

A The .18. Chapter.

The authoꝝ differreth the answer to the foresaid obieccions, & fyrste by scripture he proueth, y^e the churche of Christ cā not erre in any necessary article of Christs faith. And in this chapter ben those woꝝdes of Christe specially touched, *Super cathedram Moysi sederunt, etc. Que dicunt vobis facite, que autem faciunt nolite facere*, concerning the authority of the churche.

Surely quod I for my part I can you very good thāk, for ye haue not faintly defended your part, as though it wer a corrupted aduocate, y^e would by collusion handle his clients matter feebly for the pleasure of his aduersary, but ye haue saide therein I can not tell whether as muche as any man may saye, but certainly I suppose as much as ye either haue hard any mā saye or can your self say. And at the least wise, much moze than I haue herd of any mā els, or could haue said of my self. And vndoubted as ye spake of thotpyng in the beginning, this gere howe nere it goeth to the pyck, we shal see after. But this I promise you, it would faine beare ouer the but and al. For if it might hold & be bidden by, & wer as well able to be proued trew, as I trust to proue it false, the butte we shote at wer quite gone, for any scretie y^e we could reke of our faith & christendome. But now to come to the point. Sith it is agreed al ready betwene vs, that at these images & pilgrimages miracles ben ther, either shewed by god for the cozprobacio of his pleasure therin or wonders wrought by the deuill for our delusion and damnacion. If it may either appere to vs, that thei be not done by the deuill, than will it wel folow that thei be done by god. And if it be proued to be done by god for the good of his church than wil it be clere inough, that they bee no wonders wrought by the deuill, to y^e disceit of christen people. And sith that either other of these parties proued, implieth the reprose of our purpose, I wyll assay to shew, & trust right wel to proue you the trowth of our syde, by some one of these waies or parauenture by both that is to wete as well in prouing y^e god both these miracles, as in reproving & confuting that thei should be done by y^e deuill. And first would I faine mete wth your obieccions and answer the for the

with while thei be fresh, sauing y^e me se me. y^e better for the while to differ them, forasmuch as som thiges ther be, wherupon it will be requisite, y^e we firste bee both agreed: wout which we wer like to walke wide in woꝝdes, & ronne at al ryot so lose, that our matter could neither haue grounde, order, nor cride. Nowe if I wer in this matter to dispute with a Painim, that would make the question betwene their miracies and ours, albe it I should haue a clere matter in thend, yet must it nedes bee a long matter and much entriked or it should come at the end. And hole bokes would it hold, both y^e confuting of theirs, and vnto them the assertacion of our owne, specially for y^e thei receiue not our scripture, and betwene the & vs nothig comune to ground vpon but reason. And if we should dispute with a Felwe lesse labour should we haue, sith that we should haue with him (though he denie the new testament) yet reason and the olde testament agreed vpon, wherin we should not vary for the text, but for the sentence and vnderstanding. For therin we should haue hynr styll, with stande vs. But now sith we shall in oure matter dispute and reason with those that agree themselfe for christen men, our dupicions is so muche the shorter, in that we must nedes agree together in mo thiges. For we muste agree in reson wher sa: th refuseth it not. And ouer that we shall agree vpon the hole cozpus of scripture, as well the new testament as the old. But in the interpretation we may parauenture styck. Is it not so? *Res quod he. Vel quod I.* is ther any other thing wherin ye think y^e we shal vary, but y^e interpretation of y^e scripture? *Not y^e I remember of he,* except the conclusio it self, wher upon we talk, as of y^e woꝝshipping of ymages, or praying to saintes, in which me thynke ther cā be no great questio, if y^e scripture be wel interpreted. *Ye do of I agree,* y^e such thinges as ar mencioned in y^e gospel spokē by Christ vnto saint Peter & other apostles & disciples, wer not only sayde to the self, nor only for the self, but to the for their successours in Christs flocke, & by the to vs al, y^e is to wit euery mā as shal appertene to his part. Whereby mene you y^e of he. *I mene of I,* as for ensample when he said: *Nisi abundauerit iusticia vestra plusquam scribarum et pharisorum, non intrabitis in regnum celorum.* Except your iustice abound & excede y^e iustice of the Scribes

What that was sayde to the Apostles was sayde to their successors.

Math. 5.

And Phariseis, ye shall neuer come in heauen. And where he sayth, if ye wilte enter into the kingdom of heauen, kepe ye comaundementes, byd not he say such thinges to the for all chrisen men that should come after: ¶ I thinke yes quod he, for the seconde worde concernyng ye comaundementes. But as for the first, ye they? iustice should be better than the iustice of the Scribes and Phariseis, y adventure he spake specialye to his Apostles the self, ye they should not bee like ye Scribes & Phariseis, whiche commaunded other many thinges, and did nothig the self. ¶ That is in my minde of I wel taken, & so doth holy saint Austyne expounde it. But sith ye think he said that woorde to his apostles specially, rather than to all his hole flock, whither think you that he saide it onely to them, or els to all other also that shoulde after come in their places and succede the in office? ¶ Say for god of he to all that bythops he saide it, and prelates and spirituall rulers of his church, that euer shal bee in the church, for bidding them to bind and lay vpon other pooze mens backes importunabile burdeyns, to the bearing wherof themself will not once put forth a synger. ¶ Werye well saide of I, what think you than of that he sayde, Doo ye such thinges they bid you do, but not as ye see the doo? ¶ In that would our lord of he, that al the people should do al that the prelates should commaunde, as far as was commaunded in the law by god, but he ment no further. And therfore he said that they sat vpon the chaire of Moyses, and he willed ye they should for that cause be obeyed. And therein he mente in such thinges onely as they shoulde commaunde, ye were by god commaunded ye people, in the law geue to Moyses. And that chrisen men in likewise obeys the bythops and prelates, comaunding only suche thinges as hymself hath commaunded his people in his ghospell and his owne lawe. ¶ And in nothing els of I: what meaneth it than that our Lord in the parable of the Samaritane, bearing the wounded man into the Anne of his church, and deliuering him to the host after that hymself hadde dressed hys woundes w wine & oyle, & left w ye holte of .ii. grotes of .ii. testametes, promised ye host beside, ye what so euer ye host would bestow vpon hi more, he wold whā he cae again recoupece hi therfore. And also in ye place ye we spake of, our sauntour said ye Scribes & Phariseis beside the law of

