

# THE IMAGE OF BOTH PASTORS SET FORTH

ULRICH ZWINGLI



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*Ulrich Zwingli*



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In this seminal Reformation treatise, one of history's most influential theologians outlines the stark contrast between the **true shepherd** and the **false hireling**. Written during the height of the Swiss Reformation, this work serves as a foundational blueprint for **Christian leadership**, emphasizing biblical integrity and the priority of the Gospel over institutional corruption. Readers will explore a timeless vision for the **pastoral office**, grounded in the sacrifice of Christ and a devotion to the spiritual welfare of the flock. An essential read for those interested in **church history**, **theology**, and the enduring standards of faithful ministry.



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## TITLE PAGE



**T**he image of both Pastors set forth by that most famous Clerk, Huldrych Zwinglius, and now translated out of Latin into English, By John Veron Sinonoy. A most fruitful and necessary Book, to be had and read in all Churches, therewith to arm all simple and ignorant folks, against the ravening wolves and false prophets.

1550.

Cum Privilegio ad Imprimendum Solum.

## ACTS CHAPTER 20



**T**ake heed to yourselves, and to the whole flock, whereupon the Holy Ghost hath appointed you, Bishops, to govern the Church of God, which he hath purchased with his blood.

## MATTHEW CHAPTER 7



**B**eware of false Prophets, that come unto you in sheep's clothing, but inwardly, they are ravening wolves.

TO THE MOST MIGHTY PRINCE  
EDWARD, DUKE OF SOMERSET, EARL  
OF HERTFORD, VISCOUNT OF  
BEAUCHAMP, AND UNCLE TO OUR  
MOST SOVEREIGN LORD THE KING.  
JOHN VERON WISHETH PEACE AND  
GRACE, HEALTH OF SOUL AND  
BODY, AND INCREASE OF DIVINE  
KNOWLEDGE, AND GODLY HONOR,  
FROM GOD THE FATHER, THROUGH  
OUR LORD AND SAVIOR JESUS  
CHRIST

• • •

**C**onsidering **within** myself, most redoubted Prince, the un-  
speakable and exceeding great mercy, of our most boun-  
teous heavenly father, which so plenteously hath now at this  
present, sent among vs, **the** most pleasant, and joyful light of his  
holy and sacred word, **that** since the birth and nativity of our Lord,  
and Savior Jesus Christ, it was never in this illustre and flourishing  
realm, so purely and sincerely preached, as it is now in our time,

set forth to the great comfort and consolation of our poor wretched consciences, which so long have been detained and holden captives in the thick darkness of men's traditions. I have a good cause to wonder, and marvel at the ingratitude, and unthankfulness of many and sundry folks, which, in this most gracious time, that salvation is so freely, in the word of God, and holy scriptures, offered everywhere unto them, yet to their utter undoing and destruction have rather to stick to the dregs of men's dreams and devilish inventions of Antichrist, than to embrace the joyful tidings of the Gospel, where only they may find rest to their poor weary souls. Christ the everlasting wisdom of the father does cry out there saying: Come unto me, all ye that labor, and are laden, and I will ease you. And yet these mad and bewitched persons will in no wise hearken unto him, but most wretchedly laboring and sweating, under the intolerable burden, of Antichrist's traditions, do wittingly, and of all obstinate purpose and mind, run headlong into perdition, following in it their blind guides, which do yet at this present, contrary both to God's word and the King's most godly proceedings, lead them into all kinds of devilish error.

These blind guides, I say, are the [...], that poison the simple and ignorant people and are causes of their utter undoing and destruction. Then will they not suffer to come into the right way, and to follow the foregoing light of the Gospel, of our Savior Jesus Christ, whose doctrine and word, they persuade these poor ignorant and blind folks to be plain heresy, and that they, which now preach, set forth, and bring unto them, the glad and comfortable news of salvation, are most pernicious heretics, which go about, to bring all men, from the old and ancient religion, that was set up, allowed, and established, by the holy fathers of the primitive

church, into a new kind of religion that they invented themselves out of their own brains, thereby to take away and banish from among men the true worshipping of the living God. Are not (will these Antichrists say) through this new learning, all laudable ceremonies, driven out of the churches? Where be now the holy Saints become, that ye, in all your afflictions, and trouble were wont to fly unto? As for the holy and blessed Sacrament, of the Altar they have most ungodly plucked it down. Within a while (since that they have also put down that most holy and sacred Mass) they will leave no God at all unto us. Beware, take heed to yourselves, good folks, hearken not unto them. We warrant you, they shall not continue long. Within these two or three years and less, ye shall see all things clean altered and changed.

Those and many other like things, do these ravening wolves, and false Prophets, not only whisper in men's ears, but also most boldly (as though they fear neither God, nor King) blow out abroad, among the loving subjects of this Realm. I tell the truth, I lie not (God shall bear me record of the same). Not long ago, I was in communication with one of the chiefest ringleaders of that unlucky company (whose name I do here wittingly pass over) which is a man of great learning, and in the Philosophy and doctrine of Aristotle, most cunning and expert. This man after that we had reasoned a while in matters of Religion, suddenly brake forth with these words: No, no, said he, (and called me by my name) set your heart at rest, I do not doubt, but that within these two or three years, all these fellows, that now are busiest, and most earnest, in setting forth of this heresy (for so did he call the preaching of the Gospel, that is now used among us) shall be glad to recant every one of them, as fast, to call back their erroneous opinions, and to

say: tongue thou didst lie. Now most mighty Prince, if this man, notwithstanding the King's proceedings, and other godly acts, set forth by the King's most honorable council, to the utter subversion of false doctrine, ungodly traditions, and Idolatry, and again to the maintenance of true religion, durst be so bold to have such talk, and communication with me, whom he knew right well, though that I have but very small learning and knowledge (howbeit I do most highly thank God, that he of his goodness did vouchsafe, to direct that little **that** I have, to his glory) yet to be most earnest, in **the** defense of this true doctrine and religion. What will both he, and other of **the** ungodly faction, do among them, whom they know to be both unlearned and weak? Truly they will utterly subvert them. They will make them, that when they hear of Christ, and of his Gospel, they shall stop their ears and cry out with the ungodly multitude of the Jews, saying: Away with him, crucify him. Mark ye this, O ye Christian Magistrates (whose part and duty it is, to beware and take heed, that the people committed unto you, do not fall again into darkness and ignorance). When our Savior Jesus Christ, King of all Kings, and Lord of all lords, made his solemn entry into Jerusalem: how joyfully with songs and hymns was he received of the common people? Blessed be the king (said they) that cometh in the name of the Lord: Peace in heaven, and glory in the highest: But **within** a while after this poor simple and ignorant people, that thus so joyfully received our Savior Christ, being moved and persuaded by the high priests, scribes, and Pharisees, did prefer that thief and shameful murderer Barabbas unto him, whom a little while before they called King, desiring of Pontius Pilate, with a loud voice that the said rebel and cruel murderer Barabbas, should be let loose unto them, and that Jesus should be

delivered up, for to be crucified. In like manner nowadays, it does happen and chance here among us. For when the Gospel and glad tidings of salvation, are by honest and godly men preached and set forth unto the good folks of the country: it is a great wonder and marvel to see, how greedily the most part of them do receive it, no less rejoicing, at those joyful news of heaven, than the multitude of the Jews, did at the coming of their Messiah. But as soon, as these false prophets (the true preachers being departed from thence, into some other place) are come among them, and have shriven them a while, they are made a thousand times worse, than they were afore the hearing of the Gospel. These ravening wolves are so armed with hypocrisy, with blandiloquence, fair speaking and flattery, that it is a thing impossible, for the poor simple folks of the country, which are nuzzled in the old superstition of their forefathers, that they should at any time without the special grace of God, beware and take heed of them: yea many witted and learned persons that are not yet strong, steadfast, firm, and sound in the faith, are oftentimes by them overthrown and clean subverted.

