peneth into it by occasio, as y they be shap'd in certain figure, fashioned & divided into membes, and y they are cold or warm, black or white, or grey, & such like, ther be no place in god, who is not of body, but a spirit, wherefore the orge of anthropomorphyes, is to be condened, which attributeth unto god a body framed & disposed into membes, according to y falsity of man. Yet is it manifest, y there be some things in god, in respect of y which it may be knowe though not perfectly, yet beneath of what manner for he is. As of what manner elence or being, what substance a nature is of. In very deede, these things of the elence are untrueable in god, but yet some part there is of the necessarie to know, a is expressed in scriptures by y spirit of revelacion, y considereth whereof as Judge pertaineth to this place.

Of what manner for God is in the con sideration of his elence.

If the essence of god besides, it is the fountain of all things, and if it may be said it is only one, having none like neither in heaven not in the earth; therefore makest thou one god, escluding altogether the multitude of gods, whereby y gentiles were deceived.

To this place belongeth which is read in holy scriptures of the nature of god, as in the 4. of Deuteronomy; here I speak y god is one god, and in the 47. 48. of chap. besides me, he faith, there is no other god, and in the 10. of chap. the right of the first to the coundances, I know there is no god in the world, and there is no other god but one. And in the 4. 5. to the 6. 47. one God and father of all, which is over all and by all.

This nature of god. Philosophers of y gentiles did acknowledge, Plato & other mention, y occults of the heaven-governor of god, Aristotle mentioneth that one innate and understanding governeth the world, and Cicero following Plato, in many places confesseth one God. Of the poets Vergil saith in this fash of God.

For God doth rule through all the land,

The waves of sea and through the land,

The region of heaven both wide and wide,

From heaven to earth both yong and old;

Both wise and sage, and manly,

Hath strengthened life, both friend and foe.

And Plutarch in the first book of his transformation doth clearly attribute y workmanship of the whole world to one God alone, while men say y the world could not have been made, neither after it was made could have been governed by many, because of y unsexable and most constant agreement of all things (which both most extremly prove the nature of the true God) and y could not be without danger, if many gods had the governan, thereof. So y the strife and battle of the gods of the gentiles are not about purpose set forth by Homer, wherefore it is a wonder to talk with them, which because of the hughness of things created, supposeth this would not be governed of one, as though one were not able to subsume so great a weight of things, but that it needed many.

1. First they say in this, that they conclude y hughness of the workmanship either alone either more than they do the majesty & power of the worke, for y they think the work palleth the strength of the worke, as though the maker were not greater & more pulless than y worke which he hath made.

2. Again they say in this point, y they suppose y would be better governed of many gods than of one, as it is in mes cases, y too are