

# **BULLINGER'S DECADES.**



THE DECADES  
OF  
HENRY BULLINGER,  
MINISTER OF THE CHURCH OF ZURICH.

TRANSLATED BY H. I.

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THE THIRD DECADE.

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The Decades of Henry Bullinger, Minister of the  
Church of Zurich, Translated by H. I.

The Third Decade

By Bullinger, Henry

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## ERRATA AND ADDENDA.

### IN VOLUME I.

Advertisement, p. viii. line 27, for *Æcolampadius* read *Zuingli*.

Page 2. In the Fac-Simile Title-page the N. B. should have been rather: "This triple table is in the editions of 1577 and 1584 *prefixed*, but in that of 1587 *affixed*, to the Decades."

60, note 1, substitute: "Apostles, edd. 1577 and 1587. The reading *Apostle* is in ed. 1584. Apostoli, Lat."

83, note 8. Bullinger's quotation here seems to have been from Erasmus, Opp. Tom. v. coll. 1078, 9. Lugd. Bat. 1704.

82, note 3, 99, — 11, 110, — 2, 421, — 7, 152, — 1,	}	for "1587" read "edd. 1584 and 1587." for "in ed. 1577" read "in edd. 1577, 1584, and 1587."
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### IN VOLUME II.

Page 30, note 2, after "wanting in" 80, — 2, — "but in" 142, — 1, — "ed." 199, — 5, — —	}	add "1584 and."
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41, — 3, read "page 33."

53, — 4, — "page 30."

59, line 18, for *faint* read *feint*.

69, — 7, dele comma at "what"

73, — 17, — at "it"

76, — 22, — at "enough"

95, — 18, dele 4 at "Christ," and add it at "present," l. 20.

*ib.* note 4, for *pæsentissimum* read *præsentissimum*.

96, line 18, dele comma at "Jesus"

110, note 3, read "page 79"

116, — 1, for xi. read xix. and after "fol. 8, 9" add "14, &c."

135, line 33, for "be" read "he"

145, — 1, } at "temple" add a colon.

150, — 32, }

153, note 8, add "See above page 45, note 7."

163, line 3, for "holy" read "only."

*ib.* dele note 6.

164, note 2, read "page 179."

173, — 5, — "page 141."

179, — 6, — "page 172."

197, — 5, — "page 165, note 9."

234, line 21, dele comma at "done"

248, — 19, for "after flesh" read "after the flesh."

*ib.* — 20, after "called" add a comma.

*ib.* note 4, read "page 256, note 5."

- Page 257, line 36, read "page 248."  
265, note 11, — "page 165."  
281, — 8, add "See Vol. I. page 286, note 3."  
290, line 6, for "death?" read "death."  
294, — 5, for "worshsip" read "worship."  
304, — 5, at "afflictions" add a comma.  
312, — 8, at "such" add note: "great, ed. 1577."  
313, note 9, read "page 304, note 5."  
341, — 2, — "page 333, note 7."



# FIFTY SERMONS

DIVIDED INTO

FIVE DECADES.

[BULLINGER, II.]

# THE THIRDE AND

*fourth decade of sermons,*

WRITTEN TO THE

MOST RENOVMED KING

*of England, Edward the sixt, by*

Henrie Bullinger.

The second Tome.

IESVS.

This is my beloued sonne, in whom I am  
well pleased. Heare him. *Matth. 17.*

TO THE MOST RENOWNED  
PRINCE EDWARD THE SIXTH,  
KING OF ENGLAND AND FRANCE, LORD OF IRELAND,  
PRINCE OF WALES AND CORNWALL, DEFENDER  
OF THE CHRISTIAN FAITH<sup>1</sup>.

GRACE AND PEACE FROM GOD THE FATHER THROUGH  
OUR LORD JESUS CHRIST.

---

YOUR Majesty would, I know right well, most royal king, admit a stranger to talk with your grace, if any new guest should come and promise, that he would briefly out of the sentences and judgments of the wisest men declare the very truest causes of the felicity and unhappy state of every king and kingdom: and therefore I hope that I shall not be excluded from the speech of your Majesty, because I do assuredly promise briefly to lay down the very causes of the felicity and lamentable calamities of kings and their kingdoms so clearly and evidently, that the hearer shall not need to trouble himself with over-busy diligence to seek out my meaning, but only to give attentive ear to that which is spoken. For, by the help of God, I will make this treatise not to be perceived only by the wit and true judgment of learned heads, but also to be seen as it were with the eyes, and handled as it were with the hands, of very idiots<sup>2</sup> and unlearned hearers; and that too, not out of the doubtful decrees and devices of men, but out of the assured word of the most true God. Even the wisest men do very often deceive us with their counsels, and greatly endamage the followers thereof: but God, which is the Light and eternal Wisdom, cannot any time either err, or conceive any false opinions or repugning counsels; much less teach others any-

[<sup>1</sup> Bishop Hooper urged Bullinger to dedicate one of his writings to King Edward at this time. Original Letters, Parker Soc. pp. 73, 78. Interesting particulars concerning the conveyance, presentation, and reception in England of this Volume occur, in chronological order, in the same Original Letters, as follows: pp. 662, 560, 665, 269, 88. See also Strype, Eccles. Mem. Book i. chap. 30, Vol. II. part 1, p. 390, Oxf. 1822.]

[<sup>2</sup> Idiots: uneducated persons. See Vol. I. p. 71, n. 3.]

[John viii.  
12.]

thing but truth, or seduce any man out of the right way. The Wisdom of the Father doth in the holy gospel cry out and say: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This eternal wisdom of God, as it doth not disorderly wrap things up together and make them intricate, but layeth down in order and teacheth them plainly; so it doth not only minister wholesome counsels, but bringeth them to the effect which they wish that obey her. Oftentimes, verily, men do give good counsels, that are not unwholesome; but yet in their counsels that is altogether omitted, which should have been first and especially mentioned.

Matt. vi.

Luke x.

Luke xi.

[Luke x. 42.]

From whence  
 issueth the

All the wise men almost of the world have been of opinion, that kings and kingdoms should be most happy, if the king of the country be a wise man; if he have many wise, aged, faithful, and skilful counsellors; if his captains be valiant, warlike, and fortunate in battle; if he abound with substance; if his kingdom be on every side surely fortified; and lastly, if his people be of one mind and obedient. All this I confess is truly, rightly, and very wisely spoken: but yet there is another singular and most excellent thing, which is not here reckoned among these necessities, without which no true felicity can be attained, nor, being once gotten, can safely be kept; when as contrarily, where that one thing is present, all those other necessities do of their own<sup>1</sup> accord fall unto men, as they themselves can best wish or devise. The Lord our God therefore, who is the only giver of wise and perfect counsels, doth far more briefly and better shut up all shortly, and say in the gospel: "But seek ye first rather the kingdom of God, and the righteousness thereof, and all these things shall easily be given<sup>2</sup> unto you." Again, "Blessed are the eyes which see that ye see: for I say unto you, that many kings and prophets have wished to see the things that ye see, and to hear the things that ye hear, and have neither heard nor seen them." And again, "Nay rather, blessed are they that hear the word of God, and keep it." And this thing<sup>3</sup> above all other is very necessary: "Mary hath chosen the good part, which shall not be taken from her."

Having my warrant therefore out of the word of God, I

[<sup>1</sup> own wanting in 1587.][<sup>2</sup> adjicientur, Lat.][<sup>3</sup> this one thing, 1577.]

dare boldly avow, that those kings shall flourish and be in happy case, which wholly give and submit themselves and their kingdoms to Jesus Christ, the only-begotten Son of God, being King of kings, and Lord of lords; acknowledging him to be the mightiest prince and monarch of all, and themselves his vassals, subjects, and servants: which, finally, do not follow in all their affairs their own mind and judgment, the laws of men that are contrary to God's commandments, or the good intents of mortal men; but do both themselves follow the very laws of the mightiest king and monarch<sup>4</sup>, and also cause them to be followed throughout all their kingdom, reforming both themselves and all theirs at and by the rule of God's holy word. For in so doing the kingdom shall flourish in peace and tranquillity, and the kings thereof shall be most wealthy, victorious, long-lived, and happy. For thus speaketh the mouth of the Lord, which cannot possibly lie: "When the king sitteth upon the seat of his kingdom, he shall take the book of the law of God, that he may read in it all the days of his life, that he may do it, and not decline from it either to the right hand or to the left; but that he may prolong the days in his kingdom both of his own life and of his children." And again, "Let not the book of this law depart out of thy mouth," (Josue, or thou, whatsoever thou art that hast a kingdom), "but occupy thy mind therein day and night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou be happy." It is assuredly true, therefore, confirmed by the testimony of the most true God, and in express words pronounced, that the prosperity of kings and kingdoms consisteth in true faith, diligent hearing, and faithful obeying the word or law of God: whereas their calamity and utter overthrow doth follow the contrary.

This will I make, as my promise is, in this annexed demonstration, both evident to the eyes, and as it were palpable to the very hands, by the examples of most mighty kings, not taken out of Herodotus or any profane author, but out of the infallible history of the most sacred scriptures. Saul, the first king of Israel, was both most fortunate and victorious, so long as he did in all things follow the word of God: but when he

felicity or  
calamity of  
kings and  
kingdoms.

Deut. xvii.

Josh. i.

Saul.

[<sup>4</sup> æterni, Lat. *eternal* monarch, ed. 1577.]