What shall we say? The names of them are noisome and hurtful. Which thing we do see nowadays to be most true. I know some, which if they were a little otherwise handled, or somewhat more straightly looked upon, but even half so much, as they did look upon us, when they bare rule and were in high authority, having those laws in their hands, which (no man, of what degree soever he was bearing open his mouth against them) they had made themselves. We should see, and that shortly, all those shires, that have not yet received the word, to come merrily, and with a lusty courage, and joyful heart, unto the truth and Gospel, which are now only hindered and stopped, by the glorious names and titles,

of such high renowned persons. Well, it was not for naught (as I have often said, and now I say it again) that those godly kings, which in times past did put down all idolatry, and superstition, setting up again, **withal** godly study and diligence, the true worshipping of the living God, did slay and kill up all Baal's priests, and false prophets of groves, and hill altars. Which thing truly they did, because that they should not bring the people again into error. Nor let any man think here, that it was cruelly done, no more, than when a rotten member is cut off, from the body, lest that it should infect all the whole. Is it not (I pray you) much more expedient, that 850 false prophets, should be killed up, by some Elias, than that all the whole Israel should perish? Judge ye all, that have any wit in your heads. Howbeit, it is not my will, that any man should be murdered or put to death, unless it be **with** the sword of the spirit, and as the Lord speaketh himself by the prophet, saying: I will smite the earth **with** the rod of my mouth, and **with** the breath of my lips, will I slay the ungodly. I would wish, **that** all such persons should be allured and won, by charitable means, **that** they might perceive and see, **that** much more gentleness is showed unto them, than they have aforesaid showed unto us, and again that the magistrates, do seek only for their amendment, and salvation of their souls, and not for their chests and coffers. Nevertheless, if they be obstinate and stubborn, or go about some tumult and innovation of things, or else hinder still the people, and kept them back from the truth of the Gospel, and from Christ, the common Savior of all men: let them hardly feel that the Magistrate beareth not in vain the temporal sword. Indeed, it is time that some of them be tied up shorter, since that they be not afraid, to threaten us, (and that, to the great abashment of the weaker) that

foreign Princes, if we do not shortly recant, and come again to the old fashion, will invade, and come upon this noble and flourishing Realm. Yea, say they (when they be upon their ale benches, and in corners, where they think, they may utter out such doctrine) the proudest of them all, meaning the head rulers and magistrates, through whose vigilant care, true religion hath been restored, and set up again, be in doubt, what they may do. They tremble and quake for fear, if they do but hear once, that noble and most redoubted Emperor, named. They do almost creep into a mouse hole, when they hear daily, how he handleth their brethren in Christ beyond the sea. They would give (yea marry would they) thousand thousands, that the holy and blessed Mass, had never been put down by them. They would fain have it up again, if they knew, how they might do it handsomely, and not to their shame and rebuke.

Such is their communication abroad, among the simple and ignorant people, and that of late. It is no marvel then, that the most part of the loving subjects of this Realm, do yet both abhor, and utterly refuse the wholesome doctrine of their salvation, since that so many false Prophets, are yet suffered, to be among them, and so few faithful Pastors provided for, and sent unto them. For truly, this is one of the chiefest causes of the blindness of the people, and that they are so easily seduced, and brought into error, by false Prophets, that daily and hourly come unto them in sheep's clothing. They lack true Pastors. They want faithful teachers and guides. Their watchmen are all blind, they have altogether no understanding, they are all dumb dogs, not being able to bark, they are sleepy, sluggish, and lie snorting, they are shameless dogs, that be never satisfied. Their shepherds in like manner, have no understanding,

but every man turns his own way every man after his own covetousness, with all his power. How (I beseech you) can the people, having such blind buzzards to their guides and pastors, get any understanding or knowledge? How shall they discern the false prophets, from the true pastors and faithful ministers? They truly, as young innocent babes, will embrace poison, for wholesome meat, and take up a scorpion for an egg. But now, whom shall we blame most chiefly, for this? The Bishops? The King and his honorable Council? Forsooth, if there were any suspicion, that any foreign prince or nation, would invade this Realm: by and by should in all the haste, and with all diligence, watchmen be set out, in all the ports and uttermost places of the country, to espy out the coming of the enemies, and to give warning thereof. And why so, I pray you? Because that the loving Subjects of this Realm, should by their sudden coming and arriving, take no manner of harm in their goods and bodies. How much more then, since that so many cruel and mighty enemies, do always without ceasing, and intermission, beset us round about, endeavoring themselves, both night and day, with all their might and power, to spoil us, of that most precious Jewel, that Christ himself the only begotten Son of the Father, has with the shedding of his dear blood, purchased unto us, and so to murder most miserably both our bodies and souls, having besides that their espies, every where here among us, so masked and disguised in sheep's clothing and skins, that they can scarcely be known, from our friends and well-willers: ought true and faithful watchmen to be sent out into all corners? To be appointed and set in all places? O preposterous, perverse, and overthwart judgment. In things that are transitory, and fade away like the grass, that is to say, in things that belong to our corruptible bodies, and the preser-

vation, or safeguard of the same, we are most diligent and careful, but in things that belong unto the souls, which are immortal, and never die, but after the death of the bodies, be always, either in exceeding great joy, or else in pains and torments unspeakable, yea, the bodies at the day of judgment, being united and joined again unto their souls, shall be partakers of either of them: it is impossible to tell, how careless and negligent we are. Which thing, besides all other arguments, may be proved by this. In all the towns of war, of this Realm, strong garrisons, (as it is most convenient and meet) are set, noble and valiant Captains, and faithful, or trusty watchmen are appointed, nothing is left uncared for, that may be for the safeguard of those forts and towns: But now how many parish churches in England, which Churches, by right may be called, the watching or espying towers of the everlasting Kingdom, of our heavenly King and Savior Jesus Christ, are provided of true and faithful watchmen? Not scarcely one among 40 has a true pastor or minister, and why? This is one of the causes why. Lords and gentlemen, have almost all the livings of Churches in their hands. And as long as they may get Sir John Lack-Latin, to serve their cure under them, for a little or nothing, that is to say: for 6 or 8 pounds a year, whereas they their self, receive and take yearly upon it, some 60 some 100 pounds, some more, some less, it will never be, that they shall set godly learned men in them. O merciful God, what mean the head rulers, and governors of this world (here I do understand Kings, Emperors, high Prelates and Bishops) whom the scriptures and word of God do call, pastors and shepherds of the people? What answer shall they make unto him, that is the pastor of all, when he shall require out of their hands, the blood of his dear bought sheep, that did perish, and daily do perish, through

their negligence and fault? My mind abhors to remember, how horrible and grievous punishments are prepared for them. God, of his merciful bounteousness grant, that our noble and sovereign Lord the King, and all his honorable council, for the discharge of their consciences, may shortly see an order in it, that all the parishes throughout all England and other of the King's dominions, may be provided of true pastors and ministers.

In the mean season, that this shall be a doing, to fence and arm the loving subjects of this Realm against those ravening wolves that come to them in sheep's skins, I have here, according to the little, that I can do, translated out of Latin into English, a book, which may right well be called: The image of both pastors, set forth by that most famous clerk Huldryche Zwinglius Bishop of Tigre, and called by him Pastor. It is a very profitable and necessary book, and most worthy, not only to be translated into all tongues, but also to be had and read in all the Churches of Christendom. For there first and foremost the congregation shall see, the true and faithful pastor, most lively depicted, and set out in his own colors, which are taken out none other where, than out of the chests and coffers of the holy and sacred scriptures. Whereby, any man shall learn, how far from all voluptuousness and pleasures of the flesh, this office and vocation is. For whosoever takes this ministry and function in hand, must continually without ceasing and intermission, war, strive, and fight, against all flesh, and all the power and strength of it, against his own parents, kinsfolks, brethren, and sisters, yea against his own self, and all the concupiscences, and lusts of his own flesh, against all pomp and pride of this world, and all the mighty Princes of it: Finally, whatsoever, is in any manner of thing, repugnant unto God, he shall profess and

declare himself, an open enemy against it. The consideration of which things, does plainly teach us, that to administer this great and perilous office, worthily and sufficiently, is the very work of God, and not of man's strength. To do it, I say, truly and sincerely, it comes not of man, but only of God, which giveth us strength, to bear so heavy a burden. In the second part, the ravening wolves, which being clothed in sheep's skins, do counterfeit the true shepherds, are described and set forth to the eyes of the congregation, and in a manner, showed with the finger. For, there any man shall see, their wide gaping mouths, their sharp teeth (wherewith they always threaten slaughter and murder) and wolfish paws (for the sheep's skins, wherewith they have disguised themselves cannot hide all things) to appear out. To be short, all the congregations and churches, that are not yet provided of true ministers, shall by this little book (if it be truly perused and read) learn, in the mean season, to discern and know the true and faithful pastors, from the devilish ravening wolves, be they never so masked and disguised. Which truly, will be no small help unto them afterwards (when true pastors, shall through the fatherly care of our sovereign lord the king, and his honorable council, be sent unto them (to come unto the true religion, and godliness. O merciful priest, and chief Bishop Jesus Christ, vouchsafe (we beseech thee) of thy bounteous mercifulness, to send out, true and faithful laborers, into thy holy harvest, for to break and distribute the bread of thy holy word, unto them, that hunger for it. Vouchsafe also, O most true and faithful shepherd, to strengthen, with thy holy spirit, all preachers and teachers, that thou hast sent, and daily do send, to feed thy dear bought flock, to the intent that they may boldly and earnestly set their souls in the defence of thy holy word, and for their sheep,

against all the threatenings, and false enterprises, of the ravening wolves and false prophets that go about to seduce and bring us out of the right way, for their bellies' sake, through their false doctrine. And that they may so teach and declare unto us, thy holy law, and Gospel, that we being taught and edified, may daily more and more magnify thy godly honor.