Moyses on whose seate they sat, byd lay gret fardels & fast bound the on other mens backs, to ye bering wherof they would not moue a synger the self. And yet for al ye he had ye people do what they? prelates wold bid the, though ye burde wer heuy. And let not to do it though they should se ye bidders do clene cotrar. For which he added, but as they do, do not you. ¶ By our Lady of he, Like not this glose. For it maketh al for ye bondes, by whiche the lawes of ye church bind vs to more a do, than the Jewes wer almost w Moyses law. And I wote wel Christ said come to me, ye ye be ouer charged, & I shal refresh you. And his apostles said ye the bare lawe of Moyses beside ye ceremontes ye wer set to by ye Scribes & the Phariseis, wer more than euer they wer able to beare & fulfill. And therfore Christ came to cal vs into a law of liberte. And ye was in taking away the band of those wery ceremontal lawes. And therfore saith our sauioz of ye law ye he calleth vs vnto, my yoke (saith he) is fit & easy, & my burten but lychte. ¶ Whether by it appereth ye ment to take away the straitte yoke & put on a more easy. And to take of the heuye burde & laye on a lighter. ¶ Whiche he had not done ye he woulde lade vs with a fardell full of mens lawes, mo than a cart can cary away. The lawes of Christ of I, he made by hymself & his holy spirit, for ye gouernance of his people, & be not in hardnes & difficulte of keping anpe thing like to the lawes of Moyses. And therof durst I for nede make your self iudge. For yf ye bethik you wel, I wene if it wer at this agenow to chose, you would rather bee bounde to many of the lawes of Christes church, than to the circumcision alone. For to as muche ease as we wene that Christ called vs, yet be not the lawes ye haue bene made by his church of halfe the pain nor half the difficulte ye his own be, which hymself putteth in the ghospell, though we set aside the counsels. It is I trow more hard not to swere at al, than to forswere: to for bereche angry word the not to kil: continual watche & prayer the a few dayes apointed. ¶ Whā what an anxiety & sollicitude is ther in ye forberig of euer yde word: ¶ What an hard thret after the wordly copt for a smal mater. ¶ Neuer was ther almost so soze a worde sayd vnto ye Jewes by Moyses, as is to vs by Christ in ye word alone, wher he saith ye we that of euer yde word geue accoupe at the day of indgemēt. ¶ What say ye the by deuyles restrayned, & liberte of by

Mat. 23.

Mat. 23.

Mat. 23.

Mat. 23.

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Mat. 23.

The lawes made by the church, are of less difficulte the the lawes made by Christ.

Mat. 23.

uer

Auers solues w^orauen, wher thei had li-
bertie to wed for their pleasure, yf they
call a fantasie to any yf they tooke in the
warre. One of y^e ware is inough w^o he to
make any one mā warre. Now y^e is me-
rily said w^o I, but though one eye wer y^e-
nough for a fletcher, yet is he for soze cō-
sent to kepe twaine, & wold though they
wer sometime soze both, & should put him
to soe pain: what ease also cal you this,
yf we be boundē to abide all sozowe and
shameful death & al martiridome vpon
pain of perpetual damnaciō for the pro-
fession of our faith. Trowe ye that these
easie wordes of his easie p^oke & light bur-
dein wer not aswel spokē to his apostles
as to you, & yet what ease called he them
to. Called he not thē to watchig, fastig,
praying, preching, walking, hunger,
thurst, colde, & heate, beating, scourgig,
prisonment, painful & shamefull death.
The ease of his p^oke standeth not in bodi-
ly ease, noz the lightnes of his burdein
standeth not in the slacknes of any bodi-
ly payn (except we be so wanton, yf wher
himself had not beaue without pain, we
loke to come thither with plave) but it
standeth in the swetenes of hope, wher-
by we sele in our pain a pleasaunt taste
of heauen. This is the thing as holy saint
Gregory Nazarenus declarerh that re-
fresheth men that are laden and maketh
our p^oke easie & our burdein light, not a-
ny deliueying frō y^e lawes of the church
oz frō any good tēporal lawes eyther, in
to a leude libertē of slouthfull rest. For
that wer not an easie p^oke, but a pulling
of y^e head out of the p^oke. For it wer not
a light burdein, but all the burdein dy-
charged cōtrary to the wordes of saint
Poule & saint Peter both, which as wel
vnderstode y^e wordes of their maister as
these men do. And as a thing consonant
& wel agreable therw^o do cōmaund vs o-
bedience to our superiours & rulers one
& other in thinges by god not forboden,
although thei bene harde & soze. But see
for gods sake how we be rōne a gret waie
further thē I thought to go whē I begā,
& haue left y^e we should go forth w^o al. It
is no losse w^o he, for ther is a good thing
well touched by y^e way. Well w^o I let vs
go back again wher we left syth ye agre
y^e Christ spake his wordes not to his A-
postles onli for their own time, but such
thinges as he said to thē he mente to all
that shold folow thē. And thereof some-
what he spake to thē for y^e prestes & Bp-
shops only. As whē he said, *Vos estis sal terre,*
ye be y^e salt of y^e erth, & so what to y^e whole

