

**A** were by the apostles (to whom our lord opened their wittys, that they might vnderstande scripture) so plainly declared, that they were by the people well & cleerely vnderstanden. I say not all the hole scripture, in which it maye be that many a secret mistery lieth yet couered, concerning the comyng of Antechrist, and the date, maner and fassion, of the finall iudgement. wiche shall neuer be fully disclosed, till the tymes appointed by goddes hye prouidence mete and conuenient for them. And fro tyme to tyme as it liketh his maiestie to haue thinges knowne or done in his church, so is no doubt, but he tēpereth his reuelacions, & in such wise dothe insumate & inspire thē into the brestes of his christen people, that by the secreete instyncte of the holy gost they cōsent and agre together in yne, except heretikes that rebell and refuse to be obediēt to god & his church. **W**ho be therby cut of from the lyuely tre of that byne, and waryng withered byaunches, be kepte but for the fyre first here and after in hell, excepte they repēt and call for grace, that may graft them into the stocke againe. But as it may be that many thynges be there not all at ones reueled and vnderstanden in the scripture, but by sondry tymes and ages mo thinges and mo by God vnto his church disclosed, & that as it shall like his high goodnes & wilddome to dispēce & dispōse, so in thinges to be done maye fall in his church variete mutaciō and chaūge, so am I very sure that the holy goste that God sente into his church. **A**nd Christ him selfe, that hath promysed vnto the ende of the worlde to perseuer and abyde in his church, shal neuer suffer his catholike church neither to agree to the makynge of any lawe that shal be to God damnably displeaunte, nor of any trewth that god would were beleuyd to determine or byleue the contrary. For than hadde Christ which is all trouthe broken his promise, and (whiche were blasphemy and abhominable to thinke) were wāren vntrewe. **A**nd therfore ouer this as it maye be that as I said before, some thinges in holy scripture be not yet fully perceined and vnderstanden, so am I very sure, that the church neither doth nor can do dānably consider it wozong, which it should if they shoulde consider it so as it shoulde make an article of mysse bylene, and of a false ertonyous faith. As if they shold by mysse constriction of the scripture

byinge by and belene that Christ were one God, and egall with his father and with the holy goost, if the trouthe were other wise in dede. And therfore sith the church (in which Christ is assent and his holy spirite) can not to goddes displeasure, and their damnacion fall in any falle byleue, in any such substāciall point of the faith, it must nedes be therfore, that Arius and al other heretikes be dōwned in damnable errours. The contrary oppinion of whole execrable heresies, the church was in the begynnyng taught, by the mouthe of Christ him selfe. **A**nd after of his blessed apostles, which redde and declared the scriptures amonge the people in their time, shewyng then what wise the wordes of holy scripture proued the trouthe of such articles of the faith, as they taught thē by mouth. And how such tertes as seemed the contrary, were not conerary in dede. **A**nd therwith declared them of those tertes the right vnderstādinge. **A**nd albe it that our sauour shewed and plainly proued that in the scripture was geuen good tokens and sufficient knowlege of him, yet to the entent we should well knowe that is owne worde and ordēaunce nedeth none other authoritie but him selfe, but is to be byleued and obeyed, be it writtē or not writtē, some thinges dyd he therfore byd to be done, and some thinges also to be byleued, whereof we haue in holy scripture no wyrtynge in the worlde. **S**ainct Paule commaūdeth the people of Thessalonica in his epistle, to kepe y<sup>e</sup> tradicions that he toke them either by his wyrtynge or by his bare worde. For the wordes that he said among thē, our lord had tolde them him for them. **A**nd therfore he wyrteth vnto y<sup>e</sup> Corynthies, that of the holy hostysyll the sacramēt of the atoter he had shewed them the matter & the maner by mouth, as our lord had him self taught it to him. **A**nd therfore no doubte is there, but that by the apostles was the church more fully taught of that matter, than euer was writtē in all the scripture. **T**here was lerned the maner and forme of cōsecraciō. **T**here was lerned much of the misticall gestures and seremonies used in the masse. **A**nd if any mā doubte therof, let him consider, where shoulde we els haue the begynnyng of the water put with the wyne in to the calyce, For wel we wote that y<sup>e</sup> scripture biddeth it not. **A**nd euery wise man maye well wyrtte,

The name of the small iudgement doth bye couered.