Now I have shortly declared and showed, the chief and principal causes of the blindness, that yet at this present, reigns among the simple and ignorant people, and what moved me to translate this golden book, and most excellent work. Which truly, if that godly Nehemias, the repairer of Jerusalem were among us, I would have dedicated unto him, and to none other. Since then that your grace has been a very Nehemias unto us (for, through your vigilant care, the true Jerusalem, which is the Church that was all covered with the rubbish of Antichrist's traditions, is now at this present, new built up again) I could do no less, but to dedicate it unto your grace. And though it is not so eloquently and finely translated, as many, that were naturally born and brought up in this country, might have done it: Yet notwithstanding, have I a good hope, that your grace (such is your Princely gentleness) will take it in good worth, not so much considering the thing itself, as the benevolent heart, that it comes from. The Lord knows how great a love and affection, not only I, but generally all true Christians, do bear unto you, and that, for the exceeding great zeal that your grace, has had always to true religion and godliness. This love and affection, was right well declared and manifested, by the tears and daily prayers of the faithful, when that everliving and almighty God (who always chastiseth them, whom he loveth) did suffer your grace to be tried, with the fire of trouble and affliction. As then, all the whole con-

gregation of the faithful did with mourning tears, make earnest intercession and prayer unto almighty God, for your grace's deliverance: so now I do most humbly beseech him, that is the author of all good things, that he vouchsafe of his goodness and mercy, so with his holy spirit to rule, guide, and govern you, in all your weighty affairs, with that most gracious Lady, your true loving spouse and wife, that whatsoever your grace shall think or do, may be to the glory of God, to the common weale of this Realm, and salvation of your soul.

¶Your poor orator John Verou.

## OF FALSE PASTORS AND UNPREACHING PRELATES



**F**alse Pastors, are they, which are called false Prophets, whom that most wise and everlasting God, doeth in many places lively depict, and set forth, in their own colors, and yet for all that, such is the ignorance and blindness of our hearts, yt we will not know them. But Christ doth so lively, Matthew 7 set them forth before our own eyes, that he may seem to have showed them with his finger, saying after this manner: Beware of false Prophets yt come to you in sheep's clothing, but inwardly they are ravening wolves, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? In these words, we do see a general rule set forth by Christ, which ye truth itself did describe, that thereby we should know all false Pastors and prophets. For, at the first they come as if a man might say, unarmed or naked, being decked in simple and homely apparel, counterfeiting the sheep, as though butter could not melt in their mouths, yt is to say, as though they could hurt no man with their own strength and armor. Such as we do see nowadays the Papists to be, if a man should consider and look upon the words, that they do use, for, as touching their outward apparel, that both they and their train are wont to use, it is so replenished, with the pride and pomp of this world, it

is so garnished with all kinds of worldly weapons and armor, that a wolf cannot be easier known, by his wide gaping mouth, and long ravening teeth than these tyrants are known by it. But letting these things pass, we will consider and look upon their words. If they do see anywhere the pure and sincere doctrine of the Gospel to be sown, by and by, they come to the Magistrates with such words: We do see, O men, not without a bitter grief of mind, that unsewed coat of Christ, to be miserably rent and torn, and that the holy Catholic Church, which Christ hath purchased unto himself, with his most precious blood, is troubled, yea, and almost overwhelmed with sundry, and diverse calamities, etc. And who, being a true faithful man, could keep himself from weeping, when he heareth the bitter death of Christ, and the shedding of his most precious blood, thus, with such lamentable words to be rehearsed? But when they are come to the end of their Oration: thou shalt easily perceive and understand, whether that they do seek Christ, or rather the filling of their chests. For they are wont almost to use such a conclusion. The laudable traditions of the holy fathers are scornfully contemned and altogether despised, (here they do understand such constitutions, as do maintain their prebends, their rents and revenues, their first fruits, tithes, and excommunication or suspending for money, their juridical power and jurisdictions). Many say that the Mass is no sacrifice, (for, this was ye most gainful hawking, wherewith they did scrape unto themselves all the treasures and riches of the world.) Confession is everywhere rejected and set at naught (for by it, they did lead the consciences of all men captives and prisoners, which in deed they did never deliver, or set at large, till they had always wrested from the poor wretches an inestimable ransom. As for that true and necessary

confession, whereby a man may come into the true knowledge of his sins, and into a repentance, acceptable unto God, they cared never for it.) The holy and blessed mother of God, the Virgin Mary, is of all men ungodly despised (and why? Because that they do not see her, as she was aforesometimes hitherto, to be decked and trimmed with golden and silver gifts, whereby they had every year a new harvest of money: but yt all things are distributed and given to the poor, as we read yt the poor son of Mary did). Monks and Nuns, breaking forth of their cloisters, treading most ungodly all their laws and rules under feet, do forsake their Monasteries. (For in them was the strongest garrison of the Bishop of Rome and of his adherents, for, they did allure into Monasteries, the sons and daughters of the noble men, of the rich and mighty rulers, that they having their children as pledges should fear and dread their power the less: Which thing, we may see nowadays by manifest and plain tokens. For, in those places where there be few or no Monasteries, men are wont to resist less the Evangelical doctrine,) priests do take wives (doeth not God himself command the same? But if they should use concubines and harlots, so that the Bishop might yearly get of every one of them 4 crowns, when either the children that are thus unlawfully gotten, are redeemed, or the charges and costs of the visitation, as they call it, paid, so that the Bishop might that way scrape 4000 crowns every year they would complain nothing.) These new preachers, do set forth things unadvisedly in their sermons that will shortly breed tumults and seditions. (In the mean season that all men's goods are mortgaged unto you, that ye, challenge unto yourselves all men's riches and possessions, that ye oppress the poor with an intolerable yoke of rents and servitude, and that with such an ungodly violence, as

was never heard of: ye think that there can be no cause of sedition, whereas every man doeth know, that all seditions and tumults, yt ever were since the beginning of the world, did arise of the pride and tyranny of the rich and mighty men of the world.) These things, I say, and other like, are they wont to bring about the latter end of their Oration, whereby any wise man may easily gather, that these men will color or cloak most deceitfully, craftily and hypocritically, their inordinate lusts and affections, with that most free and gratuitous mystery of our Lord and Savior Jesu Christ. But go to, let them not bewray their filthiness and impiety of their counsel by such addition, yet every man doeth understand what these men go about, by their unmeasurable pride and exceeding great train: Whether that they do seek Christ and the glory of God with a sincere heart, or rather be displeased that their riches, might, gains, and pleasures are minished, for, Christ never drew wt him such a multitude of servants nor such a great train.

But because they do make mention of the Christian and Catholic Church, which Christ hath redeemed wt the merit of his bitter death, and also instituted and established by his own authority. We must search diligently, what is that Christian and Catholic Church. But where shall we find it, more plainly set forth, than in the words and oracles of our Lord Jesus Christ, which he himself hath spoken, of this thing? If then, we may deprehend and find by ye words of Christ, that the conspiracy and congregation of ye Papists, is the Christian Church, truly it is convenient and meet, yt we do acknowledge it so. But if Christ hath not instituted it: with what boldness, and impudency do they boast, crack, and set themselves forth by that title? Truly they may be a Papistical Church, this we do not deny unto them. But they can be no more called, ye

Christian Church (which we do confess in the Creed, or symbol, and is the communion of all the faithful, and spouse of Christ) than Belial is God. For, unless this were true, **ye** foundation of our faith and belief, that we have of the Church, should lean upon wretched, frail and mortal men. How foolish, absurd and impossible this thing is, any Christian heart doeth easily understand and perceive.