flock as whē he said: *Mandatum nouum do vos* &
his ut diligatis inimicos sicut ego dilexi vos. I geue w^o Path. 18
you a new cōmaundment yf you loue togie-
ther as I haue loued you. Tel me thē I
require you, whā Christ said to saint Pe-
ter, Sathanas hath desired to sift the as
mē sift corne, but I haue prayed for thē
y^e thy faith shal not faile: said he thys to
him as a p^omise of y^e faith to bee by gods
help ppetually kept & p^oserued in saint
Peter only, oz els in the hole church, y^e The whole
is to wete y^e hole congregacion of christes
church.
people professing his name & his sayth,
& abiding in y^e body of y^e same, not being
p^oceded & cut of, meaning that his faith
shold neuer so vterly fail in his church
but y^e it shold hole & entier abide and re-
main therein. Wary w^o he this is good
to be aduised of. For though Christ for y^e F
more part such thinges as he spake to one
spake to al, acco^ordig to his own wordes,
Quod vni dico, omnibus dico, y^e I saye to one I
say to al, yet some thinges he sayd & mēt
p^ocularly as he spake it. As whē he had
saint Peter come vpo the water to hī, he Path. 141
had not the rēnant come so. And so may
it yaduēture be y^e this wo^o was spokē
& mēt toward Peter alone. That wil be w^o
I very hard to hold. For his faith after
failed. But sith y^e vpo his firste confessiō
of y^e right faith y^e Christ was gods sone,
our lo^od made him his vniuersal vicare
& vnder hī head of his church. And y^e for
his succelloz he should bee the first vpon
whom & whole firme confessed faith he
wold bild his church, & of any y^e was on-
ly mā make him the first & chiefe head &
ruler therof, therefore he shewed hī that
his faith, y^e is to wete ths faith by him cō-
fessed, shold neuer faile in his church,
noz neuer did it, not w^ostāding his deny-
ing. For yet stode stpl the light of sayth
in our Lady, of whō we rede in the gos-
pel cōtinual assistēce to her swetest sone
wout slepng oz flitting. And in al other
we fynd either slepng frō him one tyme
oz other, oz els doubt of his resurrecció
after his death (his dere mother onely ex-
cept.) For the significacion & remēbrāce
wher of the church yerely in the tenebre
lessons leueth her candel burning stpl,
when al the remnant that signifieth his
apostles and disciples be one by one put
out. And sith his faith in effect sayled, &
yet the faith that he p^oferred abode stpl
in our Lady, the p^omise that god made
was (as it semeth) mēt to hī, but as head
of the church. And therfoze our lo^od ad-
ded thereto. And thou being one of these
dayes conuerted, confirme and strength
k.iiii. thy

The whole church.

Perk. 2.

Path. 141

Peter head of the church.

Our Ladyes Candel.

Lode not to come to bene with play. Note.

Path. 5.

A thy brethren. In which by these wordes our sauiour met & promised that the faith should stand for ever. So y^e the gates of hel should not preuaile thereagainst. Or els might ye say, y^e these wordes spoken to saint Peter, fede my shepe, was met but for himself, & no commaundement to any successor of his or any bishop or prelate. And by y^e meane might ye say also, that these wordes of Christes promise made vnto his disciples, y^e the holy ghost should instruct the of al thinges, wer only met for the self in their owne persons. And **N**ot y^e ever he should instruct his church after their dayes. And when he said, wher soeuer be two or thre gathered together in my name, there am I my selfe among the: we shall say by this meanes, y^e he met but of his own disciples in his own time while he was here wth the, and not y^e he would be likewise present with such other congregacions in his church after. And finally, the wer these wordes frustrate where he said: Lo, I am wth you al y^e dayes to y^e wordes ende. If he should mene it but wth the y^e heard him speak it, then should it appere, y^e he had entended a church only of the, and for their tyme. And then from their death hither alwer done. **M**ercy sy^e q^u he, I can wel agre, y^e al such thinges was spokē by Christe, to make the sure that y^e faith should neuer faile in his church. **H**owbeit yf I durst doubt in y^e point, one thing is ther y^e somewhat ticketh in my mind. **D**oubt on q^u I betwene vs twayne & spare not, noz let not to tell me what moueth you. **S**ir q^u he, I think y^e god setteth no more by faith the he doth by charitie. **W**ut as for charitie and good workes with vertuous living shall coole and dekap in y^e church, as our sau^{er} saith in the. xliiii. chapter of Mathew. **B**ecause iniquitie shall abounde, the charitie of many me shall coole. And surely me thynketh it is wel nere al gone already. **G**od forbid q^u I. For albeit y^e it greatly day by daye dekapeth, & much people naught, yet be there manye good men about, & shall bee alway though they be few in comparison of the multitude. **A**nd yet is not all one of other vertues & of faith, that is to wit, of knowlege & beleue of the articles of our faith. I meane of such articles as we be of necessity boundē to beleue. For albeit y^e the flock of Christ shall neuer lack good & deuout vertuous people, yet shall both y^e best be sinners, & also muche more the multitude shall ever haue the faith that I speake of, than shall haue the