1 Sam. xiii.  
xiv. xv. &c.

once gave place to his own good intents and meaning, being utterly forsaken of the Lord, he heareth Samuel say to his face: "Thou hast refused and cast off the word of the Lord; therefore hath God also cast thee away, that thou shalt not be king of Israel." I will not here stand over largely to declare the miseries and calamities, wherein he was wrapped from that time forward. For as he himself was horribly haunted and vexed with the evil spirit, so did he not cease to vex and torment his people and kingdom, until he had brought them all into extreme danger, where he and some of his were slain and put to the worst by the heathen, their enemies, leaving nothing behind him but a perpetual shame and endless ignominy. Next after Saul doth David succeed in the seat and kingdom, who without all controversy was the most happiest of all other kings and princes. But what store he did set by the word of the Lord, it is evident to be seen by many notable acts of his, and especially in that alphabetical psalm, which in order and number is the hundredth and nineteenth<sup>1</sup>: for therein he setteth forth the praise of God's word, the wholesome virtue whereof he doth at large wonderfully expound, in teaching what great desire and zeal we ought to have thereto. For he was schooled and had learned before, by private mishaps and shameful deeds, and lastly, by the unhappy sedition of his graceless son Absolon, what an evil it is to decline from the word of the Lord. Salomon, the son of David, the wisest and most commended king of all the world, did so long enjoy prosperity and praise at the mouth of the Lord, as he did not neglect with reverence to obey his word. But when once he had transgressed the Lord's commandment, straightway the Lord did say unto him: "Forasmuch as this is done of thee, and that thou hast not kept mine ordinances and my statutes, which I commanded thee, I will rend thy kingdom from thee, and will give it to thy servant." And now mark, that, according to that saying, immediately after Salomon's death the kingdom was rent into two parts, and

Solomon.  
1 Kings iv.  
& xi.

[<sup>1</sup> This Psalm is divided (probably for the advantage of memory), according to the number of letters which compose the Hebrew Alphabet, into twenty-two portions, of eight verses each; and not only every portion, but every verse of that portion, begins with the letter appropriated to it. See Bp Horne, Comment. on Psalms, Argum. to Psalm cxix.]

that ten tribes followed Jeroboam, the servant of Salomon; Roboam. 2 Chron. xii. two tribes clave still to Roboam, Salomon's son. He, for neglecting the word of the Lord, and following after strange gods, is overwhelmed with an infinite number of woful miseries: for the scripture testifieth, that the Egyptians came up against Hierusalem, and did destroy the city, palace, and temple of the Lord.

Abia, the son of Roboam, overcame the host of Israel, and bare away a triumphant victory, when he had wounded and slain five hundred thousand men of the ten tribes of Israel: and of this so great a victory no other cause is mentioned, but because he believed the word of the Lord. Next after Abia did his son Asa, a renowned and most puissant king, Abia. 2 Chron. xiii. reign in his stead; of whom the holy scripture testifieth, Asa. 2 Chron. xiv. that he abolished all superstition, and did restore sincere religion according to the word of God: whereby he obtained a most flourishing kingdom in peace and quietness by the space of forty years. Again, of Josaphat, Asa his son, we read: Josaphat. 2 Chron. xvii. "The Lord was with Josaphat, because he walked in the former ways of his father David, and sought not Baalim, but sought the God of his father, and walked in his commandment." And therefore for his prince-like wealth and famous victories he was renowned through all the world. But to his son Joram, who forsook the word of God, Helias Joram. 2 Chron. xxi. the prophet said: "Because thou hast not walked in the ways of Josaphat thy father, and in the ways of king Asa, but hast walked the ways of the kings of Israel; behold, with a great plague will the Lord smite thy folk, thy children, thy wives, and all thy goods; and thou shalt suffer great pain, even a disease of the bowels, until thy bowels<sup>2</sup> fall out." And whatsoever the Lord threatened to bring upon him by the mouth of the prophet, that did the unhappy king feel with unspeakable torments to his great reproaches: being made an example of wretchedness and misery, which doth light on all the pates of them that do forsake the word of God. Neither was the hap of Ochosias<sup>3</sup>, son to king Joram and Athalia, in any point better: for at the commandment of Jehu he was stabbed in, and slain wretchedly; because he chose rather to follow the laws and rites of the kings of Israel than the very

[<sup>2</sup> Substituted for another word used by the translator.]

[<sup>3</sup> Abaziah.]

Joas.  
2 Chron.  
xxiii. xxiv.

true laws of the Lord his God. Moreover Joas, a child yet but seven years old, being by the labour, faith, and diligence of the faithful priest Joiada restored to and settled in the place of his father, who was slain before him, reigned, after the wicked Athalia was put to death, most happily and in a prosperous state, so long as Joiada the priest did live<sup>1</sup>. But when the high priest was once departed out of this world unto the Lord, the king, being immediately seduced by the malice and wiliness of his wicked counsellors, left off to follow the word of the Lord: and as he ceased to follow the Lord, so did felicity and glory forsake to follow him. For the Syrians, coming on with a very small power of armed men, do destroy and put to flight an infinite host of Jewish people; they put to the sword all Joas his counsellors, and make a spoil of all his kingdom. And Joas, for rejecting the Lord, deserved with excessive grief first to behold this misery, then to pine away with a long consuming sickness, and lastly, upon his bed, to have his throat cruelly cut of his own household servants.

Amasias.  
2 Chron. xxv.

Amasias<sup>2</sup>, the son of Joas, is renowned for a famous victory which he obtained upon the Idumites, for no other cause but for obeying the word of the Lord. But afterward, when he began to rebel against God and his prophets, he is in battle vanquished by Joas, king of Israel; by whom when he was spoiled, and compelled to see the overthrow of a great part of the walls of Hierusalem, he was himself at the last by conspirators entrapped, and miserably murdered. Next after him succeeded his son Osias<sup>3</sup>, who also, as well as the father, enjoyed

Osias.  
2 Chron. xxvi.

a singular felicity and most happy life, so long as he gainsaid not the mouth of God: but when he would usurp and take upon him that office, which God had properly appointed to the Levites alone, directly opposing himself against the word of the Lord, he was stricken with a leprosy, and for his uncleanness was compelled severally<sup>4</sup> to dwell aloof in banishment from the company of men, even until his last and dying day. Jotham also, the son of Osias, is reported to have been wealthy and victorious in his wars: the cause of this felicity

Jotham.  
2 Chron  
xxvii.

[<sup>1</sup> Hujus enim suggestione et vigilantia ad normam verbi Domini in omnibus respexit rex, Lat. omitted by the translator. For by his instructions and watchful superintendence the king had regard in all things to the rule of the Lord's word.]

[<sup>2</sup> Amaziah.]

[<sup>3</sup> Uzziah.]

[<sup>4</sup> severally, apart.]



the scripture doth briefly add, and say: "Jotham became mighty, because he directed his ways before the Lord his God." But contrarily, Achaz, the son of Jotham, as he was of all the Jewish kings almost the wickedest, so was he in his life the most unfortunate. For insomuch as he forsook the law of the Lord his God, the Lord delivered both him and his people first into the hands of the king of Syrians, and afterward into the hands of the Israelites, who in one day slew one hundred and twenty thousand Jews, and took captive away with them two hundred thousand women and children. So Achaz himself, and all that were his, by feeling had proof of all kind of calamities, being made an example to terrify all other that do gainsay the word of God.

Achaz.  
2 Chron.  
xxviii.

The good and godly king Ezechias succeeded his ungodly father in the seat and kingdom. Of him we have this testimony in the scripture: "He did that which was right in the sight of the Lord, according to all that his father David did. He put away the high places, and brake the images, and cut down the groves, and all-to<sup>5</sup> brake the brasen serpent which Moses had made: for unto those days the children of Israel burnt sacrifice to it. He trusted in the Lord God of Israel. For he clave to the Lord, and departed not from him, but kept his commandments, which the Lord commanded Moses." And now, let us hear what followed upon this obedience and faith of his. The scripture goeth forward, and saith: "And the Lord was with him, so that he prospered in all things that he took in hand." While he did reign, the most ancient and puissant monarchy of the Assyrians was broken and diminished: for when Senacherib, king of Assyria, besieged the city of Jerusalem, the angel of the Lord in one night slew in the Assyrian camp one hundred fourscore and five thousand soldiers. And the king of Babylon also did very honourably by his ambassadors send prince-like gifts unto Ezechias, desiring earnestly his amity and friendship: for the glory of that most godly king was blown abroad, and known in all the world. Again, when his son Manasses, a very wicked man, did not tread the path and express the deeds of his most holy father, but, being made king in the twelfth year of his age, did of purpose cross the word of God, and brought in again all the superstition which his father had abolished, he was taken

Ezechiah.  
2 Kings xviii.

Manasses.  
2 Kings xxi.

[<sup>5</sup> all-to: entirely.]

captive and carried away to Babylon: and although, by the goodness and mercy of God, he was restored to his seat again, yet, when he died, he left a maimed and a troublesome kingdom unto his son Ammon; who also, for his rebelling against the word of God, as a most unfortunate man reigned but two years only, and was at the last wretchedly slain by his own household servants.

Ammon.  
2 Kings xxi.