The Church then (**yt** we may also speak of it, as much as **ye** necessity of this place and time doth require) in his first signification is taken for all them that put their whole trust, hope and confidence in Christ only, and in him do seek all their salvation, according to Christ's saying where Matthew 16 he sayeth of himself: And upon this stone (which thou Peter had confessed even now and therefore art called Peter) I will or shall build my Church, that is to say, I will reconcile my people, with God my Father, by this one only mean. I am that true immaculate Lamb, and therefore I will offer myself an omnisufficient sacrifice, for **ye** sins of all **ye** whole world. Whosoever then doth put his whole trust and confidence upon this rock or stone, he shall be saved, and is a member of my saints, **yt** is to say of my people, and of my Church. By Christ's words then, it is manifest and plain, **yt** all they, which do trust in Christ, put all their hope and confidence in him, are the Christian Church. For he that is builded upon this rock or stone, must needs to be in the Church, sith **yt** the Church is builded upon the same stone. Secondly, the Church is taken other whiles for every parish. For, after **ye** sense and signification, we do call **ye** Church of **ye** Corinthians, that part of **ye** universal Church, **yt** was in times past gathered at Corinth in **ye** faith of Christ, whereas in the mean season, they were all members of that Catholic and universal Church:

and yet notwithstanding, being gathered together, they did receive **ye** name of a Church or congregation. After the same manner, we call the Church of London, the same congregation, that is in London: whereas in the mean season, all they that be contained in it, are members of that universal Christian Church which is that true Church, which we do confess in the Creed, or symbol of the Apostles. But as these particular Churches of Corinth and of London, may nor ought nor, to burden the universal Church of the Christians, which dwell dispersed upon the whole face of the earth, with any new laws and traditions: So **ye** Romish or Papistical Church (which is only a particular Church, if so be that they have faith in Christ Jesu) ought in no wise to prefer itself unto other nor to make all men subject unto their traditions. Also these things might be proved, **wt** many testimonies of the Scriptures, but because they are sufficiently and largely enough alleged in other places, we shall not need here to bring them. For, the matter doth not admit, nor suffer us to speak of this thing as much, as need requireth. Wherefore when the Papists do complain of any division or subversion of the Church, they care for none other thing, but for their own **yt** is to say, all their care is, for **ye** lucre gains and commodities of their Church, which they see every day to lose much profit. For, the more do come to **ye** true knowledge of Christ, and believe in him the greater the Church is, though no Pope at all, or mitred Bishop, or high priest or patriarch were found in all the whole world. But that, that they complain upon, doeth get unto them no small favor, and why? It hath no small show of godliness: for, they will be counted such, as care for the sheep whereas they seek the wool, and would rather, be clippers and shearers, than Pastors or shepherds. For, the crafty and subtle men, knew right

well, that the Church of God, or sheep or people of God, ought to be brought into none other pasture, but **yt** the true and only food of God's word ought to be ministered unto them. Sith then, that the faithful pastors do everywhere, minister liberally this wholesome and healthful food of the Gospel, it is meet, that they should make no complaint of the division of the Church, but rather, ought to rejoyce, and be glad, that they see the pastors of salvation, to spring up and flourish, so goodly everywhere.

Here, I do not greatly pass upon their objection, where they do command **yt** the preaching of **ye** gospel, should be ruled, guided, and moderated, after, or according to the exposition of the fathers. For, Christ our Savior, did not subject, this word, whereof he speaketh Matthew 4 saying: Man doth not live, **wt** bread only, but **wt** every word, that cometh out of God's mouth: unto **ye** Judgment of **ye** fathers, **yt** they should pronounce or give sentence upon it, but he will have **ye** word to be understood, which cometh out of God's mouth, as we may see Deuteronomy 8. But **yt** these things may be more plain, and easier to be understood of every man: Let these fellows tell, I pray, what was **ye** condition of the Christian faith, and how the gospel and Evangelical doctrine could be preached, afore **yt** these fathers were born into **ye** world? How shall, we say that **ye** Apostles did preach the gospel, or after what manner did they it? Now therefore, their deceitful crafts are detected, whereby they did go about, to deceive **ye** simple witted men, under **ye** name of **ye** fathers, and to include **wt** in certain limits and bounds, **ye** liberty of God's word. For, this we may boldly affirm and say, **yt** the Christian people did never live a more

innocent and godly life, than when there were no human traditions at all, the prescription and teaching of the Evangelical doctrine being then admixed wt simplicity.

They are wont therefore to speak these and other like words, about the beginning of their oration, or this one cause, yt they may deceive the simple and ignorant people. But praised be God, yt they begin their tale after this manner, and fashion. For, two or three acts have been set forth by these men, where they seem yt they have forgotten, to commend at the first beginning, the faithful and diligent preaching of ye gospel unto all men: which we have most need of, of all things. Howbeit, they making a very cold mention of ye gospel, almost about ye end of their Acts, be wont to say: And yet for all ye, we ought not to be counted enemies of the gospel. For we will yt it be preached etc. Now, thanks be unto God, the matter is come to yt, yt they be fain at length to speak and make mention of the gospel, and to command the pastors to preach it diligently: but by and by, lest they should seem to have granted too much, they do bring ye meaning, exposition, and judgment, or sentence of ye fathers and the common mind, or agreement of all ye faithful, and by them will they have ye preaching of God's word to be ruled. In good sooth, a man might think, ye God hath a very good turn, that these doctors and fathers are come for unless these fathers had been, it had been lawful for no man, to preach his word. For, let us feign, ye none of all ye fathers, did expound or went about to expound, the word of God and the scriptures, wt their writings and commentaries, let them tell, I pray, will they suffer then God's word to be preached or not? If then, God's word can be preached and set forth purely and sincerely, without the exposition and labor of the fathers, what shame and

impudency is this, that they be not ashamed, to alligate and bind God's word to the authority of the fathers. Whereas their decrees do teach plainly, that the fathers must give place unto God's word, and not the word, unto the fathers, as we may find Distinction 8 a and 9 a from whom the true and sincere understanding of God's word doth come, and where, it ought to be sought. I have sufficiently declared in a book, which is intituled, *De claritate verbi dei*, **yt** is to say of the plainness or lightsomeness of God's word.

It is evident and plain then, by this, **yt** hath been said hitherto, **yt** all they, **yt** are wont to have always our Lord Jesus Christ in their mouths, thereby to commend, set forth, and color their hypocritical complaints, wherew**t** now, **yt** the gospel beginneth to flourish, they do tragically fill **yt** whole world, whereas in **ye** mean season they have not in them a crumb of the Christian faith, whereby they may be known, do seek none other thing, by this their hypocrisy, but that they may be taken for true pastors, for, if **yu** dost look upon, consider and behold them, from the top to the toes, you shall always see wolfish claws to appear out, which they can never hide. We will not have this thing to be understood only of those high Prelates, and mitred Bishops, but it ought to be referred to all the ministers of the church by whose sermons any man may easily espy and perceive, whether **yt** they do seek in their doctrine, the health and salvation of the sheep, or rather their own private profit. Such are they **yt** do defend the Papistical church, saying openly: that **ye** constitutions of it, statutes and traditions ought to be no less accepted than the sacred and holy scriptures. And what greater blasphemy can be against God? What greater apostasy or rebellion can be against our heavenly King? For, by what reason can we make the creature equal with the creator?

Such are they also, **yt** do extenuate the passion and death of Christ, and almost make it nothing worth, when they say: that man can not only, but also must needs get and obtain his salvation by the merits of his works. For, if righteousness doth come by works Christ died in vain, Galatians 2. But these deceitful wretches, do use this subtlety and craft, for this one cause, they know right well, that generally all men do despair of the merits and righteousness of their own works. If then, they do nevertheless ascribe and attribute salvation to works, by and by they turn themselves to the works of other men, craving of them help and succor. Then, by and by the cold prayers of popish priests, the mumblings of Monks, **yt** rehearsings of psalms, the buyings and sellings of Masses, the deckings and trimmings of churches do come forth, and offer themselves, which, as soon as **yt** miserable man doth trust, and put his confidence in, this foolish belief of his, doth with all liberality, give unto these false and unfaithful pastors, both milk and wool. These things did Christ mean in Matthew, when he saith: Ye shall know them by their fruits. That is to say, by a diligent looking upon, weighing, and consideration of those things, **yt** they be wont to seek, ye shall easily understand, whether **yt** they do feed the sheep, of any love, that they have towards God, or of covetousness and avarice. This judgment and trial God doth commit universally to all Christian men, and to all the faithful people. Wherefore, the Papists shall never escape, but that they shall be fain to submit themselves to the judgment and trial of other, yea, the vilest and simplest, that is in the Congregation, shall be judge over them, which thing they may not refuse. For, Christ speaketh these words **ye** men have now alleged, to the whole multitude of his sheep. Let the fathers then together, with the whole stock of Bishops and high

Prelates, submit themselves to the common trial of all men, whether they be Pastors or wolves. And if the Christian church do perceive, that they be wolves and not Pastors, they ought in no wise to be heard, but to be diligently taken heed of: though they rage never so much, and take on like Tyrants.