Heretikes.

There was no thinge taught of the sacramēt that was writtē in the scripture.

Of the water put with the wyne in the calyce.

than

**A** than when the gospell sheweth onely of wine, there durste no mā in this worlde haue bene so bolde to put any thinge els therto. For when the gospell sheweth of wyne onely turned into his precious blode, what man woulde aduenture to make any mixture of water? And now is y<sup>e</sup> church so well acertened of goddes pleasure therein without any scripture, that thei not onely dare put in water, but also dare not leue it out. And wherby knewe the church this thing, but by God & his holy aposties, which taught in their time? And so wente it forth frō

**W** age to age, continued in the church vntyll this day, begonne by God in the begynnyng, without any mencion made in holy scripture.

**H**ow be it Luther saith because it is not commaunded by scripture, we maye chose therfore whether we will do it or leue it. For this one poynt is the very fond foundation and ground of all his great heresyes, that a mā is not boundē to beleue any thing but if it may be proued evidently by scripture. And there vpon goth he so farforth, that no scripture can be euident to proue any thing that he lyst to deny. For he will not agree it for euident he it neuer so plain.

**A**nd he will call euident for him that terte, that is euident against him. And sometime if it be to playne against him, than will he call it no scripture, as he plaith with the ppsle of saint James. And because the olde holy doctours be full and hole against him, he setteth the all at nought. And with these worshipfull wise ways he proclameth him selfe a conquerour, where besides all the remenaunt, wherin euery childe may see his proud frantike folly, he is shamefully put to flight in the iust point that is to wryt that no thing is to be beleued for a sure truth, but if it appere proued and

**E**uident in holy writ. And yet had that point at the firste face some visage of p<sup>r</sup> babilite. How be it, to say the truth, he were a lewde lozell that wolde nothing do that his maister would byd hym, nor nothyng byleue that his maister would tell him, but if he take it him in wryting, as Luther playth with Christ. Of whose wordes or actes he will beleue nothyng, excepte he finde it in scripture, and that playne and euident. How must he by that meanes condemne the church of Christ, for that thei saintifie not the saturday, which was the sabbath daie institute by God among the

Jewes, commaunding the sabbath daie to be kepte holy. And albeit the matter of the precept is mo<sup>r</sup> all and the date le<sup>g</sup> gall, so that it maye be chauged, yet wil there I wene no man thinke, that euer the church woulde take vpon them to chaunge it without speciall ordinaunce of God, wherof we find no remēbraunce at all in holy scripture. By what scripture is euidently knowen that euery mā and woman hath power to minister the sacramēt of bapteme? Let it be shewed, either by commaundement, consaile, licence or example exp<sup>r</sup>essed in scripture.

**M**any thinges are there like, which as holy doctours agree, were taught the apostles by Christ, and the church by the apostles, and so comen down to our dties by cōtinuall succession fro theirs. But I will let all other passe ouer and speke but of one. Every good christen man I doubt not beleueth y<sup>e</sup> our blessed lady was a perpetuall virgyn, as wel after the byrthe of Christ as before.

For it were a straunge thinge that she should after blessed byrthe, be lesse minded to clenness and puryte, and set lesse by her holy purpose and promise of chastyte, vowed & dedicate vnto God, then she dyd before. For surely who so considereth the wordes of the gospel in saint Luke, shall well perceyue that she had vowed virginite. For when the aungel had said vnto her, Lo thou shalt conceiue in thy wombe and byrge forth a childe, & thou shalt call his name Jesus, she answered him, how may this be: for as for man I know none, which though it be spoken but for the time thā present, yet must it nedes signifie that she neuer woulde knowe none, after the maner of spekyng, by which a nonne myght say, as for man there medeleth none with me, signifieng that neuer there shall. And in cōmon speche is that figure much in vse. By which a womā