goodnes of living. **W**hy so q^u he. For two causes q^u I. **O**ne, the maice of the people wherby they wil not be to redy to liue wel as to beleue well. For y^e people the self will better kepe y^e faith the other vertues, sith it is a thing of lesse labour to know what they should beleue, & to beleue it also when they know it, then it is to work wel. For though the knowlege & beleue bring many men to the labour of good workes, yet y^e world commonly & the frailte of our flesh wth the enticement of our ghostly enemies, make vs willingly & wittingly well knowyng & beleuing the good, yet to walke in y^e worlde as doth sometime the sicke man, that beleuing his phisicion, & hauing had also right often good prooffe by his owne experience to his paine before, that some certain meate or drinke shall dooe hym harme, doth yet of an importune appetite fal for his litle pleasure to his great pain & hurt. **A**nother cause is q^u I, the goodnes of god, which howe far so ever his people fal frō the vse of vertue, shall not yet as himself hath promised suffer the to fal frō y^e knowlege of vertue, nor onely for y^e manifest acion of his iustice, y^e their own cōscience may condemne the in doing the thinges y^e the selfe knowe to be naught: but also to y^e entent they may stil haue among the a perpetual occasion of amendement. For if y^e faith wer once gone, & the church of Christ fallē in that error, y^e they beleued vice to bee vertue, & ydolatry to be y^e right way of gods worship, thā had they no rule to geue the to better. **A**nd therfore while we be not in error of vnderstanding & faith, howe so ever we fal, or how oftē so ever we sin, we see y^e way to turne again by grace to gods mercy. **W**ut if faith were gone, all wer gone, & thā had god here no church at al.

The 19. Chapter.

The autho^r proueth y^e if the worship of ymages wer ydolatrye than y^e church beleuing it to be lawfull and pleasant to god, were in a misbelieve & in a deadly error. **A**nd than wer the faith sayled in the church, wherof Christ hath promised the contrary as is proued in the chapter before.

Mercy sy^e q^u he, that God made not his church for a while, but to endure tyll the worldes ende. **T**hat is there no christen mā but he wil wel agree. **A**nd sith his church cannot stand without faith, whiche is y^e

It is lesse labour to beleue then to worke well.

F

G

H

entris

Behynde **8.11.** **Faith** shall be
alway in the
churche.

Entrie into churche (for as saincte
Douls saith, *Accidentem ad deum oportet credere,*
whoso will come to god must nedes beleue)
So man wil deny but that sayth is
& alway shal be in his churche. And that
his churche not in sayth onely and the
knowledg of the truethe necessarye to
be knowne for our soule health, but also
to the doing of good woorkes and auoy-
ding of euils, is, hath been, & euer shal be
specially gyded and governed by God &
the secret inspiration of his holy spirit.

Well quod I then, if the churche haue
sayth, it erreth not in beleife. **That** is
trouth quod he. **It** should erre quod I, if
it beleued not all the truethe that we be
bound to beleue. **What** elles quod he.

What and we beleued quod I al that is
trewe, and ouer that some other thyng
not only false, but also displeasat to god
did we not the erre in our necessary be-
leue: wherby meniz pou that q he: **As**

thus q I, if y one beleued in all the thre
partones of the trinite, y father y sone &
the holy gost, & therw wer perswaded y
ther wer a fourth person beside, equal, &
one god with the. **He** must q he nedes
erre in his necessary beleue, by which he
is bounden to beleue in y trinite. And y
selowen beleueth in a quaternitie. **What**

is q I y hole trinite & one moe. **But** we
be not only not bounde q he to beleue in
any mo, but also boude not to beleue in
any moe. **Very** wel q I, the erreth he
as much and as far lacketh his right be-
leue that beleueth to much, as he y bele-
ueth to litle, & he y beleueth some thyng
y he should not, as he that beleueth not
some thing y he shold. **What** els q he,

& what the. **Warpe** this q I, yf we be-
leue that it were lawfull & well done to
pray to saintes, & to do reuerence thez
ymages, & doo honour to their reliques,
& visit pilgrimages. And than wher we
do these thiges thei wer in dede not well
done, but wer displeasaut to god, & by

him reputed as a minishment & a with-
drawing of the honoz dewe to himself, &
therefore afoze his magestie reppoued &
odious & taken as ydolatrie, were not
this opinion a deadlye pestilent error
in vs, & a plain lacke of right faith: **Yes**
for god q he. **But** ye grant q I, y the
churche ca not erre in the right faith ne-
cessary to be beleued, whiche is geuen &
alway kept in y churche by god. **Trouth**
q he. **Tha** foloweth it q I, y the churche
in y it beleueth saintes to be prayed vnto,
reliques and ymages to be woorkypp-
ped, and pilgrimages to be visited and

sought, is not deceued nor doth not erre, **W**
but that the beleue of the churche is true
therin. And ther upo also foloweth that
the wonderful woorkes done aboue na-
ture, at such ymages & pilgrimages, at
holye reliques by prayers made vnto
saintes, be not done by the deuil to delude
the churche of Chyist therwith, sithe the
thing that the churche doth, is wel done
& not ydolatrie. **But** by the great honoz
done vnto saintes, god himself the more
highly honozed, in that his seruantes
haue so muche honour for his sake. And
therof foloweth it, that himself maketh
the miracles in comprobacion thereof.

Also if it be true that ye haue granted
that God kepeth and euer shall kepe in
his churche the right faith and right be-
leue by the helpe of his owne hande that
planted it, then can it not be that he shal
suffer the deuill to woork wonders lyke
vnto his own miraclesto bying his hole
churche into a wrong faith. And then yf
these thinges be not done by the deuill,
I trow ye will not then denye, but they
be done by god. And so is yet againe our
purpose double proued. **Fyrst** in that ye
grant that god wil not suffer his churche
to erre in his right faith, **secondly** (which
pursueth thereupon) by that he hath by
many a visibie miracle declared, y this
faith and maner of obseruance is very
pleasat and acceptable vnto him, which
miracles sith they bene proued to be done
vpon good grounde and cause, appeare
well to be done by god and not by oure
ghostly enemy.

The 20. Chapter.

The messenger alledgeth that the
perpetual being & assistance of Chyist
to his churche to kepe it out of al dam-
nable errors, is nothing els but his
being with his churche in holy scrip-
ture, wherof the authoz declareth the
contrary.