But now, we will return to *ye* rule of Christ, whereby he teacheth us to try such pastors, for, in Matthew he doth add: So, every good tree bringeth forth good fruits, and a rotten tree, can not bring forth good fruit. A good tree can not bring forth ill fruit: nor a rotten tree can bring forth no good fruit. Every tree that bringeth forth no good fruit, is hewed down, and hurled into the fire: therefore ye shall know them by their fruits. Here, we must diligently note and mark, what was said before of *ye* faithful pastor, *yt* is to say, *yt* it is his office and duty, to be earnestly studious of those things, which he seeth to be contained in God's word, and commandeth other to observe and keep, and that he must in no wise set forth himself, with his own, or any other hypocritical works. And so likewise the Christian people ought to judge and try their Pastor, not by those works that are required in men's traditions, but by them, which God doth command us in his holy word. Which, because it is not done now a days, we do see many simple and ignorant persons come forth which cry out. See ye not, whereunto all things are come? The devotion of the blessed Mass is clean fallen away, the Images are neither worshipped nor trimmed, the goodly singing in churches is contemned and nothing set by, Indulgences are nothing regarded, *ye* priests, Monks, and Nuns receive few, or no offerings at all no man giveth towards the maintenance of our Lady's service, nor towards the building of her church, whereunto they do add many like things with mournful

and lamentable voices or words. But if these good folks knew yt the buying and selling of Masses, doth highly displeas God, and that to clothe and deck the living Images of God, which are the poor needy members and limbs of Christ, not blocks and stones, is a worshipping, most acceptable unto God: Besides that none other singing is more pleasant unto him than when we do worship him in spirit and truth, and not when the churches do resound with piping, lulling, bellowing and roaring: again, that ye wares of pardons and Indulgences, did induce and bring into Christendom, all kinds of enorme sins and vices (for men trusting in them, give themselves up to pilling and polling, to rapines, to thefts, to usury, to wars, to slaughter and murder, to plain treason, and to all other heinous and enorme vices) moreover, what great harm the Christian people should get, if so great a multitude and number of idle lubbers, as popish Priests, Monks and Nuns are, should be maintained and kept, whereas we see them, to be not only the followers but also the very authors and finders of all unclean ribaldry and fleshly pleasures or carnal lusts: also, that no man's work, be he never so godly and holy, can help or further the salvation of another, only the merit of our Lord and Savior Jesus Christ, very God and man, being excepted: finally if they should understand, that the chief honor, which can be given to the Virgin Mary, doth not consist in this thing, that we should build up goodly Churches, that we should set up the arrogant and proud Canons, upon high pal-freys, keeping them at our own costs and charges, with their shameless harlots and whores: but much rather that we should bestow all these costs and charges upon them, that do believe and trust in Jesus Christ the son of Mary, and that those things that are bestowed upon building of churches, should be given to Virgins

and honest women, whose chastity is for extreme need and poverty, in no small peril and danger, that so they may the better keep themselves honest. If, I say, these rude and unlearned persons, understood these and other like good works, that Christ doth require of us, they would also learn to know their Pastor, by them only. But now, for lack of this knowledge, though the poor simple and foolish sheep, do see him, that should be their Pastor, to be shamefully given to covetousness, ribaldry, drunkenness and riotous banqueting to carding and dicing, and other most abominable vices: Yet notwithstanding if he can have some show of devotion or godliness, either by often saying of Mass, or by some other outward ceremonies or toys, they will take him for a true shepherd or Pastor, whereas he is none other thing, but a very ravening Wolf.

I have for the nonce, and of a set purpose, deferred the description, either of a Bishop, or Pastor, which Paul has set forth (Titus 1. 1 Timothy 3.) unto this place, **that** by the lightsomeness and true beholding of the light, we may know the blackness, and by the nature and property of the true pastor, we may also espy out the false. Paul writes after this manner: A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not given to over much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetousness, one that rules well his own house, one that has children in subjection with all reverence. And again, a bishop must be blameless as the steward of God, not stubborn, not angry, not given to much wine, no fighter, not given to filthy lucre, but a keeper of hospitality, one that loves goodness, prudent, sober, righteous, godly, temperate, and such as cleaves to the true

word of doctrine, that he may be able also, to exhort by wholesome learning, and to reprove them, that say against it. In these words, Paul does set forth unto us signs and tokens, whereby we ought to know and choose a pastor. Whereby, this also does necessarily follow, that they be all false pastors, and unapt to the ministration of this office as many as are not endued with these virtues. Yet all these things, **that** Paul does rehearse, are comprehended within love and charity, as we have declared before.

Now, although some pastor, be through slanderous persons ill reported, and by backbiters and false knaves defamed and also accused, yet it ought not to be hurtful unto him, except he be convicted of the crime, that is laid against him, by true witnesses, and sure arguments and tokens. For, now in this most wicked world, we do see a great sort, (which is more the pity) that of a malice, hatred, and ill will that they bear unto the truth, are not ashamed, and that, with most manifest and plain lies, to slander and defame the ministers of God's word. But if he be accused of some notable crime, and thereof, lawfully by sure witnesses convicted, he is not worthy to minister any longer **the** sacred and holy office. O, how I might now dress, handle, depict, and set forth in their own colours, certain of those high prelates, which do slanderously lay to my charge, all heinous crimes, that they can imagine, or think upon, if I should any thing be moved, with their shameful backbitings and slanders.

Again it is manifest and plain by **the** words of Paul, **that** they are all false pastors, **that** have rather to live abominably, than to take wives. For, they that are such, are grown and come, to that impudency, and shamelessness, **that** not only, they be not ashamed of their abominable living, but, also are nothing ashamed

to minister unto others, occasion of evil, and of detestableness. Paul does give like judgment, and sentence of bibbers, drunkards, and riotous persons. Yet in the mean season, we do not forbid any man to use, a moderate eating and drinking.

Likewise he is commanded, that he be not stubborn, stiff-necked, and **with**out moderation, in his words and other gestures of his: whereby we do understand, that these liars, jesters, and fantastical revilers, are false prophets. Also they, that use no moderation, or soberness in their apparel, gesture, or other behaviour of their body, are not Pastors, but ravening wolves. As many, as keep no hospitality, especially towards the poor and needy, are false pastors. Yet in this place, may the common sort of pastors be excused, which have scarcely, any thing less to live upon: for, all things, as we see, are come to that point, that the mighty prelates and Bishops yea the secular rulers also, have taken away from them, their livings and tithes, scarcely leaving any thing to the poor pastors, wherewith they may live at home a poor life. Wherefore, it is the duty of churches and parishes, to provide liberally of their tithes and other revenues, for their pastor **that** he may both have that, which is necessary, and also help them, that are in necessity and need. If this were done, we should see by and by all those acts, crafts, and deceits, wherewith they have allured the people committed unto them, to offerings, to fall away of their own selves.

But before all things, they are unworthy of the name of a pastor, **that** be not apt or able to teach, or though they can teach, yet they will not stick or cleave to the doctrine, that they may strongly and with a constant and stout courage confound and reprove them, **that** speak against the truth. The faithful pastor must have also

modest or sober children, godly, and well brought up. Whereby, it may be gathered also, that young men, which are unexpert of the world, and are yet ruled by their affections and lusts, ought not to be admitted to this most perilous and hard office, but men of ripe Judgment, which have already showed a proof of their study and godliness in the bringing up of their children: except we might find some Timothies that is to say young men endued **with** all gifts, appertaining to a Bishop. That, which follows in Paul, any man may easily understand, For, they are so plain that they need no farther exposition. Wherefore, we shall by this mean, according to the saying of Christ, know a false pastor and hypocrite, by his fruits, or works, so that we shall also understand, which be the good and godly fruits, and again which be evil and devilish, lest peradventure, we should receive the cockle for the good wheat, or the tares being saved, we should cast away, the good seed. We will tell afterwards, what Christ does mean, by the rotten tree, which being hewed and cut down is hurled and cast into the fire.

