſo ſtrong, which through  
their deuiliſhe entrepriſes and wicked  
perſuaſions, they haue not ſtudyed vt-  
terly to ſubuert and deſtroy. As the ex-  
ample of that desperat Moncke, who to  
poiſon king Iohn, wittingly and will-  
ingly poyſoned him ſelf. O malicious  
deuil. Likewise the oration of that mo-  
ſte traiterous and peſtilent Cardinal  
Pole, doth yet witenes to all the papifles  
ſhame and confuſion: wherin he goeth

*We muſt  
obey the  
preachers  
only whē  
they bring  
Gods wor-  
de.*

*The papi-  
ſtes laughe  
in their ſle-  
ues, when  
they ſee  
their wi-  
cked pro-  
ceedinges  
promoted  
by vnlaw-  
full obe-  
dience.*

*A moncke*

*Cardinal  
Pole.*

about to perswade the wicked Emperour rather to tourne his power ad armie against Kynge Héry the eight ad Englād, this doggs owne cōtre, the against the infidels, Turckes, and Sarracenes: blasphemoullie termig the worde of God ad Gospel of saluation to be the Turckesh fede. O impudēt mouth:ō blasphemous beast, which saist in thi heart, Ther is no God. And yet to all your shame ad vtter destructiō of your cōtrie, you haue receaued him as a God, whome before in your lawful kyngs dayes, you moſte iuſtely condemned as a traitour and very ſonne of Antichriſt. The Counſellers, whoſe office is to brydle the affectiōs of their Princes ad Gouvernours, in geuīg ſuch counſele as might promote the glorie of God, ad the welthe of their cōtrie by this perſuaſion of obediēce, haue hitherto ſought, and yet apearingle do, how to accōplishe and ſatisfie the vngodly luſtes of their vngodlie ad vnlawful Gouverneſſe, wicked Ieſabel: who for our ſynnes, contrarie to nature and the manyfeſte worde of God, is ſuffred to raigne ouer vs in Goddes furie, ad haue therby moſte wickedlie betrayed Chriſte, their cōtrie, and the ſelues (ſo mu

che as lieth in the ) to become ſlaues to: a ſtrange and foren nation, the prowde Spaniards. The Nobles alſo, which (tho the vnworthilie wil be ſo called) hearing no other preaching, but that they muſt obeye their Prince, neither knowing whō, wherein, nor how farre, haue in like maner, as men diſguiſed vpon a ſtage, turned their nobilitie to open ſhame amongſt all nations, whiche now behold their follie, and wōder ther at: ſeing they are made inſtrumētes of impietie, and deſtroyers of their natiue cōtrie, which firſte were ordayned in Realmes to ſtande in defence of trewe religion, lawes, and welth of their nation, and to be a ſhyld (to their power) agaynſt their enemies in tyme of warre, and a brydel at homē to their Princes in tyme of peace: neither to ſuffer them in this ſorte to rage agaynſt God, and vterlie to conteme the holfome lawes of the Realme, to ſatisfie their filthie luſte and vayne glorie, nor ſo cruelie to murder, and agaynſt nature to deuoure the people of God, their ſubiects, whom they are charged by their office to ſuccoure and defende, and haue therfore a

*To obey is good, but whome, wherein, ad howe farre, ought to be conſidered*

feareful compt to make for donige the contrarie.

*The iustices  
and other  
vnderoffi-  
cers.*

*Officers ad  
Iudges de  
generat.*

The Iustices likewise in Townes and Cities, as Maieres, Shryffs, Baylyfes, Constables, Iealers and all suche inferior officers, folowing the same example of vnlawful obedience, whose office and charge it is to minister iustice whithout respecte of persōs, to defende the symple and innocēt, and to punishe all transgressors and malefactors, blasphemours of Goddes holie Name, violent oppressers of innocentes, as be the bloudthurstie papistes: are nowe become ministers of iniustice, and tyranny, made tormentours of their owne naturall Countrie men, most blouddie butchers of their brethren, and mercilesse murtherers of the childré of God: and that in suche cruel sorte, as neuer was hearde of before since the deathe of Christe, where anie profession of his Name hath bene. In so much that they are made a spectacle and gasingstock to all countries and nations, amongest whom is anie feare of God or ciuile policie, whiche woulde not haue beleued it to be possible, if their cares  
and

and eyes were not this day sufficient wittnesses. For to vnderstand that the papistes were cruell butchers and vn-satiabable bloudsuckers, had bene no *The papi-  
les natu-  
rally thirst  
for bloud.* newes at all, they haue bene such from the beginninge. But when they bothe heare and see those that professe the Gospel, and woulde be counted Christes shepe, turned for feare of displeasure, or losinge of their office in to the nature of bloudthurstie woulues, to execute agaynst God and their conscience, the vngodlie commandements of the papistes: to be at commandement, not onlie to their vnlawful Quene, but also to euery shauen Sir Iohn, to imbrue their handes with them in innocent bloude: this makethe all men to wonder and be astonished.

To conclude, the residue of the common people, seing their superiours of all degrees ad estates, by whom they shulde be gouerned with godlie lawes, and to whom they ought obedience in the feare of God onelie, thus couardly to forsake their obedience to God, and vtterlie contemne the office wherwith he had charged them, to satisfie the vnlaw

*The cōmon  
people.*

*Men that  
do against  
their con-  
science and  
Godes  
worde.*

*Rom. 13.*

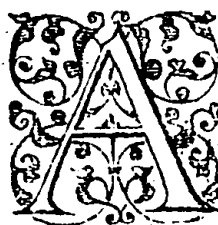
ful commandements of their wilful Go-  
uerneffe: thinke it in no case their parte  
to deny to her like obedience: but with  
bodies and goodes, at home ad abroad,  
to fulfill and mayntayne her will ad ty-  
ranny, not withstandinge their owne  
conscience doth condemne the, and the  
worde of God dothe playnelie testifie,  
that it is euell and vngodlie which they  
are commanded to do. Being deceaued  
by misunderstanding this place of Pau-  
le and such like: It behoueth euery sou-  
le to be subiecte to superior powers,  
because there is no power but of God.  
For the powers that are, be ordinances  
of God: ad therefore he that resisteth the  
power, resisteth the ordinaunce of God.

But how litle this and other like ob-  
iectiōs make for their purpose, we shall  
God willinge vnderstande, after that we  
haue better examined this present ans-  
were of Peter and Iohn: who are not cō-  
trarie to Paul, nor Paul to them, rightly  
cōsidered. For thoghe this answeere was  
made of Peter ad Iohn in their owne cau-  
se to the Magieſtrates ad Rulers of Ieru-  
ſalem: yet is it no lesse generall then the  
ſaynge of. S. Paule: and partayneth to al  
conditions

conditions of men, aswel Magieſtrates  
and Rulers, as inferior persons and sub-  
iectes: teaching them bothe their of-  
fice moſte rightlie: the one, what to com-  
mande, and how to rule: the other,  
whom to obeye, and wherin to be sub-  
iecte, as in their places ſollowinge ſhall  
euidently appeare.

### CHAP. IIII.

*The truth of this anſwere was ſo ſenſible, that the  
verie aduerſaries could not withſtand it.*



And firſte to returne to  
the anſwere, we may be  
aſſured that it is certay-  
ne ad an vndouted true  
the, that in all things,  
and of all men, ad in all  
places, God is to be obeyed before me.  
In ſo muche as the Apoſtels were not  
afrayed to cōmite the iudgement ther-  
of vnto their extreame enemies: whom  
they knewe right well, would haue ge-  
uen contrarie ſentence, if their anſwe-  
re had not bene withe out all contro-  
uerſie. As thoghe they would haue ſa-  
yed. After that we haue bene

c. iiii.

*The enemi-  
es of God cō-  
not denye  
this anſ-  
were to be  
true.*

*Psal. 104.* charged with this office to preache to all people and nations, ad that by God him selfe, to whom all powers are subiecte, and all men are bownd to obeye, whose iudgementes none can escape, and whose wrathe no fleshe is able to abyde: whiche with the breathe of his mouthe, moueth the heauens, and makethe the mightie mountaynes to shake and tremble, and dryueth all powers (be they neuer so stronge) to dust ad powder. We are contéted to make you iudges, which charge vs to the contrarie: whither this dreadful God may approue our doings in obeyége you beigmen, and his creatures, yea earthe, verie dust and ashes in comparison of his Maiestie? Whither man, of what auctoritie so euer he be, is able to discharge vs in the presence of oure God, if in holding our peace at your commandement, we transgresse the expresse commandemét of God? That is, not to preache Iesus Christ crucified: who hath chose vs to the same éd, indued vs with knowledge, reuealed vnto vs his secret counsels, the mysterie of our redemption, and armed vs with all giftes of

*Preachers  
must prea-  
ch Christe  
in season  
and out of  
season.*

of the holie Gost; necessarie for the accomplishment of so waightie an entreprife. We nede not herein to vse many wordes or reasons: nor to desier anie arbiters to define this matter: be you your selues iudges. Which kinde of speaking, men commonlie vse, when the matter is euident and out of doubt, known to all men, be they of neuer so slender iudgement, and nede no further reasons, or Scriptures to prooue it. The like kinde of reasoninge, the Apostle vseth agaynst the Corinthians: who permitted their wemé to praye bareheaded in the Congregation, which he condemned as an vndecent custome, not becomming the Sayncts of God. For amongst other reasons, he likewise makethe them selues iudges in the matter, sayeng: Iudge ye amonge your selues, whither it be cumlie for a womā to praye bareheaded in the Congregation. Cōcludinge, that verie nature dothe teache the contrarye. In like maner this answere is so true and sensible (that rather God is to be obeyed then man) that there cā be none so malitious or ignorant, whom verie nature will not

*1. Cor. 11.*

compel to confesse it, if he had no further knowledge. Nether had these men, for all their great a doo, lōge consultation, hie learninge and wisdom (desierous also to take occasion agaynst the Apostles)anie thinge to saye for the cōtrary. But as Gods enemies are accustomed, when their mouthes are stopt, either with raylinges, or threatnings, to expresse their rage: so did they with Peter & Iohn, dimitting them at the last with bitter wordes and menaces: and they departed notwithstandinge from the Concile, by the means of this answer, conquerours.

*They should  
not so haue  
escaped if  
they had  
bene befor  
our cruell  
Counselors  
Pharises  
and Hypo-  
crits of  
Englande.*

*what  
things are  
to be  
considered.*

## CHAP. V.

*To obeye man in anie thinge agaynst God, is Vn-  
lawfull ind playne disobedience.*

**N**Ow for as muche as we are assured of the truth and certantie of their answer, wherof none can iustlie doute: let vs somewhat further consider what thinges are principallie here in conteyned. First we maye hereof iustlie conclude, that to obeye man in anie thinge contrary to God, or his precepts thoghe he be in hiest auctoritie, or ne-

uer so orderly called there vnto (as these men, wherof Luke speaketh, were) is no obedience at all, but disobedience.

Secondlie, that it is not a sufficient discharge for vs before God, whē we deny to accōplyshe their vnlawful demādes and threatnings, except we do the cōtrarie euey man in his vocation and office, as occasion is offred, and as his power will serue. Whiche thiges playnlie vnderstāde, as they shal geue a clere light in this controuersie: so do I not doute by this present answer and facte of Peter and Iohn, to proue moſte manifestlie, that althoghe we were destitute of other examples, yet this might appeare sufficient. As touchinge the firste, that there is no obedience agaynst God which is not playne disobedience: the Apostles say, Iudge you whither it be right or iust in Godds sight to obeye you rather thē God: which is as muche as they would saye, It is not iuste nor lawfull. Thē if it be not lawfull and iust in Goddes sight, who iudgeth things truelie and as they be in dede, it must nedes folowe that allmaner of obediēce agaynst God and his worde, is playne disobedience, and

*Obedien-  
ce against  
God is dis-  
obedience,*

the workers therof likewise condemned as rebels. Why? Bycause it is vniust and vnlawfull before God: And all true obedience is lawfull, which must not be measured by the will of mā, but by the iuste Lawes and ordinances of the liuinge Lorde. So that after God hath

*what God once wil-  
once in his  
Law to be  
done or not  
to be done  
that cā no  
man dis-  
pence wi-  
th be it ne-  
uer so smal  
in the sight  
of man.*

once pronounced anie thinge that he would haue done, either in his Lawe or otherwise: there is no man that may or can dispence therewith, seeme it of neuer so litle importance in the iudgement of men. He that commandeth the contrarie, is a rebell: and he that obeyeth likewise. Neither dothe this appertayne to the Apostles and ministers onlie in their office, but is a generall argument for all sortes, estates, and degrees of men: for as muche as God hath like auctoritie of all, and all owe vnto him first and principall obedience: and secondly vnto men for him, and in him onlie: except they wil be enimies to God, and deny him to be their Lorde. For so muche it is in effecte, when we preferre men to God, obedience to man, before the obedience to God. It is not the auctoritie of the Prince, or the feare of his punish-

punishmēt, that cā excuse in his presence: who cōmādeth his people generalie, high and lowe, riche and poore, man ād womā, to heare his voyce, and to obserue his statutes. Nether to declyne vpon the right hand, nor vpon the lefte: nether to adde anie thinge therto, or to take anie thinge from it: but to do that onlie, whiche the liuinge Lorde commādeth. And if we be the shepe of the Lordes fouldes, it is not sufficiēt for vs to heare the voyce of our pastor, ād to folowe him, except we also deny to heare, muche more to folowe anie other: that is, which calleth not with the voyce of the true pastor. And as there ought to be no creature of like auctoritie amongst vs, as our soueraygne Lorde and God, whose creatures we be, and the workemanship of his owne hādes: euen so, there is none like to him in dignitie, or may be cōpared to him in power, none like to him in riches, or so able to rewarde his subiectes, beinge Lorde of heauē and earth, disposer of all things present and to come: distributer not onlie of all corporall and earthlie blessings to those that feare and serue him:

Deu. 4.

Ioh. 10.

but also powreth vpon them all spirituall and heauenlie graces in great abundance. Moreouer, as by his auctoritie, power, dignitie, riches and liberalitie, he maye of right demande of vs obedience: so must we persuaide our selues in not redring the same to him willingly, that none cā deliuer vs from his horrible punishments and destruction, whiche he threatneth vpon all such as wilfully transgresse his holie preceptes; and declyne from his Lawes. Nether wil he regarde by what means, or by whose comandement we transgresse his lawes. For that can be no excuse for vs, thogh he be Kinge, Quene, or Emperour that commandeth or threatneth vs. For what is kinge, Quene, or Emperour compared to God? Is the punishment of earthe, ashes, of vile man, whose breath is in his nostrilles, more to be feared then the plagues of God, who hath power both of body and soule to destroye the euerlastingly? Was it any earthly power that brought the waters vpon the vniuersall worlde, and drowned all mankinde for synne, viii persons excepted? Did man destroye Sodome and Gomorreh

Deu. 28,  
and. 30.  
No cōman  
dement  
shall excuse  
vs in the  
daye of  
vengeance.

Esa. 2.

Gen. 7

morrhé with fier and brymstone? Came the plagues of Egypt, the drowninge of Pharaó, the ouertrow of the Cananites, the subuersion of Ierusalem, by the power of man? If these be the workes of man and not of God, feare man and not God: but if there be none of these euells which cometh vpon a nie Citie, or contrie, wherof the Lorde is not the worker: beware that the feare of mans punishment, cause thee not to fall in to the handes of this mightie reuēger, whiche is an horrible thinge, as the Apostle writeth. Princes therefore, and all powers vpon thee arth, are not to be compared vnto God, whose Lieutenants onlie they shuld be, and are no longer then he wil, in whose handes their hartes are, to moue and turne at his pleasure. And for that cause it is their duetie to seke all means possible, wherbie the glorie of God might be aduanced, by whom they are them selues so highlie exalted aboue their brethren, and in no cause to minister occasion of rebellion agaynst his mightie Maiestie: but rather to be examples to others (ouer whom they are constitute) of all Godlie liffe and lawfull obe-

Gen. 14.  
Exod. 3 4.  
5. 6. 14.

Amos 3.

Heb. 13.

Pro. 21.



dience. In consideration wherof, God him selfe appoynting his people to haue a kinge, *which*, when they shulde come in to the lande of promesse (for that was the first promotion that God ordeyned amongst his people, *which* yet came not to suche pride to desire an Emperour) did with great circumspection, as well appoynt them what maner of man they shulde chose, as the lawes by the *whiche* he shuld rule others, and be obeyed of them. When thou comest (saith the Lorde by Moyses) to the lande *which* thy Lorde geueth thee, and shalt possesse it, thou shalt with out doute, put or constitute a kinge to thee: but *whō* thy Lorde thy God shall chose.

Moreover he saith, from the middle of thy brethern shalt thou appoynt a Kinge ouer thee. For thou mayst not appoynt a stranger, *which* is not thy brother. *Which* lawe, as it proceeded from the wisdom of God, who thought it necessarie for his people: euen so is our miserable ignorance and vnspokeable ingratitude to be lamented, *which* nether do vnderstand the goodnesse of God in these lawes, not yet will vouchesafte to consult

*what maner of man the Lorde would haue chosen kinge. Dent. 17.*

sult with his heauely wisdom: all men rather sckinge to chose and procure them selues Princes and kinges after their owne phantasie, and by vngodlie fetches and policies, then to folowe the appoyntment of the Almighty: preferringe theyr owne wittes to the wisdom of God, *whiche* neuer fayleth them that folowe it. In comparison of whom all others at length, shall shewe them selues to be meere fooles. Yf we wilbe the people of God, let vs then searche and diligently folowe the Lawes of God, especially in so weightie matters, as the election of kinges and Princes, by whom Realmes and nations are either preserved if they be Godlie, or vtterly destroyed, and shamefullie oppressed if they be vngodlie. The first poynt or caution that God requireth of his people to obserue, is, that they chose suche a kinge, as the Lorde dothe appoynt, and not as they phantasie. And what one is he or how shuld he be knowen? The people of Israel (you will saie) had their kinges appoynted them by the mouthe of God and anoynted of his Prophets: as

*Gods Lawes must diligently be followed in election of kinges and Rulers and not mans phantasie.*

*The first note and obseruation in choosing of a kynge Exechi. 20*

Dauid, and his sonne Salomon. For Saule, thoghe he was appoynted and anoynted in Goddes furie, yet was he not of the Lordes chosinge after this meaning of Moyses, who willeth them to appoynte a kinge that the Lord shall chose: to wit, of his fauour and goodnesse, suche a one as shall obserue the Lawes folowing, as we shall see here after.

*Two notes, to knowe whether a kinge be chosen of God or no*

Two means had the Israelites to knowe their kinge, whither he was of God electe or no. The firste, by the expresse commandement and promesse made to some especiall man, wherof they neded not to doute: as was made to Dauid, and to Salomō his sonne expresslie. The secōde is by his worde, which he hathe now left to all men to be the ordinarie means to reueale his will and appoyntment. Which (if we vnfaynedly folowe in our doings) we nede no more to doute, then if God shulde now speake vnto vs out of the heauens, as then he did to the Israelites. The worde then geueth vs these notes to know whither he be of God or not, whom we would chose for our kinge. Firste (as was sayd) if he be a

be a man that hathe the feare of God before his eyes, and zeluslye with Dauid, and Iosias, dothe studie to set forth the same, hatinge vnfaynedlie all papistrice and idolatrie. For this cause God willeth that he shuld be chosen from amongeste his brethern, and shulde be no stranger: bycause suche then had not the feare of God, but were idolaters, to whom no promesse of anie kingdome was made, and who also would leade the people to idolatrie. Also in that his exercise is appoynted, the worde, Lawes & statutes of God, it is manifeste that he is not chosen of God, except he be such a one: and ought not to be anoynted or elected as their kinge and Gouvernour, what title or right so euer he seeme to haue therūto, by ciuile policie, except he be a promoter & setter forth of Godds Lawes and glorie, for whiche cause chieflie, this office was ordeyned.

The nexte rule to be obserued is, that he shulde be one of their brethern, meaninge of the Israelits: partlye to exclude the oppressiō and

*None ought to be chosen a kinge or Ruler but such as wil maintaine and promote Godes Lawes. The secōd note why- kinges are chosen fro amongest their brethern.*

idolatrie, whiche commeth in by strangers, as our Contrie now is an example: and partlie, for that strangers cannot beare such a natural zeale to straunge realmes and peoples, as becomethe brethren: but chiefe to auoyde that monster in nature, and disordre amongst men, whiche is the Empire ad gouernement of a woman, sayinge expresselie:

*The gouernement of women is against nature, and Gods ordinance.*

Gen. 3.

1. Cor. 14

1. Tim. 2.

*women by ciuill pollicie are excluded from all offices in a comon welth.*

From the myddle of thy brethren shalt thou chose thee a kinge, and not amongst thy sisters. For God is not contrarie to him self, whiche at the begynninge appoynted the woman to be in subiection to her housbande, and the man to be head of the woman (as saithe the Apostle) who wil not permitte so muche to the womā, as to speake in the Assemblie of men, muche lesse to be Ruler of a Realme or nation.

Yf women be not permitted by Ciuile policies to rule in inferior offices, to be Counsellours, Pears of a realme, Iustices, Shireffs, Bayliues and such like: I make your selues iudges, whither it be mete for them to gouerne whole Realmes and natiōs?

If the worde of God can not persuade

suade you, by which she is made subiect to her housbande, muche more to the Counsellor and auctoritie of an whole realme, which worde also appoynteth your kinges to be chosen from amongst their brethren, and not from their sisters: who are forbidden as persons vnmete to speake in a Congregation: be you your selues iudges, and let nature teache you the absurditie therof.

And thus muche haue I of purpose noted in this matter, to let you see to all our shames, how farre ye haue bene led besydes your commun senses and the manifest worde of God, in electing, a noynting, and crowninge a woman to be your Quene ad Gouvernesse, and she in verie dede a bastarde, and vnlawfully begotten. But be it that she were no bastarde, but the kinges daughter as lawfullie begotten as was her sister, that Godlie Lady, ad meke Lambe, voyde of all Spanishe pride, and strange bloude: yet in the sicknesse, and at the deathe of our lawfull Prince of kyng Edward the Godlie memorie kynge Edward the sixt, this shulde not haue bene your

*Winchester proueth her a bastard in his booke de Vera obedientia, and Bōner also in the pr. face of the same booke.*

d. iii.

firste counsele or question, who shulde be your Quene, what womā you shulde crowne, if you had bene preferrers of Goddes glorie, and wise counsellours, or naturallie affected towards your countrie. But firste and principallie, who had bene moste meetest amengest your, brethern to haue had the gouernement ouer you, and the whole gouernement of the realme, to rule them carefullie in the feare of God, and to preserue them agaynst all oppression of inwarde tyrants and outwarde enemies. Wherbie you might haue bene assured to escape all this miserable & vnspeakable disordre, and shamefull confusion, which now by contrarie counsele is brought worthely vpon vs. I knowe ye will saye, the Crowne is not intayled to the heyre males onelie, but appartayneth also to the daughters: and therefore by the Lawes of the Realme, you coulde not otherwise do. But yf it be true, yet miserable is this answer of suche as had so longe tyme professed the Gospel, and the lyuelie worde of God. Yf it had bene made of pagāns and heathens, which knew not God by his worde,

*They haue now plentie of both sortes.*

*The title of the Crowne belongeth onely by Gods worde, to the heyres males.*

worde, it might better haue bene borne with all. But amōgest them that beare the Name of Godds people, with whō his Lawes shulde haue chief auctoritie: this answer is not tollerable to make the constant and vndouted Lawe of God, which ought to be the lyne of all ordinaunces, to geue place to the vayne and vngodlie decrees of men, as experience hath now taught you. Moreover, in annoynting her as if she had bene a man, was no lesse absurditie, vsinge thervnto suche greasings and shallesse Ceremonies, and that in the face of all the people: as thoghe Moyses lawe yet were in force, and Christ our Saviour not comē: which hath put an end to all suche outwarde Ceremonies: whose annoyntings were spirituall. For as he was replenished with all graces of the holie Ghost, and that without measure, and aboue all his felows, kings, Priests, and Prophetes: so hath he left no other annoyntinge to be vsed of his seruants: but of the same sorte, that is, spirituall. And yf Moyses with his Ceremonies were now in full auctoritie, as he was before Christe: Yet were it

*Yours owne Lawes dothe not prefer a baird to her that is lawfull gotten*

*Heb. I. Psal. 45.*

not lawful by him to anoynte anie woman, to anie maner of office or dignitie, seeing that this Ceremonie was neuer appoynted to anie other but onelie to Priests, kinges, and Prophetes. How durste you then be so bolde and impudent ô Papists, (for this was your entreprife) to transgresse the order of God in the Lawe of Moyses by anoyntinge a womā? And also to contemne the libertie of the Gospell, in reducinge and bringing agayn the Iewishe Ceremonies, from whiche by Christe we are delyuered? But it is no maruell if you be all waies like your selues, stubberne and rebellious enemies to God and contempters of Christe. And therefore leauinge you to your selues, we will retourne to Goddes appoynted limites in his Lawe, for the lawfull election of kinges and Princes. Ye haue hearde the two firste cautions or rules, that is, how he muste be of Godds appoyntment, and not of mans: And also from amongest your brethren and not of your sisters, and why. The thirde caution that God specifeth in this election is, that he be none such as hath great number

*The thirde rule to be obserued in electing of kinges.*

ber of horses: meaning, as trusteth in his owne power, and preparation of all thinges, for defence of him selfe, ad to ouercome his enemies. For vnder this name of horses, he comprehendeth all ingeynes and furniture of warre: suche a one, as trusteth in them, and maketh the not God his arme and bockler, with faithfull Dauid, is not meete to be kinge of the Lordes people. *Psal. 52.*

For by such means shulde they be brought to Egypte agayne, to their olde miserie and slauerie, if they delited in their horses, from whence the Lorde woulde haue them kepte, and not in anie case to returne. As no doute, he woulde haue had vs miserable Englishe men, warelie to haue kepte vs in that libertie of Iesus Christe and our consciences, wherein so mercifullie he had brought vs: and not by placeinge an infidel woman ouer vs, to returne to our olde vomite, muche more viler then the slauerie of Egypte, I meane the seruitude of that Romishe Antichriste.