In place of his murdered father was his son Josias settled in the kingdom, being, when he was crowned, a child but eight years old. Of all the kings of Juda he was the flower and especial crown. He reigned quietly and in all points most happily by the space of one and thirty years. Now the scripture, which cannot lie, doth paint out to our eyes the faith and obedience which he did devoutly shew to the word of God, for which that felicity did accompany his kingdom. He was nothing moved with the admonitions of his father Ammon's counsellors; but so soon as he had heard the words of the law read out of the book, which Helkia the high priest found in the temple at Hierusalem, he straightway committed himself wholly to God and his word. Neither stayed he to look for the minds and reformations of other kings and kingdoms; but, quickly forecasting the best for his people, he began to reform the corrupted religion, which he did especially in the eighteenth year of his age. And in that reformation he had a regard always to follow the meaning of the holy scripture alone, and not to give ear to the deeds of his predecessors, to the prescribed order of long continuance, nor to the common voices of the greatest multitude. For he assembled his people together, before whom he laid open the book of God's law, and appointed all things to be ordained according to the rule of his written word. And thereupon it cometh which we find written, that he spared not the ancient temples and long accustomed rites, which Solomon and Jeroboam had erected and ordained against the word of God. To be short, this king Josias pulled down, and overthrew, whatsoever was set up in the church or kingdom of Juda against the word of God. And lest, peradventure, any one should cavil and say, that he was over hardy and too rough in his dealings, the scripture giveth this testimony of him, and saith: "Like unto him was there no king before him, which turned to the Lord with all his heart, with all his soul, and all his might, according to all the

Josias.  
2 Kings xxii.

law of Moses: neither after him arose there any such as he." Whereas we read therefore, that this so commended and most fortunate king was overcome and slain in a foughten battle, that death of his is to be counted a part of his felicity, and not of his misery. For the Lord himself said to Josias: "I will gather thee unto thy fathers, and in peace shalt thou be buried, that thine eyes may not see all the evil which I will bring upon this place." For there is no greater argument, that the people and very princes of the kingdom under that most holy king were mere hypocrites and idolaters, than for because, next and immediately after his death, both his sons and peers, rejecting the word of God, did bring in again all superstition and blasphemous wickedness. Whereupon we read that for the whole twenty-two years, wherein the kings of Juda did reign after the death of Josias, there was no peace or quietness in Hierusalem, but perpetual seditions and most bloody murders. Next after Josias reigned his son Joachas: but within three months after he was taken, bound, and led captive away into the land of Egypt. After the leading away of Joachas, his brother Joachim wore the crown: who in the eleventh year of his reign, being bound in chains, was slain by Nabuchodonoser, and lastly (as Jeremy saith) was buried in the sepulchre of an ass<sup>1</sup>. In Joachim's stead was his son Jechonias set up; but, about three months after, he with his princes and substance was taken captive and led away to Babylon. After him the kingdom was given to Zedechias, the son of Josias: but, because he would not obey the word of God preached by the prophet Jeremy, he loseth both his life and kingdom in the eleventh year of his reign: in whose time also the temple is set of fire, Hierusalem<sup>2</sup> is sacked, and the people slain for the most part, or led away captive. Thus much hitherto touching the kings of Juda. For in Zedechias both the kingdom and majesty or dignity thereof did fail and make an end.

To these if we add the ends and destinies of the kings of Israel, we shall again be compelled to confess, that all felicity of kings and kingdoms do consist in hearing and following the word of God; and that contrarily, calamities and miseries do rise by the contempt and neglecting of the same. For Jero-

[2 Kings xxii.  
18—20.]

Joachas.  
Joachim.  
Jechonias &  
Zedechias.  
2 Kings xxiii.  
xxiv. xxv.

[Jer. xxii.  
18, 19.]

The kings of  
Israel.

[<sup>1</sup> sepultura asini, Lat.]

[<sup>2</sup> sedes regni vetustissima, Lat. omitted: the most ancient seat of the kingdom.]

boam, the first king of the separated Israelites, letting pass the word of God, did ordain new rites to worship the Lord by, and erected new temples; but by so doing he overthrew himself, his house, and all his kingdom. After him doth Baasa succeed both in the kingdom and idolatrous religion, which was the cause why he and his were utterly destroyed. Then followeth Amri, the father of Achab; who, for augmenting idolatrous impiety, is horribly slain with all his family, so that not one of his escaped the revenging sword of God's anger and jealousy. And for because Jehu was faithful and valiant in killing those tyrants, in dispatching Baal's priests, and rooting out of idolatrous superstition, the Lord doth promise, and say unto him: "Because thou hast zealously done that which thou hast done, according to all that is right in my sight<sup>1</sup>, therefore shall thy children, unto the fourth generation, sit on the seat of Israel." And we read verily, that his sons and nephews were notable princes, which succeeded in the kingdom, even Joachas, Joas, Jeroboam the second of that name, and Zacharias. The other kings, as Sellum, Manahe<sup>2</sup>, Pekaiah, Peka, and Osee, had their kingdom altogether like to the kingdom of the son of Josias, to wit, in a seditious, troublesome, and a most miserable taking. For they despised the mouth of the Lord: therefore were they utterly cut off, and for the most part either slain, or carried away captive, by their enemies the Assyrians. From the division of the people into two several kingdoms after the death of Solomon, there were in number nineteen kings of Israel, and eighteen of Juda. The kings of Israel altogether reigned about two hundred and seventy-two years, and they of Juda about three hundred and ninety-three<sup>3</sup>. Now by the space of so many years, in the most renowned and peculiar people of God, which was as it were a glass set before the eyes of all nations to view and behold themselves in, there might the truest causes of felicity and calamities of all kings and kingdoms in the whole world be so lively represented and perfectly painted, that there

[1 Kings xii.  
—xv.]

[1 Kings xv.  
33, 34, and  
xvi. 1—14.]  
[1 Kings xvi.  
25—28.]

[2 Kings x.  
30]

[2 Kings xii  
—xiv.]

[2 Kings xv.  
and xvii.]

[1 juxta omnia quæ fuerunt in corde meo, Lat.]

[2 Manahem, Lat.]

[3 Strictly speaking, the number of the kings of Judah was 19,—not including Athaliah's usurpation. According to Usher, the kingdom of Judah lasted 388 years; and the kingdom of Israel 254 years. Annal. Vet. Test.]

should be no need to fetch from elsewhere a more plain and evident demonstration of the same.

And yet for all that, we are not without other foreign <sup>Foreign kings.</sup> examples, whereby to prove it. For the Pharaohs of Egypt were the destruction both to themselves and also to their<sup>4</sup> kingdom, by<sup>5</sup> their stubborn rebellion against God's word. Again, Darius Priscus<sup>6</sup> and the great Nabuchodonosor enjoyed no small felicity, because they despised not the counsels of Daniel. Balthasar, king of Babylon, a despicable contemner of God and his word, is in one night destroyed with all his power: Babylon, the most ancient and famous city of the world, is taken, set on fire, sacked, and overthrown, and the kingdom translated to the Medes and Persians. [Dan. iv.—vi.] Neither were the kings of Persia unfortunate at all, I mean, Cyrus, and Darius, otherwise called Artaxerxes<sup>7</sup>; because they favoured the word of God, and did promote his people and true religion. But on the other side we read that Antiochus, surnamed<sup>8</sup> Epiphanes, was most unfortunate; who, as it were, making war with God himself, did most wickedly burn and make away the books of holy scripture<sup>9</sup>. Furthermore, we have as great store of examples, also, even out of those histories which followed immediately the time of Christ his ascension. For so many Roman emperors, kings, and princes as persecuted the preaching of the Gospel and Church of our Lord Jesus Christ, and advanced idolatry and superstitious blasphemy, so many, I say, did die a foul and shameful death. Of this are Eusebius and Orosius, renowned historiographers, assured witnesses<sup>10</sup>. Again, St Augustine, Lib. v. *de Civit. Dei*, affirmeth, that incredible victories, very great glory, and most absolute felicity hath been given by God unto those kings, which have in faith sincerely embraced

Kings which  
favoured  
God's word,  
and kings  
which per-  
secuted the  
same.

[<sup>4</sup> vetustissimum, Lat.; omitted by the translator:—most ancient.]

[<sup>5</sup> sola, Lat.; omitted by the translator: by nothing but by their rebellion.]

[<sup>6</sup> i. e., Darius the Mede, or Cyaxares the second, uncle of Cyrus. Bulling. in Apocalyps. Serm. LXXI. See also Vol. i. p. 51. n. 3.]

[<sup>7</sup> See Vol. i. p. 318, note 1.]

[<sup>8</sup> licet cognominatus, Lat.; although surnamed.]

[<sup>9</sup> 1 Maccab. i. 20—57. Prideaux's Connection, Vol. II. pp. 172—188, ed. Mc Caul. Lond. 1845.]

[<sup>10</sup> Euseb. Hist. Eccles. Lib. VIII. cap. 16. Oros. adv. Pagan. Hist. Lib. VII. capp. 7, 22, &c.]

Christ their Lord, and utterly subverted idolatry and superstitious blasphemy<sup>1</sup>. It is evident therefore, that felicity cometh by good-will and obedience to the word of God, and that all kings and kingdoms shall be unhappy, which forsake the word of God, and turn themselves to men's inventions. And this I have, I trust, declared hitherto so plainly, that the hearers may seem not only to understand, but also to see before their eyes, and as it were to feel with their hands, the pith and material substance of this whole treatise.