Moreover, they that have unfaithful, and misbelieving hearts, nor be fired or kindled with the love of God, as it was showed by the example and words of Christ, when we spake before of the true pastor, **are** no less false pastors, than they, that we have spoken of, already. You shall plainly see their misbelief, infidelity and mistrust or incredulity, by their own fruits and works. For before, we did learn by the words of Christ that it is **the** office and duty of a pastor, to forsake utterly, for the love of God, and his word, his parents, sisters, brethren and other kinsfolks: it is plain then and manifest, that they **are** false pastors, that take this office upon them, to this intent, that they may enrich themselves, and all their kindred. Which thing now at this present, we may see, in those

mitred Bishops, which **with** feigned indulgences, absolutions, and other like deceits and crafts, do promote and enhance all their kinsfolks to high honours and riches: yea they give also unto bawds, which when they were young, brought unto them, whores and harlots, great and fat benefices. Wherefore, when we do see them, which were poor and needy before, after that they be once made Bishops, to enrich themselves, and all their kinsfolks, it is a most sure, undoubted and infallible token that they be false pastors. For, these are the goods of the poor, whom God bids us, to do good to, and not to them that abuse these riches to vain ostentation, arrogant pride and glory. Christ does bid us to forsake our parents and kinsfolks: but they, when they be made Bishops and pastors, do embrace them most, and give them great goods and riches.

Besides that, we have heard, **that** it is required of a pastor, that he be always ready, to take up his cross up on his shoulders and to follow Christ. Whereby we do see again, that they are false pastors, and untrue Bishops, that be so far from that constancy, and strength of mind, that they do not only think an hard and an intolerable thing to suffer death, but also, can not abide or suffer patiently any minishing of their worldly commodities, nor any rebuke, for the name of Christ for some of them, do so love themselves, and their own lives, **that** they do not care, though they do set all the nations of the world together by the ears, so **that** they may peaceably, enjoy still their own pleasures. Lift up your eyes, O ye Princes, **that** have the ruledom and governance of Public weals, and look about you. For, these false pastors can lightly move and stir you to madness and fury, and to take vengeance one of another, for any trifling matter: but what has been the end of such

counsels and enterprises, not few examples of our time, do manifestly declare. Whereby we see clearly, that all pestilent wars, have been stirred up through the work and counsel of false pastors, which afterwards they neither could, nor yet would quench nor pacify. Whereby, infinite calamities and extreme poverty did ensue, both to the Princes and to the poor people, whereas in the mean season the inventors, or causers of the ill, did laugh and rejoice secretly in their own bosom.

It is plain and manifest also, that they are false pastors, which do not, in all their acts, doings, studies and counsels, show and declare themselves to be fathers, nor esteem and take, all the afflictions, troubles, cares and solitudes of their sheep, as their own molesties, and cares, but rather seek their own profit and advantage or lucre, thundering out, always this one thing: Pay me that, which is mine own. I ask my duty, I ask that, that is my right. What shall we say of them, which though they do not build, & edify by their preaching & doctrine, yet they do always break down & destroy, with their abominable living and detestable deeds, sith that it hath been showed already before, by the words of Christ that they, which do teach, & do not express the same in their works & deeds are less in the kingdom of heaven, that is to say, in the church. Sith then that these vain doctors or teachers, ought by right to be numbered among the false pastors, among whom I pray, shall we number and reckon them, which do neither teach, nor do that, that they should teach, whereas in the mean season, they glory, boast, crack & set forth themselves by the titles of Bishops & fathers & take away from churches the livings or reward & hire due to the true pastors? (I will not have you, whosoever you be that are godly, and love true religion, to be anything offended.

For these sayings pertain nothing to you) they are ravening wolves again, it is plain, and manifest, that they are false Pastors, which do seek, or set forth any other works, than God hath commanded. Besides that, sith that we have heard already before, that it is the chief and principal office of a pastor, to preach God's word, and that it is required in the preaching of it, that sins and vices be rebuked and blamed: it is evident that they are false Pastors, and untrue Bishops that do neglect the preaching of God's word, nor rebuke vices, as they ought to be rebuked. It is also most evident, and plain, that they are all ravening wolves, which do punish sins only for this, that they may scrape and get to themselves thereby a great sum of money. For, if the sins of the people should grieve them, this grief could not be mitigated and assuaged, nor yet taken away from their hearts by money: but rather they should study, labor, and do all that in them lieth, that sinners being instructed, and taught by the rules of God's word, should leave and forsake their sinful ways, which thing, sith that they do not, they give a manifest proof of themselves that they only seek for the chests and purses of their sheep, or of them that are under them, for by the fruit, that they do seek, we may understand, what they are. Truly, it is to be lamented, that these men, whom it is manifest to be ravening wolves, do usurp and take upon them, the names of Pastors. Again, sith that the reward of persecution and cross was promised, unto the true pastors, we can not nor may not call them pastors, but rather fugitives, renegades, and hirelings, that will bear no cross. But, by what worthy names shall we call them, that do traitorously lay wait for the true pastors, persecuting them with all their might, strength, & power and when strength faileth them, do hire other to persecute them? Many such could I name, whose

bloody works also, I might describe: Howbeit, I do wittingly pass them over: for now, it is not time to do it, for the measure of their wickedness must be fulfilled, which being done, their iniquity shall be revealed to all men. For, nothing is so hidden, but that it shall be revealed Mark 4.

Also they, that do not rebuke the faults of Kings, Princes, Magistrates, and of the people, nor resist, or withstand them, but rather suffer them, and not without a grievous offense of all godly persons, to welter themselves in the stinking mire of sin, are no less false Pastors. But this might in a manner be borne, if the Doctors or teachers themselves, should not with their abominable living, far exceed and pass the naughtiness and wickedness of other. For I am sore ashamed, to speak any more of their ribaldry, and detestable deeds, that they do secretly Ephesians 7. And if any man might see through the walls their secrets and privities, as in times past, the Lord did reveal unto his holy prophet, Ezekiel 8 he should see horrible things, that is to say, he should see most ungodly Idolatry, detestable plays, most shameful whoredom, an oppressing and murdering of souls, and such a puddle of all abominable vices, that we might complain with Christ, that the earth doth not vomit, such ungodly and abominable knaves. Nevertheless, we do acknowledge, and take them for Pastors. And yet these ungodly persons are not content with these things, for we may find some of them, that are not ashamed to do those things openly, which no man being sober, or in his right mind, if he did but fear & reverence the light, or the clear and bright day, would or durst do Christ our savior doeth command to pluck our & cast away such eyes, but we are come to that madness, that we do plant and set them

Christ doth forbid his disciples, being gone forth to preach, that they should not bear a rod in their hands, nor possess any scrip or purse. Whereby it appeareth, that they are not pastors, but most ravening wolves, that bear a rod, that is to say, usurp here an earthly kingdom. For Christ doeth forbid the Pastor all kind of ruledom, that princes of this world do use, when he saith. The princes of nations do bear rule over them, and they that are great, have power upon them, it shall not be so among you. If then they have the rod that the Lord hath forbidden, they are in very deed false pastors. Yet notwithstanding, they have not only taken the rod, but also the scrip, purse & budget, for, they are so bent, & given to get gold & silver and all other riches of this world, that they could not do it, with any greater study care & diligence, if the Lord had straightly charged & commanded them, to get all the whole world under their subjection. For, we see them to be so spiritual, that they have brought the chief part of the whole world under their dominion, ruling and governing almost all other men. What? do we not see the princes themselves with empty hands to depend wholly of them? Did Christ command so to leave & forsake the scrip and the purse? Yet in the mean season, they were hitherto taken for true Pastors, yea, no man for his life durst have called them ravening wolves, for, such is their craft & subtlety, that they be not ashamed, to color and cloak their covetousness, or rather their robbery, with Christ & his mother the virgin Mary, also with John Baptist or with some other Saint, which, when he did live, did esteem the world no better, than potsherd. For, say they, all that we ask is for God: that, which ye give is for our blessed lady. &c. which God wot, being now in high felicity & beatitude or blessedfulness, are by their most shameful lies, feigned to beg, to

exercise usury, to bear rule, to gather riches, & to flay the poor sheep. They, I say, which when they were alive, did forsake all for Christ's sake, & bestowed upon the poor. And what is to mock the poor simple people, if this be not to mock them?