**f** faith of one, who she is determined neuer to mary, we maye well talke together, but we wedded not together, meanyng that thei neuer shall wedde together. And in such wise men our lady when she saide, how may this be for I knowe no man, meanyng that she neuer would medle with man. Or els had her answer nothyng ben to purpose. For the aungell said not, Lo thou art conceived, whiche if he had saide, she might well haue meruayled onely for that she knewe no man all redy. But when he said thou shalt conceyue this

Of the cha<sup>r</sup>gynge of the sabbath daie

The grounde of al Luthers heresies.

Luke. ca. r. Mary vowed virginite.

could

A coulde be no meruaile vnto her, for that she knew no man all redy. And therfore sith she meruailed how it might be that euer she should conceyue & haue a child, it must nedes be that her answer ment that she neuer would medle with man. And therfore she meruailed, because he said it shoulde be and she knewe not how it coulde be, but the wayes by which she was at full point with her selfe that it shoulde neuer be, so that then he shewed her howe it should come aboute, by the holy gost commynge in to her, and the power of god on highe shadowyng her.

Luke. 1.

**B** And then she assented and said, Lo here the hāde maide of God, be it done to me after thy worde as thou tellest me. And thus appereth it evidently, that she had than a full determined purpose of virginite. And that as it semeth such as she thought not lawfull to chaunge. For els whan the aungell did the message, she might haue inclined therto though she had before ben in another minde. Now whā she had then so full & fast a purpose of perpetual virginite before the byrthe of her blessed childe, which came amōge his other heuenly doctrine to call and exorte the worlde frō all pleasure of the flesh to the puritie and cleennes of the body and soule, and from the desire of carnall generacion to a godly regeneracio in grace, moze were it then wonder if she should haue then moze regard of fleshly delite, or cure of worldly procreation, than euer she had before her celestially cōceptiō of her maker, made mā in her blessed wombe: Or what mā coulde thinke it that euer God would suffre any erthly man after, to be conceyued in that holy closet taken vp and cōsecrate so specially to God? This reuerent article of our ladyes perpetuall

**C** virginite, the church of Christ beyng taught the trowth by Christ, perpetuall hath beleued sence the time of Christ. And yet is there no worde thereof in Christes gospell wrytten, but rather diuers textes so sounyng to the contrary, that by the wronge vnderstandyng of them, the heretike Cludius toke the occasiō of his heresy, by which he wolde that our lady after the byrth of Christe had other children by Joseph. How can we than say that we could without the lernyng of the faith before, finde out all the pointes in the scripture, when there be some that all christendome beleue, wherof the scripture gyueth no playne doctrine, but rather semeth to say the cō-

Cludius ex-  
poure.

**D** trary. **B**ut as I began to say, the holy apostles beinge taught by their great maister Christ, did teche vnto y church as well the articles of the faith, as the vnderstandyng of such textes of scripture, as was mete and cōuenient for the matter. Wherby it is not unlikely that the gospell of saint Iehan, & the epistles of saint Paule, were than better vnderstanden among the cōmon people, than they be peradventure now with some, that take them selfe for great clerkes. And as the apostles at that time taught the people, so did euer some of them that herde the teche forth, and leue their doctrine and tradicions to other that came after. By reason wherof, not onely came the rytes and sacramentes and the articles of our faith from hande to hande, from Christ and his apostles vnto our dayes, but also the great parte of the right vnderstandyng of holy scripture by god and godly wryters of sundry times. By whose god & holsome doctrine set forth by their vertue with goddes god inspiracion grace and helpe of the holy gost, we haue also the knowledge and percepyng what was the faith of Christes church in euery time sence. And therby perceyue we that these heretikes be not onely barkers against the faith that nowe is, but also that hathe ben euer sence Christ dyed. And therfore is holy scripture as I said the best and the best lernyng that any man can haue, if one take the right way in the lernyng. It is (as a good holy saint faith) so meruaulously tempered, that a mouse may wade therin, and an Olyphant be drowned therin. For there is no man so lowe, but if he will seke his way with the staffe of his faith in his hāde, and holde that fast and serche the way therwith, and haue the olde holy fathers also for his gydes, goyng on w a good purpose & a lowly harte, vsyng reason and refusyng no good lernyng, with calling of God for wisdom grace & helpe that he maie well kepe his way and folowe his good gydes, than shall he neuer fall in parell, but well & surely wade thowre, and come to such ende of his iourney as him selfe wolde well wythe. But surely if he be as longe as Longynus, and haue an hpe harte & trust vpon his owne witte (as he dothe) loke he neuer so lowly (that setteth all y olde holy fathers at nought) that felowe shall not fayle to synke ouer y eres & drowne. And of al wycthes worst that he walke,