But whereunto doth all this tend? That your royal Majesty, forsooth, may undoubtingly know, and be assuredly persuaded, that true felicity is gotten and retained by faithful study in the word of God: to wit, if you submit yourself altogether and your whole kingdom to Christ, the chief and highest prince; if, throughout your whole realm, you dispose and order religion, and all matters of justice, according to the rule of God's holy word; if you decline not one hair's breadth from that rule, but study to advance the kingdom of Christ, and go on (as hitherto you have happily begun) to subvert and tread under foot the usurped power of that tyrannical antichrist. Not that your Majesty needeth any whit at all mine admonitions or instructions: for you have undoubtedly that heavenly teacher in your mind (I mean, the Holy Ghost<sup>2</sup>), which inspireth you with the very true doctrine of sincere and true religion. Your Majesty hath the sacred Bible, the holiest book of all books, wherein, as in a perfect rule, the whole matter of piety and our true salvation is absolutely contained and plainly set down<sup>3</sup>. Your Majesty hath noble men, and many counsellors, belonging to your kingdom, faithful, valiant, and skilful heads both in the law of God and men, who for their wisdom and love that they bear to the sincere truth are greatly commended among foreign nations. And for that cause all the faithful do think and call your Majesty most happy. But that happy king Ezechias, although

[<sup>1</sup> Aug. de Civit. Dei, Lib. v. cap. 24. Quæ sit Christianorum imperatorum, et quam vera felicitas. See also Vol. i. p. 385, n. 3.]

[<sup>2</sup> Not in the original Lat.]

[<sup>3</sup> Habet doctos, sapientes, pios, fideles in regno doctores et pastores multos, Lat. omitted by the translator: (your majesty) hath in your kingdom many learned, wise, pious, and faithful teachers and pastors.]

he did especially use the help of those excellent men Esay and Micheas, did not despise faithful admonishers, even among the meanest sort of Levites: neither thought they, that in admonishing the king they lost and spent their labour in vain<sup>4</sup>. I therefore, having good affiance in your Majesty's good and godly disposition, do verily hope, that this short discourse of mine, touching the true causes of the felicity and calamities of kings and kingdoms, shall have a profiting place<sup>5</sup> with you. Even I, which twelve years since did dedicate unto your father of famous memory, Henry the Eighth, a book touching the authority of the holy scripture, and the institution and function of bishops<sup>6</sup>, against the pontifical chuffs<sup>7</sup> of the Romish superstition and tyranny; and now by experience know, that that labour of mine brought forth no small fruit within the realm of England; am now so bold again as to dedicate these my sermons unto your royal Majesty.

In these sermons I handle not the least and lowest points or places of Christian religion, the law, sin, grace, the Gospel, and repentance. Neither do I, as I think, handle them irreverently. For I use to confer one scripture with another; than which there is no way better and safer to follow in the handling of matters touching our religion. And for because you are the true defender of the Christian faith, it cannot be but well<sup>8</sup> undoubtedly, to have Christian sermons come abroad under the defence of your Majesty's name. My mind was, according to mine ability and the measure of faith which is in me, to further the cause of true religion, which now beginneth to bud in England, to the great rejoicing of all good people. I have therefore written these sermons at large, and handled the matter so, that of one many more may be gotten: wherein the pastor's discretion shall easily

[<sup>4</sup> oleum et operam perdere, Lat.]

[<sup>5</sup> et locum et fructum habiturum, Lat.]

[<sup>6</sup> Interesting particulars of the reception of this book in England in 1538 occur in Original Letters, Parker Soc. pp. 611, 618. See also p. 313 for a testimony to the usefulness of Bullinger's writings in England.]

[<sup>7</sup> antistites, Lat.; *chuff*, a word of no certain etymology, but signifying a rough uneducated clown of portly appearance. Toone's Glossary, in voc. Lond. 1834. See Shakspeare's Henr. IV. Part 1. Sc. 2, Act 2, —“ye fat chuffs.”]

[<sup>8</sup> minime erit ingratum, Lat.]

discern what is most available and profitable for every several church. And the pastor's duty verily is rightly to mow<sup>1</sup> the word of truth, and aptly to give the fodder of life unto the Lord's flock. They will not think much<sup>2</sup>, I hope, because in these sermons I do use the same matter, the same arguments, and the very same words, that other before me, both ancient and late writers, (whom I have judged to follow the scriptures), have used yer<sup>3</sup> now, or which I myself have elsewhere alleged in other books of mine own heretofore published. For as this doctrine, at all times, and in all points agreeable to itself, is safest to be followed, so hath it always been worthily praised of all good and godly people. If the Lord grant me life, leisure, and strength, I will shortly add the other eight sermons of the fourth decade, which are behind<sup>4</sup>. And all that I say here, I speak it still without all prejudice to the judgment of the right and true Church.

Our Lord Jesus, the King of kings, and Lord of lords,  
 lead you with the Spirit<sup>5</sup>, and defend you to  
 the glory of his name, and safety of all  
 your realm. At Tigure, in the  
 month of March, the year  
 of our Lord,  
 1550.

Your Majesty's dutifully bounden  
 and daily Orator<sup>6</sup>,

HENRY BULLINGER,

*Minister of the Church at Tigure in Swicerland.*

[<sup>1</sup> secare, Lat. 2 Tim. ii. 15, Erasmus' version:—recta sectio (verbi veritatis) est, explicandi ratio ad ædificationem formata. Calv. Comment. in loc.]

[<sup>2</sup> His non ingratum fuerit, Lat.]

[<sup>3</sup> yer: ere, before. See Tyndale's Doctrinal Treat. Park. Soc. p. 51, note 1, and 455, note 1.]

[<sup>4</sup> Bullinger fulfilled this promise in the following August. See Dedication prefixed to the Third Sermon of the fourth Decade.]

[<sup>5</sup> Spiritu suo, Lat.; his Spirit.]

[<sup>6</sup> Orator: bead-man, or prayer-man. See note 3, Tyndale's Doctrinal Treatises. Parker Soc. ed. p. 331.]



THE  
THIRD DECADE OF SERMONS,

WRITTEN BY

HENRY BULLINGER.

OF THE FOURTH PRECEPT OF THE SECOND TABLE,  
WHICH IS IN ORDER THE EIGHTH OF THE TEN COM-  
MANDMENTS, THOU SHALT NOT STEAL.  
OF THE OWNING AND POSSESSING OF PROPER  
GOODS, AND OF THE RIGHT AND LAW-  
FUL GETTING OF THE SAME;  
AGAINST SUNDRY KINDS  
OF THEFT.

THE FIRST SERMON.

For the sustaining and nourishing of our lives and families, we men have need of earthly riches. Next therefore after the commandments touching the preservation of man's life, and the holy keeping of wedlock's knot, in this fourth commandment a law is given for the true getting, possessing, using and bestowing of wealth and worldly substance; to the end that we should not get them by theft or evil means, that we should not possess them unjustly, nor use or spend them unlawfully. Justice requireth to use riches well, and to give to every man that which is his: now, since the laws of God be the laws of justice, they do very necessarily by way of commandment say, "Thou shalt not steal." These words, again, in number are few; but in sense, of ample signification. For in this precept theft itself is utterly forbidden; all shifting subtilties are flatly prohibited; deceit and guile is banished; all cozening fetches are clean cut off; covetousness, idleness, prodigality, or lavish spending, and all unjust dealing, is herein debarred: moreover, charge is here given for maintaining of justice, and that especially in contracts and bargains. Wonderful turmoils, verily, are raised up and begun among men of this world about the getting, possessing, and spending of temporal riches: it was expedient therefore, that God in

The eighth  
command-  
ment.

his law, which he ordaineth for the health, commodity, and peace of us men, should appoint a state, and prescribe an order, for earthly goods: as in this law he hath most excellently done. And that ye may the better understand it, I will at this present, by the help of God's Holy Spirit, discourse upon the proper owning and upright getting of worldly riches: in which treatise the whole consideration of theft in all his kinds shall be plainly declared.

Of the proper  
owning of  
substance.

For the proper owning and possessing of goods is not by this precept prohibited; but we are forbidden to get them unjustly, to possess them unlawfully, and to spend them wickedly: yea, by this commandment the proper owning of peculiar substance is lawfully ordained and firmly established. The Lord forbiddeth theft; therefore he ordaineth and confirmeth the proper owning of worldly riches. For what canst thou steal, if all things be common to all men? For thou hast stolen thine own, and not another man's, if thou takest from another that which he hath. But God forbiddeth theft; and therefore, by the making of this law, he confirmeth the proper possession of peculiar goods. But because there is no small number of that furious sect of Anabaptists, which deny this propriety of several<sup>1</sup> possessions<sup>2</sup>, I will by some evident testimonies of scripture declare that it is both allowed and ratified of old. Of Abraham, who in the scripture is called the father of faith, Eliazer, his servant, saith: "God hath blessed my master marvellously, that he is become great; and hath given him sheep and oxen, silver and gold, menservants and maidservants, camels and asses<sup>3</sup>; and to his son hath he given all that he hath." Lo then, Abraham was wealthy, and did possess by the right of propriety all those things which God had given him; and he left them all, by the title of inheritance, as peculiar and proper goods unto his son Isaac. Isaac therefore and Jacob possessed their own and proper goods. Moreover God, by the hand of Moses, brought the Israelites, his people, into the land of promise, the grounds whereof he did by lot divide unto the tribes of

[Gen. xxiv.  
35, 36.]

[<sup>1</sup> several: separate, particular.]

[<sup>2</sup> See Articles of Religion, Art. xxxviii. and Bullinger adversus Anabaptistas. Lib. i. cap. 9, p. 22, and Lib. iv. cap. 9, p. 143, Tigur. 1560.]