But there is another sign, and token, whereby they may be known. For, Christ did bid his Pastors, that is to say, his disciples, to go forth into the midst of tyrants, as if a man \* should send sheep among wolves: but these our goodly prelates behave themselves among sheep, as ravening wolves. For, what is it that they do not snatch up to themselves? What thing is it that they do not tear and rent? Whom do they not kill & murder? What is it, that they do not scatter and destroy? As soon as they do hear, that the gospel of Christ is preached any where, and received of some people, whereby they see, that they shall lose some prey or booty, by and by they show what they are. For, they trouble they rent, and tear all things: They fill all the whole world with tumults and seditions, always in the mean season most devilishly laying this crime to the preachers of the gospel, that they are the authors of all troubles, hurly-burlies, insurrections and tumults. But thanks be unto the Lord God, that he doeth so mercifully favor his people, that he will suffer no longer the joyful tidings of salvation to be hidden and kept from them, whose bodies be miserably afflicted. But this can not these high prelates abide in any wise, for, the people being taught and instructed by the word of God beginneth to wax wiser and wiser every day, and learneth to help and succor the necessity of their neighbor, nor will give any longer their riches to this ungodly sort, or wanton company of the Papists. Therefore, they being angry at this, do say: that they (I mean the preachers and the people the receiveth the gospel) breedeth tumult and sedition: &

why? because that they are not pampered still with great treasures and riches, that they may thereby trouble all the whole world. But such complaints are not to be regarded, for their lewdness hath been winked at, long enough, they have felt and seen long enough, how friendly & gently their error hath been laid before them. Howbeit, they are moved with no friendly and gentle exhortations & warnings: therefore, the pure simple & sincere word of the truth, must be brought forth, that the light, & brightness thereof may smite into their eyes: as for the success, it ought to be committed unto God. But we will gather together in one, all the signs and tokens, whereby, as by a most infallible touchstone, the false pastors may be tried.

As many as do not teach, are wolves, howsoever they glory, boast, crack commend and set forth themselves, by the titles, either of Pastors, or of Bishops, or of Kings, and I pray, how many of these mitred Bishops, do nowadays execute the office of preaching?

As many as do set forth in teaching of God's word, their own inventions and dreams, are wolves, and not Pastors.

As many as teach God's word, and do not refer all things to the honor and glory of God, but seek their own, and having a respect to their head, the Bishop of Rome, do go about to establish his tyranny, and usurped power, are most noisome and hurtful wolves, which come, being clothed in sheep's clothing,

As many as do teach the very word of God in deed, but in the mean season do not resist & withstand the vices & sins of the high rulers, suffering their tyranny, & that with a grievous offense of all

men, to increase daily & wax stronger: are flattering wolves, and betrayers of the people.

As many as do not express in their works and doings, that, which they do teach, ought to be of no estimation in the church of Christ. For, they destroy more, with their works & doings, than they do build and edify with their teaching and doctrine.

As many, as do not care for the poor, but suffer them to be afflicted, & oppressed, are false pastors.

As many as do glory in the name & titles of pastors, & in the mean season do usurp an earthly kingdom ruling and governing as highly, as the Princes of this world, are most pernicious wolves.

As many as, with gathering, & heaping up of treasures and riches, do fill their purses, chests, garners, & wine cellars, are ravening wolves. To be short, as many as, do prefer, or set unto themselves any other scope, or mark, than that they may plant, set & edify among men the knowledge fear, and love of God are ravening wolves which, if they be not quickly kept off, from the flock of the sheep, do tear, rent, and devour all the whole flock.

As many, besides that as bring and allure us from God the creator, to make us, to serve unto creatures, & to make us to ask help and succor of them, are false pastors.

But now, since that Almighty God, hath determined to punish so long the enormity of our sins, by false pastors, which did take the food of God's word away from our souls, and by ravening wolves, which did spoil us of our outward and temporal goods, yea did bring us altogether, under their subjection and tyranny: and now doth vouchsafe to kindle again, and to reveal, the light of His everlasting truth, so that we may both see openly and know false

Pastors and ravening wolves: it is the duty of Christian people in no wise for to kick against, but rather to suffer themselves with a glad heart, to be delivered from that hard captivity and thralldom of ravening wolves. For here, we ought not to consider and look upon the internal and outward incommodities of our body: but let this thing move us rather that we see God's word, both depraved, and taken away from us. For, this hath been the custom of false pastors, that they did either hide God's word altogether, or else deprave it, **with** false expositions. Which thing nowadays they go about to bring to pass, intending this one thing, in all their crafts and subtleties, that either God's word be not preached at all, or else that it may be altogether corrupted and depraved, with human or men's traditions, false dreams, and expositions. For, if we suffer ourselves, to be brought again into darkness, it is plain, that it is done for none other cause, but that because the heinousness and abomination of our sins is so great, that we cannot abide God's word: Since that the brightness of the truth, cannot smite into our eyes, **with**out great pain, grief and dolour. We are therefore, deservedly damned: it is our own merit and deserving, that our burden and yoke is increased, and doubled. For, the light did come into the world, and men did love rather darkness than the light. John 4. Wherefore, that miserable alteration and change, and falling again into darkness, is with all diligence, and with most vigilant care to be taken heed of, in all commonweals. For our Saviour, and Lord Jesus Christ, is ready, and offereth freely His grace unto us: it is our part, courageously to follow Him, being our guide or foregoer. If we will be the children of God, it is meet and convenient, that we do hearken to His word only: We shall also take heed, that we do not hearken unto them, that do pluck us away,

from God's word: but rather we shall keep off, or drive them, away, far from us, nor suffer them in any wise to be in our company. This thing are all parents wont to require of their children: how much more then, shall the heavenly Father of us all require the same of His children? whom He hath adopted or chosen in His Son as a peculiar and most dear beloved people unto Him? We shall therefore, show the ways and means, whereby, we may quickly be delivered from false pastors, And first of all, we will rehearse and show, the reward, and horrible punishment, that is prepared for them, if perchance, they being afraid, with the consideration of it, will forsake their wicked and unrighteous ways.

That high, and almighty God speaketh after this manner Deuteronomy 13. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and the sign or wonder, which he hath spoken of do come to pass, and they say: let us go after strange gods, which thou hast not known and serve them: hearken not thou unto the words of that prophet, or dreamer, of dreams, for, the Lord thy God proveth thee, to wit, whether ye love the Lord your God with all your heart, and with all your soul: ye shall walk after the Lord your God, and fear Him, keep His commandments, and hearken unto His voice, serve Him and cleave unto Him. And the prophet or dreamer of dreams shall die, because he hath spoken to turn you away, from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust or put thee out of the way, which the Lord thy God hath commanded thee, to walk in, and therefore thou shalt put away the evil from thee: This is a very great temptation, O brethren, which, the Lord suffereth to chastise and happen unto us by false Prophets, that is to say, that the

things, that they have told of before, should come to pass. For, by this mean, not only they, that are weak, may be offended, but also the elect (if it might be possible) brought into error, and fraud as our Saviour Himself saith. Matthew 24. But in the mean season, the Lord doth require this one thing of us, that we believe and credit more, His simple, and infallible word, than wonders and miracles: besides that, He doth with this temptation try us, whether we love Him with all our heart or not. But that this temptation should not arise to much, or gather strength, by daily increases, He commandeth to kill up the false prophet. Truly this reward is appointed of God, for all false prophets which plucking us from the true, and one only God, do go about to couple or join us to strange gods. For they that be such, by the commandment of God, ought to be rooted out of the earth. And if they do make here any objection, and say: that they set forth no kind of Idolatry nor yet worshipping of false gods: again that the yoke of the law, ought in no wise to be put upon them, that be under the new Testament: we will answer them after this manner. As touching the first part of their objection, it is plain and manifest that all they, that have not directed the minds of men to one only God, but plucking them aside caused them to serve to creatures, or other outward things, did set forth strange, and false gods unto us. For, that, is to every man a god, wherein he putteth all his hope, confidence and trust. Moreover, we may see, that the Papists have more dotingly and foolishly brought the simple to their Idol the Bishop of Rome, making them to trust in him, than ever any Idolaters, or prelates of the ethnic religion did. For, they did worship the Idols of Jupiter, Juno, Venus, Mars, and of other, none other wise, than as the images of the gods (whom they thought verily to be in heaven) nor

ever were brought, to the madness, that they should take and worship any man, yet living upon the earth, instead of God. What? Were they not all called flatterers among the Heathen, that did offer sacrifice, unto certain men as unto gods? For, they that were wise, never agreed to such worshippings: Therefore, the Papists, are much more foolish, that be not afraid, nor yet ashamed to call the Idol of theirs, an earthly god, exhibiting and giving more adoration more honour, more worship and veneration unto the miserable, and wretched mortal man, than unto the true everlasting God, and Lord of all things. Besides that, they, even nowadays, laughing to scorn, mocking, and deriding, the poverty of our Lord, and Saviour Jesus Christ, which He suffered for us, do most despitefully blaspheme Him. For (say they) Christ knew no better estate nor yet could obtain no better: but our most blessed God and Father being not foolishly wise, can both more easily, and also much better, rule and govern the world. Wherefore, there is now an other condition of the church which the high Bishops, have set up on high, with honours, renown, might, riches and force of arms, we may not then follow hereafter the poor and needy Christ. Yea, they do openly accuse Peter of foolishness. Oh most shameful, and most detestable kind of blasphemy.