Why thynke you q I, is ther any
thyng in this matter amisse: I ca
not well tell q he, what I myght
aunswer therto. **But** yet me thik
that I come to this point by some over-
sight in graunting. **Well** q I, me say
sometyme when they would saye or doo
a thyng and cannot well come thereon,
but misse and oversee themselves in the
assaye, it maketh no matter they saye,
ye maye beginne agayne and mende it,
for it is nother masse nor mattyns. And
all be it in this matter, ye haue nothyng
granted but y is in my mind as true as
the

A the mattins of the masse either, yet if ye reken your self ouer swift in granting I geue you leue to go backe & cal againe what ye wpll. ¶ In good faith of he full hard wer it in myne owne mynde, other wise to think, but y god shal alwai kepe the right beleue in his church. But yet sithe we come to this conclusion by the granting therof, let vs loke once againe therupō. And what yf men wold say, as I hard once say my self, that God dothe parauenture not kepe alwaye sayth in his church, to geue the warning, whē they do wel, & when the contrary. But sith he hath geuē the and left with them the scripture, in which they may sufficiently se, both what they should beleue, & what they should do, he letteth the atone therwith, wout any other speciall cure of his, byō their faith & beleue. For theri they may see all that them nedeth yf they will loke and labour therin. And yf they will not, the fault is theyr owne slouth and foly. And whoso be willing to mād & be better, may alway haue lyght to see how, by recours to the reading of holpe scripture, which shal stande hit in like fiede as ye said before, that god kept the faith for, by his speciall meanes in hys church. ¶ If this of I wer thus, wherof should Christes promise serue. *Ego uobiscū sum omnibus diebus usque ad finem seculi.* I am w you at the dayes tyl the ende of y worlde. ¶ Wherfore shold he be here w his church if his being here shold not kepe his right sayth & beleue in his church? ¶ Mary of he these wordes well agreeth w al. For god is & shalbe to the worlde ende with his church in his holy scripture. As Abraham answered the richeman in hell saying they haue Moyses & the prophetes not meaning y they had the all at y time present w the, but onely that they hadde their bookes. And so Christe fozal much as the scripture hath his faith comprehended therein according to his own wordes. *seruamini scripturas, quia scripture sūt que testimonium perhibent de me.* Serch you the scriptures for they here witness of me. ¶ There fore he said. *Ego uobiscū sum usque ad finem seculi,* I am with you to the ende of the worlde, because his holpe scripture shall neuer fayle, as lōg as the worlde endureth. ¶ He uen and earth shall passe away, but my wordes shall neuer passe away. ¶ And therfore in his holpe wryting is he with vs still, and therin he kepeth and teacheth vs his right faith if we list to loke for it, & els as I said our own fault & foly it is.

Math. 28.

Luce. 16.

Ioh. 1.

Math. 14.

¶ If God of I be none other folle w vs but i holy scripture, the be those wordes of Christe, I am w you to the worlde ende, somewhat strangely spoken, & vni like the wordes of Abraham wherewith ye reble the. For Christe leste neuer a boke behind him of his owne making, as Moyses did and the prophetes. And in their bookes was he spoken of, as he was in the gospell. ¶ Wherfore if he had spokē & ment of scripture, he would haue sayd that they should haue w the in it his Euangelistes and wryters of his gospels as Abraham said they haue Moyses and the prophetes, which wer the wryters of the bookes y the Jewes had: Christe also said, I am with you tyll the ende of the worlde, not I shal be, but I am, which is the word appropriated to his godhed. And therfore y word am, is y name by which our lord wold as he tolde Moyses and named vnto Pharao, as a name which serued all creatures (sith they be all subiecte to time) cleerlye discerneth his Godhead, which is euer being & presēt wout difference of time past or to come. In which wise, he was not in his holpe scripture, for y had beginning. And at thole wordes spoken, was not yet all wrytten. For of the chief part which is the new testamēt ther was yet at y time neuer one worde wrytten. And also we be not sure by any promise made that the scripture shall endure to y worlde ende, albeit I think verely the substance shall. But yet as I sai, promise haue we none therof. For where our lord sayth y his wordes shall not passe away, nor one iote thereof be losse, he spake of his promises made in dede, as his faith and doctrine taught by mouth & inspiration. He mente not y of his holpe scripture in wrytyng there should neuer a iote be lost, of which som partes be al ready lost, moze parauenture then we cā tel of. And of y we haue the bookes in some parte corrupted with miswryting. And yet the substance of thole wordes that he ment bene knowē, where some parte of the wryting is vni knowen. He sayeth also that his father and he should lende the holy goss, & also y he wold come himselfe, wherto al this he ment no moze but to leue the bookes besyde them and go their way: Christe is also present among vs bodily in y holy sacramente. And is he there presente with vs for nothyng: The holpe gholfe taughte manne thynges, I thynke vnwrytten, & wherof some part was neuer ment.

Math. 28.

I am.

Exod. 3.

E

Math. 14.

H

Christe is here
wrytten

compysed

A compassed in the scripture, yet vnto this day, as the article which no god chylde man will doubt of, that our blessed Lady was a perpetual virgin as wel after the byrthe of Chylde as afore. Our sauour also said vnto his apostles, y^e whē they shoulde bee accused and brought in iudgement, they should not nede to care for answer, it should euen then be put in their myndes. And that he ment not onely the remembraunce of holy scripture, whiche befoze the Paimin iudges were but a colde and bare alleging, but such new wordes geuen them by God inspyred in their heartes so effectually, and confirmed with miracles, that theyr aduersaries though they wer angry therat, yet should not be able to resist it. And thus with secreete helpe & inspyracio is Chylde with his churche, and wyll bee to the worldes end present & assident. Not onely spoken of in wytyng.

The. 21. Chapter.

