

peneth vnto it by occasiō, as y they be shaped in certain figures, fashioned & deuided into membes, and y they are cold or warm, black or white, or greye, & such like, they haue no place in god, who is not of body, but a spirit: wherefore the error of y Anthropomorphites, is to be condemed, which attributeth vnto god a body framed & disposed into membes, accordig vnto y fashio of mā: Yet is it manifest, y there be some thigs in God, in respect of y which it may be knowē, though not perfectly, yet some deale of what māner sort he is. As of what māner essence or being, what substance & nature he is of. In very deede, these things of the selues are vnsearcheable in God, but yet some part there is of the necessarie to know, & is expressed in scriptures by y spirit of reuelatio, y consideratio wherof, as I iudge, pertaineth to this place.

There be no qualities of body in God.

In what pointes the qualite of God is.

Of what manner sort God is in the consideration of his Essence.

Of the Essence or being of God, beside y it is the fountain & beginning of all thinges y be, first it may be said y it is only one, hauing none like neither in heauen nether in the earth: & therefore maketh only one God, excluding altogether the nūbre of gods, wherby y Gentiles wer deceiued. To this place belongeth y which is read in holy scriptures of the vnitē of God, as in the 6. of Deuteronomie: Heare Israel, y lord thy God is one God. And in the 24. & 45. of Esay: Besides mee, he saith, there is no other God. And in the eyght of the first to the Corinthias: We know that there is no ydole in the world, and that there is no other God but one. And in the 4. to the Ephe. One God and father of all, which is ouer all and by all.

What is sayd of the Essence of God.

Of the vnitē of the essence of God.

Deut. 6.

1. Corinth. 8.

This vnitē of God y Philosophers of y gentiles did acknowledge. Plato doth manifestly defend the Monarchie or sole gouernāce of God. Aristotle witnesseth, that one minde and vnderstanding gouerneth the worlde. And Cicero folowing Plato, in many places confelleth one God. Of the poets Vergil spake in this sort of God.

Ephesians. 4.

For God doth passe through all the landes,
The waues of sea and through the sandes.
The depth of heauen both whote and colde,
From him come beaust both yong and olde:
Both wilde and tame, and man also
Hath strength and life, both frende and foe.

Geor. 4.

And Duide in the first booke of his transformatio doth clerely attribute y workmanship of the whole world to one God alone. Wise men saw y the world could nether haue ben made, neither after y it was made colde haue been gouerned by many, bicause of y vspeakable and most constant agreement of all thinges (which doth most certainly proue the vnitē of the true God) and y could not be wout dauger, if many gods had the gouernance therof: So y the strife and battels of the gods of the gentiles are not wout purpose set forth by Homere. Wherefore it is a mockery to talk w them, which bicause, of the hughnes of thinges created, suppoeth this world ca not be gouerned of one, as though one were not able to susteine so great a waight of thinges, but that it neded many.

The reason of wisemen.

The foliisties of the which maketh many goddes.

1. First they faile in this, that they confidre y hughnes of the workmanship either alone either more than they do the maiesty & power of the worker, so y they think the work passeth the strength of the worker: as though the maker were not greater & more puillat than y work which he hath made.

The creatour is greater thā the worke which hee created.

2. Againe they be fond in this point, y they suppose y world may be better gouerned of many gods thā of one, like as it is in mēs cases, y two are

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