Other obseruations he geueth also, *What other notes* not to seke manie wiues, nor to heape *God geueth to chose by.* vp muche golde: but chiflie that he ha-

ue an example of Goddes Lawes prescribed vnto him, to reade in them all the dayes of his life, that he maye learne to feare the Lorde and to keepe his cōmandements, and not to lifte him self vp aboute his brethren: meaning, he shulde rule with all holynesse and humbleness, as did Moyfes and Dauid. And therby, dothe God promise that his dayes, and the dayes of his children shall be prolonged in the middle of Israell.

Of the whiche we may iustlie conclude, that by the ordinance of God, no other kinges or Rulers, ought to be chosen to rule ouer vs, but suche as will seke his honor and glorie, and will commaunde and do nothing contrarie to his Lawe. Wherewith they are no lesse, ye muche more charged, then the common people: because their charge is double: that is, not onelie to feare God them selues, but to see that their people feare him also, to whom they owe in that case all humble obedience and reuerence. For they be (as was sayed) Goddes subiectes and Lieutenantes, for whose cause they must be reuerenced, doinge their duetie. But if they will abuse

*As the  
kings  
charge is  
greater, so  
is he more  
bonde to  
God to  
performe  
the same.*

abuse his power, liftinge them selues aboue God and aboue their brethern, to drawe them to idolatrie, and to oppresse them, and their contrie: then are they nomore to be obeyed in any commandements tending to that ende: but to be cōtemned as vile Sergeantes in comparison of the high Iudge and Magistrate, who ought to do nothing, but as he is commaunded to do by the Iudge ad superior power according to the lawe. Other wise, if he lift him selfe aboue the chief Iudge, lokyng to be honored and obeyed more then he: who would not abhorre suche a Sergeant, ad not onelie to withstande his cōmandement, but to accuse him as a rebellious traytor, and banishe him from amongst them? And yet here is but rebellion agaynst man, who is but mortall. What ought we the to do vnto that kinge or Prince, that listeth him selfe vp agaynst the Maiestie of God, who is immortal, to whome belongeth all power, dominion and honor? Is he anie more in comparison of God, then the Sergeant in respecte of the Iudge? Shall the Sergeant be punished as a traytor, and this man honored as a kinge, which doth no

*If it be heynous to disobey mā,  
much more  
God the  
Lorde of  
all thinges.*

parte of the office therunto belonging? Or rather is not his crime and treason greater, and deseruith so much more, as God is more excellent, compared to anie worldlie power, then is a kinge or Prince compared to the moste vileste Sergeant?

Moreouer, whence hathe he this honor? Of him selfe? Is anie man naturallie borne a kinge, Or hathe he it of God? And if of God, wherto, but to vse it with God, and not agaynste him. Seing then it is not iuste in Goddes sight to obeye man rather then God: neither that their is anie dispensacion of man that cā dispēce with his holie cōmandements, neither the auctoritie of Prince, nor feare of punishment can excuse vs. Seing also, that kinges are institute to rule in Goddes feare and Lawes, as subiectes and Sergeants to God, and not agaynste his Lawes, and aboue him: it muste nedes followe (as we firste sayed) that all obedience geuen to suche, wicked Princes agaynste God, is playne rebellion in his iudgemente. And in that case to obeye God, and disobeye man, is true obedience, how so euer the worlde

*Kinges  
ought to rule  
in Gods  
feare with  
him and not  
agaynste  
him.  
To obey a  
wicked  
Prince in  
his wickednes  
is  
plaine disobedience  
to God.*

worlde iudgeth. For as none will condemne Peter and Iohn of disobedience, because they woulde not herein obeye their ordynarie Magistrates: no more will anie which haue right iudgement, condemne the like resistance in others, which alike is lawfull to all.

Or ells shulde the Israelites be excused, by cause they obeyed their wicked kinge Ieroboam in worshippinge his calves in Dan, and Bethel. *1. king. 1.*

Then shuld that cruell butcher Doeg, in killinge Ahimalech with LXXXV Priests or Leuites, and the whole towne of Nob, at the commandement of vngodlie kinge Saul, haue bene preferred to the reste of all his seruantes and souldiars. And the souldiars also of cruell Herode shuld be blamelesse in murthering and sheading the bloude of so many infantes in Bethlehem at Herods commandement. Then shulde the wicked Iewes be gyltlesse of Christes deathe and his Prophets, whom they consented to murder by the perswasion of their Rulers. And the countersayte Christians this day, which euerie where (but especially in our miserable countrie) im- *1. Sam. 22.*

*Mat. 2.  
They will  
make  
all these  
blasphemes (the  
papistes are  
ioimpudēt)  
rather then  
they will  
seme to  
offende.  
Mat. 27.*

prison, famishe, murther, hange, and burne their owne councitmen, and deare children of God, at the commandement of furious Iesabel, and her false Priestes and Prophetes, the blouddie Bishoppes and shauelynges, shulde be gilty in all their doinges. But all these doth God (who is a Ielious and righteous God, and cannot abide his honor to be geuen to any other, nor suffer the bloude of the innocent longe to crie vnto him for vengeance) condemne as blasphemers, idolatres, and cruell murderers: which saith: Thou shalt haue no other Goddes but me. Thou shalt not kill. And if God dothe make this, disobedience (as thou mayst playnely see) what commandement of man can alter his sentence, before whom there is no obedience in euill thinges? Yea, if the whole multitude, from the hiest to the lowest, wolde agree and consent to do euill, yet muste not thou followe them saith the Lorde. For if thou do (notwithstanding the commandement of thy Prince, or example of all others) thou art with them a rebell, and a rebell agaynst thy Lorde and God: from whose

*Exod. 20.*  
*Psal. 9.*  
*Gen. 4.*

*The commandement of the Prince shall not excuse thee in euill doying.*

wrathe

wrathe and heauie indignation, no man can defende thee in the dreadfull daie of his visitacion, which is at hande.

## CHAP. VI.

*How it is not enough to denye wicked commandements of all kinde of Rulers, except we withstand them also, euery man accordinge to his vocation, in doing the contrary.*



S by this answere afore mentioned, we haue bene taught not to geue place to the vnlawfull commandementes of Magistrates, in what auctoritie so euer they be, because it is nothing but rebellion in the iudgement of God: euen so may we learne by the same answere and example of the Apostles, how God requiereth more at our handes, that is, to withstande their preceptes, in doing the contrary: euery man accordinge to his office and estate wherein God hathe placed him. For as man thinketh him self not fullie



*It is not  
inough  
not to do  
the wi-  
ked com-  
maunde-  
ment of a  
kynge, but  
also to do  
the contra-  
rie.*

*Act. 5.*

obeyed, when we abstayne from those things which he forbiddeth, except moreouer we do the contrary, which he commandeth: euenso may we muche more thinke, that God is not fullie obeyed, when we will not do the vngodlie commandements of men, except also we applye our selues with all diligence to do the contrary. So did Peter and Iohn make answere, denying to do as they were comaunded by the Magistrates. And as they denyed in wordes, so did they, and the rest of the Apostles in effecte, as the course of the historie doth witnesse. Who went all to gether to the Temple after they were dimissed, and preached openlie in the face of all the people Iesus Christe crucified, not with standing all the afore named threatnynges and menacings, yea afterwarde, when they had bene imprisoned and then by the Angel of God deliuered, and whipped moste vily, as if they had bene slaues: yet were they nothing therby discouraged, but continued in one mynde and answere, sayng as they did before. with one voyce and consent: God muste be obeyed before man.

man, and boldlie preached their maister Christ, contemning all displeasures which they for his Names sake sustened, remembering well his sure and comfortable promesses who said: Blessed are you when men reuile you and sklander you, and speake all euill againste you, lying, for my sake: be glad and reioice, for greate is your rewarde in the kingdome of heauen. For so did they persecute the prophetes before you. *Act. 5. Math. 5.*

Thus see we the, how the trueth of this doctrine is not proued onely by the first examination of Peter and Iohn: but also confirmed the second tyme by the rest of all the Apostles agreeing therin, and suffringe vile scourginge for the same: not onely boldlie affirminge it in the presence of all the Magistrates at Ierusalem, but as constantly approuinge it in their doinges: when contrarie to their commandementes, they ceased not more diligentlie to publishe the doctrine of saluation: reioyninge and praysinge God, who had made them worthie to suffer for his Sones sake, their Lorde and maister. O worthy and manful souldiars, O moste trustie and payne-  
e.

*At the apo-  
stels to ge-  
ther shew-  
ed the  
like con-  
stancie.*

ful seruantes: neither feringe the prowde lokes and malicious threatninges of the whole Senate and power of Ierusalem: nor shrinking in their office, for all their cruel punishments. But the more they were forbidden, and the oftener they were punished: the stouter, stronger, and mightier were they to fight against their enemies with the spiritual sworde, wherwith they were charged in their maisters quarell: beinge assured all-  
*No power  
congruent  
against the  
faithfull.*  
 wayes of this, that he who gaue the auctoritie to preach, woulde geue the strength also for the performance therof, as he had promised, sayinge: I will be with you to the end of the worlde. And he bringe with the, (as the Apostle saithe)  
*Mar 18.*  
*Rom. 8.*  
*1. Cor. 4.*  
 what should they care who were against them? A worthie example ad mirour for all such to beholde as are called of God to be his messengers and disposers of his holie mysteries, how faithful they ought to be in the distribution of the same, omitting no maner of occasions, obeying no contrarie commandements, nor fearing the cruel threatninges of men.

God

God hath geuen them the charge of moste pretious iewels, and inestimable riches: not to be hid in a corner, or retayned with them selues: but rather (as the Apostle exhorteth) to *Ephe. 3.*  
 styrrer vp the gyfte of God, which is in them, and not to neglect it, to preache *1. Tim. 4.*  
 the worde of God, and to be instant in season and out of season, to conuince, *2. Tim. 4.*  
 reprove, and exhort with all softnesse and learning. For this is that sharpe and *Ephe. 6.*  
 two edged sworde wherewith God hath not onely armed them agaynste their *Heb. 4.*  
 enemies: but to fight also manfullie for others agaynst all powers worldly and spiritual, with this mightie and spiritual sworde the worde of God.

For otherwise, if Christe him self had ceased to preache his Fathers will, for which cause partly he was sent in to the worlde, for feare of threatninges, conspiracies, commandements, and punishments of men: where had bene this comfortable doctrine of saluation? When shulde he haue suffred death, for our redemption and delyuerance?

How shuld the Apostles and all

c. ii.

*Christ dis-  
obeyed  
wicked  
magistrates  
and so sa-  
ued vs:  
but we o-  
bey must  
magistrates  
and destroy  
our selues.*

other faithfull martyrs, which by their deathes in all ages, haue geuen glorie to Christ, haue left behinde them so worthe monumentes, and comfortable writings, besides the notable examples of constancie in sealinge vp their doctrine with the sheading of their blood, if they had yealded or thronke in executinge their office for feare of anie power. And in oure miserable Countrie, where Antichrist this day is againe for oure synnes exalted, if commandemets of tyrantes shuld haue taken place in all men, as it did with many hirelinge preachers, some moste shamefullie denying their Maister Christe, taking vpon them the marke of the beaste, ministring poyson for foode to their flocke, some in makinge a spoyle and praye of their flocke, and as cowardes takeyng them to their feete, leauing the poore lambes of God with out all comforte, to be deuoured of the wilde rauenous beastes: some also in playng on both partes with the halting Israe- lites, thinke to serue God and Baal: if in all others ( I saie ) as in these, the vngodlie decrees of men shulde haue taken

1. kin. 18.  
2. Cor. 6.

taken place: how coulde we haue had these worthie examples of so many hundred martyrs, who haue glorified Christe moste constantlie, in offeringe vp their liues as a moste swete sauour to the Lorde? And that of all sortes of men and women, young and olde, riche and poore, learned and vnlearned, all being herein perswaded ( not able perchaunce to do anie more for the comfort of others, in so generall a defection from God ) haue chose rather with the losse of this corporall lyfe, to obeye God, then otherwise to lyue in welthe and obeye man. For the which, the Name of God be praysed for euer, who styrre vp our hartes by their examples, and prepare vs with the grace of his holie Spirite to the like constancie and obedience.

Besides this we learne by the commandements of God, that so oft as he forbideth any thing which he wolde not to be done, in the self same, he commandeth vs the contrarie, as for example: Thow shalt not murther, Steale, Commit adultrie, or Beare false wittnes. It is not ynough to abstaine from these

e. iii.

*Obedience  
to death.*

*When  
God for-  
biddeth  
one thinge  
he comma-  
ndeth the  
contrarie.*

things, neither is God therein fullie obeyed, except we do the contrarie, so oft as occasion is ministred, that is, to saue, preferue, and defende, as well the goodes as the persones of our brethren and neighbours. And this is a certayne and general rule, not onely in these examples here named: but in all other preceptes whither they be of the Ten commandments, or anie other besides conteyned in the Scriptures: that what so euer God forbiddeth anie man, in the same he is charged to do the contrarie according to his power, thogh all the worlde would stande agaynst him. In confirmation wherof, let vs onelie consider the notable example of the Godlie Prophet Daniel, who when he was commanded in the name of kinge Darius (by whome he had bene promoted to great honor, and of all other was in best fauor, and hiest reputation with him) to aske nothing of his God, or anie other for the space of thirtie dayes, but onely of Darius his kinge, according to the decree made at the requeste of his vngodlie counsel, pur-

possie

Dan. 6.

Daniel was no Englishe courtier: for he coulde not flatter.

possie agaynst Daniel, would not obeye the commandement, being not ignorant that it was a publike decree, which all (he onely excepte) obeyed. And also how death (and that moste terrible, to be cast among the hungry lions) was appoynted for a punishment to the transgressors. But Daniel not contented to do as he was commanded, did as he was accustomed, the contrary: not once, but thrise euery day, transgressinge the kinges commandement, prayinge to the liuinge Lorde his God. And to the intent it might be knowen abroad to al men, that he contemned this vngodly commandement, he set open his windowes more then custome, to the itēt that all whiche wolde, might beholde his doing: so glad was he to be knowen to serue the true and mightie God. Here wolde our worldly wise men, no dout, condemne Daniel of rashnes and follye in doing, more then was expedient. What nede he thus to prouoke the indignation of a Prince, who had power with a worde of his mouth to dic-

e. iiii.

*Note this  
al ye Gen-  
telmen and  
Nobles of  
Englande*

*Daniel bu-  
rned with  
the zeal of  
Gods glory  
and wolde  
not hide it*

*The counsel  
of the  
wordlye  
dissemblers*

*Carnal  
Gospellers  
are halters  
to both sides*

*Ioh. 16.*

stroye him? Yf he wolde not aske anie thinge in the Name of Darius as others did, yet might he haue abstayned from praying to God for that space. Was thir tie dayes so great a matter, that he might not abstayne from praying to God, to gratifie therby his Prince to whome he was so muche bounde? And if he wolde nedes praye to God, could he not haue done it preuely and secretly? What nede he to set open his window in the sight of al men? This was an open contempte of the kinges Maiestie: this was a greater offence, then the faete it self. Thus wolde the politike ad worldinges reason, as our carnall Gospellers do daylie, to mayntayne their shames halting vpon both partes, to cloke their owne impietie, and to intice others to do the like. But faythful Daniel had learned an other lesson, and of a more faithfull scholemaister: euen the verie same that instructed here the Apostles, the Spirite of God, the auctor of wisedome, and trueth: that he ought not onelie to contemne the kinges vnlawfull commandement, but

but to do the plaine contrarie. Neither thought he it sufficient to do this secretly, except openly he shewed to all the worlde whose seruante he was, and what God he honored. Otherwise, how colde he haue declared to the people, that he loued his God with all his harte, soule and power, as was commanded?

*Daniel  
was not so  
wyse as  
our glau-  
ring Gos-  
pellers.*

### CHAP. VII.

*All men are bound to follow the like example, as well as the Apostles and Daniel, of what estate and condicion so euer they be.*



Ere are all excuses taken away from all men, that will be true Christians, and haue the Apostles and Daniel for their instructers and teachers: whither they be Counsellors, Nobles, Peares, or inferior and ciuile officers. But they will peraduenture excuse them selues, as thogh God had no thing to do with the, because they be not Apostles, nor Prophets. Neuertheles they may be assured, they shall be as they euer haue bene, subiecte to his plagues

*Englyshmen  
will neither  
be Apostles  
Prophets  
nor good  
men.*

# 74 HOW TO OBEY

and punishments: and so will he haue a do with them, though they would haue nought to do with hym. Yf the temperall sworde had bene committed to the Apostels, as wel as was the spirituall: if they had bene Pears of a realme, and knowen so wel their duerie towarde God and their contrye, as they did to Christ and his Church, being Apostels, woulde they haue lyfted vp their sworde agaynst Goddes glorie, to the subuersion of the trueth and their nation, at the commandement of their Prince and kinge? Or wolde they not rather haue answered: we are appoynted of God to set forthe his glorie, and to defend his people, and cannot therfore obeye you? If that woulde not serue, must they then haue ceased at their threatninges with death and displeasure? Is that sufficient to discharge them, if in not vsing their power to suppressse tyranny and idolatrie, they suffer the people of God to be deuoured? Iudge you your selues that beare this Name, whether God coulde approoue their doinges.

*How should they iudge well of other mens matters, that cōdemne the selues in their owne*

Mata-

# OR DISOBEY. 75

Matathias that worthie Captayne of the Iewes, as it is wryten in the first booke of the Machabees, coulde not so lightly excuse him self when he was commanded by the cruel officers of wicked Antiochus (which had spoyled their Tēpel, rased their waules, murdered their brethern, and set vp idolatrie, in so much as all for the most parte, applied them selues to their wicked persuasions) that he, with the residue shulde forsake the Lawes and sacrifices of their God, to worshipp strange Goddes: he made answer, to the officer of Antiochus the kinge (which would to God our Noble men had perfectly learned) That thoghe all Nations apparteyning to kinge Antiochus shulde obeye him, so that euery man would declyne from the Lawes of his countrey: yet I, (saith he) my children, and brethern, wil stand in the conuenant of our fathers &c. Which thing he performede to the glorie of God, to his owne saluation, and comforte of his brethern and countrey for euer.

*A notable answer for all true Christians to practise.*

And euen at the self same ty-

me he flewe, not onely a Iewe, one of his owne brethern, which came to sacrifice in his presence at the alter Modim, according to the prescript of Antiochus: but killed also the kiges officer, that compelled him therto, and afterwarde destroyed the altar, and folowed the Lawe of God with a zeale, as did Phinees. Matathias had then a litle power amongest his brethern, but nothing to defende him self agaynst the kinge, and also being charged with children and kinsfolk (which seemed to be all his power) would nether pollute him self, nor suffer the to be polluted with wicked idolatrie, nor coules, to be oppressed with tyrannie. And yet we reade of no auctoritie or office he had to excuse him by: but onely this one thing which was common to all other of his natiō, the Lawes of their countrie, and couenant of their fathers. Which cause he thought sufficiēt to discharge his cōscience before God, and to approue his doings. For as muche as God had commanded him not onely to denie to do the commandement of the cruell tyrant Antiochus (vnder whō all Ierusalem then was by conqueste) but

*Matathias  
was no  
publik  
persone.*

but manfully to profess him and his, as open aduersaries to his Lawes and to resist idolatrie by force, in killing the idolatrer and the kinges seruant (by whom he was compelled) and in subuerting the altar, where vpon the idolatrous sacrifice shuld haue bene done. Which was, as you see, manifeste resisting of the superior power, being but mā, to the intent he might shewe true obedience to his Lorde and God, in defending and maynteyning his Lawes (which he calleth the couenant of their fathers) yea and with the temporal sworde to the vttermost of his power. The if Matathias herein did discharge his conscience before God and man, in resisting by temporal power the kinge, his commandements and officers: it is not onely the office of Apostles and preachers, to resist, but the dewtie likewise of all others according to their estate and vocation. But you will say perchance, that this booke of the Macabees is not of sufficient auctoritie to perswade your consciences in the like case, because it is not reputed to be amongest those bookes which are autentique, and named

*Loke wel  
vpon this  
example al  
ye inhabi-  
tantes of  
Englande*

79 HOW TO OBEY

Canonical. Trueth it is, but that thou (which art in like and better estate, because of thy power and auctoritie, wherewith thou art as wel charged before God as kinge or Emperour) mayst and shuldest with a safe conscience, folowe this worthie example, it is moſte true and certayne. For the faſte of Mattathias dependeth not vpon the auctoritie of the boke, wherin it is conteyned: but vpon the worde of God, wher vpon it was grownded. For haſte he done anie otherwiſe in his vocation, then the Apoſtles did in theirs? Did not they ſay, that God is to be obeyed rather then man? And ſo ſayed Mattathias, and muche more playner: that thoghe all nations woulde obeye Antiochus: yet he, and ſo many as he coulde procure, ſhulde obeye the true God and his Lawes. And like as the Apoſtles, according to their answer, openlie and playnly in ſight of the people did uſe the ſpiritual ſworde, manfully fighting againſt all rebellion of man in Goddes cauſe: ſo did Mattathias uſe the temporall ſworde according to his power, moued

*Mattathias ſaith  
dependeth  
not of the  
auctoritie  
of the hi-  
ſtory but of  
the worde  
of God.  
Mattathias doing  
as the Apo-  
ſtles are  
both like.*

OR DISOBEY. 80

moued by the ſame reaſon againſt idolatrie and oppreſſion which is manifeſte rebellion againſt God. Yea and if their were nether example nor Scripture to proue his faſte: yet would verie natural reaſon compel euery man to alowe the ſame, as moſte Godlie. And that therein he did nothing but his due- tie, which thing was approued in the iudgement of that age, and as a law- ful faſte and monument wryte and left to be red and practiſed of all poſteritie, the Lawe of nature ſo directing their iudgments.

But to put you out of all doute, we will confirme it with an other teſtimonie moſt ſurely auctorified, and the very ſame in effect, of that renowned and worthie Capitayne Iofua, the ſonne of Nun, whome God himſelf had choſen to ſuccede Moyses in the gouernement, and leading of the people of Iſrael: who after he had declared the benefites of God done vnto them, from the tyme that he had choſen them to be his people, (namelie to Abraham whom he cal-

*Iofua made  
the like  
anſw:re to  
the Iſrae-  
lites.  
Iofue. 24.*



led from idolatrie, to Isaac and Iacob,  
and to the rest of the people, their poste-  
ritie, in deliuering them out of Egypt,  
preseruinge them in the wildernesse,  
and geuing to them his Lawes) spa-  
ke these wordes to the Elders and all the  
multitude, sayng: Now therefore feare  
ye the Lord, serue him vnfaynedlie and  
faithfullie, take away the Goddes whi-  
ch your fathers worshipped, beyonde  
the Riuer, and in Egypte, and serue the  
Lorde. But yf you wil not serue the Lor-  
de, chose vnto you this day whom you  
will serue: whither ye wil serue the God  
des beyonde the Riuer, or the Gods of  
the Amorites in whose lande ye dwele.  
As for me and my familie, we will serue  
the Lorde: answering as did Matathias.

*The papists  
wil saye,  
because he  
was olde  
that he  
doted.*

And this spake he in his later dayes, to  
admonishe them afore hande not to in-  
cline to idolatrie and to neglecte the  
Lawes of God, which is the cause of all  
euill, and gapp to all mischiff. Which  
sayng of Iosua, the true seruāt of God,  
seemed so Godlie in the sight of all the  
people, that all were compelled with a  
uehemencie of spirit: to say: God for-  
bid, that we shulde forsake the Lorde,  
to

to serue strange Goddes. For the Lorde  
our God him self, brought vs out of E-  
gypt and from the house of bondage.

What wilt thou more to proue this  
facte of Mattathias, and therbie thy due-  
tie also, whither thou be of the Seniors  
of the people, or of the multitude? Here  
is thy confession, if thou be of God. Yf  
all men would serue strange Godds, yet  
will I and my familie serue the liuinge Lorde. And agayne, God forbid that we  
shulde leaue the obedience of our God,  
by whome we are created, redeemed  
and saued, to serue strange Goddes. And  
how caneste thou say that thou seruest  
God thy Lorde, except thou vse all su-  
che means as he hath geuen to thee in  
defence of his glorie, be it counsel, lear-  
ning, auctoritie, power in bodie or in  
soule? All muste serue the Lorde, when  
he demaundeth it. And when demaun-  
deth God these thinges of vs, if not then  
chiefly, whē Satā begynneth to rage, the  
worde of God despiced, his Name blas-  
phemed, his Church scattered, his chil-  
dren miserably oppressed, imprisoned,  
famished and murthered? Either now  
must the counsele of the Couñseller, the  
f.

*Forget not  
this yf ye  
feare God  
and loue  
your liues.*

Other new  
serue the  
Lorde or  
neuer.  
Luk. 3.

learning of the learned, the auctoritie of the honorable, the power of the Nobles, the bodies of the subiectes serue the Lorde, or neuer. For now will the Lorde trye who are his people in separating the chaffe frō the corne, those that loue the Lorde vnfaynedlie, ā I wil serue him in dede from the halting dissemblers ād hypocrites, who thiking therby to escape present daūgers, runne headlonge to their owne destructiō, thiking therby to escape the feareful voyce of the Lorde, fall in to the pit. And if they come forth of the pit, they are taken in the net, and cannot escape saith the Lorde.

Esa. 24.  
Iere. 48  
Ho. 1. 6

There is no waye but one, to turne agayne vnto the Lorde, who hath woundēd vs, and he will heale vs: he hath striken vs, for our synnes, and he will bynde vs vp agayn, ād within two dayes will he restore vs to lyffe, ād the thirde day rayse vs vp, and we shal come before his face saith the Prophet. And by what other means can we turne vnto the Lorde to be healed of our woundes, to be restored to lyffe agayne, to be lifted vp and brought before his presence:

Repent o  
countrie-  
men your  
vnl. w full  
obediēce,  
ā now at  
last turne  
to your  
Lord God

but

but by vnfayned repentance; euerie man of what estate, or condition soeuer he be? Considering with teares how shamefullie he hath fallen from God, and by what means, and to call for grace and strength to turne back by the self same means and wayes, to obey God in walking the contrarie. And to folowe the counsell of the Apostle, that as before we haue geuen our members to serue vncleannes and iniquitie: so now (after true repentance) make them to serue rightoulnes and holynesse. Where before we serued men and not God, now to serue God and not man, but in God: Where as we abused all the gyftes of God to mayntayne idolatrie and tyranny, now to vse the same to the restoring of Gods glorie, and preservation of his humble and afflicted children: where as before we haue troughe contempt of his graces, especiallie the worde and Gospel of our Sauour Iesus Christe brought vpon vs shame and confusion, now by reuerent receauing of them agayne, and framing our liues therunto, we may remoue these plagues, ād finde

Rom. 6.