The authoz sheweth y^e if it so were in dede as the messenger saide, that is to wit that Chylde continued with his church none other wyse but onely by the leuyng of his holy scripture to them, and that all the faith also were only therein, than should it yet solow y^e as farre as the necessitie of our saluacio requireth, god geneth y^e church y^e right vnderstandig therof. And ther vpo soloweth farther, y^e the church can not erre in y^e right faith. Wherupō is inferred estsone, al that the messenger wold haue fled fro by force. And ther on also spectally soloweth, that all y^e textes of holy scripture whiche heretiques alledge agaynst ymages or any point of y^e come beleue of Chylde catholike church, can nothing serue their purpose.

At now would I wist, syth ye reke him none other wise present the in holy scripture, whither then dothe he geue hys churche the right vnderstandyng of holy scripture or not? **W**hat yf he doo not quod he. **H**arpe quod I than your selfe seeth well, that they wer as wel without. And so should the scripture stande in as god stede, as a paire of spectacles shold stand a blinde freer. **T**hat is very truethe of he. But therfore hath his wisdom and godnes provided it so to be wytyen, that it maye bee

wel vnderstanden, by the collacion and consideracio of one text with an other.

Say it not also bee of I, that some of them which do rede it diligently, and diligently compare and consider euery text, how it may stande with other, may yet for al that, mistake & misvnderstand it: **H**es quod he it may be so. For elles had there not bene so many heretiques, as there hath bene. **T**ery truethe of I, But now if all the faith be in holy scripture, and no part thereof any where els, but that it must be therein altogethe learned, wer it thā sufficient to vnderstande some part a right, and some other parte wrong, in the necessary pointes of oure faith, or must we as farreforth as concerneth y^e necessite thereof misvnderstand no part? **W**e must of he mistake no part, as farre as necessarily concerneth our faith. But we muste haue so y^e right vnderstanding of all togethe, that we conceiue no damnable errour. **W**ell sayd of I, then yf we must, we may. For if we maye not, we muste not. For oure lord bindeth no mā to an impossibilitie. **W**e may of he. If we may of I, the may we epther by good hap fall into y^e right vnderstanding, or els by naturall reaso come to it, or els by supernatural grace be led into it. **T**hat is trouth quod he, nedes must it be one of these wayes.

Well of I, we wil not enserch whiche, But I would first wit, whither Chylde haue a church in the world continually and so shal haue to the worldes ende, or els hath one somtyme, & sometime none at all, As we might thynk, y^e he had one, while he was here himselfe, and paradytute a whyle after, and happely none at all neuer sith, nor shal not again we wot nere when. **S**ay quod he, that can not bee in no wise, but y^e he muste nedes haue his churche continue till some where, for els how could he be with the continually to the worldes end, in scripture or otherwise, yf they (with whome he promised to bee, and continue to the worldes ende) should not continually solow endure? **H**ow could those wordes of Chylde be true. Lo I am with you all the dayes to the worldes ende, if befoze the worldes ende he were alwaye some dayes, as he were in dede fro y^e churche some dayes, yf in some dayes he hadde no churche. **W**ell quod I, yet would I witte one thing more. Can he haue a churche without sayth. **S**ay quod he, y^e were impossible. **F**or loth quod I, so were it. For his churche is a congrega-
cion

Math. 28.

Church.

A cion of people gathered in to his faith. **Faith.** And faith is the first substanciall difference discerning chrisen men from he then, as reason is the difference deuoyding man fro all kindes of brute bestes. Now the if his churche be and euer shal be continuall wout any times betwene (in which there shall be none) without faith it may neuer be, and no part of the faith is as ye say els where had, but in holy scripture, and all it must be had, and also as we were agreed a litle while agoe, ther must be none errour adioyned thereto, and therefore as far as toucheth **B** the necessitie of faith, no parte of scripture may be misse taken, but all must be vnderstanden right, and maie bee right vnderstanden by hap, reason, or helpe of grace, it necessarily foloweth that by one or other of these wayes, the churche of Christ hath alway and neuer faileth in right vnderstanding of scripture, as far as logeth for our necessite. What foloweth in dede of he. **¶** Wel of 3, let passe for y while, what foloweth further? And sith y churche so hath, let vs fyrt agree by which of these .iii. wayes the church hath it, whyther by hap, reason or grace. **C** By hap of he wer a poze hauing. For so might it hap to haue and hap to faile. **¶** The of 3 sith it hath it euer, it can not be by hap, what thinke you then of reason. **¶** As litle of he as any man thinketh. For I take reason for playne ennye to faith. **¶** We take peradventure wrog of 3. But now sith ye so thynk, ye leue but the thirde way, which is y help of grace. **¶** So surely of he. **¶** Merely of 3, where reio may betwene diuers textes stand in great doubt, which way to lene, I thinke that god with his holy spirite ledeyth his church into the colent of his trouth. As himself said that the holy gost (whom he wold send) shold lede the into all trouth. He said not the holy goste should at hys commyng write them all trouth, nor tell them all the hole trouth by mouth, but that he shold by secret inspiracion lede them into all trouth. And therefore surely for a true colusio in such menes by god himself, by the helpe of his grace (as your self graunteth) the right vnderstanding of scripture, is euer preserved in his churche for all suche mistaking, wherof might folow any damnable errour concerning the faith. And thereof doth there fyffe folowe, that besyde the scripture selfe, there is an other present assistance, and speciall cure of god, perpetuall with his churche, to kepe it in y

The spirit of
god ledeyth the
churche into
all trouth.

John. 16.