[<sup>3</sup> camels and asses, not in original Lat. of Bullinger.]

Josue<sup>4</sup> his servant, appointing to every one a particular portion to possess; and did by laws provide that those inheritances should not be mingled and confounded together. [Levit. xxv. Numb. xxvii.] In Salomon and the prophets there are very many precepts and sentences tending to this purpose.

But I know very well that these troublesome wranglers do make this objection, and say: That christian men are not bound to these proofs, that are fetched out of the old Testament<sup>5</sup>. And although I could confute that objection, and prove that those places out of the old Testament do in this case bind us to mark and follow them; yet will I rather, for shortness' sake, allege some proofs out of the scriptures of the new Testament, to stop their mouths withal. Our Lord Jesus Christ doth greatly commend in his disciples the works of mercy, which do consist in feeding the hungry, in giving drink to the thirsty, in clothing the naked, in visiting prisoners and those that be sick, and in harbouring strangers and banished men. He therefore granteth to his disciples a propriety and possession of peculiar goods, wherewith they may frankly do good unto other, and help the needy and the man in misery. But, the proper owning of several goods being once taken away, good deeds and alms must of necessity be utterly lacking: for if all things be common, then dost thou give nothing of that which is thine, but all that thou spendest is of the common riches. Yet Paul the apostle, in his epistle [1 Cor. xvi. 1-4.] to the Corinthians, biddeth every one to lay up alms by himself, which he might receive when he came to Corinth. He hath also commanded every one to bestow so much as he can find in his heart willingly to give, and according to the quantity that every one possesseth, not according to that which he possesseth not; and yet not to bestow it so, that they to whom it is given should have more than enough, and they which give should be pinched with penury and lack of things necessary. The same apostle saith: "We beseech you, brethren, that you study to be quiet, and to do your

[<sup>4</sup> per Josue, Lat; by Joshua.]

[<sup>5</sup> ... inter abominandos Anabaptistas eos statuimus, qui vetus testamentum rejiciunt, qui testimonia quæ ex illo adducuntur ad declaranda et confirmanda dogmata Christianæ fidei, aut ad errores et falsa dogmata refutanda, non recipiunt, &c.—Bullinger adv. Anabap. Lib. II. cap. 15, p. 74.]

[1 Thess. iv.  
11, 12.]

own business, and to work with your own hands, as we commanded you : that you may walk honestly to them that be without, and that ye may have lack of nothing." I could, out of other his<sup>1</sup> epistles, allege many more proofs of this same sort : but these are enough to declare sufficiently, that propriety of goods is in both the Testaments permitted to christian men.

How in the  
apostles' age  
all things  
were com-  
mon.

[Acts iv. 32.]

In the Acts of the Apostles we read<sup>2</sup>, that among them of the primitive and apostolic church all things were common ; but that which followeth in the same book doth declare what kind of communion that was which they had : for Luke saith, "None of them said that any thing was his of that which he possessed." Lo here, the first Christians possessed houses, grounds, and other riches, by the right of propriety ; and yet they possessed them not as their own goods, but as the goods of other men, and as it were in common, so notwithstanding that the right of propriety did still remain in possessors' own hands : and if so be at any time necessity so required, they sold their lands and houses, and helped the need of them that lacked. If they sold, then that which they sold was undoubtedly their own : for no good man doth sell another man's substance, but that which is his own, or that which he hath taken in hand to husband as his own. Moreover, St Peter,

[Acts v. 3, 4.]

compounding all this controversy, saith to Ananias, "Whiles the land remained, was it not thine own ? and when it was sold, was it not in thy power ? How is it then, that thou liest to the Holy Ghost, and keepest back part of the price of the land, and makest, notwithstanding, as though thou hadst brought the whole price unto us ?" It was in Ananias his power not to have sold the land ; and, when it was sold, to have kept to himself the whole sum of money : and yet for that deed he should not have been excluded from the church of the faithful. It was free therefore at that time, even as at this day also it is, either to sell, or not to sell, their<sup>3</sup> lands and possessions, and to bestow it commonly for the relieving of the poor. Therefore that place in the Acts of the Apostles doth not take away the right of propriety, nor command such a communion of every man's goods as our mad-headed Anabaptists go about to ordain.

[<sup>1</sup> his, not in original Lat.]

[<sup>2</sup> sane, Lat. omitted : indeed.]

[<sup>3</sup> their, not in original Lat.]

And for because I perceive that some do very stiffly stick to the letter, and urge that communion of substance, it shall not be tedious to recite unto you, dearly beloved, other men's judgments touching this point; I mean, the opinions of them which by conference of scriptures have made this matter most plain and manifest<sup>4</sup>.

Whereas we read in the second chapter of the Acts, that all which believed were joined in one<sup>5</sup>, it must not so be understood as though they, like monks, forsaking every one his proper house, did dwell together in common, all in one house; but that they, as it is immediately after added, continued daily in the temple with one accord: not that they left off every man to eat in his own house and to provide things necessarily required of nature, or that every one sold the house that he had; since there is afterward added, "breaking bread from house to house." If they brake bread from house to house, let these Anabaptists answer, in what houses the Christians at Jerusalem did break their bread. In the houses of unbelievers? I think, nay. Therefore they brake bread and ate meat in the houses of the faithful. How therefore did they all sell or forsake their lands and houses? How did they live together like cloisterers? Whereas Luke saith therefore, that "so many as believed were joined in one," that is to be understood, that they did oftentimes assemble in the temple: so then that communicating of goods among the Christians was nothing else but a sale, which the wealthier sort made of their lands and houses, to the end that by bestowing that money the poor might be relieved, lest they, being compelled by penury and famine, should turn from Christianity to Judaism again. Moreover, we read in many places of the Acts, that Christians kept to themselves the use of their houses and ordering of their substance; as in the ninth of the Acts we find of Tabitha, who was full of good works, making coats and clothing for widows and poor people. In the twelfth of the Acts we read that Peter the apostle, being brought out of prison, "came to the house of Mary, the

[<sup>4</sup> Most of the ensuing arguments from scripture occur in Melancthon's *Epist. adv. Anabap. Corp. Ref. Tom. i. col. 970—3*, and Calvin's *Instruct. adv. Libertinos, cap. 21, p. 393, Tom. viii. Amstel. 1667*. See also Bullinger, *adv. Anabapt. Lib. iv. cap. 9*.]

[<sup>5</sup> Acts ii. 44, *erant conjuncti*, Erasmus' rendering.]

mother of John, whose surname was Mark, where many were gathered together to pray:" he saith not, to dwell, but to pray; whereby thou mayest understand that the congregation was assembled in that house to pray. Again, in the ninth chapter, Peter stayeth many days in the house of Simon the tanner, which was a christian man, and dwelt in his own house. And in the eleventh chapter, "the disciples, according to every one's ability, sent help to the brethren which dwelt in Jury." Lo here, "as every one," saith he, "was of ability." But what ability could any of them have had, unless they had somewhat of their own in possession? In the sixteenth chapter, Lydia, the woman that sold purple, when she was baptized, did say, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." Why said she not, sell my house; but, "come into my house:" but for because she did so possess her house after she believed, as that she made it common to the apostles? In the twentieth chapter, Paul doth glory that he hath not desired any man's gold, silver, or precious clothes. But what sense or reason could be in these words, unless it were lawful for christian men to keep the possession of that which is theirs? And in the twenty-first chapter, Philip had at Cæsarea a house and four daughters: why sold he not his house? Philemon also, Paul's host, had both a house and a servant too. It is therefore most plain and evident, that the Holy Ghost's meaning is not to have such an order of life observed, as these people do devise; but that every man should govern well his own house and family, and relieve the brethren's necessity, according as his ability will suffer and bear. To this end also do other places belong; 1 Timothy v., Titus ii., 1 Thess. iv., 2 Thess. iii. And when in all his Epistles almost he prescribeth to parents and children, to husbands and wives, to masters and servants, their office and duties; what doth he else, but teach how to order our houses and families? Thus much thus far.

[Philem. 16,  
22.]

What may be said of that, moreover, that many wealthy men in the gospel are reported to have been worshippers of God? Joseph of Arimathea, which buried the Lord after he was crucified, is said to have been a wealthy man, and a disciple of Christ also. The women were wealthy, which followed the Lord from Galilee, and ministered to him and

his disciples of their goods and substance. The eunuch<sup>1</sup> treasurer of Queen Candace was a wealthy man. Tabitha of Joppa, whom Peter raised from death to life, was rich, and spent her substance freely upon poor and needy people. Lydia, the seller of purple, was wealthy too; and innumerable more, who were both godly and faithful people. Whereas the Lord therefore did say to the young man, "If thou wilt be perfect, go, and sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me;" that is no general law, or simple doctrine belonging to all men; but is a demonstration only, to shew that the young man to whom he spake had not yet so perfectly fulfilled the law, as he thought verily that he had done: for he thought he had done all, and that nothing was wanting. For the young man set more by his goods than he did by God and the voice of God's commandment: for he departed sadly, and did not as the Lord had bidden him; and thereby declared that he had not yet fulfilled the law. Moreover, we may out of other places gather that the Lord did not cast down his disciples to misery and beggary. Neither was Paul the apostle ashamed to make laws for rich men, and to prescribe an order how they ought to behave themselves. "To them that be rich," saith he, "in this world, give charge that they be not high-minded, nor trust in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy; that they do good, that they be rich in good works, that they be ready to give, glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life." Hereunto belong the admonitions of our Saviour, who saith: "Ye cannot serve God and mammon at once." Again, "Riches are thorns that choke the seed of the word of God." And again, "Verily, I say unto you, a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And as the minds of wealthy men are not utterly to be discouraged and driven to desperation, as though it were impossible for them to be saved; so are they to be admonished of the imminent perils, lest peradventure they sleep securely

[Matt. xix. 21.]