God grant  
this for  
Christes  
sake, to sin  
ke in your  
myndes.

fauore ad grace in the sight of our God, who for this cause hathe stricken vs, and by all maner of means callethe vs backe from our wickednesse, readier to receaue vs, then we to desier him.

## CHAP. VIII.

*The conclusion of these two parts with a farther declaration of the same, that it is both Lawfull and necessarie some tymes to disobey and also to resiste Vngodly magistrats and wherein.*



Wherefore (deare brethren in the Lorde) to returne to our purpose, you may well vnderstande of these thigs which haue bene hitherto mentioned, not only the cause of all our miserie in England this day, to haue bene for that we nether taught, knewe, nor vsed true obedience: but also what obediēce God requireth of all mē, ad what he cōdemnethe for disobedience. Obedience is to heare God rather then man, and to resiste man rather then God, as by the answere and doinges of the Apostles, and examples of others ye haue bene instructed. Wherei you may see how little

*Obedience*

le the commandments, threatnynges, power, auctoritie, or punishments of anie kinge, Prince or Emperour, ought to preuayle with vs agaynst the commandement of God, where with we are charged.

Can we then pretende ignoraunce any more? Beholde, verie nature doth teache all men, which be not destitute of their comō sense ad reason, that God ought rather to be obeyed then man: in so muche as the Apostles therin feared not the iudgment of their enemies.

Shall auctoritie of man, or power of Princes bleare our eyes anie longer: seing there is none so ignorant whose confidence doth not beare him witnesse, that God is moste worthie of all honor, and onely to be feared for his power: who made the heauens and the earthe, and man ruler therof, by whose power and wisdom, as all things were created, so by his wonderful prouidence are all things preserued and gouerned?

Shall the threatnings of man or punishment of Princes moue vs to leaue vndone that which he commandeth, ad our vocation requireth? Shulde we ho-

*Ignorance can not excuse you much lesse when the truth is so plainly taught.*

*We must not yelde to auctoritie and power.*

*Threatnings ought not to feare vs.*

## 86 HOW TO OBEY

*This doctrine of obedience is daily sealed with the bloud of saintes*

nour the for their offices and great titles, because they are called kiges, Princes, or Emperours? This must we do so longe as they will be subiectes to God, and promoters of his glorie, of whome they haue their auctoritie, as the examples of the Godlie Patriarkes, and Prophets, of Christe him self, and his Apostles, and of all martyrs in all ages vntil this day do witnesse. Which with their bloude haue sealed vp this doctrine for an vndoubted veritie: that there is no obedience agaynst God, which in his iudgment is not manifeste rebellion.

Doest thou then vnfaynely beleue in God, and haste geuen thy self to serue him, and after art commanded of thy Prince or Ruler, what name so euer he beare, to committ idolatrie in worshipping a piece of bread for thy Sauour (as do the Papistes) which is open blasphemie agaynst the Sonne of God?

1. Cor. 10

Arte thou willed to be present at the idle seruice, which the Apostle S. Paul forbiddeth: or ells to make, or erect images in Churches or temples, to heare Masses, to trot on pilgrimage, to purchase pardons, to confesse the Popes auctoritie, to esteeme Gods worde for heresie?

## OR DISOBEY. 87

Art thou charged to be a tortmentour of the Saints of God, to lay holde vpon the as did the Scribes and Pharisees, the chief Bishoppe and Priests with their officers vpon Christe and his Apostles: to bringe them before the Concile to caste them in prison, to flatter them to reuile the openly, to famishe them secretly, and hange them in their gayles, to racke them, to bringe them to the galows, to the stake, and consuming fier: to see execution done vpon them, as vpon theues, murtherers, villains, whoremongers, adulterours, traytors, idolaters, & blasphemers: when inwardly thy conscience cryeth vnto thee, Take heede and beware what thou doest to thefemen, for they are the verie seruantes of God, as Pilate was admonished by his wiffe? Art thou (I saye) commanded to do anie of these thinges, and fearest God? Beholde, here art thou taught what were it behoueth thee to make, and that by the Apostles of Christe: which is, Iudge you whither it be lawfull in Godds sight to obey you rather then God. And agayne, God must be obeyed before man.

*The Shirefe  
lealers and  
other inferior  
officers  
condemned*

*Mat 27.  
Every mans  
answere  
to vnlaw-  
full diso-  
bedience,*

f. iiii.

*Losse of li-  
uings is  
not a suffi-  
cient excuse  
to indäger  
thy soule.*

If thou wilt alleadge the daunger of losinge thy lyuing and office, wherby thou and thy familie are founde: consider it is a greater matter to lose thy soule, and to bring the curse of God vpon thy whole housholde, to whome it were farre better to begg in the feare of God, the to be gyltie of innocēt bloud, which the Lorde must nedes reuēge according to his promise. Yf thy innocēt brother, which is broght to thee, because he is the seruant of God, be ready for Christes sake to offre vp his life in sacrifice: what great thing is it for thee to offre vp thy vile liuing for the same cause of rightousnesse? For as he in losinge his life hath assurance to finde it euerlastingly: euen so mayst thou be assured in forgoing thy office, because thou wilt be no tormentour of Goddes children, agaynst thy duetie and conscience, to haue the rewarde of rightousnesse at the hands of God, who esteemeth all thinges done to anie of these litle ones, as done to him self: and forbideth thee to touche them, sayng,

*To losse in  
the world,  
is to gayne  
in the hea-  
uens.*

Mat. 10.  
Psal. 105,

Ther-

Therefore, as there is no power or punishment that shuld cause thee to do euil: so is there no office or promotion, which thou shuldest not willingly forgoe, rather then in reteyninge it to be an instrument of iniurious oppression, hauinge this rule of our Sauour Christe alwayes before thine eyes: What so euer ye would that men shulde do to you, that do you to them also.

Mat. 7.

Neither is this ynough, rather to suffer iniurie and losse, then that thou wouldest be a worker of iniurie to others by any means: but moreouer it is thy parte to be a withstander of euil, and a supporter of the Godly to the vttermoste of thy power, as thou hast partly harde all ready, and partly shalt heare now folowing. For as God hath not created vs for our selues, but to seke his honor and glorie, and the profit of our neighbour, especially of such as be of the housholde of faithe: euen so are we idetted to God, to bestowe all those gyftes, be they spiritual or corporal, wherewith God hath blessed vs to the self same end, stryuing agaynst all impediments, helping, defending, comforting,

*withstand  
the euil, and  
supporte  
the Godly*

Gen. 2.  
1. Cor. 10.  
Gala. 6.

*Our debts  
to God.*

*Defend,  
helpe, con-  
forte, and  
deliuer the  
godly opp-  
ressed, and  
deleuer  
your owne  
soules.*

**Exod 23.**

*Shall we  
helpe our  
neighbour  
beast and  
not him  
selfe?*

and deliuering to the vttermoste of our power all such as we are assured do feare God, and stande in nede of our ayde and supporte. Otherwise we shewe our selues to haue more compasſion vpon brute beastes, as our neighbours oxe, asse, or shepe, which Gods Lawe dothe charge vs to helpe, saue, or drawe forth of the dicke, althoghe it were the beaſte of our enemie.

Are we then bound to do this to vnreasonable and brute beastes, yea to any thing belonging to our neighbour, and shall we be afrayde to do the like to him self, what tyme he is in necessitie? Yf his shepe or other of his cattel were readie to be deuoured in our presence of wolues, or suche wilde beastes: are we not bounde as wel in conscience as by the Lawe of God, to driue the wilde beaſte awaye and saue his cattel, who can deny this to be our duetie? Can we be excused then in suffring the soules and bodies of the children of God our brethern, to be moste pitifully destroyed of Gods enemies, by false doctrine and cruel murthering, and put not to our handes and power to deliuer them?

them?

The verie Gentils with out God were taught so muche of nature, that to do wronge to a nother is not onely iniurie, but also they condemne him as an iniurious persone, which can, and will not withstande wrōge done to a nother. Wo be to thee the (ō miserable Englande) amonge other nations and peoples, which haſt a longe tyme delited in iniustice and cruel oppression. Wo be vnto you moste vngodlye and careles counsellors. Wo be to you Rulers and Magistrats, from the hieſte to the loweſte: for that you ruling with out the feare of God, see your owne fleſhe ād bloude, the very lābes of God dayly to fall by flockes, not in to the dicke or pit, but in to the vnfaciablen mouthes of the wolues the papistes: not onely to be hurte and iniuried, but cruelly to be deuoured both bodie and goodes, and their poore wiues, children, and families destroyed, ād go a begginge. And yet neither the sorouful sobbes, ād cōtinual teares of the lamētable mothers, nor the pitiful crye of the spoyled infātes, nor the excreame necessitie of their disperſed ser-

*Not to wi-  
stande  
euill, the  
very Gen-  
tles codē-  
ned as in-  
iurie.*

*Wo to En-  
gland and  
her vngod-  
ly Magi-  
strates.*

*The wol-  
ues the pa-  
pists.*

*your horri-  
ble plagues  
are at hāde  
yf ye amēd  
not.*

*Ye haue your honours to defende and helpe the goodly, yea and all others from oppression and iniurie.*

*Esa. I.*

*The Gentiles shall condemne you in the workes of the Lawe.*

*Rom. 2.*

uats, besides the shamefull betrayinge and subuertiō of the whole Realme daylie approching, can once moue your harde and stonie hartes with pitie to defende their cause, and delyuer them from tyranny: beinge promoted to your honours and offices to that end. Can you, escape the condemnation of the Lawe, whiche prefer the preservation of your beastes and cattell to the pretious lyues of your owne brethern, the Image of the liuinge Lorde, whom you are bounde to loue as your selues? Shall not the Gentils, whiche lyue besides the Lawe, stand in iudgment agaynste you whiche professe the Lawe, when they are more presse to defende their people from iniuries, then you yours? Your owne offices, auctoritie, and power, shall in that daye put you to silence, and confounde you.

*Luk. 10.*

Was there euer the like contempt of Gods worde in Capernaum? The like idolatrie amonge the heathen? Or like tyranny and cruell murdering at Ierusalem? And yet to Capernaum Christ hath threatened that it shall be easier for Tyre and Sidon in the last day, then for

for it. The Gentiles he commanded to be destroyed as his extreame enimies. *Nomb. 33. Exod. 23. and 34.*

And as for Ierusalem that worthie Citie of the Lorde, escaped not his seuer iudgement: not leauinge one stone vpon a nother, as oure Sauour him self afore prophesied, and as their miserable state and dispertion this daye doth testifie. Will God then spare Englande alone, and punishe all other nations for lesse impietie? *Mat. 24. Englande shall not escape.*

Can he of his iustice spare you counsellors, you Nobles and inferior officers: Whiche spare not to spoyle, oppresse, accuse, condemne, and murder the people of God, to deface his glory, and to destroye the whole Englishe Nation from the earthe, so moche as in you lieth?

Repent, repent you miserable men: for your synnes be at the highest, your cupp of iniquitie is full, and the houre of your heuy visitation is come: when it will be to late for you to flee from the great wrath of Gods indignation, whiche shortlye is like to be powred vpon you. Then shall you well perceaue that there is no saluation but vnder

*Repent shortly: for Goddes heauy wrath is at hande*

*Esa. 29.*

*The cause  
of all these  
miseries.*

*Write this  
vpon your  
dore postes  
all in your  
wel seek-  
ed chibers.  
For it will  
surely come  
offe ye repen-  
tet.*

Gods protection, no comforte with out  
Christe, no obedience agaynst God, no  
power that can dispencc with the char-  
ge of the Almighty and his comman-  
dements: especiallie when all your co-  
unsels agaynst him and his poore ser-  
uants shall fall vpon your owne hea-  
des: your wisdom turned to follie,  
your noblenesse to vilenesse, your rule  
and dominion taken from you, and you  
made slaues to others: your fayre how-  
ses and gorgeous buildinges destroyed,  
your great possessions geuen to your e-  
nimies, your wiues to be rauished, your  
mayds deflowred, and children murthe-  
red without mercy, your pride and hie  
lokes abated, your welthe turned to mi-  
serie, your delicate faare and costlie a-  
parell to extreame hunger and begge-  
rye, your ioye and pastance to weepin-  
ge and continuall sorrowe, and in the  
end shamefull deathe as you haue de-  
serued. And why? Bycause you haue cho-  
sen to obeye man rather then God, and  
sought rather to mayntayne your owne  
pride and dignitie, then his honor and  
glory.

And

And therfore beholde o prowde man, *Irr. 50.*  
I am come to thee (saith the Lorde of  
hostes) becauie thy daye is come, and  
theryme when i will visite thee. For the  
prowde shall fall and be destroyed, and  
there shall be noman to lift him vp. I  
will kindle a fire in his Citie, that shall  
consume all thinges aboute them,  
&c.

And iustly maye the Lorde do all this  
to you, seinge he gaue you not this di-  
gnitie, makinge you Couंसellers, Noble  
men, Rulers, Iustices, Mayers, Shireffs,  
Bayliffs, Countables, or Gaylers to ex-  
alt your selues agaynst his Maiestie,  
and to fight agaynst Christe and his  
members: but to humble your selues in  
his presence, to promote his glorie, and  
to defende all those whom he commit-  
ted to your charge. How commeth it  
then to passe, that ye haue thus betray-  
de him and his people, in banishinge his  
truthe to receaue falsehod, and haue  
changed Religion in to superstition,  
true honoring of God, in to blasphe-  
mous idolatrie, and now (to fini-  
she your procedinges) are readye to

*The end of  
all offices*



*The Spaniards are  
godles* to sell your subiects for slaues to the  
prowde Spaniards, a people with out  
God.

*Maries  
vnlawful  
gouerne-  
ment.*

*Iob. 34.*

*God forbid  
deth wo-  
men to rai-  
gne, and  
nature ab-  
horreth the  
same.*

That wicked woman, whom you  
vntruely make your Quene, hath (saye  
ye) so cōmanded. O vayne & miserable  
men. To what vilenesse are you broght,  
and yet as men blynd, see not? Because  
you would not haue God to raigne o-  
uer you, and his worde to be a light vn-  
to your footestepps, beholde, he hath  
not geuen an hypocrite onely to raigne  
ouer you (as he promised) but an Idola-  
tresse also: not a man accordinge to his  
appoyntment, but a woman, whiche his  
Lawe forbiddeth, and nature abhor-  
reth: whose reigne was neuer counted  
lawfull by the worde of God, but an  
expresse signe of Gods wrathe, and no-  
table plague for the synnes of the peo-  
ple. As was the raygne of cruell Iesa-  
bel, and vngodlie Athalia, especiall in-  
strumentes of Satan, and whips to his  
people of Israel.

This you see not, blynded with i-  
gnorance: yea, whiche is more shame,  
where as the worde of God freethe you  
from the obedience of anie Prince, be  
he

he neuer so mightie, wise, or politike,  
commanding anye thinge whiche God  
forbiddeth, and herein geueth you au-  
thoritie to withstand the same, as you  
haue harde: Yet are you willingly be-  
come as it were, bondemen to the lu-  
stes of a most impotent and vnbyrdled  
woman: a woman begotten in adultrie  
a bastard by birthe, contrarie to the  
worde of God and your owne lawes. And  
therfore cōdemned as a bastarde by the  
iudgement of all Vniuersities in Engla-  
de, France, and Italie: as well of the Ci-  
uilians, as Diuines. For now are we free-  
de from that Ieweshe yoke to rayse vp  
seede to our brethern departing with  
out issue, by the comyng of our Sauour  
Iesus Christe, who hath destroyed the  
walle and distāce betwixt the Iewes and  
Gentiles, and hath no more respecte to  
anie Tribes (for conseruation wherof  
this was permitted) but all are made o-  
ne in him with out distinction, which ac-  
knowledge him vnfaynedlie to be the  
Sonne of God and Sauour of the worl-  
de. For in Christe Iesus there is nether  
Iewe nor Gentile, Grecian or Barba-  
rous, bonde nor free, &c. And therefore

*Marie a ba-  
stard.*

*Reade  
Hulles Cr  
onicle in  
the 24. of  
the reinge  
of kinge  
Henry. 8.  
Oxforde.  
Cambrige.  
Orliance.  
Paris.  
Angiers.  
Burges.  
Bononie.  
Padua.  
Tholosa.  
Leu. 10  
Deu. 19  
Eph. 2.  
Gala. 3.*

it muste nedes followe, that kinge Henrie the eight, in marying with his brothers wife, did vtterly contemne the free grace of our Sauour Iesus Christe, which longe before had deliuered vs from the seruitude of that lawe: and also committed adulterous incest contrary to the worde of God, when he begate this vngodlie serpent Marie, the chief instrument of all this present miserie in Englande.

kinge  
Henry committed  
incest in be-  
gettinge  
Marie.

And if any would saie, it was of a zeale to fufyll the lawe which then was abrogated, he must confesse also that the kinge did not marie of carnall luste, but to rayse vp seede to his brother: when the contrarie is well knowne to all men. Let no man therfore be offended, that I call her by her propre name, a bastarde, and vnlawfully begotton: seeing the worde of God, which cannot lye, dothe geue wittnesse vpon my parte. And moreouer, that suche as are bastardes shulde be depriued of all honor: in so muche as by the Lawe of Moyse they were prohibited to haue entrance into the Cōgregatiō or assembly of the Lorde to the tenth generation. Consider the your vngodlie proceadings in defraw-

Deu. 23.

ding your cōtrie of a lawfull kinge: and preferringe a bastarde to the lawfull begotten dawghter, and exaltinge her whiche is, and will be a comon plague and euerfion of altogether: for as muche as she is a traytor to God, & promisbreaker to her dearest frindes, who helpinge her to their power to her vnlawfull reigne, were promised to inioye that religion which was preached vnder kinge Edward: which notwithstanding in a short space after, she moste falsely ouerthrewe and abolished. So that now both by Gods Lawes and māns, she ought to be punished with death, as an open idolatres in the sight of God, and a cruel murderer of his Saits before me, and merciless traytoresse to her owne natiue cōtrie.

For Gods worde she abhorreth, Antichriste hathe she restored, her fathers Lawes contemned, her promesse brokē, and her brother Godly kinge Edward as an heretique condemned. not thinkinge it ynoughe to expresse her tyranny vpon the that liued, except she shewed crueltie, or rather a raging madnesse on the bodies of Gods seruāts lōge before buried, drawig the forth of their graues to

The Gos-  
p. ll. vs ho  
lpe her to  
the crown  
and she br  
meth she.

M. Butler  
Paulus  
Phagrus,  
māstris  
Martyr,

burne the as heretikes. And in fine vtterly abhorring the Englishe nation, hath ioyned her self to adulterous Philip, the Spanishe kinge: to whome she hathe, and dothe continually labor to betray the whole kingdome. And yet ye cannot, or will not see it, nether yet for all this be stirred vp to bridell her affections, and withstand her vngodly doings, to promote the glorie of God, and to preferue your brethren, and your selues: but thinking to reteyne your promotions by flattery, do hastelie drawe Gods vengeance vpon your selues and others.

For do you thinke that Philip will be crowned kinge of Englande, and reteyne in honor Englishe counsellors? Will he credite them withe the gouernement of his estate, who haue betrayed their owne? Shall his nobilitie be Spaniardes, with out your landes and possessions? And shall they possesse your promotions and lyuings, and your heads vpon your sholders? Come they to make a spoyle of the whole Realme, and leaue you ad yours vntouched? Where is your great wisdom become? Your subtile counsels and

*who is  
more blind  
then they  
that can  
and will  
not see?  
Here vnto  
the lawes  
of the real  
me, the will  
and prophesie  
of her  
father doth  
prouok the*

and policies, where of you bragge so much, to whome these thinges be hid, that euerie childe espieth?

If Esai the Prophet had not forespoken these secret iudgments of God, in blynding the eyes of the proude contemptners, I coulde not cease to wonder at your grosse ignorance, as now I consider with greife of harte, the miserie which is like shortly to come vpon you in full measure, for this calamitie, already powred vpon others, through your procurements and studies. Which fearefull iudgment of God loke neuer to escape, except suddaynlie ye repent and change your vngodlie purpose. If you be at a couenant with deathe (as you thinke) you shall not auoyde it, if you thinke to escape the comon destructiō, making dissimulation and lyes your refuge, yet shall you be reuealed: for the Lord him self will destroye all your counsels, because they are not of him.

Yt is not your going to the Masse, your praying of the Pope, your flattery of your Quene, and shauen Priests of Baal, that can defende you in

g. iii.

*Esa. 3.  
4 29.*

*Esa. 28.*

*Licences pur- chased of infidels and lying in idola- trous pla- ces, is tho- ught good enough, of carnall gos- peters.*

that day: nether yet your licences whi- che some of you purchasse of an infidel to departe out of your countrie, some lyinge in idolatrous places, differing no thinge from them in ther dissolute liui- nge, some passinge in to Italie to please their Quene, and to get an opinion of men that they approue her proceedings, rather coueting to haue the name of a blasphemouse pipitte, then of Christe our Sauour. Thiking by suche vnlaw- full meanes to worke miracles: but their guines at length will be confusion, as now their frute whiche they haue brohgt thence do witnesse: that is the want of Gods feare and open dissimu- lation.

*Their de- als proue what they be.*

This is not the way (ô vaine men) to winne Gods fauour, and to escape his fearfull iudgements: but to increase his wrathe and hasté his vengeance, who will not be mocked, nether suffer his holie Name lōge to be blasphemed. Cō- sider with your selues, and returne to the right way, and walke in it while ye haue tyme, and I will shewe it vnto you,

Yop

*The onely means to escape mi- serie.*

*Psal. 103.*

You haue synned moste greuouſlie agaynst the Lorde: knowe your trans- gressions, and with teares confesse the, euery man vnſaynedlie vnto the Lor- de, who is redie to mercie and slowe to anger. You haue despised and abused the worde of his dearly beloued Son- ne Iesus Christ, the Author of saluatiō, in the dayes of our Godlie kinge Ed- warde (which is the cause why God hath thus played vs with a tyrant) seke after the worde agayne and receaue it with all reuerence. By geuing auctoritie to an idolatres woman ye haue banished Christe and his Gospell, and in his pla- ce restored Antichriste with all his infe- ctions, wherin your owne consciences condemne you of euil. Then in takinge agayne the same auctoritie from her, you shall restore Christe and his worde and do well. In obeyinge her, ye haue di- sobeyed God. Then in disobeying her, ye shall please God. Because you haue geuen place to her and her coun- sels, you are all become idolatrous hypocryts, and also traytors to your owne Countrie: then by resisting her

*Folowe wyse coun- sel, least ye and al your land perishe.*

g. iiii.

selues damnation for their transgressiō:  
and her wicked decrees, you must be  
made true worshippers of God,ād faith-  
full Englishe men.

Other meās there are not, but to tur-  
ne to God by repentāce, to banishe fal-  
sehode by receauig the trueth, to ouer-  
throwe Antichriste, and all kinde of i-  
dolatri by honoring Christe and his  
Gospell: to suppress tyrannye by iusti-  
ce: to withstande oppressiō and mur-  
ther by defending the iuste and inno-  
cent, and punishing the workers of ini-  
quitie, of what estate or condiciō so e-  
uer they be, as after (God willing) shall  
be proued at large. For as by this means  
onely Gods honor must be restored, and  
you escape his vengeance, to obeye thē  
that obeye God, and resiste them that  
resiste his Maiestie, redringe vnto all ac-  
cordinge to his Lawes: cuen so, when  
they shulde vnderstand that their sub-  
iectes be no more as it were brute bea-  
stes with out sense or iudgment: but that  
they knowe wherein, ād how farre they  
owe obediēce, ād would no more be led  
by their deuilishe and vngodlie lustes,  
as they haue bene and yet are pre-  
sentlie.

Restore  
goddess ho-  
nour and es-  
cape Gods  
vengeance

Then woulde their Princes and Rulers also geue them selues with all diligence, to studie and applie the same Lawe of God: then woulde they do nothinge them selues, nor commande others, where in they where not assured to please him. Then woulde they learne to obeye God, which now rebel agaynst him: and to folow the examples of the Godlie kings and Rulers, hauing the boke of the Lorde euer with them, neuer suffering it to departe from them. But as worthie Iosua, Iosias, and Iosaphat, to reade and studie in it day and night. Not to declyne from it them selues, nor yet to suffer their subiects therein to be ignorāt, which is the onlie wisdom of God and comforte of all mens consciences. Then shulde the Rulers loue and preserue their subiectes. And the subiects likewise reuerentlie obeye their superiours. To conclude, then shuld all be blessed of God, feared of their enimies, sure from all daungers, voyde of all idolatrie and false religiō, and esteemed of all nations the wyfist and mightiest people vpon the earthe, as God promised to Israel, so longe as

if they knewe ri-  
ghly how  
to obey and  
wherein,  
thē shulde  
these thinges here  
mentioned  
come to  
passe.  
Deu. 17.

Gods boke  
teache the  
true obedi-  
ence.

Deu. 4.

they shulde lyue.

## CHAP. IX.

*Answers to the contrarie objections of such as teache  
all manner of obedience to Magistrates to be Lawful,  
taken forth of the New Testament.*

**B**Ut for as muche as there is nothing so manifest and true, which is not either obscured vnterlie by contrary reasons of mans brayne, or els discredited by other places of Scripture wrōgfully vnderstāde and applyed by many: I haue here thoght expedient before I proceade anie further, for the better establisshing of the trueth, to answer and satisfie, so far as shal please God to geue vnto me, all suche reasons, auctorities, and Scriptures, as are aleadged to the contrarie: to the intent that we may not onlye see the trueth, and so be styrred to imbrace it, but also may espie the falsehod, ād learne to auoyde it.

And because amongst all other auctorities ād reasōs, there is none of greater force thē that which is wryten in the Epistle of S. Paul to the Romans: we will firste of all others begin with it. Let euery soule (saith he) submitt him self

Rom. 13.

*The firste  
objection.*

to the auctoritie of the higher powers: for there is no power but of God, and the powers that be, are ordeyned of God. Who soeuer therfore resisteth power, resisteth the ordinance of God: and they that resist, shal receaue vnto them selues damnation. Here (say they) is a general doctrine affirmed by the Apostle, that euery man (none excepted) must be subiecte to superiour powers: and if euery man muste be subiect, none ought to disobey.