D

right faith, that it erre not by missebrnderstanding of holy scripture, contrary to the opinion that ye purposed, when ye saide, that Christes being with hys church, was onely the lenyng of his holy scripture to vs. And ouer this, if God wer no otherwyle present then ye speke of, yet sith it is proued that his churche for all that euer hath the right vnderstanding of scripture, we be comen to the same point again, that ye would so faintly from. For if the scripture (and nothing but the scripture) doth containe al thyng that we be bounden to beleue, and to do and to forbear, and that god also therefore prouideth for his churche, the right vnderstanding therof, concerning euery thyng necessary for vs, that is contained in scripture, the must ther nedes folow the: upon, the thyng that ye feared, lest ye had wrog, and vnauidedly graunted y is to wit, y god alway kepeth the right faith in his church. And therupon foloweth further, the remnant of all that is questiō betwene vs, that the faith of the church in the worship, that it beleueth to be wel genert vnto saintes, reliques, and ymages, is not erroneus but right. And thereupon foloweth also that the myzacles done at such places be none illusions. of damned spirites, but the mighty hand of god, to shew his pleasure in the corroboration therof, and in the exercitacion of our deuocion thereto. **¶** In dede of he, we be come back here to going forward as men walk in a male. **¶** We haue not yet of 3 lost al that labour. For though ye haue halfe a checke in this point, yet haue ye (if ye perceiueit) mated me in an other point, by one thing, that is agreed betwene vs now. **¶** What is that of he. **¶** This of 3, y I haue agreed as well as you, that god hath geuen his church the right vnderstanding of scripture in as farre forth as longeth to the necessite of saluacion. **¶** In what point quod he, hath that mated you. **¶** Why quod I se you not that? Saye then wyll I not tell you, but yf ye hyper me, or yf I tell you, yet that ye not wpyme the game therby. For sith ye see it not your self, it is but a blynde matter. **¶** Let me know it yet of he, and I am agreed to take none aduantage thereof. **¶** On that bargaine be it quod I. **¶** We wote well quod I that against the worshipping of ymages, and praying to saintes, ye sayd certain textes of scripture to pue it for bodē, and reputed of God for Idolatrye. For aunswere wherof, when I sayde that men muste

lene

The church
cannot misse
vnderstande
the scripture.

A leue to the sentence that the church and
hoꝝ doctours of þe church geue to those
textes, ye said thei were but mens false
gloses agaiſt gods true textes. And now
liþ ye graunt & I alſo, þe church can
not miſſe vnderſtand the ſcripture to the
hinderance of the right faith, in thinges
of neceſſite, & that ye alſo knowlege this
matter to be ſuch, þe it muſt either be the
right belcve & acceptable ſeruice to god
oz els a wronge & erronious opinio and
plain ydolatrie, it foloweth of neceſſite,
þe the church doth not miſſe vnderſtand
thoſe textes, that ye oz any other can al-
lege, and bryng forth for that purpoſe.
But that al theſe textes be ſo to be taken
and vnderſtandē, as they nothing make
agaiſt the church, but al agaiſt your
olon opinion in this matter. And this
haue ye ſodeinly answered your ſelf, to
all thoſe textes out of hand, w a gloſe of
your own, as true as any text in the by-
ble, & which all the woꝝd wyll neuer a-
uouide, except thei would make the ſcrip-
ture ſerue the church of nought, oz ra-
ther to their hinderance the furtherāce
in the faith. For ſo wer it, if it might be
that god geueth the not the good vnder-
ſtanding therof, but ſuffreth them to be
deceiued and deluded in errors, by the
miſetaking of the letter. ¶ **¶** Mary quod
he, this is a blind mate in dede. ¶ **¶** Sure-
ly quod I theſe two thinges ſeme to me
two as true pointes, and as plaine to a
chriſten man, as any petition of Eucli-
dis geometry, is to a reſonable manne.
For as true as it is, þe euer þe hole thyng
is moze then his own half, as true is it
in dede, and to euer y chriſten man, faith
maketh it as certain. Fyꝛſt þe Chriſtes
church can not erre in any ſuch article,
as god vpon pain of loſſe of heauen will
that we beleue. And thereupon neceſſa-
rily foloweth, þe there is no text of ſcrip-
ture well vnderſtanden, by which chri-
ſten people ar commaunded to dooe the
thing, which þe church beleueth that thei
may lepfully leue vndone, noꝝ any text
wherby we be ſoz bodē any thing, which
the church beleueth that they may law-
fully do.

¶ The .22 Chapter.

¶ Because the meſſenger had in the
beginning ſhewed himſelf deſirous &
greedy vpon the text of ſcripture, with
litle foꝛce of the old fathers gloses, &
with diſpraſſe of Philoſophie and al-
moſt all the .vii. liberall ſciences, the
authour therefoꝛe incidētly ſheweth

what harme hath happed ſometyme
fall to diuers of thoſe yong men who
he hath knowen to geue theyꝛ ſtudy e
to the ſcripture only, with contempt
of Logike and other ſeculer ſciences,
and litle regarde of the olde interpre-
tours. ¶ **¶** Therfoꝛe the authoꝛ ſheweth
that in the ſtudy of ſcripture, the ſure
way is, with vertue and prater, fyꝛſt
to ble the iudgement of natural rea-
ſo, wherunto ſeculer literature hel-
peth muche. And ſecondly the com-
mentes of holy doctours. And thꝛd-
ly aboue al thing, the articles of the
catholike faith receiued and beleued
thꝛough the church of Chriſt.