[1 Tim. vi. 17-19.]

[Matt. vi. 24, &amp; xiii. 22, &amp; xix 23, 24.]

[<sup>1</sup> Substituted for another word used by the translator.]

Gangresian  
Synodus.  
False doc-  
trine con-  
cerning  
riches and  
rich men  
condemned.

over their riches, being seduced by Satan to abuse their wealth, when as indeed they ought rather to use it after the rule of the Apostle, which I did even now recite. The Gangresian synod<sup>1</sup>, a very ancient council, verily condemned them which taught, "that faithful rich men could have no hope to be saved by the Lord, unless they did renounce and forsake all the good that they did possess<sup>2</sup>." St Augustine enrolleth and reckoneth the Apostolics in his catalogue, or bead-row, of heretics: "They, taking arrogantly this name to themselves, did not admit into their company any of them which used the fellowship of their own wives, or had in possession any proper substance." After that he addeth: "They therefore are heretics, because, separating themselves from the church, they think that they have no hope to be saved which use and enjoy the things that they themselves lack. They are like unto the Encratites, and are called also by the name of Apotactites<sup>3</sup>." Touching riches, they of themselves verily are not evil, but the good gifts of God; it is the abuse that makes them evil. But for the use of them, I will speak hereafter.

Of the lawful  
getting of  
riches.

Here followeth now the treatise of the getting of wealth and riches, which be necessary for the maintenance of our lives and families. Touching the getting whereof there is a large discourse among our lawyers: for they say, that goods are gotten by the law of nations, and by the peculiar law of every particular country: by the law of nations; as by prevention in possession, by captivity, by finding, by birth, by casting up of water, by changing the kind, by increase in bondage, by mixture, by building, planting, sowing, tilling in

[<sup>1</sup> The Synod of Gangra in Paphlagonia was held after that of Nice, but before that of Antioch, i. e. between A. D. 325 and 341; but the exact year is not known.]

[<sup>2</sup> — τῶν χρημάτων ἔχόντων, καὶ μὴ ἀναχωρούντων αὐτῶν, κατεγίνωσκον (οἱ περὶ τὸν Εὐστράτιον) — κατὰ τούτων οὖν ἱερεῖς ἀπορισθέντες πατέρες κανόνας ἐξέθετο. Zonaras in Can. Apost. &c. Lutet. Paris. 1618. p. 310.]

[<sup>3</sup> Apostolici, qui se isto nomine arrogantissime vocaverunt, eo quod in suam communionem non reciperent utentes conjugibus et res proprias possidentes . . . Ideo isti hæretici sunt, quoniam se ab ecclesia separantes nullam spem putant eos habere, qui utuntur his rebus quibus ipsi carent. Encratitis isti similes sunt; nam et Apotactitæ appellantur.—August. Opp. Par. 1531, Tom. vi. p. 4, col. 3.—Ἐγκρατίται, continents; ἀποτακτικοί, separatists. See Vol. i. p. 432, n. 3.]



a ground free from possession, and by delivery: by the peculiar law of every particular country; as by continuance of possession, by prescription, by giving, by will, by legacy, by fiefment, by succession, by challenge, by purchase<sup>4</sup>. Of all which particularly to speak, it would be a labour too tedious, and for you to hear, dearly beloved, little profitable.

That therefore which we are to say we will frame to the manners and customs of our age; and we will utter that which shall tend to our avail. Principally, and before all things, we must close and shut up an evil eye, lest we be carried away with too much concupiscence and desire. "The light of the body," saith our Saviour Christ in the Gospel, <sup>[Matt. vi. 22, 23.]</sup> "is the eye: if therefore thine eye be single, thine whole body shall be lightened: but if thine eye be evil, thy body shall be all dark." The mind of man, being endued with faith and not infected with concupiscences and naughty lusts, doth give light to all things that he shall take in hand, go about, and do: but if his mind be corrupt and unclean, then shall his deeds savour also of corruption and uncleanness. Wherefore faith and upright conscience must subdue and beat down too much concupiscence and covetousness, which take their original and roots from distrust, making unholy and unclean all the counsels of man, all his thoughts, all his words and deeds. And that we may be able and of force sufficient to captivate and bring them into subjection, necessary it is, that the grace of Christ assist us; which every godly-minded man and woman doth ask of God with godly and faithful prayers.

Behoveful it is that we always set before our eyes, and have deeply graven in our hearts, the doctrine of our Saviour Christ touching these, and the instruction also of his holy apostles; which is not so much but it may be well borne away. We will, therefore, rehearse unto you, dearly beloved, three several places, two of them out of the Gospel,

[<sup>4</sup> *Jure gentium, et jure civili. . . Occupatione, captivitate, inventione, nativitate, alluvione, specificatione, accessione, confusione, ædificatione, plantatione, satione, cultura, traditione. . . Usucapione, præscriptione, donatione, testamento, legato, fidei commissio, successione, arrogatione, adjectione.*—Corp. Jur. Civil. Digest. Lib. XL. Tit. i. col. 1447, &c. Tom. i. Par. 1628.—All these terms of the civil law are very fairly explained in the translation.]

and the third out of Saint Paul: in which places, as it were in a perfect abridgement, you may have comprised what things soever can be required of such as worship God in truth. In the Gospel according to St Matthew thus saith our Lord and Saviour: "Hoard not up for yourselves treasures in earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up treasure for you in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your hearts also be. No man can serve two masters: for either he shall hate the one, and love the other; or else he shall lean to the one, and despise the other: ye cannot serve God and mammon. Therefore I say unto you, be not careful for your life, what ye shall eat or drink; nor yet for your body, what ye shall put on: is not the life more worthy than meat, and the body more worth than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor carry into barns; yet your heavenly Father feedeth them: are not ye much better than they? Which of you, by taking careful thought, can add one cubit to his stature? And why care ye for raiment? Consider the lilies of the field, how they grow: they labour not, neither do they spin; and yet I say unto you, that even Salomon in all his royalty was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which, though it stand to day, is to-morrow cast into the furnace; shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or, What shall we drink, or, Where-with shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God<sup>1</sup>, and all these things shall be added unto you. Care not then for to-morrow; for the morrow shall care for itself. Sufficient unto the day is the evil thereof." Thus saith the Lord in the sixth of Matthew's Gospel.

Again, in the twelfth chapter of St Luke's gospel he<sup>2</sup> saith: "Take heed, and beware of covetousness: for no man's

[<sup>1</sup> et justitiam ejus, Lat.; omitted by the translator: and his righteousness.]

[<sup>2</sup> idem Dominus noster, Lat.; the same our Lord.]

life standeth in the abundance of things which he possesseth : that is, the life hath no need of superfluity, or, no man's life hath need of more than enough. "And he put forth a similitude, saying, The ground of a certain rich man brought forth fruits plentifully ; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do ; I will pull down my barns, and build greater, and therein will I gather all my fruits and my goods ; and I will say to my soul, Soul, thou hast much goods laid up in store for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night do they require thy soul again from thee<sup>3</sup> : then whose shall these things be which thou hast provided ? So is he that gathereth riches to himself, and is not rich to God-wards." Paul, the vessel of election, following in all things his teacher and master, crieth out, and saith : "Godliness is a great lucre, if a man be content <sup>[1 Tim. vi. 6-11.]</sup> with that he hath : for we brought nothing into the world, and it is certain that we may carry nought away ; but, having food and raiment, we must therewith be content. For they that will be rich fall into temptations and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction. For covetousness, and the love of money, is the root of all evil ; which while some have lusted after, they erred from the faith, and wrapped themselves in many sorrows. But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness, &c."

Whosoever, therefore, meaneth by bodily labour or any kind of traffic to get a living and things necessary for himself and his family, let him take these godly precepts instead of treacle<sup>4</sup> and other wholesome medicines, to strengthen his mind against the envenomed force of poisoned greediness, and the infecting plague of covetousness. And when he hath with this medicine against poison, compounded of the doctrine of the evangelists and apostles, fortified his mind against the

Labour is  
commended  
and idleness  
condemned.

[<sup>3</sup> animam tuam repetunt abs te, Lat. So the Vulgate and Erasmus. The original is, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. See the marginal reading of our authorised version.]

[<sup>4</sup> theriaca, Lat. ; a compound medicine against the bites of poisonous animals ; treacle. Facciolati Tot. Lat. Lex. in voc.]

plague, then let him immediately bend himself to some labour and kind of occupation. But let every one pick out and choose an honest and profitable occupation, not a needless art, or a science hurtful to any other man. And finally, let all men fly idleness, as a plague or contagious disease. And now again let us in this case hear the heavenly words of that holy apostle Paul, who saith: "We charge you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that liveth inordinately, and not after the institution<sup>1</sup> which he received of us. For when we were with you, this we warned you of, that if any would not work, the same should not eat. For we hear say, that there are some which walk among you inordinately, working not at all, but be busy-bodies. Them that are such we command and exhort, by our Lord Jesus Christ, that they, working in quietness, eat their own bread."