Besides this, beholde the Apostle doth not barely affirme this proposition, sayig: Euery person (for that he meane the by euery soule) must be subiecte to the Magistrates and Rulers, of what condition so euer he be, but proueth the same with a moste sure argument gathered of the ordinance of God: because there is no power but of God. And therefore to resist powers, is to resist God him self, whose ordinance it is. And not contented with one reason, he confirmeth the same with a nother depending of Gods punishments, which he hath appoynted for all them that resist, which is, to receaue to them selues damnation for their transgressiō:

# 108 HOW TO OBEY

so that they cōclude, that it is not onely Paules auctoritie that maketh all men subiecte to their superiours (which notwithstanding were sufficient, being the Apostle of Christe) but also the same is by good and stronge reasons confirmed.

*Answer* In answering to this obiection, I will not longe holde you in rêdning the cause, which as we may probably gether mould the Apostle to write this to the Romains cōcerning obedience to their superiours: but in few wordes touche so muche as seemeth necessarie. It may appeare very credible (which some Godlie and learned do wryte) that amōgest the Romayns, after they had receaued the Gospel, there were many vnder that name, which woulde be deliuered from all subiection: thinking the office of Magistrates nomore necessarie to them that professed Christe: as do this day the Anabaptists and Libertins. Others, who had bene once freed from tribute and custome paying, to strange Magistrates, woulde therat take an occasion by preaching of the Gospell to paye no more tribute to their superiours. Such di-

# OR DISOBEY. 109

were diuers of the Iewes, who couēted it <sup>Denyars of</sup> for abōdage. And that kide of secte was <sup>tribute</sup> raysed vp euen in Christes dayes, as appeareth whē the Pharises sent their disciples with Herodes seruātes to knowe his iudgment, whither it were lawful for them to paye tribute to Cæsar or no. *Mat. 22*  
And in the Actes, Gamaliel maketh mention of one Iudas Galilæus, which *Act. 5.* was autor of that secte, and moued muche trouble amōgest the people, sayng: It was not lawful to paye tribute. By these and suche like opinions, the Apostle (perceauing the office of Magistrates to come in to contempte, and men to esteeme it not lawful, which God him self ordeyned in defence of his religion and Ciuile policie (was moued to wryte as is before mencioned. exhorting all men to esteeme the office of Magistrates as Gods ordinance, and to obeye them whom God had appoynted Rulers ouer them.

Then as the Apostle wryteth we confesse, and so muche as he speaketh we graūte; that is, that all men are bound to obey such Magistrates, whome God hath ordeyned ouer vs lawfully ac-

according to his worde, which rule in his feare according to their office, as God hath appointed. For though the Apostle saith: There is no power but of God: yet doth he not here meane anie other-powers, but such as are orderly and lawfullie institute of God. Either els shulde he approue all tyranny and oppression, which cometh to anie common welth by means of wicked and vngodlie Rulers, which are to be called rightlie disorders, and subuersions in comen welthes, and not Gods ordinance. For he neuer ordeyned anie lawes to approue, but to reprove and punish tyrantes, idolaters, papistes and oppressors. Then when they are suche, they are not Gods ordinance. And in disobeying and resisting such, we do not resist Gods ordinance, but Satā, and our synne, which is the cause of such. Or els, if we shall so conclude with the wordes of the Apostle, that all powers what so euer they be must be obeyed and not resisted, then must we confesse also, that Satan and all his infernall powers are to be obeyed. Why? because they are powers

*we may  
resiste ty-  
rantes and  
yet not Go-  
des ordi-  
nance.*

*By the pa-  
pistes ga-  
thering, Sa-  
tan ought  
not to be  
resisted.*

powers and haue their powers also of God, which cannot touche man any farther then God permitteth. But S. Iames geueth vs, contrarie commandment, saing: Resist the deuel and he will flee awaye from you. *Iob 12.  
Lam. 4*

And that the Apostle Paule dothe so restrayne his wordes to all lawfull powers, we nede not to seke far of. For in the self same Chap. after he dothe expounde his mynde: that is, what powers and Magistrates he meaneth: Such (saith he) as if thou doest well, thou nedest not to feare, but if thou doest euell. And agayne wilt thou be out of feare of the power? Do wel then: and so shalt thou be prayfed of the same. For he is the minister of God for thy welthe. But if thou doest euill, feare: for he beareth not the sworde for nought: for he is the minister of God, to take vengeance of them that do euill &c. Whereby we may playnly vnderstāde, that althoghe, he saith, There is no power but of God: yet he meaneth suche power as is his ordinance and lawfull: whose office stādeth in these two poyntes, to defend the good, and to punish the euell: not to be feared

*The proffe  
of this an-  
swer.*



*The papists  
argument  
is fully  
answered*

for wel doing, but for euil, to whom the sworde is geuen for that purpose. And to such, with the Apostle we graūt also, that euery persone must be subiecte ad obedient: for they are Gods ordinaunce. And to disobey or resiste such, is to disobey and resiste God him self. And therefore do deserue iustlie to receaue Gods punishment, which, as the Apostle threatneth, is damnation. And this maketh nothing agaynst our former sentence, but rather confirmeth the same: approuing no obedience but that which is lawful, that is to say, according to Gods appoyntment and ordinance, as doth more euidently appere in his wordes folowing: partly in that he demaundeth obedience to such for conscience sake, and not for feare of vengeance onely. As thogh he would saye: so farre is it from reason and Gods worde that any man shulde disobey or contemne the Magistrates, ordeyned by God to punish the vice and mantayne vertue, that he nedeth no other to reprove him of euil in so doing, then his owne proper cōscience, which will (iustly examined) teache him how Gods ordinance ought to be

to be reuerenced, especially seruing to the preservation of the people, in suppressing wickednesse, and promoting Godlynesse.

For that cause he willeth after to paye their tribute, not to euery man that will demande (for vnlawful demandes may be lawfully denied) but to whome tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due.

Obedience then he requireth of all mē, tribute also, custome, feare, and honor: but vnder this condition of iustice and æquitie, to render these dueties to them that haue iuste title thereūto. And who are they, but (as I sayed before) such as God hath appoynted to rule ouer vs in his feare, for our profit, and preservation of the comon welthe?

To this also dothe the sayng of S. Peter wel agree, thoghe it be broght in of the other partie to proue the contrary: Submit your selues to euery ordinance of mā for the Lordes sake: whither it be to kige as to the chief, or vnto Rulers as vnto them that are sent of him, for the punishment of euil doers, and the pray-

*Obedience  
is commaunded  
to all  
men: but  
yet vnder  
condition.*

*The second  
objection  
is answered  
1. Pet. 2*

# 114 HOW TO OBEY

fe of the that do well. Beholde how Peter here nether dissenteth from him self in his answere before to the Cōcile, nor here disagreeth from Paule, willig obedience to kinges and inferior Rulers: not to all, but to such as are appoynted to punishe euill doers, and prayse the contrary: and to disobey such, muste nedes be condemned for wicked and vngodlie rebellio. For suche there were as maye playnly appere by. S. Peters wordes folowing, whiche vnder the pretence of libertie woulde couer and cloke their malice. And this the Apostle forbiddeth in all maner of subiectes, and iustlye.

*The thyrd  
obiection  
and answer  
ere.*

But you will saye, the wordes of Peter folowing concerning the obedience of seruantes to Maisters, dothe charge vs farther then with godlie Rulers, and such as rule according to their office. For to seruantes he writeth on this wise. Seruantes obeye your Maisters with all feare, not onely if they be good and curteous, but also thogh they be frowarde: for so the greke worde dothe signifie, a cōbrous, frowarde, or a persone harde to please and selfe willy. Wherof they

*maisters*

# OR DISOBEY. 115

they will conclude, that Peter commandeth obedience to all kinde of persones, good and bad: what so euer they commande must be done. and why? because he so chargeth seruants to obey their maisters.

Neuertheles this is to be obserued in reading the wordes of Peter (as also in all the holy Scriptures) that we must so take them as they agree with him self, and not agaynst him. For the Spirit of God changeth not his meaning: but what he saith once, he sayeth for euer. Saint Peter here seemeth to preuent the obiection which seruantes (desierous of libertie) might haue objected, being willed to obey their Maisters: as thoghe he would saye: I am not ignorant that there are many Maisters troublefome, frowarde, and importune ouer you: which are not so gentle and curteous towards you as becomethe them: well: that is their fault and infirmitie, which you must for Christes sake, whom you professe, patiently sustayne and beare. For thogh your Maisters be roughe or frowarde (he saith not wicked and vngodly) that is no

*Answer.*

*Of what  
maner of  
maisters  
Peter speaketh.*

h. ii.

# 116 HOW TO OBEY

cause why ye shuld not faithfully serue them for the tyme of your seruitude, so longe as they will nothing of you, but that which is good and godlie.

Then the mynde of S. Peter is that the shreudnesse or frowardnes of Maisters, is no lawful or iust occasion why the seruantes shulde be disobediēt. And as this is the verie meaning of the Apostle in that place. so is it not like that he would write contrarie to him self, when he sayed: God ought rather to be obeyed then man. Nether can he be iudged contrary to the Apostle Paul, who bindeth vp all lawful obediēce which this knot, In the Lorde: speaking vnto childre, ad exhortyng thē to obeye their fathers & mothers. But how? In the Lorde saith he. And why? For that is iust. Then if Paule charge not children with further obedience to their parentes, then in the Lorde, to whom principallie they are by Gods commandement and nature bounde, will Peter bynde seruantes to their Maisters anie further thē in the Lorde? And if it be iuste obedience onlie which is in the Lorde: can ther be any lawful obediēce agaynst him, either of childre  
towards

Act. 4.

The true  
knot of  
obedience.  
Ephes. 6.

# OR DISOBEY. 117

towards ther parētes, seruātes towards their Maisters, or subiects towards their Rulers or Magistrates? No, God is the first and principal Father, Maister ad Lorde, to whō firste obedience muste be geuen as he doth demāde: and to others in him, and for him onely, as we were taught at the beginning.

And that S. Peter had onely respect to the rough condicions of Maisters, and not to their vnlawful commandement agaynst God and their conscience (which they are bownde to do for no mans pleasure) the wordes do phynelie witnesse. For this is thākes worthy (saith he) if a man for conscience towards God indure grief, suffring wrongfully. For what prayse is it, if when ye be bufeted for your faults, ye take it patiently? &c. Then ye see the meaning of S. Peter is not to make vs subiecte to anie euill or vngodlie commādementes, but to persuaue all seruantes not to cast of their duetie, during the tyme of their seruitude, notwithstanding they be roughly dealt with all of their Maisters, which thing is not spoken here of S. Peter to incourage or mayntayne

God is  
our chief  
Father,  
Lorde and  
maister.

S Peter is  
proueth not  
frowarde  
maisters.

b. iii

*Servantes  
oppressed  
may seeke  
lawfull  
remedy a  
gainst their  
maisters.*

*How far  
wicked  
Princes  
may be  
obeyed.*

frowarde Maisters in their frowardnes, nor yet to forbid the seruantes which feare God to seeke after lawfull remedie at the hâdes of superior powers, who for that cause are ordeyned to see iustice administered to all sortes of mē, as well to seruantes as others: but that they shulde not thike the sharpnesse of their Maisters to be a cause sufficiēt to free them from doing their duetie vpo the other parte.

In like case may we conclude of Princes and Magistrats, though they be rough and frowarde: yea, thoghe before God they are wicked, vngodlie, and reprobate persons (as was Saule) yet so longe as their wickednesse braisth not out manifestly agaynst God, and his Lawes, but outwardly will see them obserued and kept of others, punishing the transgressors, and defending the innocent: so longe are we bounde to render vnto such, obedience, as to euill and roughe Maisters: because we may not take Gods office in hande to iudge of the harte any farther then their outwarde deedes do geue manifest testimony. Otherwise, if without feare they transgresse Gods Lawes them selues and cōmande others to do the like, then haue they lost that

honor and obedience which otherwise their subiectes did owe vnto them: and ought no more to be taken for Magistrats: but punished as priuate transgressors, as after I haue promised to proue.

Here vnto they adde the saying of our Sauour Iesus Christe to Peter, which had him put vp his sworde, after he had stricke the seruāt of the high Priest, and cut of his eare: not mynding by the sworde to make resistance. Wherevpon they gather that although it be lawfull in doctrine and preaching for the seruants of God to withstād and reprove the enemies, as Christ him self and his Apostles did: yet it is not permitted to do the same by anie outwarde or bodely force. For the as Christ answered, he might haue obtayend of his Father 12. Legions of Angels for his defence.

*The fourth  
obiection.  
Mat. 26.  
Ioh. 18.*

To this we shall sone answere, if we consider who spake this, to whom, and for what cause it was spokē. Which circumstances well waied, geue a great light to all like facts and sayinges. First we must diligently consider the office of our Sauour Iesus Christe, which as it was in all poyntes spirituall, as well

*Answere.*

**Job 18.** concerning his kingdome which he himself affirmeth not to be of this worlde, as his Priesthod and Prophecie: euen so for his owne parte, coule he vse no temporal force or power for the accomplishment of the same, because he denieth that he either came to raigne in this worlde, or ells to be a iudge therein: as he answered the man, which would haue had him to comande his brother to deuide the landes bewixt them, sayng: Man, who made me a iudge or deuider ouer you? And being demanded to geue iudgment agaynst the woman taken in adultrie, he woulde not take that office vpon him, but sayd vnto the woman, when her accusers were gone: Nether do I condemne thee: go thy waye, and synne no more.

**Job 3.** Thus as concerning Christes owne persone, who had all thinges and powers both in heauen and in earth at his commandement, it is euident that he woulde vse no temporal power agaynst his enemies: for that he was not therewith charged. Which exāple taketh not waye the office or ductie of such as are charged

ged with the tēporall sworde, to vse it in defence chieflie of Gods glorye, and the preseruacion of those that are vnder them.

Secondly why he forbad Peter also, and in him all the reste of the Apostles, we can not be ignorant. For who knoweth not that the Apostles were witnesses of Iesus Christe chosen forthe of the worlde (as S. Iohn saith) not to defende their Maister by the temporall sworde (for that were to vsurpe vpon another mans office, not apperteyninge to them) to whom onelie the spirituall sworde was comitted, to fight manfully with it agaynst the worlde, Satan and all spirituall powers. For as the Apostle saith: Thoghe we walke compassed with the fleine, yet doe we not warre fleshlie. For the weapōs of our warfare are not carnall thinges, but stronge by the power of God to cast downe holdes: wherwith we ouerthrowe imaginatiōs of euery high thinge that is exalted agaynst the knowlege of God, and bringe in to captiuitie euery thoght to the obediēce of Christe. Wherefore, seig the office of the Apostles also is spirituall.

Why Peter was forbidden to use the sword.

Act 1.  
Job 17.

Ephes. 6.  
Hebr. 4.

2 Cor. 10.

as their Maisters was: and had onely spirituall weapons to vse in the defence of the Gospell, wherof they were ministers:

*The absurditie of this reason.* it is not good reason to conclude their purpose, that Magistrates and other inferior officers, ought not to vse the temporall sworde in defense of religion: because Christe would not suffer Peter to fight with the temporall sworde. But rather as Christe requireth of Peter and of all the rest, the faithfull vse of the spirituall sworde, where with they were charged, or ells they shulde be subiecte to malediction and iudgmēt: For wo be to me (saith Paule) if I preache not: e-  
*1. Cor. 9.* uēso may not they escape iudgment ad  
*As the preachers are charged to vse the spirituall sworde, so are the Magistrates bounde to set forth the Gods glorie* the curse of God, which vse not the temporall sworde cōmitted vnto them with all indeuour in the defence of Gods glorie and his Church, wherewith euerie man is charged, according to his vocation and power, none except.

To be shorte, if our Sauiour Christ shulde, as he might by his power, haue withstood the Iewes that came to apprehend him and put him to death, how shuld he haue dronken of that cup which his Father had geuen him? That is, how shul-

do

de he by his deathe and passion haue redeemed vs, for which cause he came in *Rom. 5.* to the worlde: not to haue his liffe takē *Iohn. 10.* from him agaynst his will, but willinglie to lay it downe for all.

Then we see that there is nothing in this saying of Christe to Peter, which can condemne lawfull resisting of vngodlie Rulers in their vngodly commandementes. For though it was profitable to all men that Christ without any resistance shulde be crucified, being the sacrifice appoynted of God the Father to saluation: yet is it not therfore lawfull for the inferior officers, or permitted to the subiectes, to suffre the blasphemie and oppression of their superiors to overflow their whole countrie and nation, when both power and means is geuen vnto them lawfully to withstand it, and they by their profession and office are no lesse bounde to put it in execution.

## CHAP. X.

*Objections out of the olde Testament, and Answers to the same.*



His muche being spokē to satisfie such obiections as are comonlye alledged forthe of the New Testament: let vs see also what may be sayd agaynt vs in the old, and after what sorte they may be truly answered. Ieremie they alleadge in his letter sent from Ierusalem to the captaynes in Babylon, to the Priests and Prophets, and to all the people of Israell that then were in Babylon, counselling them how to behaue them selues, and to escape danger. The effect wherof was this: not to rebell, that they might escape, but to remayne still and abide the appoynted tyme of the Lorde: yea, to seke the peace of the Citie wherinto God had broght them, and to praye to God for it. For (saith he) with the peace of that Citie, shall your peace be also.

*The firste  
obiection  
out of Ier.  
19.*

*Baruch. 1.*

And the like is wryten in Baruch the Prophet tending to the same end, that they shulde pray for the longe liffe of Nabuchadnezer ad Balthazer his sone, that vnder their shaddow (that is protection) they might lyue and serue them  
a longe

a longe tyme. Wheerin (saye they) two things are to be noted agaynst our opinion. The firste, that he forbiddeth them to rebell, and exhorteth them patiently to abide the tyme appoynted of their delyuerance. The seconde, that they are bound to pray for their enemies, and welthe of their Cities, and therein also are bounde to obey them.

This Epistle or letter of Ieremie sent to the Iewes at Babylon then captiues, we maye not deny to be his: thoghe of the Prophecie of Baruch some do doubt, and esteeme it not as Canonically. Neuertheles because they tend bothe to one effecte in this matter, we will admitte bothe. Firste, granting that their counselle to quietnes and to abstayne from rebellion was good and necessary: because it proceeded from the Spirite of God and of knowledge, which spake or wrote nothing that God had not reueled vnto them: and wherof they also shuld not admonishe others, to the intēt they might geue no credit to false Prophetes, which woulde stirre them vp to sedition, perswading them that they shulde not longe continewe in Baby-

*Answer.*

*The cause  
why Iere-  
mie and  
Baruch  
thus com-  
mended.*

lon, when as the Lorde had other wife appoynted. Wherof when God assured them by his Prophet, it must nedes be counted extreame madnesse and rebellion agaynst God, if they shulde haue done the contrarie, As we reade of wicked Achab, who crediting the flatterig counselle of the falsē Prophetes, disobeyed God in contēning the truth tolde hī by Micheas: but to his owne destruction.

Therefore this matter is sone answered, where we haue the secrete counselle of God reueled vnto vs, admonishing vs to abide in any place, and not to departe til he call vs: we are more then rebellis to do the contrarie, and muste sustayne the daunger worthelye. But this is not our questiō, whether we ought to remayne in any place so longe as God hath commanded vs: but whither we ought to do euill at the commandement of Prince or power, wheresoeuer we be, or in what estate, be it neuer so miserable. For though Ieremie counselled thé with patience to remayne in Babylon, yet nether he, nor Baruch would permit thé to followe the exaple of the Gētils there, in idolatric or euell doig: as the Epistle of Iere-

1. Kinges  
22.

The state  
of the que-  
sion.

mie sēt also to the Iewes captiues in Ba-  
bylō and wrytten in the prophecie of Ba-  
ruch, doth abundantlie witnesse. And as  
the exāples of Daniel also, Sidrach, Misa-  
ch, and Abdenago do teache vs: which not  
withstāding their Captiuitie, woulde not  
obey the kinges cōmandemēt to do euill.

Also in that they are willed to pray  
for the good estate of the Citie wherin  
they dwelled, that is Babylō, and for the  
lōge liffe of Nabuchadnezer and his sōne  
the cause is also alleadged, to the itēt that  
the peace of that Citie shuld also be the-  
ir peace: and for that Nabuchadnezer and  
his sōne shuld be their shadow and prote-  
ctiō, God so mouig their hartes. Which  
causes are sufficient why the people of  
God shulde be thāksfull, that is, to wishe  
well to the places and persons where, and  
of whom they receaue any benefit, espe-  
cially peace and protection, as was pro-  
mised to the Iewes in Babylon.

But what is this to the purpose? The Ie-  
wes were cōmāded of God by the Prophe-  
tes especially to tarry in Babylō, where  
thē for their syns they were captiues, be-  
cause their owne Citie Ierusalē, and all th-  
eir cōūtrie was destroyed and subiecte to

Baruch. 6

Dani. 3.

why the  
Iewes we-  
re willed  
to pray for  
Nabuchad-  
nezers lon-  
ge life.



## 8 HOW TO OBEY

Nabuchadnezer and there remayned no other place where they might haue peace, but in Babylon and vnder his iurisdiction. Is this then a sufficient excuse for you that inioye your countrie and are charged with the defence thereof, to suffer your selues willingly to be spoyled of Gods glory, and peace of your consciences, that is, true religion: and you for the same cause to be oppressed, remoued and murdered, to geue place not onely to them that hate you, but to the greatest enemies of Christ, the papistes, and idolatrous Spaniards?

*Wherefore  
the Iewes  
shoulde be  
quiet in  
Babylon.*

The Iewes were willed to be quiete in Babylon, because that they and their brethren also disperced shuld thereby finde more fauour and comforte: shall you therefore forsake God and betraye your countrie to bringe the vengeance of God ad his horrible plagues vpo your selues and your brethern, wherof you haue already felt some portion? The Iewes were willed to praye for Nabuchadnezer and his sonne, for that by them they shoulde passe ouer a great part of their captiuitie with peace, and

## OR DISOBEY

129

be also by them defended from other enemies. Are you therefore excused, that permit your selues to be made a pray to Satan, Antichriste, and to all sortes of Gods enemies, at the commandement of an vngodlie woman? Who seeketh but to consume the Englishe nation, and in the end to cut your throates that nowe are in auctoritie, whom she vseth as instruments, to bring her wicked purposes to passe.

Is your condition now all one with the Iewes? In dede brethren it is like to be muche worse, and that shortly without Gods vnspeakable mercy: but as yet there is some difference: They were captiues ad prisoners vnder their enemies, in a strange countrie, but you are yet in your owne countrie and howses (thogh mooste vnnaturally you haue dryuen out many by tyranny). You haue yet your owne lawes amongst you, that is, the Lawe of God ad of your Realme, if you woulde vse them: by the which you haue had all peace ad quietnes. And in cōtemning these, ye see in to what case ye are brought, and in to what miserie, ready to fall. You may yet with Gods hel-

*The miserable  
estate  
of Englad*

pe, and your endeuor promote his glory, vnderprop that Realme and comon welth, which by your falschod is fallig into vitter ruine. The fall wherof, you, ad yours chiefly, which haue greatest charge shall haue greatest cause to bewaile.

If your Iesabell, thoghe she be an vnlawfull Gouvernesse, and ought not by Godsword and your owne lawes to rule, would seke your peace and protectiō as did Nabuchadnezer to his captiues the Iewes: then might you haue some pretence to follow Ieremies counselle:

that is, to be quiete, and praye for her life, if she would cōfesse the onelie God of the Christians, and not compell you to idolatrie: no more then did Nabuchadnezer: who acknowledged the God of the Iewes to be the true and cuerlasting God, and gaue the same commādemēt throughout all his dominions, That what soeuer people or nation spake euill of the God of Israell shuld be rent in peces, and his howse counted detestable.

For (saith he) Ther is no other true God that so coulde deliuer his seruātes, as he did Sidrach Misach ad Abdenago.

But because her doiges tēd all to the contrarie, that is to blasphemē God, ad

Nabuchad-  
nezer is to  
be pr. fr.  
under your  
Iesabell in  
the exalt.  
of God  
Nabuchad-  
nezer de-  
creet.  
Daniel. 3.

Iesabell will  
shew path  
Mazzein ad  
causeth o-  
thers to do  
the like.

also compell all others to do the like, what cloke haue you here to permitte this wickednesse?

To be shorte, if she at the burninge of three hundred Martyrs at the leste, coulde haue bene satisfied ad vnfaynedly moued to confesse the true Christe and Messias, and repented her former rebellion in geuing contrarie commandement to all her dominions, charging the to receaue agayne the true religion and to expell all blasphemous idolatrie of the pestilent papistes: and that none shulde speake any euill agaynst Christe and his Religiō (as did Nabuchadnezer by the exāple of three persōs onely, who the fire by the power of God coulde not touche) then were she more to be borne with, and reuerenced as a Ruler (if it were lawfull for a woman to rule at all) then were there also some probabilitie in the reasons of the aduersaries of this doctrine. Otherwise as you now see, it maketh nothing at all for their purpose.

A nother Argumēt is gathered of the words written in the same Prophet Ieremie: speaking of the dominion which God was purposed to geue vnto Nabuchadnezer king of Babylo on this wise:

The second  
obiection  
out of Ie-  
remie. 27.

I haue made the earthe ad me (saith the Lorde) ad the beastes vpo the earthe in my strenght and stretched out hand, and it do I geue to him that pleaseth me. And therefore haue I geue all this lande in to the hands of Nabuchadnezer my seruant. And all natiōs and mightie kinges shall serue him, and till the tyme of his lande do come, that is, till I visite him, and his countrie also. And it shall come to passe, that I will visite the nation or kingdome which will not serue the kinge of Babell with sworde, famine, and pestilēce. Wherefore serue ye the kinge of Babell and lyue. Beholde, saye they, (who thinke it in no case lawfull to withstande vngodlie Rulers) This wicked kinge is cōstitute of God, and made his seruante. And moreouer those that shulde withstand him, are cursed and threatned with sword, famine, and pestilence. And therefore to disobey such, muste nedes be vnlawfull.

*Answer.  
Ieremie. 5.  
Wherefore  
Tyrantes  
are called  
Gods instruments.*

Nabuchadnezer as it is wrytten in Ieremie, is called the maule of the Lorde, and his instrumēt of warre, by the which he was determyned to beate doune all Nations and kingdoms, punishing them for

for their synnes and idolatrie. And therefore the Lorde calleth him his seruāte, for that he had chose him to that office. Nether ought we to maruell that God will vse the labours of vngodlye persones, seing all being his creatures are at his commandement, as is Satan with all his infernall spirites. Then God, hauing appoynted Nabuchadnezer to this office to be his tormentor, as well in skourginge ad correcting his owne people, as in destroyinge his open enimies: it was requisite that God shuld minister vnto him sufficient power, for the accomplishment of his determinat counselle, which the Lorde did in such abundance, as no Nation was able to resiste him, that shuld not perishe either with the sworde of Nabuchadnezer, or famine, either els in that the Lorde hi self would from heauen fight on his parte with the plague of pestilence.