¶ **A**d ſoꝛ becauſe we ſpeake of
ſcripture now, and that the
church in thinges nedely re-
quiſite to ſaluacion hath the
right vnderſtanding of holy
ſcripture, wherin I perceiue
ye be ſtudious of the text alone, without
great foꝛce of the olde fathers interpre-
tations oz any other ſciēce, of which ye
reken all .vii. (ſane gramer) almoſte to
ſerue ſoꝛ nought. I haue of you ſo good
opinion, þe I truſte all your ſtudy ſhall
turne you to good. But ſurely I haue
ſeen to ſom folk ſo much harme to grow
therof, þe I neuer would aduiſe any ma-
els, in the ſtudy of ſcripture to take that
way. ¶ **¶** Why ſo quod he: ¶ **¶** For I haue
known quod I right good witz, þe hath
ſet all other learning aſide, partelye ſoꝛ
ſlouth, reſuſing the labour and payn to
be ſuſteined in that learning, partlye ſoꝛ
pꝛide, by which thei coulde not endure þe
redargucion that ſhould ſometime fall
to their part in diſpꝛiſions. ¶ **¶** Which ab-
ſeſſions, their inwarde ſecrete fauour
toward themſelues, covered and cloked
vnder the pretext of ſimplicite, and god
chriſten deuocion, boꝛne to the lone of
holy ſcripture alone. But in litle while
after the damnable ſpꝛite of pꝛide that
vniware to theſelf lurked i their hartes,
hath begonne to put out his hoznes and
ſhew himſelf. For then haue thei lōged,
vnder the praiſe of holy ſcripture, to ſet
out to ſhew their owne ſtudy. ¶ **¶** Whiche
becauſe thei would haue ſeme the moze
to be ſet by, they haue fyꝛſt fallen to the
diſpraſſe & deriſio of al other diſciplines.
And becauſe in ſpeaking oz pꝛeching of
ſuch comune thinges as all chriſtē men
know, thei coulde not ſeme excellēt, noꝝ
make it appere & ſeme, þe in their ſtudy
thei had done any gret maĩſtry to ſhewe
theſelf, therfoꝛe meruelouſly thei ſet out
para.

Two thinges
made perſpꝛe
and true.

A paradoxis & strange opinions, against the comen faith of Christes hole church. And because thei haue therein the old holie doctours against them, they fall to the contempt and dispraise of the, either preferring their owne sonde gloses against the old conning & blessed fathers interpretaciōs, or els lene to soe woordes of holy scripture, & seme to say for them against many moertes, & plailly make against the, without receiuing or eare geuing to any reason or authoritie of any mā quick or dede, or of y hole church of Christ to the cōtrary. And thus once **B** proudly perswaded a wrong way, thei take the bydle in the teth, & renne forth lyke an hedstrong horse, & all the world can not plucke them backe. But with sowynge sedicion, setting forth of errors and heresies, and spising their preaching with rebuking of priesthode and prelacie, for the peoples pleasure, they tourne many a man to ruyne and themselfe also. And then the deuill deceiueth them in their bynde affections. **C** They take for god zele to y people they malicious enuy. And for a great vertue their ardet appetite to preache, wher in they haue so great pride for the peoples praitte, that preache I wene thei would, though god would his owne mouth commaund the contrary. **W**hy should ye wene so quod he, or whereby can ye be sure that ye do not now misse consier they good mynde? Hard is it oftymes to iudge an othor mannes dede that hath some apparence of euill, because the purpose & entent may make it good. And what peryl is it then where the dede appereth good, there to iudge the mynde and entent for nought, which who can see but god? As **1. Reg. 6** the scripture saith, *Dominus autem inuestur cor.* Only god beholdeth the hart. And therefore saith our sauour, iudge not before the tyme. **I**udge not quod I, but by open thynges and well apparant. For I speke but of those, whose errantous opinions in they preaching, and they obstinate pride in the defence of they worldly worshippe well declareth they myndes. And some haue I sene, whiche when thei haue for their perillous preaching ben by they prelates prohibited to preache, haue (that notwithstanding) proceeded on stil. And for the meintenace of their disobedience, haue amended the matter with an heresy, boldly and stubbornly defendyng, that sythe they had connyng to preache they were by God bounden to preache. And y no mā nor no

law that was made or could be made, had any authozitie to forbid them. And this thei thought sufficiently proued by the woordes of the Apostle. *Opportet magis obedire deo quam hominibus.* As though these me were Apostles now specially set by god to preache heresy and sow sedicion among christen men as the very apostles were in dede sent and commaunded by God, to preache his very sayth to the Jewes. One of this sorte of this new kinde of preachers beyng demaunded, why that he dled to saye in his sermons about, y now a dayes men preached not wel the ghospel, answered y he thought so, because he saw not the preachers persecuted, nor no strife nor busines arple by their preaching. Which thynges he said & wrote was the fruit of the gospel, because Christ said. *Non veni pacem mittere sed gladium.* I am not come to sende peace into the world but the sword. As not this a worshipfull vnderstanding, y because Christ would make a deuision among infidels, fro the remnant of them to win som, therefore these apostles would so lwe some cocle of dissencion among the christen people, whereby Christ myght lese some of the: For the fruit of strife among y hyeres, and persecution of y precher cannot lightly growe among christen me, but by the preaching of som strange newelties, & bynyng by of some newe fangle heresies, to the infection of oure olde faith. One wist I that was for his parrinacy in that oppinion, y he would and might and was bounden to preache (ani prohibition notwithstanding) wher he was after diuers bolde and open defence therof, at last before folke honorable and seue, reasoned withall, and not onely the law shewed hym to the contrary of his oppinion, whiche lawe was made at a generall counsell, but also by plaine anthozitie of holy scripture proued that his oppinion was erroneus, he so perceiued himselfe satisfied, y he mekely knowleged his errour, and offered to abiure it and to submitte himselfe to penance. But on the morow wher he came forth in open presence of the people, and there sawe many that hadde oft hearde hym preache, of his secrete pride, he fel in suche an open passion of shame that those thold hye hi go back w his worde, which had before had his sermons in gret estimacion, y at y first sight of y people, reuoked his reuocaciō, & said out aloud y he might wel be herd, that his oppinion was true, & that he was the daye before

deceiued

Actes. 5.

Math. 23.

Some strife & persecution both grow among christen men.