[<sup>2</sup> Thess. iii.  
6, 10—12.]

In all ages, and among all honest men, both idleness and needless occupations have been always condemned. Hesiodus said:

Both gods and men abhor  
The lazy hand-inbosom'd lout<sup>2</sup>,  
That works not in a common weal,  
But lurks, and lives without  
Pains-taking; like the idle drone,  
That lives upon the spoil  
Of that, for which the busy bees  
Do tire themselves with toil.

And Sophocles said:

Where idleness doth sit a-brood,  
There's never good egg hatch'd<sup>3</sup>.

Needless oc-  
cupations.

For God doth not assist slothful persons and idle slow-backs. Now I call those needless occupations, which idle and ill-disposed people do use, thereby to be troublesome to their neighbours, and to deceive other men; exercising,

[<sup>1</sup> institutionem, Lat.; Erasmus' rendering. See Fulke's Defence of Translations of the Bible, Parker Soc. ed. pp. 151, 166.]

[<sup>2</sup> to bosom, to conceal in privacy. Johnson's Dict.; lout, to bow, bend, or do obeisance; and hence a clown or rustic was so called. Toone's Glossary. Lond. 1834.]

[<sup>3</sup> Hesiodi *Ἔργ. καὶ Ἡμ.* 301. Sophocl. Iphig. apud Stobæi Floril. Tit. xxx. ed. Gaisford, Vol. II. p. 30.]

I confess, an occupation, but such an one as is utterly unlawful and unprofitable to all men, themselves only excepted, to whom it brings in excessive gains: of which sort are usurers, engrossers, hucksters<sup>4</sup>, and other moe, that have many arts to frank themselves with an idle shew of business, like a swine shut up to be fatted in a sty<sup>5</sup>. As for them whose wealth is come to them, not by their own labour, or their own industry<sup>6</sup>, but by inheritance of their ancestors' leaving, let them consider with themselves by what means the riches were gotten, which now by inheritance are fallen to their lot: and, if they perceive that they be heirs of unjust-gotten goods, let them be liberal, and make amends for them<sup>7</sup>, not doubling the evil in possessing unjustly, and more wickedly digesting the thing that before was naughtily come by. Let them put no trust or confidence in their ill-gotten riches, neither let them give themselves to idleness, but still be busy in some honest thing. But yet most commonly it cometh to pass, that ill-gotten goods are spent very lewdly<sup>8</sup>. The best way therefore is, either to be heir to a good, just, and liberal man; or else to seek means, by their own toil and travail<sup>9</sup>, to have of thine own wherewithal to sustain both thine own life and the lives of thy family.

Wealth by inheritance.

But many men make a doubt here, and call it into question: first, whether bargaining, and buying and selling, be lawful or no; and then, what one occupation it is, among all other, that doth best beseeem a godly man. Them which stick upon these doubts I wish to consider these reasons that follow. First, it is manifest, that contracts are for the most part voluntary, and that bargains are made with the mutual consent of the buyer and seller; so that each one may take deliberation, and make choice of that which he would have, to see whether it be best for his purpose or no. Of this sort are the exchange of things, suretyship, letting, hiring, mortgaging, borrowing, lending, covenanting, buying, selling, and

Whether bargaining and buying and selling be lawful or no.

[<sup>4</sup> *monopolæ et propolæ*, Lat.]

[<sup>5</sup> *negotioso otio se saginantes*, Lat.]

[<sup>6</sup> *negotiatione æqua*, Lat.; by fair trading.]

[<sup>7</sup> and make amends for them; not in the original Latin.]

[<sup>8</sup> *male partum male dilabatur*, Lat. See *Erasmi Adag. Chiliad.* p. 727, Hanov. 1617.]

[<sup>9</sup> *negotiatione justa*, Lat.]

other moe like unto these. These things, as experience doth prove, even the holiest men cannot be without, so long as they live in this frail world. Neither doth the Lord of the law in any place forbid these kind of contracts, but planteth them rather in his commonweal of Israel, that the people might know and acknowledge them to be the ordinances of God: the abuse, deceit, guile, and confidence in them is flatly forbidden by the word of the Lord. If, therefore, any man do use them moderately, not staying himself upon them, nor reposing his trust in them, in so using them he sinneth not. And here again let us hear the words of the apostle, who saith: "Let them which have wives be as though they had none; and them which weep, as though they wept not; and them which rejoyce, as though they rejoiced not; and them which buy, as though they possessed not; and them which use this world, as though they used it not<sup>1</sup>: for the fashion of this world doth pass away." In like manner, we do in no place read that just and lawful gains have been at any time forbidden: yea, the Lord doth bless the labour and travail of his servants, which love him, that even as in virtue, so also they may increase in riches and substance. This do the examples of Abraham, Isaac, and Jacob evidently testify. And the very apostles bid us not<sup>2</sup> to look after no gain, but charge us only to keep ourselves from gaping after filthy gain.

[1 Cor. vii.  
29—31.]

[1 Tim. iii. 3,  
8; Titus i. 7,  
11.]

Sundry kinds  
of occupa-  
tions.

There are among men many and divers occupations; and the state and conditions, wherein men are, do stand in need of many and sundry things. There is an occupation or grosser kind of labour, which is put in practice by force of hand and strength of body rather than by art, although it wanteth not altogether wit and discretion. There is also a more fine and subtile labour of the wit, which, although it be not done without the body and strength of man, is yet, notwithstanding, accomplished by the wit rather than by the bodily force of him which laboureth. Of the first sort are all those occupations or sciences which are commonly called handicrafts; and in that number we reckon also merchandising, husbandry, and

[1 So Tyndale, 1534, and Cranmer, 1539; and the Vulgate and Erasmus agree with Bullinger's text, *tanquam non utantur*.]

[2 *non jubent nos nullum sperare lucrum*, Lat. So 1577; *not*, is wanting in 1587.]

grazing of cattle. Of the latter sort are the study of tongues, of physic, of law, of divinity especially, and of philosophy, and lastly, the governing of a commonweal. The patriarchs, verily, who were most innocent and excellent men, did, for the most part, either exercise husbandry, or else breed and feed up cattle to increase. There are many examples, of Abel, Noe, Abraham, Isaac, Jacob, Job, and other more. The Levites and prophets lived by their study and ecclesiastical ministry. The feat<sup>3</sup> of merchandising is nowhere condemned throughout the holy scriptures; but those merchants are condemned, which neither fear nor seek after God, but use odd shifts and subtile sleights to deceive and cozen their brethren and neighbours. For James, the apostle of Christ our Lord, saith: "Go to now, ye that say, To-day, and to-morrow, let us go into such a city, and continue there a year, and buy, and sell, and win: and yet cannot tell what shall happen on the morrow; for what is your life? it is even a vapour, that continueth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, and if we live<sup>4</sup>, let us do this or that." Neither is Lydia, the seller of purple, found fault withal, in the Acts of the Apostles, for that she did sell purple: for Salomon, where he setteth forth the praise of a good housewife, doth commend her greatly for exercising merchandise. All notable kings have lived by governing of their commonwealths; even as Joseph, the preserver of Egypt, and Daniel, the chief next to the king in Babylon and Media, did in like sort. For as in man's body there are many members, and sundry uses whereunto they are applied, when as notwithstanding they do all agree in one, and tend together to the preservation and safeguard of the body; even so God hath ordained divers arts and occupations for men to labour in, so yet nevertheless, that he would have them all to serve to the commonweal's commodity.

But now it is not for me definitively to pronounce which of all these occupations a godly man ought chiefly first to choose, and then to put in practice. Let every man weigh with himself the things that hitherto I have alleged; then let him search and make trial of himself, to what kind of life and

[James iv.  
13-15.]

Prov. xxxi.

1 Cor. xii.

What occupation a godly man ought chiefly to use.

[<sup>3</sup> feat: employment.]

[<sup>4</sup> So Tyndale, 1534, and Cranmer, 1539; and the Vulgate and Erasmus, as Bullinger, *et si vixerimus*.]

occupation his mind is most willing, and whereunto he himself is most fit and profitable: let him also have a diligent regard to consider, what arts they are that be most simple and agreeable to nature; and what occupations have least need of craft and deceit; and lastly, what sciences do least of all draw us from God and just dealing. And when this is scanned, then let every man choose to himself that which he taketh to be best convenient, and most wholesome both for his soul and also his body. We cannot all of us manure the ground, neither are all heads apt to take learning; a few among many do govern the common-weal; and all are not fit to be handicrafts-men. Every one hath his sundry disposition; every one is inspired by God; every one hath the aid and counsel of his friends and well-willers; every one hath sundry occasions; and every one hath the rule of God's word: let him be content with and stay himself upon them, so yet that God's commandments may still have the pre-eminence.

Beware of  
prodigality.

But for him that laboureth and taketh pains in his occupation, these rules of admonition which follow are as necessary as those which are already rehearsed. For first of all, every one must take heed of prodigality or riot, in meat, drink, apparel, nice pranking of the body, and gorgeous buildings; needless expenses must always be spared. For the Lord's will is, that every man should keep, and not lash out, the wealth that he hath, where no need requireth it: for the Lord doth hate and detest riot and needless cost to maintain pride withal. Moreover the man, that is prodigal of that which is his own, is for the most part desirous of other men's goods; from whence arise innumerable mischiefs, threats, conspiracies, downright deceit, shameless shifts, murders, and seditions. Secondly, let him which labour-eth in his vocation be prompt and active; let him be watchful and able to abide labour; he must be no litter-back<sup>1</sup>, unapt, or slothful fellow. Whatsoever he doth, that let him do with faith<sup>2</sup> and diligence. Sloth and sluggishness do displease God utterly. The Lord mislikes the yawning mouth and folded arms, the signs of sleep, which commonly follow the careless man, who doth neglect the state and condition of

[<sup>1</sup> litter, lazy, idle, slothful. (North-country word.) Grose's Provincial Glossary. Lond. 1787.]