And of this what thing els gather we, but firste the purpōse of Ieremie: that was to drawe the Iewes frō their follie, which after they had once forsaken the Lorde by rebellion, did thinke also by their policie to escape Gods appoynted

The mea-  
ning of the  
Prophet.

punishmēt. No no, woulde Ieremie say: it is to late, and ye are to weake to fight againste the Lorde whose worke this is. When ye were Lordes within your selues, and had full libertie to honor your Lorde God, accordige to the Lawes whiche he gaue vnto you, and whereby ye were assured to lyue without feare of all natiōs, you wolde not. And therefore shall you serue a strange kinge, strange lawes, and a strange nation till you be wel corrected and humbled: till you haue felt by experience what an inestimable comfort it is to haue the liuinge Lorde to be your kinge and gouernour. And therfor woulde Ierē. say, Serue Nabuchadnezer.

Seinge the this is the appoynted plague of God for disobeyinge him and his Lawes, to serue strange kinges, and to be captiues. you are hereby warned and taught, rather to turne with all spede to the liuinge Lorde, and to set vp his true religiō againe, that he may defend you: the in proceadinge in your blasphemye for the cōmandement and feare of any creature, to hasten Gods wrath and Iudgements. The Israelites because they would not receaue the oft admonitiōs of

of Gods P ophetes to feare the Lord, could not afterwarde escape his plagues, nor the feare of men: no more shall you (ō inhabiteurs of Englade) without speedie repētance escape the Spaynische plague of adouiterous Philippe whom the Lorde will make his sworde and maul to beate downe your townes and Cities, and to deuoure the people therof. For seinge you haue with the Israelit's forsakē the swete and plesant yoke of God and Christe his Sonne: you shall indure the importable yoke of this cruell and beastly nation.

Mans yoke is vn-  
supportable.

But what, shall we obey then say you? Yes verely: but against your wills in captiuite and thraldom, as did the Israelites in Egypt and Babylon, to serue them with your bodyes and goodes. Seinge ye would departe with nothinge to serue our Maister and Sauour Christ, thinke you to escape this by obeyinge your wicked Rulers? By what other means haue you fallen into the handes of your enemies, but by this kinde of obedience onely? Whiche as you haue harde sufficiently proued, is in Gods sight plaine disobedience and rebellion.

i. ii.

what obedience and  
service Ieremie re-  
quireth.

will say: Ieremie willed the Iewes to serue Nabuchadnezer which was a wicked Prince, and then with out the feare of God, and therefore are we bownd to serue our Quene, thoghe she be an vngodly idolatres? Ieremie speaketh but of bodely seruice, and such as subiectes owe to their superiours in Ciuile ordinances, and outwarde doinges, and not to defile their consciences in committing euill. For in suche thiges, both God and his Prophetes, and the examples of all the godly do forbid all obediēce. They were made subiectes to the kinge of Babylon to serue him with their bodies and goodes, as were his owne people: and also to paye tribute to him as did strangers, which he had likewise subdued. The which thing was for their punishment. And therefore of dutie they must patientlie beare them.

Thē in fewe wordes I answer, that althoghe it be moste lawfull with patience to beare the punishment of the Lorde for our synne, and not to repine or rebell agaynst it: yet is it our parte neuerthelesse, and bownden duety, to defende and mayntayne the cause of God with

with all our might: and to withstand all maner of aduersaries, euen to the losse of our goods and liues: being euer assured of this promesse of our Sauour and Maister, That he that loseth his liffe for his sake, shall finde it: and he that loseth father or mother, frindes or goodes in his cause, shall be rewarded an hundredth folde in this worlde, and in the worlde to come with liffe euerlasting.

Mat. 19.

It is not then wisdome to repine at the rodde when it is layde vpon vs to beate vs, but to returne backe to our mercifull Father with vnfeigned repentance, calling for mercy before hande whiles he doth but menace vs. And therefore the threatning or counselle of Ieremie, is but an admonition for vs to obeye God in true religion when we haue tyme: that therby we may escape the like plagues: ad no defēce at all for our vngodlie behauiour in yelding to the deuillish decrees of anie vngodly Magistrates, what names or titles fouer they beare. For this answer of the Apostles must euer more preuaile: God must be obeyed rather then man. And there is no obedience in euil that can

Gods plagues  
goes vnto  
more vs to  
repentance  
and not to  
harden vs  
in euill.

please the almightie.

*The third objection.* Laste of all we haue to consider the sainge and doinge of the worthie seruante of God the kinge and Prophet Dauid, who woulde not lift vp his hand againste kinge Saule, notwithstanding he fought to haue murdered Dauid, saige: God forbid that I shoulde touche the anoynted of the Lorde: and why? Because he is the anoynted of the Lorde. If it be not lawfull the to touche the kinge because he is the Lordes anoynted: it is likewise vnlawfull to disobey or resiste, for that he is the Lords anoynted.

*Answer.* To whiche I answer, that to consider the bare wordes, it woulde seeme true as they say: but waying the cause, the matter is easie to answer. The occasion wherefore Saul, hated Dauid, was for that he knewe he should succede him in his kingdome. As Saule him selfe doth confesse in the same Chapter, saynge: I knowe of a suertie that thou shalt reigne, and that the kingdom of Israell shal be establisshed in thy hande. Swere to me therefore by the Lorde, that thou wilt not cut of my seed after me, nor destroye my name frome my fathers howse. This beinge

beinge the Dauids owne priuate cause, *None ought to reuenge his owne priuate cause.* it was not lawfull for him in that case to seeke his owne reuengement: especially in murdering violently his anoynted kinge, and the anoynted of the Lorde. For it is not written of Saule, that he was an idolatrer or constraigned his people to worshippinge strange Godes, nor yet was aboute to sel the to the enemies of God the Philistines, against whom he foughte manfully and many tymes. Nether that he was an open oppressor and cōtemner of the Lawes of God, as are this day all the rulers in miserable England. And therefore Dauid beinge but a priuate man, coulde haue done no violence to his kinge without Godes especial inspiration, except in reuēginge his priuat cause he had vsurped Gods office and sought to haue establisshed him self in his kingdome, not tarying the Lords appoīntment. *Rulers cō-temninge Gods lawes are as well subiect to the punishe-ment of the same as priuat persons.*

But where as the kinges or Rulers are become altogether blasphemers of God, and oppressors and murderers of their subiectes, then ought they to be accōpted no more for kinges or lawfull Magistrats, but as priuate me: and to be examined, accused, condemned and punished by the Lawe of God, wherunto

they are and ought to be subiect, and being conuicted and punished by that Lawe, it is not más, but Gods doing: who as he dothe appoynte such Magistrates ouer his people by his Lawe, so doth he condemne aswel them as the people tráfgressing agaynst the Lawe. For with God ther is no respecte of persones, as here after folowith more largely.

Thus we see that althoghe Dauid thoght it not lawful in his priuate cause to touche Gods anoynted, yet are no people or nation therby cōstrayned either to obeye their anoynted in vnlawful demandes, or els forbidden to withstand the open transgression of Gods Lawes and mans. For in that case Saules seruantes would not obeye him, commandinge them to murther Ahimelech and the rest of the Leuites and Priestes: so that not to withstand such rages of Princes in tyme according as the Lawe requireth (which commandeth that the euill be taken forth from amongest you) is to geue them the bridle to all kynde of mischiffe, to subuerte all Lawes of God and man, to let will rule for reason, and therby to inflame Gods wrathe agaynst

agaynst you, wholly, as your selues in Englande are this day an example to all natiōs and people that beare the Name of Christe.

These are the obiections for the moste parte, or at the least the chieffest, which are comonly alleadged agaynst this veritie moste playne and euidente: that is that there is no obedience to be allowed agaynst God, which is not in his sight disobedience. Also that it is lawfull for all men according to their vocation to resiste to the vttermost of their power all such as are open enemies of God, and labour to make them slaues to Satan. These obiections as you playnly see, make nothing to the cōtrarie: but if they shall be depely considered, do rather strongly confirme the same. Therefore deare brethern, let no man feare to shewe him self Gods seruante openly, and to forsake in tyme the shamefull bōdage of Satan, to call back the trueth of Gods worde agayne, wherby ye were once in freedome both of consciēce and bodie: and vterly to abolishe all vile papistrie the doctrine of deuils, and onely cause of all your calamitie,

*The obiections do cleare this doctrine and nothinge darken it.*

both of bodie and soule.

# CHAP. XI.

*It apperteyneth not onely to the Magistrates and al-  
oth r inferior officers to see that th-ir Princes be  
subject to Gods Lawes, but to the comon people  
also: wherby the tyrannie of the Princes and re-  
bellion of the subjects may be auoyded.*

**T**O resiste euill and to  
mayntayne goodnesse,  
to honor God truely and  
to expel idolatrie, every  
man will confesse to be a  
good and godly acte, ad  
cannot but highlie commende the wor-  
kers therof, as men acceptable to God,  
and worthie members of a comon wel-  
the: but when men cōsider the daungers  
and displeasures, which commonly hap-  
pen to such, then is there great curtesie  
made who first shall take the enterprise  
in hand: and longe disputations made  
whither it be their duetie or no: and to  
what sortes of men it doth belong, as  
thogh any were exempted out of that  
number which do professe the Name of  
God. If the superior power be an idola-  
trier or a cruel tyrant suppresssing true  
religion and murdering the Sainctes of  
God

God (as Iesabel of England doth with  
all her rable of papistical Bishoppes, and  
shauelinges) who is so ignorant of God,  
or destitute of all humanitie or natural  
iudgment, that wil not aknowledge such  
a one to be vnworthie the societie of  
the godly and honest: muche lesse to  
haue the auctoritie and rule ouer great  
nations and whole kingdoms?

And not with out cause. For by the  
Ciuile Lawes, a foole or idiot borne, and  
so proued, shall lose his landes and inhe-  
ritance wherunto he is borne, because  
he is not able to vse them a right: but ef-  
pecially ought in no case to be suffered  
to haue the regiment of a whole nation  
or kingdome. And it is moste certeyne  
that there is no such euil can come to a-  
ny comon welth by fooles and idiots, as  
dothe by the rage and furie of vngodly  
Rulers, maynteyners of idolatrie ad ty-  
rannie. For follie hath comonly ioyned  
with it simplicitie, voyde of malice and  
easie to be ordered: but idolatrie and ty-  
rānie resēbleth more the nature of wilde  
beastes, cruell beares, ad ragig lyōs, thē  
the cōdicion of mā. For simplicitie, they  
are replenished with craftines. for loue,

*The gon-  
uernemēt  
of fooles  
more tole-  
rable then  
of tyrants.*



they shew malice: and for patience, furious rage ad madnesse and beinge borne as it were a comō plague to all men, cannot once studie for the preseruatiō of a fewe.

This besides reason, experience teacheth all men to be moste true, that it were better to haue anie foole, thē such an vntamed beast to be ouer thē. And that suche being altogether with out God, ought to haue no auctoritie ouer the people of God, who by his worde requireth the contrarie as is moste manifeste. And yet to punish, and depose such a one according to the commandment of God, there is none that thinketh it Lawfull: or at the least will confesse it to appertayne vnto them, either to do it them selues, or to see it done by others.

Deu. 17.

Suche as  
ouersee  
the  
appetites of  
their prin  
ce.

As for the wicked counsellors, they are playne Gnatos and flatterers, thinking their office to be applyed vnto their kinges and Quenes will, as thogh they had no charge of the whole Realme. And therefore will labour to cōpasse nothīge but that which their Princes lust after, or may at the least please them, not passing if the whole Realme do perishe, so they

they maye obtayne their fauours. Suche, Achitophels deserue to haue Achitophels rewarde, for their deuilishe counsell with out mercie. And as it is with them, so is it with the reste of all estates, as before hath bene touched. Neuertheless, the matter is so euident vpon their partes, that all will cōfesse that it chiefly belógeth to inferior Magistrats to see a redresse in such disorders: and they thē selues can not well deny it.

But as touching the comon and simple people, they thinke them selues vtterly discharged, whither their Prince be godlie or vngodlye, wise or foolishe, a preseruer of the comon welthe or els a distroyer, all is one to them, they muste be obedient, because they are ignorant, and muste be led them selues, not meete to leade others. And because their doinges are counted tumultes and rebellion (except they be agreable to the commandmentes, decrees, and proceedings of their superior powers and Magistrats, and shal in doing the contrary be as rebells punished) therefore of all others (say they) we haue least to do, yea nothing at all with the doinges of our k.

The vaine  
excuse of  
the comō  
people.

Rulers . Yf they rule well , we shall fare the better : if they be vngodly they haue the more to answere for their vngodlynesse . What haue we to do with their matters? Thus do all sortes of men from the highest to the louest slyppe their heades out of the coller : and as careles persones not passing which end goeth forward , geueth the brydle wholie to their Rulers till destruction remediles ouerflowe all.

To the intent therfore that this simplicitie, ignorāce, and subiection of the inferior people, do not altogether blynde them, and cause them ( as hitherto it hath bene proued almost in all places and countries) to suffer them selues like brute beastes rather then reasonable creatures, to be led and drawen where so euer their Princes commandementes haue called : either to arme them selues agaynst Christ their Sauour in ouerthrowing the truthe of his Gospel to bringe in Antichriste and papistrie: or els to fyght agaynst their owne brethern the seruātes of God, to robbe them, expel them out of their one howses, possessions and countrie , to torment them and cruelly put

put them to death: as thoghe the cōmandement of the Prince coulde make that lawfull, which God forbiddeth as detestable: as thoghe they being made instruments to their Princes in executing vngodly tyrannie, shulde not be partakers likewise with the of Gods vengeance in the daye of his dreadfull visitatiō, whē nether their ignorāce can excuse them, nether cōmandement of kinge or Prince defende the, but they workinge wickednesse with their Rulers shall drinke of the same cup with them also.

To the intent (I saie) that they shulde be no more so blynded, nor runne headlonge (as they do) to their owne destruction: I haue thought good moreover and besides that which hitherto hath bene spoken in general (wherof notwithstanding they might also gather what belongeth to them in their condition and estate) to shewe vnto them more especially what may be demanded of comon people by Gods worde, and what the people also may lawfully deny to do by the same worde of God. Which as it ought to be permitted and preached to all men in general : so

k. ii.

*Ignorance  
can ne: excu  
se the  
people.*

shulde it be the comon and onely rule wherby to frame and ordre all mens liues and doinges.

And to auoyde all incomodities that are accustomed to happen in all common welthes, as wel vpon the Magistrats parte as of the people, there are two extremities: wherof bothe muste be warned. The first is, that the Magistrates permit not to their subiectes ouermuche libertie, least therby they fall in to contempt and subiection of their people: wherof folowethe for the moste parte, all kynde of dissolutnesse, ad carnall libertie, subuertiō of all good Lawes and ordres, alteration of common welthes and policies, contempt of God and man: and to be shorte, all thinges turned to disorder and confusion. The seconde apparteyneth on the other parte, to the people, which ought not to suffer all power and libertie to be taken from them, and therby to become brute beastes, with out iudgmente and reason, thinking all thinges lawfull, which their Rulers do with out exceptiō, commāde them, be they neuer so farre from reason or godlynesse: as thoghe they were

*Two extremities to be auoyded.*

*To muche libertie is not to be permitted to the people.*

*The libertie of the people.*

were not reasonable creatures, but brute beastes: as thoghe there were no difference betwixt bonde slaues, and free subiectes: and as thoghe they had no portiō or right at all in the cōtrie where they inhabite: but as they were altogether created of God to serue their kinges and gouernors like slaues, and not their kings & gouernors appoynted of God to preserue his people, wher of they are but a portion and members, albeit they occupie the cheif rōume ad office, not to bringe the rest of the members in cōtempt and bondage, but to comforte them, defende them, and norishe them as members of the same bodie.

And as the people may be assured by Gods worde that this libertie apparteyneth to them, which becommeth members of one bodie and brethern, because the Lorde God him self (from whom kinges haue their auctoritie and power) calleth their subiectes and people their brethern, charging them in no case to lift them selues aboue them, but as brethren to rule in all humblenesse and loue ouer them: euen so, the people, if they suffer this right to be taken from them,

*Deu. 17. Subiectes ought not to suffer the selues to be made slaues.*

150 HOW TO OBEY

1 Sam 8

*The descrip-  
tion of a  
wicked  
kinge and  
tyrante.*

which God of his singuler fauour hath graunted: then are they an occasiō that their kiges and Rulers are turned to tyrantes, and cruel oppressors, according as Samuel promised the people of Israel shulde come vpon them, insomuche as they had refused his gouernement, who ruled ouer them, in all iustice, and humbleness, and in such sorte as no man coulde charge him with any crime. And therfore the Scriptures pronounce that they reiected not Samuel, but God himself i whose feare he ruled. This (saith Samuel) shal be the Lawe of the kige, which shall rule ouer you. Your childré shall he take to serue in his chariot, and to be his horse men, and they shall runne before his chariot, and he shall constitute also Captayns of a thousand, and of fise hundreth, and others to till his grownde, and to gather his harueste, to make weapons for warre, and harnessse for his chariots. Moreouer, he shall take your daughters to make his anoyntmets, to serue his kitchin, and to be his clothiers: besides this he shall take your fyeldes and your vineyardes, your best orchardes of oliues and geue to his seruaints, and of your corne and vines

OR DISOBEY. 151

shall he take the tenth, and geue them to his Eunuches, and seruantes: your seruantes also and maydes and the chif of your youthe and your asses, shall he take to do his worke. And of your cattell shall he take the tenth, and you shall become his seruantes: and you shall crye out that day in the sight of your kinge whom you haue chosen, and the Lorde God will not heare you that day: and why? By cause they had rather haue a kinge and Ruler of their owne apoyntment, then of the Lordes.

Wherfore to auoyde the daungers vpon both partes, it is more then necessarie that bothe be subiecte to that Rule, and with all diligent care, labour to reteyne it, wherby both maye learne their duetie, and be constrayned iustly to execute the same. For when the common people and subiectes haue so large libertie by the negligence of their Rulers, that customes and vnlawful vsages shall be preferred to Gods Lawes, and statutes, and that to maynteyne the same customes, they care nothing if all other good Lawes, either of God or man, do perishe: how is it possible  
k. iiii.

*Both Magistrates and cōmōs ought to obey Gods Lawes.*

without daungerous tumultes, and rebellion, to brynge them to any good ordre and reformation, except there be some comon, and approued Lawe, which verie nature, and the feare of God will teach them to reuerence, and obeye? As for example: amongs other customes which mayntayne idlenes, and serue the greedy appetite of the bellie (which all men are loth to forgo) how harde a thinge

*kinge Edward the firste* were it to bryng them frome their Sanctes dayes? The abolishment wherof, godly king Edward in his tyme coude not bryng to passe. So great was the number of Papistes in the Parlament house, which maiteyned those superstitiones dayes, some bearyng the name of me, and some of womē, as crybig that to the creatures of God, which apperteyneth to him alone, for as muche as euery day is the Lordes worke, and ought to serue to his honour onely. They haue nowe in tyme of papistrice, dayes of Peter and Paule, Marie, and Iohn, withe the reste of the Apostles: they haue Georges daye, and katherines, Dunstons day the coniu-  
*er, and Loye the smithe, with innume-  
rable others, which maynteyne the idle-  
nesse*

*All dayes  
are the  
Lordes  
onely ap-  
portayne  
vnto him*

nesse of them and of their seruauents *Saintes* contrarie to the ordinaunce of God, ap- *days with* poynting six dayes for their trauell, and *the seruice* the seuenth daye onely to reste, and *appointed* that to the honoring of our Lorde God. *vnto them*

Also by what means may the people be drawn from the dayes of riote and hanteking, which they terme frindly feasting and goodfelloweshipp: as from Whitsontides dronkennes and surfet, Midsomers shewes and vanities, Christmas riote and bawdry, Shroftewesdayes glottony, and Lents superstitious obseruations, excepte by some Lawes of greater importance, the rude people be otherwise perswaded? And what other Lawes are there able to bringe this to passe besides the Lawes of God? Wherin if they be not instructed, it is impossible for any auctoritie or power to withholde them, with out great daunger and tumultes from such kinde of disordres and vnlawfull customes.

Therefore if thou be a Ruler and couete to haue the people obedient to thee in Gods feare, this muste be thy first and principall studie to, procure

*The means  
to breake  
the cuil  
customes.*

that they may truly know God by the playne and diligent preaching of his worde, wherif they be well instructed, there is no custome so longe continued, no idlenesse so longe vsed, no superstition so deeply rooted, which they will not gladly and peaceably forgo at thy commandment: yea, there is no thing which is euill, that they can for shame standein: nor any good and lawfull demande, that they will deny thee. By these means onely shalt thou obtayne honour, maintayne thy right, winne the hartes of thy people, and haue them all obedient.

And as the Magistrates by this means, are sure to finde obedience, and escape all rebellion, tumultes and disorders amonges their subiectes: euenso is there no other rule for the subiectes to escape the idolatrie, tyrannie, and oppression of their superiors, then in re- teyning (as their chief possession) the self same Lawe and worde of God. Permitting rather all thinges wordlie to be taken from them, as landes, goodes, house, cōtrie, father, mother, wiffe, children, yea liffe it self, then to be de-  
ued

ued by any means of that heavenly treasure and precious perle, for the which they must sell althinges. Wherof to be fullie perswaded, it is necessary to vnderstande what maner of people you are.

Mat. 13.

Yf you be the people of God, and vn- fayned Christians, then muste ye also knowe that the Lawe of God, and Christe your Sauour, doth appertayne vnto you: wherin, as without shame and condemnation ye may not be ignorāt: euenso no power, commandment, or threatninges, shulde cause you to departe from it, wherin onely standeth that comforte and saluation, which no creature can restore agayne vnto you.

what treasure  
Gode  
hath com-  
mitted to  
the charge  
of his  
people.

The heathen which knewe not God a right, but were idolatrs, yet made their religiō to haue the highest place in their comon welthes: as Aristotle writeth in his Politiques. In the name wherof they might demande any thinge of their kinges and Rulers, and they durst not denye them: and might also without offence deny all thinges which their Rulers demaunded contrarie to their religion. In so muche as this

prouerbe was comon amongst all, *vsque ad aras*: meaning that agaynst their religion (as they were perswaded) they were bownde to no persone: father, mother, frende, or gouernour: their loue ad obedience towards the coulde stretch no further then to the Altars, that is, so farre as with obseruing their religion, they might lawfullye performe.

Yf the Gentills then had their religion in such honour and reuerence that agaynst it (thoghe in dede it was meere superstition and idolatrie) they woulde acknowledge no obedience: in what estimation shulde Gods worde and the religion of our Sauour Iesus Christe be amongst vs that professe his Name, and are assured of his doctrine to be the vndouted trueth and power of God to saluacion of all beleuers? Yf the heathen kinges and Magistrates coulde compell their subiectes no farther then the Alters: shall any auctoritie or power compell vs farther then God, and his annoynted our chief kinge, Lorde ad Maister? Let it be counted shame to vs, that the ignorant Gentils shuld be founde more carefull and zelous in defending their

In what  
reuerence  
we ought  
to haue Gods  
worde.

their superstition and manifeste idolatrie, then we are in mayntayning the true worship of God and his heavenly wisedome.

Yf we were Turkes, Sarasins, Iewes or papistes, which either knewe not God a right, or els denied his Sonne Iesus: it were no great maruell if we were led after the lustes of our vngodly Princes. For as our Maister teacheth, When the blynde leadeth the blynde, bothe fall in to the dicke. But if we will be taken for the people of God and his sonnes by adoption in Christ Iesus, then it behoeth vs likewise to geue obediēce, principally to our Lorde and Maister, to our mightie God and moste louinge Father, as Malachi the Prophet exhorteth. The sonne reuerenceth the father, and the seruant the maister: yf I be your Father (saith the Lorde) where is the honor that you geue me? Yf I be your Lorde and Maister where is my feare? Notinge vnto vs how it is in vayne to call him Father or Lorde, so long as we geue him not that honour and reuerence which he demandeth.

Mat. 15.

Mal. 1.

Also, if we will not be taken for

*Eph. 5.  
Iohn. 12.*

blynde and ignorante persones, then must we shewe forth this light by walking as becomethe the childre of light, as the Apostle requirethe indifferently of all Gods children with out exceptiō, or excuse either of guide or Ruler. For the blyndnesse of our guide, whither he be of the Cleargie or Laytie may be no excuse to vs, if in folowing him we fall and perishe: it is our owne faute, and we must beare our owne iudgment. For

*Mat. 15.*

Christe hereof admonisheth vs: Let the a lone (saith he) for they are blind guides, and leaders of the blynd. And agayne, accordinge to their workes, see ye do not.

*Mat. 23.*

Yf thou hauynge sight, had appoynted to thee a blynde guide, wouldest thou folowe him into a daungerouse pit or deepe water, wherein both might perishe because he was thy guide? Then truely mightest thou be iudged of all men worse then either ox or asse, or any other vnreasonable beaste, whiche will not be driue in such places, as to their outwarde senses appeare daungerous.

Nature onely teacheth all creatures this, to flie frome those daungers that shulde

shulde hurte them: and to desier all thinges that do them good. And when God hath made this comon to all beastes, and inferior creatures, paynefully to seeke their preferuation: hathe he denied the same to man, whome aboue all others he will haue preferued? For whose preferuation chieflie he hath not onely created all thiges and prescribed his Lawes and commandements to prohibit murder, and every other thinge tendinge to his destruction: but also to shewe the abundance of his mercies, spared not his dearelye belouid Sonne, but gaue him to the cruell death of the Crosse, that man might haue full saluation, not onely here in this world, but euerlastingly in the worlde to come.

Wherfore, if he tender vs so muche, as to seeke by all meãs possible our liffe and preferuation, then must it likewise followe, that he hath constitute no lawes, or ordinances to our destruction, so long as we shall be founde obedient vnto them. Then is there no power that ruleth accordinge to these lawes, which either can or will comande vs anie thinge, tendinge to our destructiō. But if anie

*Nature  
teacheth  
to flee hurt  
ful thinges*

*God hath  
created all  
thinges for  
mans  
commodite*



Tol. 3.  
Esa. 3.

so do by Gods permission because of our synnes, and rebellion towards him (for which cause onelie he suffreth wicked Princes to be our Gouvernours) it is (deare brethren) to draw vs to repentance, and knowledge of our synnes, and not that we shulde forsake the Lawes of our God, and to contynue in our wonted rebellion, by yelding to the vngodlie commandments of wicked men.