But now, O Papists, I require this thing of you, that ye vouchsafe to answer me to that, which I will ask you. Did your Bishop of Rome institute, and set up, such pride, pomp, and arrogancy, according to the prescript and rule of God's word? No forsooth, no. Therefore, it is his own invention, he following his own dreams, did imagine such things, and by them he did pluck us away from God. He is then according to the law guilty of death, and ought by and by to be rooted out of the earth. For, God cannot abide such

dreamers. For Jeremiah 14 chapter, the prophet speaketh after this manner: O Lord God, the Prophets say unto them: Tush, ye shall need to fear no sword, and no hunger shall come upon you, but the Lord shall give you continual rest in this place (In like manner, now at this present, that all things are infected and corrupted with detestable wickedness, false pastors are wont to promise peace which they themselves never followed: if they had any understanding of the scriptures, they should right well know, that so great and enormous wickedness of this world, either must be changed left, and amended, or else that great plagues ought to be looked for, as hunger, pestilence, wars, captivity, and other like destructions: But they cry peace, where no hope of peace is, calling this peace and rest, if they may peaceably possess, and enjoy their great rents and revenues). And then the Lord answered me: The prophets, preach lies in My name, whereas, I have not sent them, neither gave I them any charge, nor yet spake unto them. Notwithstanding they preach unto you visions, charming, vanity, and deceitfulness of their own heart. Therefore, thus saith the Lord: As for those prophets that preach in My name (whom nevertheless I have not sent) and that say: Tush, there shall neither sword nor hunger be in this land. With sword and hunger shall those prophets perish, etc. Behold, how He doth threaten again the sword to the false Prophets. But because we should not think, that here any other are noted and meant, and not they, that popishly do teach men's traditions, He doth afterwards depict and set them forth more lively in their own colours, when He saith: Woe be unto the shepherds, that destroy, and scatter My flock. (Dost thou not now hear Him speak of ravening wolves, which do pluck and scatter the flock into sundry opinions and errors?) I have not sent them, and yet they

ran, I have not spoken unto them, and yet they preach. I have heard well enough what the Prophets say, that preach lies in My name, saying: I have dreamed, I have dreamed. How long will this continue in the Prophets' heart, to tell lies and to preach the crafty subtlety of their own heart? Whose purpose is (with the dreams that every one telleth to his neighbour) to make My people forget My name, as their forefathers did, when Baal came up. The Prophet that hath a dream, let him tell it, and he that understandeth My word, let him show it faithfully. For, what hath chaff and wheat to do together, saith the Lord? Hereby, any man may understand, of what Prophets the Lord doth speak, truly of dreamers, liars, and tale tellers. But what reward doth He promise unto them? Wherefore saith He, their way shall be slippery in the darkness, wherein they may stagger and fall etc. And a little after: I will feed them with wormwood and make them drink the water of gall. Behold, how He doth denounce and tell forth their slippery way, and grievous fall of ignorance, and also their exceeding great bitterness, which as it doth daily increase, so at length, their grievous and perilous ruin or fall, as the broken walls shall ensue and follow, Isaiah 30. The scriptures are full of such Testimonies, whereby, we may know, and espy out false Prophets, but they are most lively depicted and set forth. Ezekiel 34 Chapter. Which place, the shortness of our matter will not suffer us, nor admit, to write out here. Yet the end of them is showed everywhere of the LORD, that they ought without remedy to be rooted out of the earth.

But now, it is doubtful by whom they ought to be rooted out of the earth. For, there be some that are desirous to kill them, where-soever they find them. But it is plain, that it is lawful for no private

person, to kill any man, **without** the law, and a judgment given upon him or without a special commandment of God. Wherefore, certain hot and fierce Christians, do greatly err, which, as soon as they see a false prophet, do think that any man may kill him: for, so they stick to the letter of God's law, and seek or search out, no deeper sense or understanding. We must beware then, that we give not too much the bridle to our affections. For all this whole matter and business ought to be committed to God, who, if He will have them, to be taken away, shall easily bring it to pass, by His ministers, that is to say, by the Magistrates. In the mean season, be of good comfort, and thinking within yourself, of whose spirit you are, submit yourself obediently, to the meek judgment of our most merciful Master and Savior Jesus Christ, which says. Matthew 7: Every tree that brings forth no good fruit, shall be hewed down, and cast into the fire. If his crafts, and deceitful subtleties were known of the whole church, he ought to be deposed and put from the office of teaching, by the common assent and agreement of all the congregation. But if the church, has no such authority, nor may do it, let no man hearken unto him: but rather suffer death, than you should hearken unto a ravening wolf, who, with his doctrine and traditions, goes about to pluck you away from the one only God and heavenly Father. All these things, are manifest and plain, by the places of the scriptures, before alleged, so that, they have no need of any more demonstration. Besides that, the Lord Himself Matthew 5 bids us to pluck out and cast away from us, our right eye, if it does offend us. Therefore, it is our part and duty, to pluck out that wicked eye, that is to say, the false pastor, which leads not to the true pastures, and to pull up by the roots, the rotten and unfruitful tree. But after, that it is done let us commit the judgment

unto the Lord, who will cast it into the fire when He shall think best. When he is removed, and put from the office of teaching, we shall reckon him among the tares, which ought not be pulled up, till the time of the harvest be come, as our Savior Himself says. After the same manner, the Lord speaks, Ezekiel 34. I Myself, will come upon the shepherds: and require My sheep from their hands, and make them cease from feeding of My sheep: Yea, the shepherds shall feed themselves no more. Wherefore, let them that bear the sword of justice, delivered unto them by God, put to execution that sentence of the Lord, which is expressed, Deuteronomy 13. For, they shall easily understand, what they ought to do for the glory of God, and when they must punish extremely those false prophets. And if they being of that mind, that the false pastors are, will neither punish them, nor keep them short: we must patiently bear this yoke, laid upon us, as if it were another captivity of Babylon, till the Lord Himself vouchsafe to deliver us, with His mighty hand. For, this that we suffer in the mean season, is no loss, nor harm unto us, but an exercise and trial, whereby our faith being exercised, shall shine afterwards with greater glory. The Lord is gentle, meek, and of much mercy, in many things also He does spare, and is wont to defer long, the plague and punishment: for, no man is able to escape His hand. Besides that, no such example of cruelty is set forth to us, in Christ or in His Apostles: which never punished any man with death, and shedding of blood. Indeed it is lawful for all churches, to put away, and reject the false pastor, that he do not teach. And if they begin obstinately, and stubbornly to persevere and continue, nor will cease to pluck away from God, it is the part and duty of the Magistrates, to kill them up with the sword. But you, that are a private man, do not stain and

defile your hands with blood. For, the Lord shall not fail, if these ravening wolves cannot peaceably, or **without** tumult, and insurrection be expelled and put away, He will without fail raise up some Elias, which shall at one clap kill up 450 priests of Baal, and 400 prelates of groves and hill altars. He shall not fail, I say, take only in good worth this deferring and delaying. Christ would not condemn to death, **the** wicked woman (as we may see, John 8) which was taken in adultery, and whom the law did condemn. But again, what great calamities and miseries, how horrible a destruction, did He bring upon the whole people, when Titus both got the town, and subdued all the whole country? We must therefore follow the long sufferance of our most, bounteous Father. In the mean season, as much as in us lies, we must take heed, that ravening wolves do not occupy the rooms of Pastors, which thing, if we cannot let, we must patiently abide the delivering hand of the Lord. For, the gentle, meek and merciful example of Christ does move me more, than that severe and cruel sentence or punishment of Moses. Howbeit, in **the** mean season, I know that the dreadful Judge Christ, will come, which will arm either the Princes or the people themselves to vengeance.

## THANKS FOR READING



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