[<sup>2</sup> fideliter, Lat.]



his house and family<sup>3</sup>. But on the other side, the scripture commendeth highly faithful labourers, and good and painful people in work. Let us hear, I beseech you, the golden words of Solomon, the wisest among all men; who, where he blameth sluggards, saith: "Go to the emmet, thou sluggard; consider her ways, and learn to be wise. She hath no guide, nor overseer, nor ruler; and yet in the summer she provideth her meat, and gathereth her food in the harvest. How long wilt thou sleep, thou sluggard? when wilt thou arise out of thy sleep? Yea, sleep on still a little, slumber a little, fold thine hands together yet a little, and take thine ease: and in the meanwhile shall poverty come upon thee like a traveller, and necessity like a weaponed man." Again, David in the psalms crieth, saying<sup>4</sup>: "The labours of thine hands shalt thou eat: O well is thee, and happy shalt thou be." What may be thought of that moreover, that the Lord God would not have Adam to live idly in paradise, that happy place for his state and condition? for he enjoined him the tending and dressing of that goodly garden. Idle people, therefore, are the most unhappy of all mortal men; and slothful drowsy-heads are nothing else but an unprofitable lump of unoccupied earth<sup>5</sup>. Lastly, let the artificer have a regard, that he hurt no man by his art or occupation. And let this be the rule for him to keep his eye upon in all business and affairs of his science: "Whatsoever thou wouldest have done to thyself, the same do thou to another; and whatsoever thou wouldest not have done to thyself, that do not thou to another<sup>6</sup>." Moreover, thou doest hurt to another man two sundry ways; that is, by keeping back, and taking away: as for example, if thou withholdest that which thou owest and is not thine own; or if thou takest away that which is another man's, and that which he doth not owe unto thee. But of the hurt done in withholding and taking away, I will at this present speak somewhat

[<sup>3</sup> This whole sentence is a paraphrase of the Latin; *dispicet (Deo) supina rei familiaris negligentia.*]

[<sup>4</sup> *Beati omnes qui timent Dominum, qui ambulant in viis ejus*, Lat. omitted by the translator; Blessed are all they that fear the Lord, and walk in his ways. *Psal. cxxviii.* Prayer Book Version.]

[<sup>5</sup> *telluris inutile pondus*, Lat. See *Erasmi Adag. Chiliad.* p. 138, *Hanov.* 1617.]

[<sup>6</sup> See Vol. I. p. 197.]

largely, that thereby ye may the better understand the Lord's commandment, "Thou shalt not steal," and more perfectly perceive what kinds and sorts of theft there be.

Theft.

Theft, they say, is a deceitful fingering of another man's goods, moveable and bodily, which is done against the owner's will, to the intent to make gain either of the thing itself, or of the use of the thing, or of the possession of the same. Therefore they say, that a mad man doth not commit theft; because in him there can no endeavour of craft or deceit be possibly found. Neither can, say they, that man be argued of theft, which by mistaking, and not of set malice, did take away another man's good instead of his own. But he alone is not called a deceitful fingerer, which layeth hand upon the thing; but he who by any manner of means conveyeth it from the possession of the true owner. Now they say, that it is done against the owner's will, not only if it be perforce and violently taken from him: but also if he know not of the taking it away; or if he do know, yet if he cannot forbid them; or, if he can forbid them, yet if for some certain causes he will not. Neither is it added without a cause, that theft is committed for gain and profit's sake. For if one in jest, or for some other honest cause, take any thing away, he doth not thereby deserve to be called a thief. But of theft they make two sorts: the manifest theft, as that wherewith the thief is taken; and the theft not manifest, as when, after the deed, one is convinced of theft. Of these there is a large discourse, *Digestorum* Lib. XLVII. tit. 2<sup>2</sup>. Let us return to the further opening of our present proposition.

Sundry sorts  
of damage  
done by  
withholding.

Thy withholding doth hurt another man, when thou in buying and selling dost use false measure or false weights. To this rule is referred unjust and false exchange<sup>3</sup>; I mean, exchange of money in bank<sup>4</sup>. Touching these points we will recite the commandments and sentences only of the Lord our God, who in Leviticus setteth this for a law: "Ye shall do no unrighteousness in judgment, in meteyard, in weight,

[Lev. xix. 35,  
36.]

[1 be argued of: be convicted of, found fault with for.]

[2 The foregoing definitions of the Civil Law are collected in Jul. Pacii Isagog. in Instit. &c. p. 395, Traject. ad Rhen. 1680.]

[3 Collybus, Lat.]

[4 Collybus autem, ait Pollux, est permutatio pecuniæ, Lat. omitted by the translator. Cf. Schleusneri Lex. N. T. sub voc. κολλυβιστής.]

or in measure: true balances, true weights, a true ephah," (that is, a bushel, or <sup>a</sup> peck<sup>5</sup> in measure, of dry things,) "and a true hin," (that is, in measure of liquid things a pint and an half, or the twelfth part of a pint and an half,<sup>6</sup>) "shall ye have. I am the Lord your God, which brought you out of the land of Egypt." In Deuteronomy we read: "Thou shalt not have in thy bag two manner of weights, a great and small. Neither shalt thou have in thy house divers measures, a great and a small," (to the end, that in receiving or buying thou mayest use the greater, and in laying out or selling thou mayest use the lesser,) "but thou shalt have a just and a right weight, and a just and right measure shalt thou have; that thy days may be prolonged upon the land, which the Lord thy God giveth thee. For all that do such things, and all that do unrightly, are abominable unto the Lord thy God." Hereunto appertaineth that sentence of Salomon's in the Proverbs, where he saith: "Two manner of weights, and two manner of measures, both these are abominable unto the Lord." But what can be heard, or thought of, more grievous and horrible, than a man to be abominable in the sight of his God? In the sixth chapter of Micheas also the Lord doth threaten divers and grievous punishments, which he mindeth to lay upon the necks of them that use not justice in weights and measures. Why therefore do we not rather fly from doing wrong and unrighteousness, choosing sooner to be happy than unhappy; and hearken unto the Lord, who saith, "Good measure, and pressed down, and shaken together, and running over, shall they give into your bosom; for with the same measure that ye mete to other, shall other mete to you again?" Let us be thoroughly persuaded therefore, that riches gotten by craft and theft can neither flourish long, nor yet be for our health to enjoy.

Again, other men are endamaged by the withholding of them which possess inheritances due unto other: which break promise, and deceive men in contracts, bargains, and covenants: which make a face, as though they gave the thing,

[<sup>5</sup> modium vel quartale, Lat. The ephah is generally reckoned to have been nearly equal to  $6\frac{1}{2}$  gallons of our dry measure. Horne's Introd. Vol. iii. p. 534, Lond. 1828.]

[<sup>6</sup> sextarium vel cyathus, Lat. The hin was 1 gallon, 2 pints, English. Ibid.]

which they do either change, or retain to themselves by some coloured shift, or else do give it, when they themselves have marred, or utterly destroyed it. Both the one and the other, verily, is fraud and guile and flat deceit. But now, by the way, mark this manifest and usual point of God's just judgment; that wrongful possessors of other men's heritages are both short-lived, and the unfortunatest men of all other people. Touching these wrongful withholders Salomon pronounceth, that they shall find no gain. For gain unjustly gotten, how great soever it be, deserveth rather to be called a loss more truly than a gain.

[Prov. x 2, &  
xxviii. 8.]

Things  
found.

Pledges and  
pawns.

To this precept do things that are found belong, which thou deniest to the demander, as though thou either hast not found them, or else dost challenge them to be thine own by law. Hereunto appertaineth the pledge, or pawn, which thou withholdest. A man that taketh a journey into a far country hath put thee in trust with certain silver plate, and a pound weight of gold, to keep for him against his return, because he had hope that thou wouldest keep them safely; but at his coming back, when he demandeth them, thou deniest the thing: in so doing thou hast stolen it from him, and cracked the credit that thy friend had in thee, and, last of all, thou hast doubled the sin. A poor man hath guaged<sup>1</sup> to thee some precious thing, that he setteth much by; which when he claimeth again, with ready money in hand to pay the sum which he borrowed upon it, thou deniest him the pledge, thou quarrellest with him, and usest subtilty to defraud him of his pawn: in so doing thou stealest it from him. Moreover, the Lord gave to his people other laws to this end and effect, touching the taking of pledges or guages. For in Deuteronomy he saith, "No man shall take the nether or the upper millstone to pledge: for he hath laid his life to pledge to thee." For it is all one, as if he had said: Thou shalt not take that at thy neighbour's hand instead of a pledge, wherewith he getteth his living and doth maintain his family: for thereby thou shouldest take from him both life and living. And immediately after he saith: "When thou lendest thy brother any thing, thou shalt not go into his house to fetch a pledge from thence; but thou shalt stand without, that he which borrowed it of thee may bring it out

[Deut. xxiv.  
6, 10—13.]

[<sup>1</sup> gaged: impawned, Johnson.]