## CHAP. XII.

*How much the comon people owe to God for his benefits receaued, what obedience he requireth, how farre they are charged, what things they haue promised, and how ignorance maye not excuse them.*



ALL these thinges being well considered, it is an easie matter for all manner of subiectes to knowe what libertie belongeth vnto them, by the worde of God, whiche they maye lawfullie claime, as their owne posselsiō, and are likewise bounde at all tymes to practise: wherin also appeareth what thinges are prohibited vnto them, whiche

che they maye in no case exercise. Yf you therfore be Gods subiectes and people, and he your Lorde God and louinge Father, who is aboue all powers and Princes, and hath made no Lawes, but such as are for your preservation, and singuler comforte: then without all controuersie there maye be nothinge lawfull for you by anie commandment of man, whiche your Lorde God in anie case forbiddeth: and nothinge vnlawfull or forbidden to you whiche he commandeth, whither it appertayne to the firste Table or the Seconde. Which rule if ye obserue, you maye be assured to please God: likeas by doinge the contrarie, ye shall purchase his heauie wrath and indignation. For no mā can serue two Maisters at once: but he shall hate the one, and loue the other. And in hatinge your firste and chief Lorde to obeye and please man, but holde your impietie is intolerable, prefarringe vile mā his creature, to the Almighty God and creator of all.

*A rule for all to obserue.*

*Mat. 6.*

How much we are bownde to his Maiestie, our owne conscience doth beare vs witnesse: whiche can not deny but  
1.

that we haue receauid of him alone our liffe mouing and being, our wisdomē strēgthe, bewtie, riches, childre, ād all thi ges that are good ād profitable, in whole power we may do all thi ges, ād with out hī all fle she is turned to dust ād powder.

*Pf. 1. 7. 17*

*Moyles charged hys  
With no- thinge that  
God had not com-  
manded.*

*Exod. 19.  
Deu. 4. 20*

Remember the example of the wor- thie Captayne and Prince Moy ses, whō God chose to delyuer his people from Egypt, who wouldē not charge thē with anie thinge at any tyme whiche the Lor de his God had not commanded, euer- more speakinge on this wise, These are the statutes and preceptes of the Lorde: Thus sayth the Lorde: and, Heare o Israel the voyce of the Lord, &c. In so muchē, as he had this for his onlie shil- de agaynstē the murmuring people: It is not agaynst Aaron and me that ye mur- mure but against the Lorde: which beīg chosen and appoynted of the Lorde, did onely execute his will and commande- mentes. Yea, as for them selues they cō- fessed that they were nothinge. As for vs (sayde Moy ses) what are we? meaninge but earth ād ashes, the creaturs of God, nothinge differinge from others, sauing for that auctoritie, wherunto they were called,

called, ād the obediēce which they shē wed in executi ge not their owne willes, but the will and pleasure of God. And why? but because they knew they were the people of God with whō they were charged, and beinge his people, how it behoueth them to be ruled by no other Lawes and ordinances, then by such as God had geuen them.

*Deut. 10*

*Godes peo-  
ple must  
be gover-  
ned onely  
by Gods  
Lawes.*

*Exod. 19.*

Wherefore if Moy ses and Aaron, Gods electe and chosen seruants had no more power ouer the people then his expresse comandement permit, and that the peo ple so far and no farther were bownd to obeye them: how can we assure our sel- ues that we offende not Gods Maiestie, whose people we wouldē be called, whē witheout his worde, yea cōtrary to his expresse cōmandemēt we satisfie the re- questes and statutes of vngodly rulers?

For as Moy ses coulde cōmande nothi- ge but frō the mouthe of the Lorde: so coulde the people obey nothing but that whiche proceeded from his mou- the also: as well because they were his people, as for that they had sōpromised with one voyce and consent before God ād Moy ses, whē the Lorde commanded

him to say on this wise to the people. You haue scene what I haue done to the Egyptians, and how I haue caried you vpon the winges of Egels, and led you forth to me. Yf therefore ye will diligently heare my voice, and obserue my commandement, you shalbe my propre people before all nations: For myne is the earthe. And you shalbe vnto me a kingly Priesthod, and an holy people. Whiche wordes when Moses had pronounced before the whole people, they all

*The people  
promiss to  
God and  
Moses.*  
together with one accord, answered: Whatsoeuer the Lorde shall speake, that will we do. And Moyses praised them (or God rather by moyses) saying, They did well in so answering. And therefore promised to rayse them vp a Prophet like to him, &c. And this was the covenant onely that God made with them before he gaue them the Lawe in writinge, and the promes that they made to obserue the same Lawe, that they might therby be his deare and chosen people.

This example ought neuer to departe from the eyes of all such as are, or woulde be Gods people. Wherin as  
in a

in a most clere glasse it dothe appeare how they are bownd to God, what God requireth of them, and what they haue promised to him. For as the Lorde God required nothinge of the Israelits, but that whiche was their duetie to do, and he by his excedinge benefits in delyueringe them from their enemies had well deserued: euen so he byndeth the to nothinge, but to obeye him. Nether did they promisse anie farther, saynge: We will do all thinges (not what Moyses or Aaron or anie other after them shall of themselves commande) but whatsoeuer our Lorde God shall speake, that will we do. More then this God required not, nether were they bownde any farther but to the Lawes of God onely, whiche they promised for them and their posteritie to obserue. And God for that cause blessed them aboue all nations, with his vnspeakable benefits.

So are we no lesse bownde to obeye the self same God of Israel, whom we also professe in Christe Iesu our Moyses and Captayne, by whom we are not onely delyuered from bodely seruitude,

l. iii,

*All christi-  
ans are no  
lesse bonde  
to obey  
God and  
his Law-  
es, then  
were the  
Israelits.*

but from the moste vile and dangerous bondage of Satan through synne our spirituall enemy. To this worthiest deliuerer also haue we in Baptisme promised no lese, yea, muche more obedience: because of the more abundance of graces, which by him we haue receaued. And besides this are moste straightly charged so to do. Not by the voyce of anie earthly creature, but by the mouth of God the Father speakinge frō the heauens: This is my dearely beloved Sonne, in whom I am delited, heare him: whose fidelitie also no lesse passed the faithfullnesse of Moyses, then did his honor and dignitie-being the Sonne of God, and promysed Sauour, doing nothing at all, nor teaching any thing which his heuenly Father had not appointed him to do and to teache.

Wherefore, as the Iewes had the Lawe of God and his commandementes for a sufficient discharge agaynst all contrarie commandementes, of what auctoritie so euer they were, being no farther bounde to any creature than the self same Lawes of God approued: euen so, all such as beare the Name of Christ and woulde be taken for the people of God,

Mat. 4. 17

thoghe they be of the basest and loweste state of subiectes, are no farther bound to any Prince or superior power, nor to their commandementes, then the commandement of the chief kinge and Lorde doth approue and permitte, nor then their promise agayne to him doth require.

Nether may it be a sufficient discharge for thee to alleadge ignorance, because thou art a subiecte, and therefore hast nothing to do, to inquire of the doinges or to examyne the commandementes of thy superiors or Rulers, but wilt say with the multitude, If they commaunde well thou art obedient, if otherwise thou art excused in doing as thou art commanded, and they onely haue to answer to God by whom thou art thus charged. Desceau not thy self (deare brother) For as well art thou charged by Gods worde to knowe what they commande thee, and not to do it except it be lawfull, as they are charged by their office to will nothing of thee, which Gods worde approueth not. For as they in commanding and doing euill, shall not escape Gods heauy wrath and iudgements: no more shalt thou, being made an instrument of

The commandement of Princes can not bind vs contrary to Gods worde.

The wrongd ly opinion of the common people.

As well the obeyers of wickednes as the commanders shall be punished.

their impietie and vngodlynesse. Therefore to be ignorant in these things, although thou be a subiecte, is to contemne the commandement of God, and to neglecte thine owne saluation: for as muche as God hath charged thee beinge one of his people, with the same Lawes (the Ceremonies except) wherwith he charged his people Israel before, and willith thee no lesse to knowe his preceptes, and to obeye them, then he willed the Isralites. Of them he required to haue his Lawes wrytē vpon their dores and postes, to instructe their children in the same, to talke of them sitting at home, and when they walked in the waye, when they went to bed, and whē they shuld rise. But to thee besides all this, God hath sent a more shining light, our Sauour Iesus Christe: which euery man may clerely beholde, excepte he be wilfully blynd with the stubberne Iewes. He is the light that shineth in darknesse, and lightneth euery man that cometh in to this worlde. He hath taken away the shaddoues ād Ceremōies of the Lawe, that thou mayst clerely beholde the will of his Father.

He

Deu. 6. 11

why the  
Christiā  
ought grea  
ter obedi  
ence to Co  
ds worde  
thē did the  
Iewes.  
Ioh. 1.

He hath vncouered Moyses face, to the intent thou mayst fully consider the secrets of God. For these are the dayes wherof the Prophet Ioel spake, when all shulde be Prophets, and see visions. And it shal come to passe in the latter dayes (saith God) that I wil powre furth my Spirite vpon all fleshe, ād your sonnes ād daughters shal prophecie, your youngemen shal see visions, and your auntients shal dreame dreames. And moreover vpon my seruantes and handemaydes in those dayes, will I powre my Spirite, and they shal prophecie. Which prophecie. S. Peter affirmeth to be fulfilled in the kingdome of Christe, where all thinges are as playne and euident to all sortes of men and women, which professe Christe vnfaignedly, as before his tyme they were to the Prophets them selues, or to such as God appeared vnto in dreames or visions.

And therefore, if ignorance of Gods Lawes coulde not excuse the Iewes before Christes commyng, which were continually subiecte to the punishment of God for their transgressions (thoghe many thinges were obscure as in shadowes

Exo 1. 34.  
2. Cor 3.

Io. 1. 2.  
Esa. 44.  
Act. 2.

Act. 2.

and figures: how muche lesse cā it excuse any mā now in so great lyght of the Gospel? Seing then thou knowest thy self bownd to obeye thy Lorde God aboue all others, because of the inestimable benefits thou hast receaued of him in Christe Iesus, and because he requireth the same of thee, and thou hast also promised no lesse to him in thy baptisme and profersion: and last of all in that thou canest not pretende ignorance in such knowledge, and shyninge brightnesse, nor yet escape Gods vengeance, which he with out respecte of persones wil powre indifferently vpon all transgressors, be they superior powers, or inferior subiectes. It is thy parte then, beig a subiecte, to learne this lesson of the Apostles (whē so euer thou shuldest be constrayned, by commandement or force of tyrantes to do euill) That God must be obeyed before man. Which vnto thee will be as sufficiēt a defence and buckler in all assaultes and daungers, as it is to all other sortes of men in auctoritie and office: as was before declared.

Art thou then, being a subiecte commaunded to worshipp stockes and stones

Both he  
and lowe  
must learn  
this lesson  
of the Apo-  
stles.

which this day to our shame are erected agayne in Englande? Beholde thou hast Gods commandement for thy defence: Thou shalt commit no idolatrie, nor make to thy self any grauen image &c. Art thou charged to be at the idolatrous Masse, wherein Christe thy Lorde is blasphemed? Beholde, he hath geuen thee an other charge: that is, to celebrate his Supper, according as he left in example, sayng: Do you this, that is, which ye seme do, and not which the powers of the worlde, or the pestilent papistes commande. Also do it (saith Christe) in remembrance of me, and not of your frindes alyue or departed, as teache the Papistes. For none of the died for you. More ouer do it to shewe forth the deathe of Christe, til his coming, as witneseth the Apostle: and not to make a new sacrifice for synne, as the Papists blasphemously both teache and preach. Art thou commanded by men to dishonour the Sabbath day in worshiping of Sainctes and abstayning vpon their dayes and euens from thy lawfull busines? Beholde, God thy Lorde chargeth thee no further then onely with his daye of reste, saying:

Idols for  
the true  
God.

Exod. 20.  
Deu. 5.

The abo-  
minable  
masse for  
the holy  
Supper of  
the Lorde.

Mat. 26  
Cop. 27. for  
betwixt  
the masse  
and the  
Lords Su-  
pper.

1. Cor. 11

How the  
Sabbath  
is abused.

To swear  
by sunits  
is contrarie  
to Gods  
worde.  
Deut. 6. 10  
Iosua. 23.  
Esa. 45.

See thou keepe holie the Sabbath of the Lorde thy God: and not of Peter, Paule, Marie, Iames or Iohn. Art thou commanded to swear in the name of Marie and all the Saints in heauen? (which is the papistical othe) Beholde, the Lorde saith, Thou shalt onely swear in the Name of thy Lorde and God. Art thou commanded not onely to take the Name of the Lorde in vayne, but also to forswere thy self moste shamefully agaynst Gods glorious Maiestie, and the honor of our Sauour Christe? (as all they haue done which lately haue sworne to acknowledge Antichriste the blondy butcher of Rome to be their head and gouernour) Beholde, The Lorde will not suffer his house vnpunished that taketh his Name in vayne: muche lesse such periured and forsworn wretches. Art thou commanded to persecute thy parentes and frendes, charged not to succour them in their necessitie, because they professe the doctrine of saluation? Art thou forbidden lawfull marriage, because thou art a minister of Gods worde, and permitted to lyue in all kinde of filthie vncleennesse, as do the Sodomiticall Priests

stes, Mokes, Freers, Nones, Cardinales, Deanes, Archdeacons, and all other other orders of Satan: beholde such dothe the Lorde God as most abominable of all other, comade to be put to death.

Leu. 20.

To be shorte, when they contrarie to their othe and profesion, commande thee to receue Antichriste, the beastle Bishoppe of Rome, with all his filthie dregges of damnation: to burne the worde of God and the faithfull interpreters and professers of the same: to forgo the comfortable preaching of the Gospel, and reading of the Scriptures: to persecute Christe in his members: to ayde the enemies with thy goods and bodie agaynst the deare childre of God: to fight in other countries with out any iuste cause or occasion, and to suffer thy wiffe, children, kinsfolkes and coun tryemen to be moste cruelly spoyled, oppressed and murdered for want of thy defence at home (as they most shamefully haue done of late, which at the commandement of that cruell tyrant, prepared them selues to fight agaynst the Freche kinge, and their owne brethern the Skottes, whiles the Spaniards put

The sume  
of Antichri  
sts doctrine

Vnlawful  
warres.

Ob lamē-  
table mi-  
serie.

them selues in a redinesse to entre the Realme and make a generall spoyle and pray of all.

These thinges and many such like are playnly forbidden you by the manifest worde of God: and therefore to do them for feare or pleasure of anie Prince or power, is playne disobedience and rebellion agaynst the Almighty. And contrarie wise, to answere in this case, and to do as the Apostles haue taught, that is, to obeye God rather then man, is the onely waye to discharge your consciences, to do your dueties, and to please God: no more to be made by ignorance the instrumentes of his sworn enemies (what title so euer they beare) to subuerste Gods glorie, oppresse your brethern, and distroye your countrie: but repenting your former ignorance and impietie, to be made instrumentes of the contrarie to the uttermost of your power, least you be taken in your synne, and preuented with the bitter cup of Gods indignatiō, already prepared for the workers of iniquitie, and all such, as are ayeders, and partakers with them, when nether power can defend the superiors, nor their com-

mandmentes, excuse the subiectes.

### CHAP. XIII.

*The redinesse of the people to defende idolatrie, superstition, and earthly commodities: and their stoutnesse in mainteyning the contrarie. How they are charged to see the Lawes of God kept, and the transgression of the same punished, if their rulers do neglecte them. And that they may lawfully punish their Magistrates as priuate persones transgressing the Lordes precepts.*



But what remedie? (saye you) we being but subiectes with out power, and wisdom cannot helpe it. The more pyttie deare COUNTRYMEN, that you haue so stoutly or rather stubbornly shewed your willes and power in the dayes of Godly kynge Edward the VI. your late Prince and gouernour, and the zelous seruant of God: who sought to rule you in Gods feare, and vnder whom you had the comfortable worde of God, and were deliuered from the Romishe Antichrist, and from all superstition, for the most parte, hauing your Realme free from strangers, and quiete from all enemies, enioying your goods and freinds in peace with out all force.

*Rebellion  
against the  
lawful go-  
uernement  
of godly  
kinge Ed-  
warde and  
obedience  
to the in-  
iuste usur-  
pation of  
wicked  
Marie.*



imprisoning, reuiling, banishing, or murdering ) It is to be lamented ( I saye ) that then receauing all these blessings of God, by the means of so worthe a Prince, ye were able to conspire, rise and rebell with the daunger of bodies, goods and soules, agaynst your godlie and lawfull kinge : and that chiefly to defende the deuillish Masse, and all the puddels of poperie with the Caterpillers and rable of all vncleane spirites, as

Reu. 16.

Cardinalls, Bishoppes, Priestes, Monkes, Freers, Nonnes &c. And now in these matters wherein consisteth the glorie of God, the preservation of your owne liues, and defence of your countrie you are without all will, power and helpe.

To restore Antichrist agayne, whom

ons God had banished to all your comforts, you were not ashamed to terme it obedience, and to counte your selues therein no rebels, but lawfull resisters: but to defende Christe and his comfortable Gospell (which then you had in possession) that are you perswaded to be open rebellion. To arme your selues agaynst your superiors, to defend your

How fare  
mans iugl  
ment disse  
meth from  
Gods.

comons

comons and earthly commodities with holden from you, by the greedy desier of new vpstarte gentlemen, how willing and redie haue you shewed your selues? But to holde and reteyne your spiritual possession not promised onely, but geuen in to your handes, you are mooste slowe without all hope and courage. Shall not this be to your iuste condemnation? When God calleth you to a rekening, what can you haue to answer?

Worldly  
comodities  
preferred  
to spiritu-  
al benefites

Are ye any better then the Gergezites, which desired Christe to departe from them because they losse their hogges and swyne? yea, ye are worse then they were by muche, because ye haue professed Christe and receaued him and his doctrine, and with him vnspeakable benefytes and treasors. And yet notwithstanding haue not onely desired him to departe from amongst you as they did: but layde violent handes vpon him, persecuting him with sword, banishment, fire, and cruell death, as thogh he had bene your mortal enemy. O ingratitude intolerable! Christe your mercifull Lorde (who destroyed nothinge of yours, but preserved and increased, euen your

Mat 9.

m.

swine & hogges, & all other beastes ad cattell in great abundance) you haue despised and vtterly denied, to haue Antichriste to be your Lorde ad gouernour, ad with hi all filthie swine, wilde beares, wolues, bores, tygers, and lyons to deuoure, destroye, ad ouerthrowe all thinges: not your fieldes ad pastures onely: but villages, Townes, Cities, and Castels, yea your selues, your wyues, and children, and what so euer you counte moste precious.

Wel, the day of the Lorde will come, when you shal fele what it is to fight for your Masse, and to betraye the Gospell, to rise and rebell agaynste your lawfull Prince, ad to obeye ad defende a bastarde, and opé enimie to God, an vtter destruction of the whole realme: to murder and banishe your naturall countriemé ad louing brethern, to honor ad receaue strangers Gods expresse aduersaries: a cruell people, a prowde nation: a people of a farre and of a strange language, whose tōgue ye shal not vnderstande, an impudēt natiō, ad hard harted people, with out all pitie and mercie, which nether will be moued with the lamentable voyce of the mothers, nor shewe

Baruch .4.  
Ieremi .5.  
Deut. 28.

anie compassion for the pittifull crye of their sucklinges and infantes. And whi? because ye haue chose to obeye vile man, yea a raginge and made womā, rather then the almightie and mercifull God. Repent, repent, o ye people of England, for your destruction is at hande. Forsake with spede the vnlawfull obedience of fleshe and bloude, ad learne to geue honor i tyme to the liuig Lorde, that he maye staye his hāde, ad drawe to him agayne his stretched out arme, that you may fynde mercie, and that the bothom of your cupp be not turned vpwarde.

Alas saye you, what is this we heare? Be not the people, of them selues as sheepe without a pastor? If the Magistrates and other officers cōtemne their duetie in defending Gods glorie and the Lawes cōmitted to their charge, lieth it in our power to remedie it? Shall we that are subiectes take the sworde in our hādes? It is in dede as you say, a great discouraging to the people whē they are not stirred vp to godlynesse by the good exāple of all sortes of Superiors, Magistrates ad officers in the faithfull executig of their office: ad so muche more whē they

m ii.

A Godly  
and moste  
necessarie  
admonitiō

The vaine  
excuses of  
the people.

are not defended by them in their right and title, as wel concerning religion, as the freedome of their naturall coutrie: but moſte of all when they, which ſhuld be ther guydes and Capitayns, are become inſtrumētes to inforce them to wicked impietie. Neuertheles, all this can be no excuſe for you, ſeing, that euil doinges of others, whether they be Lorde, Dukes, Barōs, knights or any inferior officers, may not excuſe you in euil. And thoghe you had no man of power vpon your parte: yet, it is a ſufficient aſſurance for you, to haue the warrāt of Godds worde vpon your ſide, and God him ſelf to be your Capitayne who willet not onely the Magiſtrates and officers to roote out euil from amongeſt them, be it, idolatrie, blaſphemie or open iniurie, but the whole multitude are therwith charged alſo, to whō a portiō of the ſworde of iuſtice is cōmitted, to execute the iudgementes which the Magiſtrates lawfully commande. And therefore if the Magiſtrates would whollye deſpice and betraye the iuſtice and Lawes of God, you which are ſubiectes with them ſhall be condemned except you

Deu. 4. 5  
6.  
1. Chro.  
29.

you mayntayne and defend the ſame Lawes agaynſt them, and all others to the vttermoſte of your powers, that is, with all your ſtrēgth, with all your harte and with all your ſoule, for this hath God required of you, and this haue you promiſed vnto him not vnder cōdition (if the Rulers will) but without allexceptiōs to do what ſo euery your Lorde and God ſhall commande you.

Exod. 17

As touching idolatrie, it is worthie to be conſidered what Moyſes wryteth, or rather the Spirite of God by hī, how the Lorde in that place chargeth the whole people to ſtone to death without mercy the falſe Prophet or dreamer, when anie ſhulde riſe vp amongeſt thē, yea thoghe the thinges came to paſſe which he before ſpake, if that therby he ſoght to perſwade thē or drawe thē to idolatrie. And alſo howe he ſuffred ſuch amongeſt his people to try and proue thē, whether they woulde loue him with all their harte and with all their ſoule, meaning (as euery mā may well perceauē) that if they ſhulde yelde for all their ſignes and wonders to idolatrie, and not puniſhe ſuch falſe Prophetes and dreamers as

Dint. 13.

## 18: HOW TO OBEY

God had rayfed vp: that thē they loued him not, yea that they had playnly forsaken and denied him, for that he commanded expressely that euerie such Prophet shuld be put to death, and therefore chargeth to take the euill frō amongst them. Which commandemēt as it is not geuen onely to the Rulers and Gouvernours (thoghe I confesse it chieflie apperteyneth to their office to see it executed, for which cause they are made Rulers) but also is comon to all the people, who are likewise bownde to the obseruation of the same: euenso is the punishment appoynted of God, belonging to allmaner of persons without exception, being found transgressors. For the Lorde is a iust punisher, with whom there is no respecte of persons, who willeth his people to be like him in their iudgemētes. In iudgemēte (saith the Lorde) committe no vnrighteousnes, nether respect the face of the poore, nether be you a frayde at the cōtenaūce of the mightie, but iudge vprightly to your neighbour.

Moreover that euery persone both high and lowe is charged of God with this Lawe, and none freed from the punishment, it is euident in the same Chapter

Ecclesi 35.  
Deut. 10.  
Leuit. 19.

Deut. 13.

## OR DISOBEY. 183

following: Where God doth not permit somuche as priuie whispering in thy eare, tending to idolatrie, vnpunished, no not of thy dearest frende or kinsmā, sayng: Yf thine owne naturall brother, sonne, daughter, or the wyffe of thine owne boosome, or thy neighbour whom thou loueste as thine owne liffe, secretly prouoke thee to idolatrie, to serue strange Gods, either farre or neare, geue not place to him, nether heare him, nether let thine eye haue pitie vpon hī, nether shalt thou pardō him, or hide him, but shalt vtterly sleigh hī: thy hande shall first be vpon such a one to kill him, and then the handes of all the people &c.

*what xea  
le we ought  
to God in  
punishing  
idolaters.*

The like commandement is also geuen in the 17. and 18. Chap. of the same booke, charging all the people of God in generall, to see idolatrie punished without mercie, and that in all persones. Wherefore we may moſte certaynely conclude, that if the Rulers and Magistrates in this case, woulde not execute the Lawes of God where with they are so straightly charged, that then the people are not discharged, excepte they put it in execution to take

m. iiii.

the euil from amongst them, to whom it also belongeth. Next, that no person is exempted by any Lawe of God from this punishment, be he kinge, Quene or Emperour, that is, either openly or priuely knowne to be an idolatrer be he neuer so neare or deare vnto vs, he must dye the death. For God hath not placed them aboue others to transgresse his Lawes as they liste, but to be subiecte vnto them as well as others, ouer whom they gouerne. And if they be subiecte vnto his Lawes, they muste be subiect to the punishment also, when they be fownd disobedient transgressors: yea, so muche the more as their example is more daungerous. For looke what wickednesse reigneth in the Magistrates, the subiectes comonly take encouragement therby to imitate the same, as we see in the examples of Ierohoam. Achab and wicked Manasses, who being suffred in the beginninge to commit idolatrie, and to erecte idoles, made the same likewise lafull to all their subiectes. For the same cause God commaded Moyses to hāge vp all the capitaynes and heads of the people, for that by their example they made the people idolatrer also: he

*As al per-  
sones ought  
to obey  
Godes La-  
wes, so ought  
they to  
be punish-  
ed if they  
transgresse  
them.*

*1. king.  
14. 21.*

*Num. 25.*

had no respect to their auctoritie, he cause they were Rulers, but so muche the rather woulde he haue them so sharplie punished, that is, hanged agaynst the sunne without mercy: which iudgement, thoghe it was done at Gods commandment firste, and after at Moyses, yet were the people executors of the same, and all did vnderstand that it was iuste: and not for that tyme onely, but to be a perpetuall example for euer, ād a sure admonition of their duetie in the like defectiō from God, to hāge vp such Rulers as shulde drawe them frō him.

And thoghe it appeare at the firste sight a great disordre, that the people shulde take vnto them the punishment of transgression, yet, when the Magistrates and other officers cease to do their duetie, they are as it were, without officers, yea, worse then if they had none at all, and then God geueth the sworde into the peoples hande, and he him self is become immediatly their head (Yf they will seeke the accomplishment of his Lawes) and hath promised to defende them and blesse them.

*Leui. 26.*

And although the rebellion of the *Deu 27.30*

people, their ingratitude and contempte of Godes Lawes hath bene such at all tymes, that it is a rare thinge to shewe their duetie in this behalf, by anye exāple: yet is there one facte of the Israelites worthie memorie, and appertayning, to this purpose, whiche is written in the booke of the Iudges, at what tyme they had no lawfull Magistrate in all Israell. Who notwithstandinge rose vp whollie together agaynst the Tribe of Beniamin in Gabaa (because of that shamefull vilanie, which the sonnes of Belial had done to the Leuites wiffe) and sayed or agreed amongst them selues, that none shuld departe to their houses or tentes, before they were reuenged of their owne brethern the Beniamites, to slea those detestable persons, which had so shamefully abused the Leuites wiffe, albeit she was an harlot, and they without aguide or Capitayne: not knowing when they came to the felde who shulde be their gouernour to leade the, and geue the onset, before they had consulted with God, who appoynted vnto them Iuda. Here do we see the eleuen Tribes

*The comō  
people wi-  
sh out a Go-  
uernour  
prepare  
the selues  
to warre.*

Tribes, to whome the Leuite made his complaynt, in sendinge to euery Tribe a portion of his wiffe, did not excuse them selues to shew iustice, bicause they wanted a lawfull Magistrate to gouerne them, nor thought them selues discharged for that they were as sheepe without a pastor: except they did thus arme them selues againste the sonnes of Belial the vngodly Beniamites to see the Iudgements of God executed accordinge to his Law (and as they saide them selues) to cut of the euil frō amongst, then demādinge in the end the wicked mé that had comitted that vilanie.

But you wil say: It is an other matter for the people to enterprice such an acte being without a Ruler, and when they haue a Ruler appoynted vnto them, without whom they may do nothing. To this I answered before, that it is all one to be without a Ruler, and to haue such as will not rule in Gods feare. Yea it is much better to be deslitut altogether, then to haue a tyrant and murtherer. For then are they nomore publik persons, contemning their pu-

blik auctoritie in vsinge it agaynst the Lawes, but are to be taken of all men, as priuate persones, and so examyned and punished. Neuer the lesse, to the intent ye may vnderstande, that the gouernour ought not to take away all right from the people, nether discharge the vtterly, from the execution of iustice: let vs consider a like example of the peoples zeale vnder the worthie Capitayne Iosua, who when they but harde that the Sonnes of Ruben, the Sonnes of Gad, and the half Tribe of Manasses, had erected vp an Altar in their portiō, which God had geuen them beyonde Iordane, thinking that they had so done, to haue sacrificed thereon, and so to haue fallen from God: assembled them selues together wholly, agaynst the Rubenytes, Gaddites and half Tribe of Manasses to reuenge that defection from God (as they tooke it) thoghe afterwarde they proued it to be nothing so. Which facte, as it declared an earnest true zeale in the people for the defence of Gods glorye, and his religion: so Iosua their Capitayne, nether did nor ought

*Iosua. 22.*

*The people  
assemble in  
Gods cause,*

ought to haue reprobued them: yea, happie might Iosua thinke him self, that had his people so readie to mayntayne of their owne accorde the Lawes of God, whiche before in the dayes of Moyse were so stubburne and rebellious. And if this redinesse was commendable, hauing a worthie Magistrat and godly Capitayne: how necessary is it to be vsed amongst the people when they haue vngodly and wicked Princes, who seke by all means to drawe them rather from the Lawe of God, then to incourage them to mayntayne the same? Wherefore this zeale to defend Gods Lawes and preceptes, wherewith all sortes of men are charged, it is not onely prayse worthie in all, but requyred of all, not onely in abstayninge from the transgression of the sayed Lawes, but to see the iudgemētes thereof executed vpon all maner of persones with out exception. And that if it be not done by the consent and ayed of the Superiours, it is lawfull for the people, yea it is their duetie to do it the selues, as well vpon their owne rulers and Ma-

gistrat, as vpon other of their bretheré, hauing the worde of God for their warrant, to which all are subiecte, and by the same charged to cast forth the all euill from them, and to cut of euery rotten membre, for feare of infecting the whole body, how deare or pretious so euer it be. If death be deserued, death: if other punishmētes, to see they be executed in all.

Rem. 13.

For this cause haue you promised obedience to your Superiors, that they might herein helpe you: and for the same intent haue they taken it vpon them. If they will so do, and keepe promise with you accordinge to their office, then do you owe vnto them all humble obedience: If not, you are discharged, and no obedience belongeth to them: because they are not obedient to God, nor be his ministers to punish the euell, and to defend the good. And therefore your studie in this case, ought to be, to seeke how you may dispose and punish according to the Lawes, such rebells agaynst God, and oppressers of your selues and your countrie: and not how to please them, obeye them,

them, and flatter them as you do in their impietie. Which is not the waye to obtayne peace, and quietnesse, but to fall in to the handes of the allmightie God, and to be subiecte to his fearefull plagues and punishmentes.

### CHAP. XIII.

*This is no doctrine of Rebellion, but the onely doctrine of peace and means to inioye quietly the comfortable blessings of God, which ought not to be wished for onely of the people, but carefully sought for also.*



And althoghe this seeme a strange doctrine, perrelous, and to moue sedition amōgest the people, and to take from the lawfull Rulers all due obedience: yet whoso will consider the matter a right, shall finde it sounde and true doctrine, and the onely doctrine of godly peace and quietnesse, and means to auoyde all strief and rebellion, by whiche onely Superiors shall rule in the feare of God,



and subiectes reuerently obeye them without grudging or murmuring. For is there anie lawes more parfit then are the Lawes of God? Or did anie mā better know the nature of man, then he which created man? Or anie more desierous to keepe them in his feare, and true obedience, then God him self, who chose them for his people? Then who is so mad and impudēt, to thinke that peace ād quietnesse can be amongst anie people or nation, by obseruing the Lawes of wicked men, rather then in reteyning the wholsome Lawes of God? That mā which is not able to rule him selfe, can better gouerne his subiectes and defende them, than God may his people? That the people shall rather enioye all blessings of God, in yelding to the wickednesse of the vngodlie Rulers, then to see them straightlie punished for transgressions of the comfortable Lawes of the almighty? For after that God had once geuen his Lawes to his people, he shewed them playnlie by Moyse that he required nothing els of them, but to feare him and to walke in his wayes, to loue him, and serue him with all their harte

and

*God which made man knoweth best what Lawes are mooste expedient for his preferuation.*

Deut. 10.

and to keepe his preceptes and statutes, which he cōmanded them that day. And why? bycause (saith the Moyse) he is the God of Gods, the Lorde of Lordes, the greate mightie and dreadful God, whiche hath no respecte of persones, nor taketh anie rewardes. And this fructe shall you be suer of in keepinge his Lawes. He wil be your prayse, ād your God: that is (as in an other place the same Moyse writeth) He will make you a wise people, a mightie Nation, praysed and cōmēded of all Natiōs, which shall saye, This is onlie a wise people, and a people of vnderstandinge ād mightie. For what people is so great, whiche hath their God so friendly and familiar with them, as the Lorde our God is in all thinges that we call to him for? For whiles we obey his Lawes, and suffer them in no case, ād in no persone to be transgressed and left vnpunished (to the vttermoste of our power) we are assured that the blessings which God after promised, shalbe powered vpō vs: that is to be blessed at home and a brode, in the frute of our wombe, of our lande, of our beastes and cattell. And the Lorde will make our enemies

Deut. 4.

Deut. 28.

n.

which rise agaynst vs to fall before vs, to entre in one waye agaynst vs, and to flee by seuen wayes afore vs. And all the people of the earthe shall see that the Name of the Lorde is called vpon amongst vs, and shall be afrayde of vs.

Yt is then no newe doctrine which God so longe ago taught to the Israelites, nor no rashe or perelous doctrine wherby they are onely made wise, and moſte strongly defended. Nether yet dothe it minister occasion of rebellion, without which there can be no godlie peace or quietnesse, as your experience in Englande hath all readie (as I suppose) sufficiently taught you: who haue felt rather hellike tormentes, and shamefull confuſion, ſince ye permitted the wilde bores to caſte downe the hedge of the Lordes vinyarde, that is, his Lawes and preceptes, then anie manner of godly peace, either in consciences or bodies: which miserie shall haue no end before you reclayme with a vehement zeale and loue, your right title and poſſeſſion of Gods Lawes, which

Let your  
owne con-  
ſciences be  
Iudges in  
this behalfe

you

you haue moſte vnthankfully geuen ouer and neglected.

Yf the true zeale of Gods people had bene in you when poperie began to be preached in the place of the Gospell, when the Masse was reduced in place of the Lordes supper, and that by the ignorant Papists and malicious shauelyngs, when Antichrist was restored to displace Christ: coulde ye haue suffered this vnponished? Or if you had punished it as you were then charged by Gods Lawes and mans, durſte they haue proceeded to ſuch impietie? If you had required the Magiſtrates to rule you in Gods feare and not in tyrannie, and that you woulde reuerence them as Gods miniſters ſo rulinge you, otherwiſe, not to acknowledg them but as his enimies, and ſo to take them: durſt either that Iſabel ſo ragingly haue trode Gods worde the Gospell of Christ our Sauour as a polluted ſowe vnder her feete, either els ſo rashely deſtroyde her fathers and brothers Lawes before her? Durſte ſhe without all ſhame ſo openly and vnſaythfully haue broken promiſſe to them ( whiche

*The contempt of Gods worde is the dore to all licentious wickednes.*

to their owne sorrow, and all others this day) were her chief promoters? Assure your selfs no. If you had required all Massemongers, and false Preachers to haue bene punished with deathe (as is appoynted by Gods worde for such blasphemers and idolatrers, and if they to whom it apperteyned, had denyed, your selues would haue seen it performed at all tymes, and in all places) then shuld you haue shewed that zeale of God, which was comended in Phinees, destroyinge the adulterers: and in the Israelites against the Beniamites, as before is noted. Ye then had not the Priestes of Baal so swarmed abroad, nor the seruantes of God haue bene in such abundāce murdered. But great was our synnes before, that this deserued: and colde was our zeale to Godwardes after, that this shame haue suffred: and grosse is our blynd dulnes, whiche wil not yet see nor seeke to remedie it.

*what rules are to be observed in resisting the superiour powers* Neuerthelesse in all these enterprises you muste be certaine and sure of this one thinge, that vnder the name of Religion and pretence to promote Gods glorie, you seeke not either your priuate

regaynes or promotiō, as did all the carnall Gospelers, and such as would be cōted the chief pillers and mainteyners of the same in tymes past amongst you. And therfore vnder the cloke of Christ, seeking the worlde, when Christ seemed to haue the vpper hande: are now returned to their old maister Antichriste, to be his hired souldiars, and to fight vnder his banner agaynst Christ and his seruantes, by whom they were firste promoted. Which treason God is prepared all redie to reuenge, to pluck from them his fethers, and to set furth to the whole worlde their shame and nakednesse. For he is a iust God, and hateth iniquitie, and therefore will be no cloke to couer their falthode and couetousnesse. *Psalm. 5.*

Also ye must beware that priuate displeasure, and worldly iniuries moue you not more to seeke reuengement of your aduersaries, then the true zeale and thirste of Gods worde, the liuely foode of your soules. For then do you seeke your selues, and not God: then take you his office out of his hande, to whom ye ought to commit all your priuate dis-

Deu 32. pleasures and iniuries : then can ye not  
 Exech. 9. ioke to haue Gods right hande vpon  
 Rom 12. your parte, but rather may be assured  
 to finde him your enimie, and strongly  
 armed against you. To resiste euill ther-  
 fore is your parte, and to mayntayne  
 Godlynesse, but symply and vnfayned-  
 ly, for the loue of vertue, and hatred  
 of vice, yf you will be sure to prosper,  
 and auoyde Gods heavy displeasure,  
 Psal. 7. who is the sercher of your hartes and  
 Iere. 17. secreats, and will in tyme disclose  
 them and make them knowen to all  
 men.

But you perchaunce would gra-  
 unt me all this, that it is both lawfull  
 and godly, if the people wholie to ge-  
 ther woulde follow the example of ze-  
 lous Phinees and the Israelites, as be-  
 fore was mentioned, and take punish-  
 ment them selues vpon all blasphem-  
 ers of God, manifest betrayars of  
 their countrie, and cruell murderers  
 of their brethern: seing the Lawes of  
 God and publycke peace can be by  
 no other means restored. But when  
 the people them selues agree not,  
 when

A doute  
 which tro-  
 bleth the  
 people.

when they are deuided amongst them  
 selues, and the greatest parte of them  
 perchance papistes, and will be mayn-  
 teyners of such vngodly proceedings  
 as are now brought in to Englande,  
 how is it possible that by the weaker  
 parte, Gods glory shulde be resto-  
 red?

To this I answere, that as I know  
 the restoringe of Gods worde, and *The ans-  
 were.* comfortable doctrine of our Sauour  
 Christe to be the onely worke of  
 God, and of no man (thoghe he for-  
 sake not man as a meane external)  
 and also am not ignorant that he re-  
 gardeth not the multitude and stren-  
 ghe of man to accomlishe his pur-  
 pose, who hath bene accustomed to  
 geue the victorie to a few in nom-  
 ber, and weake in strengh, that the  
 glorie might be his: so will I not  
 counselle you rashely to cast your  
 selues in to danger, but patiently and  
 earnestly to call to the lyuing Lorde for  
 mercy, and acknowledging your syn-  
 nes (for which this plague is powred v-  
 pon you) to desier him to shewesome si-  
 n. iiii.

Num 13.  
 1 Sam. 14.  
 Iudith. 9.  
 Iudges. 6.

*Exod. 2.3* gne of conforte: who hath promised to heare your gronings, and to beholde your affliction, as he did the gronings and oppresion of his people in Egypt, when they were broght to full repentance and fealing of their synnes: so that he came downe from heauen, and appeared to Moyſes, and sent him to be their Capitayne, whom they once had forsaken: as you haue done Christe.

*Indg. 3.* And as he also sent Othoniel to deliuer his people, whē they cryed vnto him in that captiuitie that they were in vnder the idolatrous kynge of Mesopotamia for the space of eight yeres.

*A suer signe that God heareth our prayers when he geueth vs a meane to deliuer vs.*  
 Nether is this ynough to call vpon God for helpe, except ye vtterly forsake the wicked doctrine and doinges of the papistes, and seeke also (to the vttermost of your power) for remedie in following the example of the people of God, as it is written: whiche did not onely serue God and call to him for helpe, at what tyme they were destitute of their worthie Capitayne Iudas Machabeus: but also sought it, and demanded it where it was like to be founde. And assem-

*1. Mach. 6*

semblinge them selues together, came to Ionathan his brother, desiering him to be their guide and Capitayne, to helpe them in their miserie, and to defende them agaynst the enimies of God, their whole nation being then moste cruelly oppressed on euery side, and the moste parte of them in vile flauery, seruinge the strange Gods of the heathen. Thē Ionathā pityinge their estate and his owne, did not deny their requeste, but willingly toke in hande that dangerous enterprise, beinge assured that the cause was lawfull, to maintaine to his power Gods glorie and to succour his afflicted natiō, as his brother Iudas had done before him. And doinge the same with a simple eye, accordinge as he was bounde, God prospered his doinge, and he had good successe.

Therefore yf they did well in demandinge succour, and he discharged his conscience in graunting their request, why is it not also lawfull for you to seeke helpe of thē that be able and willing: and for them likewise to graunte helpe, to whom God hath lente it for that vse

especially?

But I know your answer: experience (saye you) hath taught vs the contrary. For if God had bene pleased herein with .Syr Thomas Wyat that valiant Capitayne taking in hande the like enterprise: it shulde vndoubtedly haue had better successe. But he being a man, and of God, of great estimation amongst all goodmen, was notwithstanding apprehended, condemned, and at the last (although he was promised his pardon) as a traytor beheaded. And besides him Sir Henry Isley knight, with many godely men for the same facte, hanged, and murdered. The like also ye will affirme of that Noble man Henry Lorde Graye, Marques Dorset, and Duke of Suffolke: who onely for the zeale that he had to promote Gods glorie, and the libertie of his countrie, prepared him self with that power he coulde make to the ayde of the sayed Wyat, accordinge to his promise. But beinge deceaued, or rather betrayed by such as he trusted vnto, was in the ende also apprehended, and with his brother the Lorde Thomas Gray (a Gentleman of great courage, and

*Sir Henry  
Isley*

*The Duke  
of Suffolke*

*The Lorde  
Thomas  
Graye.*

and towardnesse, likewise beheaded.

Although I minde not to stand long in the praise of these worthy men's factes, who moste cowardly were of many betrayed, which since perchance haue felt some parte of worse misery: yet so much must I nedes confesse in their behalf, that none but papistes, or traytors can iustly accuse them of treason or disobedience. Of whō to be misdaigned or slandered, is in the eyes of the godly, no small cōmendation, and prayse. For to passe ouer with silence the duke of Suffolke (whose noble parétage and earnest loue that he bare to the promoting of Christes Gospell, and the welth of his countrie, is to all Englishe men sufficiently knowne) what I beseeche you moued Wyat that worthy knight to rise? Was it his pouertie? Beholde, he was a famous Gétleman of great landes and possessions, stowt and liberall in the seruice of his Prince, faithfull to his countrie, and mercifull to the poore. Sought he ambitiously honour? Which of his enemies coulde herewith iustly charge him? Did he this bicause he was of a troublesome and busy nature, which

coude not be vnder lawfull gouernement. His great wisedome, modestie, and gentle behauiour at all tymes, and to all persons, did well declare the contrary: euer more being founde a faythfull Capitayne to his Price in the fiede, and an obediēt subiecte at home. What the moued him to this dangerous entrepriſe? Verely, the zeale of Gods trueth, and the pitie that he had to his Countrey, for the miseries he ſawe to approche by the vsurped power of vngodly Iſabell, and her merciles papistes the ſowldiars of Antichriſte. Yf it be treaſon to defend the Goſpel and his Countrey frome cruel ſtrangers and enemies, then was Wyat a traytor and rebell. but if this was his duetye, and all others that profeſſed Chriſte amongest you, then are all ſuch traytours, as did deceaue him: and ſuch as toke not his parte alſo, whe tyme and occaſion by him was iuſtly offered.

And thogh his enterpriſe had not ſuch ſucceſſe, as we would haue wiſhed: yet was it no worſe then our cowardneſſe, and vnworthineſſe deſerued. Whiche nether ought of anie therefore to be condemned, nether ſhulde be anie diſcouragement

what moued M. Wyat to this enterpriſe.

gemēt to others in the like. For ſome tymes we ſee the verie ſeruantes of God to haue euill ſucceſſe in their doinges, according to māſ iudgement: and yet God is well pleaſed therewith. As the example of the Iſraelites, wherof we made mention before dothe moſte manifeſtly approue: at what tyme they armed themſelues agaynſt the Beniamites, and that at the commandement of God, and yet were wiſe diſconſyted, loſing the firſt tyme 22. thouſand men: and the next day folowing 18. thouſand: both tymes, conſulting with the Lorde, and folowing his commandement.

How dangerous it is to iudge the cauſe by the ſucceſſe. Iud. 29

If thou wilt here pronounce according to the effecte, behold, thou ſhalt preferre the vile and adulterous Beniamites to the ſeruantes of God: thoſe which moſte abhominably abuſed the Leuites wiſſe, to them that with the zeale of God ſoght to haue the tranſgreſſion puniſhed. Euen ſo, ſaye I of worthy Wyat: Yf you iudge his faſt according to the ſucceſſe in mans reaſon: then ſhall you preferre to him all the falſe and flattering Counſellers, all wicked and bloudy Biſhoppes, and all others that would be

counted Nobles, which in very dede be traytours to God and his people. But Wyat, I dowte not, departed with prayse the seruant of God, where all these are left to perpetual shame and destruction without speedie repentance. O noble Wyat, thou art now with God, and those worthy men that died for that enterpryse! Happy art thou, and they which are placed in your euerlasting inheritance, and freed from the miserie of such as were your enemies, in so iuste and lawfull a cause: who liue as yet patrones of idolaters, of theues and murtherers, agaynst whō thou and thine shall stande one daye as iudges to their cōdēnation.

For what can you Nobles or Cōsellers saye for yourselues at that daye, whē God shall call you to accompt (ye knowe not how sone) which haue permitted Wyat, and with him the whole Church and comon welth of England to fall into the handes of Gods enemies, and would not reskewe him, some of you hauing then in your handes sufficient power not onely to haue supported him and others which feare God accordinge to ducty ād promisse. but to haue ramed  
the

the rāping lyons, raging beares, ād raueninge wolues? Haue ye not herein iustly cōdemned your selues as faynt harted cowardes and manifeste trayters, not onely to Wyat, but to God him self, to his poore oppressed seruantes, and to your owne natie and ruynous cōtrie? But your vngodly fetches and wicked doinges (wherof I am not all together ignorant) with your names, I do now purposlye omitte: perchāce God in the meane season will chaunge your myndes, softē your harde hartes, and call you to repentāce. Otherwise doute ye nothige, but God will minister either to me, or some other (or it belonge) the like occasion to set forth your shame and nakednesse to all posteritie, as you moste worthely haue deserued: who hithervnto haue shewed your selues (in contemnyng so many ād notable occasiōs offered by Gods prouidence, as well synce as in the dayes of Wyat) to be mē in whom is neither zeale to religion, nor loue to your cōtrie. And therefore I leauinge you to Gods mercies, or fearefull iudgementes, will speake a worde or two by the waye, to thē which will be called Gospellers, ād

*The condēnation of the Nobles in forsakinge Wyat.*

*Gospellers fearinge man more then God are made instruments of Satan.*



yet haue armed them selues agaynst the Gospel drawing forth with them out of their countrie to mayntayne Philipps warres, and to please Iefabel (who seeketh by that means, to cut their throtes craftely) their poore and ignorant tenants and other souldiars without knowledge, whiles their brethern be burned at home and their countrie like to be wasted, spoyled, oppressed, possessed, and replenished with vngodly Spanyardes. Is this the loue that ye beare to the worde of God? (ô ye Gospellers) haue ye bene so taught in the Gospel to be wilfull murtherers of your selues, and others abroad, rather then lawfull defenders of Gods people, and your countrie at home? Is Gods cause become iniuste and not meete to be defended: and the cruel murder and shamefull slaughter of Princes approued? This hathe not the Gospell taught you, but chieflye in all your doinges to seeke the kingdome of God, next to loue your neighbour as your selues: and in no case to be murtherers (as all you are) that either for pleasure of Princes, or hope of promotion, or gayne of wages are become Capitayns, or souldiars,

diars in vnlawfull warres, especially in this case and daungerous tyme.

Then which of you all now for shame can accuse that zelous and godly man Wyat, whither ye be of the Nobles, Couंसellers, Lords, knightes, or of the common souldiars? I wil make your owne consciences iudges in this matter, whither worthie Wyat or you shuld be take for traytors? He, who in the feare of God and loue towards his countrie sought to defende all, and to destroye none: or you, who seekinge the defce of none, labour to destroy all? He, who indeuered himself to withstande wicked Iefabel, and the onely traytors of Gods truthe, and their countrie, as Priests, Bishopps, and papistes: or you that haue bene their maynteyners, with shildes and bucklers. He, who according to the worde of God, sought with the daunger of all his goods, landes, and liffe, to keepe out strangers, which were comynge to rule ouer you, and to deuoure you: or you, which haue bene meanes with your liues, lands, and goodes to bringe them in, and to defend them? He, who would be openly knowen in his doinges as he was in harte, their c-

*whither  
wyat and  
those that  
died with  
him: or the  
Counse-  
rs Nobles  
and other  
that yet  
lyue are  
traytors.*

nimie: or you which hate them inwardly, and yet do what you may to shewe your selues friendes outwardly? But tell me your gaynes in the end. To conclude, he who did his indeuour amonge his contriemen at home to defend them, or you whiche helpinge your enemies abroad, labour to destroe your friēdes and countrie at home?

*Souldiars  
goinge wi  
th their  
Captayns  
to unlaw-  
full warres  
and leuing  
their coun-  
try  
desertise,  
are rebells  
to God and  
traytours  
to their  
country.  
Gen. 9.  
Deut. 5.  
Leui. 24.  
The conde-  
nation of  
London in  
forsakinge  
Wyat.*

Also you subiectes ad souldiars, which are gone with them to butcher your selues and others without cause or cōscience, contrarie to the worde of God, be you assured that before him you shall be condemned as rebells and disobedient persones, where as your godly bretheren which in a iust and lawfull cause died with faithfull Wyat, are alowed before God, and of all goodmen commended.

O London, London, thou that boasted thy self to be the Ierusalem of all Englaḁde, wherein Christ chieffie was preached, and the truethe of his Gospell best knowne, remēber how thou forsookest that godly Capitayne, ad what promise thou madest him. Thou (I say) which mightest haue bene an example and cōforte to all the Cities, and Townes in Englande, ad  
to

to haue made the papistes to tremble ad quake for feare: God graunt that for thy faynt harte in that behalf, and shamesfull falling from God in murthering then and synce so many of his seruantes and Prophetes, thou be not left likewise destitute and desolate, not one stone left vpon a nother, as happened to Ierusalē. *Mat. 24.* Thou canst not herein defende thy self, which synce hast benereadie, and yet art to maintayne wicked Iesabell in her tyrannie at home, ad in her vngodly & nedeles warres abroad with thy goods and bodie at her commandement, being therby made an ayeder, helper, and furtherer of all her vngodly oppression and tyrannie. And therefore must nedes be partaker with her of the dreadfull plagues and punishments, which God hath ap-  
poynted for such impietie.

Wherefore to conclude this matter, yf Wyats cause was iuste and lawfull, as thou muste nedes confesse: for if he were faultie in anie poynt, it was chieffie in this, that he pretended rather the cause of his countrie, then of Gods Religion, which allwayes ought to be preferred,  
o. ii.

and with out the which no Realme or nation may long cōtynewe in quietnesse: for the God keepeth not watche ouer the. Yf also he was betrayde of others, and sought not to betraye any: if he purposed Gods glorie, and the defence of his countrie: If the iustnesse of the cause ought to trye his doiges, and not the effect that folowed, or the preuētige of tyme, where vnto he after a sorte was inforced: the ought no persone, whither he be a Ruler, or subiecte, Counseller, Noble, publicke or priuate to be discouraged, but rather encouraged by Wyats example. The people to seeke and demande helpe of the that are able, and they to graūt the succour willigly: seeking by all means possible to restore Christ agayne, and his kīgdome, with whom you haue lost all godlye libertie and quietnesse: and to expell Antichrist and all his adherentes, by whom you are broght in this miserable slavery and bondage, both of bodies and soules.

And thoghe it succede not the first or seconde tyme, no more then did the entreprise of Wyatt, or of the Israelites: yet when God shall see your zeale and diligence,

gence, to be applyed onely in seekinge to maynteyne his kingdome, and the glorie therof: he wil helpe no dowte at lenghe to confounde all his enimies, as he did the thirde tyme confort the Israelits to the viter destructiō of the adulterous Beniamits. We must now looke for no reuelations from the heauens to teache vs our duety, it being so playnely set before our eyes in his worde. And if in this case considerately begone in the feare of God, it shuld happen any of you to perishe, consider you perishe but in the fleshe to lyue with God: leauing in the meane tyme an example behinde you, that you liued in his feare and sought his glorie according to your duetye.

*We ought to be contented with Gods worde onely and loke for no newe reuelation.*

## CHAP. XV.

*What remedy or counsell is left, to the poore and afflicted seruantes of God, at what tyme they are destitute of all outward meāns and supporte of mē.*

**O** the people of Israel, whom God from amonge all nations chose to be his peculiar people, he did not onely geue his Lawes, ordinances

and statutes: but also instituted all kinde of officers to see the same Lawes put in execution. And besides this, appoynted such as might be leaders and defenders of them in tyme of warre agaynst their enimes, and such as shuld mayntayne their right at home in tyme of peace: as were their iudges and princes appoynted ouer euery Tribe, besides their kin-ge and chief gouernour, to whome it was lawfull for the people and for euery Tribe to resorte in tyme of daunger, to aske counsele and desier helpe, who were likewise bounde to heare their cause, and support them, whither it were by counselle or bodely trauell.

In like maner God hath no lesse mercifully delte with you in Englande, not onely geuing vnto you his Lawes and holy worde, with farre greater light and playner declaration of his will and pleasure then euer was published to the Israelites: but also hath furnished you with all sortes of Magistrates, officers, and gouernors necessarie for the accomplishment, or rather execution of the same. To whom it ought to be no lesse lawfull for

*The graces of God towards Englande are most abundant if they would vse the*

for you to resorte for comforte in your necessitie, then it was to the Israelites, and they as muche bownd to heare you. For this cause haue you Mayres, Shiriffs, and Aldermen in Cities, Countables and Bayliffs in Townes, knights and Iustices, in Shires and countries. To these ought the people to haue concurse in necessitie, who shuld be their refuge and ayde in all trouble and aduersitie.

But if all these be so shamfully corrupted, and so myndles of their charge and office, that nether the Citezens can be comforted, nor suckered by their Mayres, Shiriffes, and Aldermen: nether the poore Townesmen and Tennants by their Iustices and Landelords, but all geuen ouer as it were to Satan, and to serue the lustes of their chief Rulers, care not whether the poore people sinke or swyme, so it be well with them (thogh it be a thinge impossible that the people can be destroyed and they escape daunger, or that their neyghbours house can be consumed with fyer, and theirs remaine vntouched) Yfall I saye, in who the people shuld loke for comforte, wer

*It is impossible for the people to perye and the Rulers to escape.*

all together declyned from God (as in dede they apeare to be at this present tyme in England, without all feare of his Maiestie or pitie vpon their brethern) and also, yf the least and weakeſt parte of the people in all places feared God, and all outwarde means of helpe vterly taken from them, nether being able to fynde remedie amōgeſt them ſelues, nether cā ſee how to be ſupported of others: theſe assure your ſelues (deare brethern and ſeruants of God) there can be no better counſell, nor more comfortable or preſent remedie (which you ſhall proue true, if God graunte you his Spirit and grace to folowe it) then in continual and dayly inuocation of his Name, to reſt whollie and only vpon him, make him your ſhilde, buckeler and refuge, who hath ſo promiſed to be to all them that are oppreſſed and depend vpon him: to do nothing commanded agaynſt God and your conſcience, preferring at all tymes (as you haue learned before) the will of God, to the will, puniſhments, and tyranny of Princes: ſayng, and anſweringe to all maner of per-

perſones: This hath God commanded, this muſt we do. That hath God forbidde, that will we not do. yf you will robbe vs and ſpoyle vs for doinge the Lorde will, to the Lorde muſt you make anſwere, and not to vs: for his goodes they are, and not ours. If ye will imprifone vs, behold, ye are oppreſſors. If ye will hange vs or burne vs, beholde ye are murderers of them which feare the Lorde, and are created to the Image of God: for whoſe contempte ye ſhall be ſtraytly puniſhed. And for our parte, yf you take from vs this vile and corruptible lyffe, we are assured the Lorde will geue it vs agayne with ioye, and immortalitie both of bodie and ſoule.

Yf God geue you grace to make this or the like anſwere, and ſtrength to contemne their tyrannie, you may be certayne and ſure to finde vnſpeakable conforte and quietnes of conſcience, in the mydle of your danger and greateſt rage of Satan. And thus boldly confeſſinge Chriſt your Sauour before men (as by the example of thouſandes of your bretheren before your faces

God doth mercifully incourage you) you may with all hope and patience wayte for the ioyfull confession of Christ agayne before his Father and Angells in heauen, that you are his obediēte and dearely beloued seruantes, being also assured of this, that if it be the will of God to haue you anie longer to remayne in this miserable worlde, that then his prouidence is so carefull ouer you, ad present with you, that no man or power can take your liffe from you, nether touche your bodie anie further then your Lorde and God will permit them. Whiche nether shall be augmented for your playne confession, nor yet diminished for keepinge of silence. For nothing cometh to the seruants of God by hap or chaūce, whose heares of their heads are numbred. Wherof yf you be so assured as you ought to be, there can be nothing that shuld make you to shrink from the Lorde. If they do cast you in prisō with Ioseph, the Lorde will delyuer you: yf they cast you to wilde beasts and lyons, as they did Daniel, you shall be preserued: yf in to the sea with Ionas, ye shall not be

*Tyrantes  
can go no  
farther  
then God  
permitteth.*

*Mat. 10.*

be drowned: or in to the durtie dongeon with Ieremie, you shall be delyuered: either in to the fyrye furnace withe Sadrach, Misach, and Abednago, yet shall you not be consumed. Contrarie wise, yf it be his good pleasure that you shall glorifie his holie Name in your death, what great thing haue you loste? Changing death for liffe, misery for felicitie, contynuall vexation and trouble, for perpetuall rest and quietnesse: chosinge rather to dye with shame of the worlde being the seruantes of God, then to lyue amongst men in honor being the seruantes of Satan, and condemned of God. Otherwise, if you geue place to the wickednesse of men to escape their malice and bodily dangers, you shewe your selues therein to feare man more then the mightie and dreadful God: him that hath but power of your bodie, and that at Gods appoyntment, then God him self, who hath power, after he hath destroyed the body, to cast both bodies and soules in to hell fyre, there to remayne euerlastingly in tormentes vnspeakable.

*None can  
lose their  
lyfe but by  
Godes ap-  
pointment*

And moreouer that which you lo-  
*Shamefull* ke to obtayne by these shamefull shi-  
*shiftes.* efts, you shall besure to lose with gryef  
 and trouble of Conscience. For this sa-  
*Mat. 16.* ying of our Maister being true and cer-  
 tayne, That they which seeke to saue th-  
 eir liffe (meanynge by anie worldly rea-  
 son or policie) shall lose it: what shall  
 be their gaynes at lenth, when by dis-  
 simulation and yelding to popishe bla-  
 sphemie, they dishonor the Maiestie of  
 God to inioye this shorte, miserable  
 and mortall lyffe: to be caste from the  
 fauour of God, and companie of his hea-  
 uenly Angells, to inioye for a shorte ty-  
 me their goodes and possessions amon-  
 ge their fleshly and carnall friends:  
*Of such* when as their conscience within shall  
*you haue* be deeply wounded with the helllike tor-  
*had suffi-* mentes? when goddes curse and indi-  
*cient profe* gnation hangeth contynually ouer the  
*before your* heades of such, ready to be powred do-  
*eyes.* wne vpon them? when they shall finde  
 no comforte, but vtter dispayer with  
 Iudas, which for this worldly riches (as  
 he did) haue solde their Maister: sekinge  
 either to hange them selues with Iu-  
*Iudas.* das, to murther them selues with Fran-  
 ces

ces Spera, to drowne them selues with *Spera.*  
 Iustice Hales, either els to fall in to a ra *Hales.*  
 ginge madnesse with Iustice Morgen? *Morgen.*  
 What comforte had Iudas then by his  
 mony receaued for betraynge his Mai-  
 ster? Was he not shortly after compel-  
 led to cast it from him with this pitifull  
 voyce: I haue synned in betraying in-  
 nocēt bloud? Coule anie of these fore-  
*Mat. 27.* named persons, after they had commyt-  
 ted the like treason to our Sauour Ie-  
 sus Christ finde anie more comforte in  
 their friendes, from whom they were so  
 loth to departe? Or anie more pleasure  
 in their possessions, or assurance in th-  
 eir treasures? Beholde, they had all mo-  
 ste miserable lyues for the tyme, and  
 shamefull endes.

Then deare brethern in Christ,  
 what other rewarde can anie of you lo-  
 ke for, commytting the like offences?  
 Haue you anie more assurance of Gods  
 mercies then they had? Woulde not  
 Christ spare his owne Apostle Iudas,  
 and yet will pardon you? Did not iud-  
 ge Hales appearingly professe the Gos-  
 pell a longe space, and was greatly  
 commended for a godly man amon-

*wicked  
Day of Chi  
chester  
was the  
cause of his  
desperation* giest the Godly? And yet after by the im-  
portunate perswasions of the pestilent  
papistes denyinge his Maister, sustayned  
this horrible iudgment, that he and such  
like might be a perpetuall example for  
you and all men to feare the like or  
worse punishmente.

You see therefore how there is no  
truste but in God, no comfort but in  
Christ, no assurance but in his promif-  
se, by whose obedience onely you shall  
auoyde all danger. And whatsoeuer  
you lose in this world and suffer for his  
Name, it shall be here recompenced  
with double according to his promisse,  
and in the worlde to come with liffe e-  
uerlastinge: which is to finde your liffe,  
when ye are willinge to lay it downe at  
his commandement.

*The second  
and laste  
remedie.* I am not ignorant how vnnaturall a  
thing it is, and contrarie to the fleshe,  
willingly to sustayne suche cruell dea-  
the, as the aduersaries haue appoynted  
to all the children of God, myndinge  
constantly to stand by their professi-  
on: which to the spirite notwithstanding is  
easie and ioyful. For thogh the fleshe be  
frayle, the spirite is prompte and redy.

Wherof

Wherof (prayed be the name of God)  
you haue had notable experience in ma-  
ny of your brethern very martyrs of Ch-  
riste, who with ioye paciétly and tryum-  
phinglie, haue suffred and drunke with  
thurite of that bitter cupp which nature  
so muche abhorreth: wonderfully strég-  
thned no dowte by the secreat inspira-  
tion of Gods holy Spirite. So that there  
ought to be none amogest you so feeble,  
weake or timorous, whom the wonder-  
full examples of Godes present power  
and singuler fauour in those persons,  
shulde not incourage, bolden, and forti-  
fie, to shewe the like cōstancie in the sa-  
me cause and professiō.

Neuertheles, great cause we haue  
thankfully to consider the inspeakable  
mercy of God in Christe, which hath far  
ther respecte to our infirmitie, that w-  
hen we haue not that boldnesse of spi-  
rite to stande to the death, as we see o-  
thers, yet geuing so muche to our wea-  
knesse, he hath provided a present re-  
medie, that beig persecuted in one place,  
we haue libertie to flee in to a nother:  
where we cannot be in our owne cōtrie



Mat 10. with a safe conscience (except we would  
*The great* make upon profession of our religion,  
*comfort that* which is every mans duetie, and to be  
*Englishe* brought to offe vp our liues in sacrifice  
*banish-* to God in testimonie that we are his:)  
*hed for* he hath mollyfied and prepared the  
*Christe* hartes of strangers to receue vs with all  
*take finde* pitie and gladnesse, where you may be  
*in other* also not onely deliuered from the feare  
*Countries* of death and the papisticall tyrannie  
 practised without all measure in that  
 coutrie: but with great freedome of conscience  
 heare the worde of God continually preached, and the Sacraments of  
 our Sauour Christ purely and duely  
 ministred, without all dregges of pope-  
 rie, or supersticion of mans inuention:  
 to the intent you being with others re-  
 freshed for a space, and more strongly  
 fortified, may be also with others more  
 willing and ready to laye downe  
 your liues at Gods appoyntment. For  
 that is the chiefest grace of God, and  
 greatest perfection, to fight euen to the  
 bloude vnder Christes banner, and with  
 him to geue our liues.

But if you will thus flee (welbelo-  
 ued in the Lord) you must not chose

VNTO

vnto your selues places according as  
 you phantasie; as many of vs which ha-  
 ue left our countrie haue donne: some  
 dwelling in papisticall places amongst  
 the enemies of God in the myddle of  
 impietie in France, as in Paris, Orlian-  
 ce, and Rone: and some in Italy, as in  
 Rome, Vænice, and Padua. Which per-  
 sons in fleeing from their Quene, runne  
 to the Pope: fearing the daunger of their  
 bodies, seeke where they may poyson  
 their soules: thinking by this means to  
 be lesse suspected of Iesabell; shew  
 them selues afrajd and ashamed of the  
 Gospel, which in tymes past they haue  
 stowtly professed. And lest they shuld be  
 thought fauorers of Christe, haue purpos-  
 ly ridden by the Churches, and Congre-  
 gations of his seruantes their bret-  
 herne; nether mynded to comforte  
 others there, nor to be comforted them  
 selues. Wherin they haue shewed the co-  
 ldenesse of their zeale towarde religion,  
 and geuen no small occasion of slander  
 to the worde of God, which they seemed  
 to professe. For beinge returned againe  
 into their Countrie, they either become  
 Idolaters with the papistes to please the

P.

Mat. 18.

Quene, and kepe their possessions, or els dissemblers with the rest of counterfeit christians: but to their owne condemnation at length, except the Lorde graunt vnto them speedie repentance. For whoſo are aſhamed of Chriſt, and his Goſpel, thus denying him before me: them hath he promiſed to deny, and be a ſhamed of before his Father, and Angells, in heauen. This maner of ſleeinge then is vngodly, and (as you heare) daungerous: and therefore not lawfull for you therein to ſolow their example.

Nether is it ynoughe to keepe you out of the dominions of Antichriſte, and to place your ſelues in corners where you may be quiete, and at eaſe, and not burthened with the chardges of the poore, thinking it ſufficient if you haue a litle exerciſe in your houſes in reading a chapiter or two of the Scriptures, and then wil be counted zealous perſons and great goſpellers. No brethern and ſiſters, this is not the way to ſhowe your ſelues manfull ſouldiars of Chriſt, except you reſorte where his banner

banner is diſplayed, and his ſtandarde ſett vppe: where the aſſemble of your brethern is, and his worde openly preached, and Sacramentes faithfully miniſtered. For otherwiſe, what may a man iudge, but that ſuch either diſdayne the compaignie of their poore brethern, whome they ought by all means to helpe and comfort, according to that power that God hath geuen them for that ende onely, and not for their owne eaſe: or els that they haue not that zeale to the houſe of God, the aſſemble of his ſeruantes, and to the ſpirituall gyftes and graces (which God hath promiſed to powre vpon the diligent hearers of his worde) as was in Dauid: which deſired being a kinge, rather to be a doer-keeper in the houſe of God, then to dwel in the tentes of the vngodlye: lamentyng nothinge ſo muche the iniuries done vnto him by his ſonne Abſolon (which were not ſmall) as that he was de pryued from the comfortable exerciſes in the Tabernacle of the Lorde, which then was in Sion. Nether dothe there appeare in ſuch per-

Pſal. 84.

Esa 2.

sons that greedie desier (wherof Esai maketh mention) whiche ought to be in the professors of the Gospell, who neuer woulde cease or reſte, till they ſhould climme vp to the Lordes Hill: meaninge the Church of Chriſte, ſaying one to another: Let vs aſcende vp to the Hill of the Lorde, to the houſe of the God of Iacob, and he will teache vs his wayes, and we ſhall walke in his foote ſteppes. For the Lawe ſhall come forth of Sion, and the worde of the Lorde from Ieruſalem. Whiche zeale the Prophet dothe not mention in vayne, but to ſhew what a thurſt and ernest deſier ſhould be in the true Chriſtians, and how the ſame appeareth in ſeeking and reſorting to thoſe places, where it is ſet forth in greateſte abundance and perfection, as was after Chriſtes aſcention in Ieruſalem. And as that zeale ſhewed them to be of Chriſte, by the like muſt we be iudged Chriſtians alſo, that if we flee for Chriſte, the places where vnto we flee may beare witnes for what cauſe we are fledde.

Nether is yt a ſufficient excuſe  
which

which many alledge, that they beleue to be ſaued by Chriſte, that they haue ſufficient knowledge of their duety, and the reſte, they can ſupplie by their owne diligence. Whoſe ſaith is not ſo muche (I dare ſaye) but they haue neede to deſier with the Apoſtles, Lorde increaſe our ſaith. And if they will ſo confeſſe, why do they forſake the chiefeſt means that God hath ordeyned, which is the open Congregations of his people, where his worde, the fountayne of faith, is moſte purely preached, and where the Godly examples of others maye be a ſharper ſpurre to prick them forward. And as for the knowledge and diligence of ſuch, may be no buckler to defend their doinges. For yf they haue thoſe gyftes wherof they boſte, where may they beſtowe them better then in the Church of God? Except they will ſaye, they are borne to them ſelues, and haue the gyftes of God which he would haue comon to others, applyed to their owne priuate fantaſie, which is to lappe them vp in a clowte, and not to put them forth to the vantage of the owner, as did

worldly  
reſpects  
which him  
deny from  
God ought  
to be annoy  
ded.

the vñprofitable seruant: and as all they do, to whome God hath geuen either learninge, counsell, or worldly substance, which either for the strenght of Cities, pleasantnesse of ayre, trafficke or marchandise, or for anie other worldly respect or politie, do absente the selues from the Congregatiõ and companie of their poore brethren, where Christ hath aduanced his standarde, and blown his troumpet, as is afore sayed.

Yf God then geue you not strength at the firste to stand in his profession to the death, nor that you cannot be quiete in conscience, abiding in your countrie: you see how his mercy hath geuen you libertie to flee, and what places he hath appoynted for you to flee vnto, that is, were ye may do good to your selues and others, where ye may be free from superstition and idolatrie, where your faith may be increased rather then diminished, and your selues strengthened, confirmed, and more strongly armed.

But if you in taryinge will nether stande manfully to Christe your Mai-

Maister, but betraye him with the Papistes in doinge as they do, nor yet with thanks vse this remedie that God hath graüted to oure infirmitie, to resort to his Churches godly instituted: what answere shall you be able to make to his Maiestie when he shall call for account of your doinges? How shall you auoyde his wrathfull indignation, now redie to be powred vpon his enemies? Assure your selfe, they shalbe taken in there synne: and you also as God doth fynde you. Yf in the tentes of his enemies, doinge as they do vnder their standerde, to be stryken with them, and also to peryshe. For in takinge part with their impietie, you must be partakers of their cupp likewise.

Nether is this anie newe or hard doctrine that may excede your capacitie, but may rather be termed your a. b. c. & first principles, where in none ought to be ignorant. That is if we wylbe Christs scholers, we most learne to beare his crosse, & to folowe him: not to cast it offe our sholders with the enemies, and rüne from him. It is the sa-

The graces of God towards Englande are most abundant if they would vse the

me lesson which of children we learned in the Lorde's prayer, that the Name of God the Father may be sanctified: His kingdome come: His will be done. Marke it brethern, that your daylie prayer turne not to your euerlasting confusion. For yf you daylie praye, that by you his Name maye be sanctified, that is, that he may be worthely honored for his maiestie and wonderfull power, reuerenced for his mercy and infinite wisdom, feared for his iustice, and iust iudgements: and yet for feare of the vngodly, do blaspheme his Name by dissimulation and outwarde idolatrie, are ye not herein iudges of your owne condemnation? Praying that his Name may be honored with your lippes, and blaspheming him in your deeds? When you praye that his kingdome may come, and yet you your selues do buyld and establishe the kingdome of Satan? When you desier that his will may be done, and contrarie therunto, studie to maintayne and accomplishe the wil of Satan and his members?

Wherefore be nomore disceaued  
in

in so playne a matter. Yf the Lorde be God, folow him: if Baal be God, go after him. Playe no more the hypocrites, praye not with your lippes only, but expresse the same in your workes. Subiecte your selues whollye to God: for he hath redemed you. Honor him alone: for you are his people. Let not the example of any leade you in to error: for men are but mortall. Truste in the Lorde: for he is a sure rocke. Beware of his iudgements: for they are terrible. Trust not to your owne shifts: for they will disceaue you. Marke the end of others, and in tyme be warned. These lessons are harde to the fleshe, but easie to the spirite. The waye of the Lorde is a straye path, but most faithfull, sure, and comfortable. In this waye haue you also promised to walke with Christ: and for the same cause do you beare his Name, that you shuld forsake the worlde and the fleshe, to yelde vnto him all honour and obedience, before the face of men in earthe, that he may bestowe vpon you the glorie of his Father which is in heauen. To whom with

1. king. 19  
The cōte  
sing the  
effect of  
the whole  
booke.

234. **HOW TO OBEY**  
the Sonne, and holy Ghost be euer-  
lasting prayse, honor and glo-  
ry for euemore. Amen.  
From Geneua, this first  
of Ianuarie. M.  
D.LVIII.

**FINIS.**

**WILLIAM KETHE TO**  
the Reader.

**T**He vayne harte of mā, full frayle is and blynde,  
vncerteynely settled, and rest can none fynde:  
Whose hap is in wandring, to wade the wrong way,  
As one apte by kinde to runne still astray. (oght,

For, what thige so good by truethe hathe bene wr-  
Or what so well framed hart nature forth brought,  
Which man is not prone by crasse to accuse,  
And natures good gyftes dothe not sore abuse?

Thus see we how man, contemning Gods grace,  
Is wholie inclyned, that ill shulde take place:  
Whose will (true the reiectinge) delitt that to haue,  
Which nature corrupted woulde seeme still to craue.

Sith man then in iudgeinge, so thwartly is bente.  
To satisfie fanisie, and not true intente:  
How hardly in this case, can such iudge vpright,  
Whē truth doth but peepe out, as semth to our sight.

Ful nedefull then were it, we had this respecte,  
Before we receaue oght, or oght do reiect:  
The thinge to decide so with Iudgement and skill,  
That truth may be stickler, and not our one will.

Beholde here a truth drawne forth of her grane,  
By power sore oppressed, and made a bonde slaue:  
Whose chaīs, though this Autor could not rēt breteare,  
Yet hath he forth brought hir, in to moste clere ayer.

With whome now to reason, whoso wil assaye,  
shal learne how ill Rulers we ought to obeye.  
Whiche kill, how they care not in their cruell rage.  
Respectig their will more, thē lawe, othe, or charge.

Whose fey longe fostered by sustenance and awe,  
Haue right rule subuerted, and made will their lawe:  
Whose pride, how to temper, this truth will thee tell,  
So as thou resistest mayst, and yet not rebell.

Rebellion is ill, to resist is not so,  
When right through resisting, is donne to that foo,  
Who seeketh, but by ruine, agaynst right to raigne,  
Not passing what perishe, so she spoyle the gayne.

A publick weale wretched, and to farre disgraste,  
Where the right head is of cut, and a wronge in steed  
A brut beast vntamed, a misbegotten; (plaste,  
More meete to be ruled, then raigne ouer men.

A maruelous madnesse, if we well beholde,  
When sighes shall assaile me, to see them selues sold:  
And yet whē frō slavery, their friends would the free,  
To stick to their foes so, still slaues to be.

For France spiteth Spayne, which England doth  
threat,

And England proud Spanyards, with false would  
fayne eate:

Yet Englande proud Spayne aydeth with men, ships,  
and bores.

That Spayne, (France subdued once) may cut all their  
throates.

A people peruerse, replete with disdayne,  
Thogh flatterie fayne hide would their hate, and vile  
trayne.

Whose rage, ad honte luste, disceate, craft and pride,  
Poore Naples their bondslaue, with great greefe hath  
tryed.

Lo,

Lo, these be the byrdes which Englande muste feede,  
By plantinge of whom, to roote out their seede  
Their owne landes ad lyues, by them first deuourde,  
Their maydes then ad wyues, moste vilelic deflourde.

Is this not stronge treason, ye vnnoble blouds?  
To ayde suche destroyers, both with landes ad goods?  
But when they thus pinche you, and ye put to flight,  
To what sorte then flee you: or where will you light?

For Englande thus sold, for Spaniards to dwell,  
Ye maye not by right, possesse that ye sell.  
They seinge your treason, agaynst your owne state,  
Wil not with their trust you, which they know ye  
hate.

To Skotlande or France, yf ye then shulde cry,  
Your vile deeds now present, they may well reply,  
And Dutchlād abhorth you: this the doth remayne,  
Whē Spaniards are placed, ye muste to newe Spayne.

But, oh dreadfull plague, ad signe of Gods wrothe,  
On such noble Gnatos, stronge foes to Gods trothe.  
Whom sonde feare hath framed, to prop such a staye,  
As countrie and people, so seekth to betraye.

Which thinge herein proued, to be with out doute,  
All such full well finde shall, as reade it throughout.  
Yf then their hartes fayle them the right to defende,  
Confusion remayneth for suche a meete end.

Geue not thy glorie to an other: nether  
that whiche is profitable for thee, to a  
strange nation. Baruch. 4.



Imprinted at Geneua by Iohn Crespin.  
the first of Ianuarie. Anno. D.  
M. D. LVIII.