that

that

By whome  
came the vnderstandyng  
of scripture.

By whome a man  
may wade & by  
the scripture.

**A** that falsyng ytell of the faith of Christes church, cometh to the scripture of God, to loke & trye therein whether the church beleue a right or not. For either doubteth he whether Christe teche his church trewe, or elles whether Christ techerh it at all or not. And thā he doubteth whether Christ in his wordes dyd say trewe, whan he said he woulde be wih his church till the ende of h̄ world. And surely the thyng that made Arrius Pelagius, Fauſtus, Panicheus, Donatus, Cluidius and all the rable of the olde heretiques to do wone them selfe in those damnable heresies, was nothing

The thyng that made heretikes to erre

**B** but highe pride of their lerning in scripture, wherin thei solowed their owne wittes and leste the cōmon faith of the catholike church, preferryng their own gay gloses befoze the ryght catholike faith of all Christes church, which can neuer erre in any substācial point that God would haue vs bounden to beleue. And therfoze to ende vohere we began, who so wil not vnto the study of scripture take the poyntes of the catholike faith as a rule of interpretacion, but of dyffydens and myſtr uſt study to seke in scripture whether h̄ faith of the church be trewe or not, he can not faile to fall in worse errours & farre more ieopardous than any man can do by philosophy, wherof the reasons & argumentes in matters of our faith haue nothing in like authoritie.

¶ The. xxvi. chapiter.

**T**he messenger sayenge that him semed he shoulde not beleue the church, if he sawe the church say one thyng, & the holy scripture another thinge, by cause the scripture is h̄ worde of god, the authoz sheweth that the faith of the church is the worde of god as well as the scripture, and therfoze as well to be beleued. And that the faith and the scripture well vnderstanden be neuer contrary. And further sheweth that vpon all doubtes risynge vpon holy scripture concernyng any necessary article of the faith, he that can not vpon all that he can hyze in the matter on both the sides perceyue the better and trewer parte, hath a sure and vndoubtable refuge puided him by the goodnes of God to byynge him out of all perplexite, in that God hath commaunded him in all such doutes to beleue his church.



**A**nsely syz quod hē, me thincketh it is wel said that ye haue said. And in good faith to say the truthe I see not what I shoulde answer it withall.

And yet whan I loke backe agayne vpon holy scripture, and consyder, that it is goddes owne wordes, whiche I wote well ye will graunt, I finde in myne hart to beleue all the men in the hole world, if thei wold say any thing, wherof I hold se that the hole scripture saith the contrary, sith it is reason that I beleue God alone far better thā them all. ¶ In that q̄ I, ye say very trouthe. But now I put case that God woulde tell you two thinges whether of them would ye beleue best. ¶ Neyther other quod he, but I would beleue them both firmly & bothe a like. ¶ What if neyther other q̄ I, were likely to be trewe, but semed bothe twayne impossible.

¶ That tholde quod he make littell force to me. For that ones knowen, that god telleth them, semed thei neuer so far vnl likely, nor neuer so far impossible, I neither hold nor could haue any doute, but that thei were bothe twayne trewe.

¶ That is well said quod I. But nowe and it so were, that those two thinges semed the one to h̄ other clene contrary, what would ye than thinke, and which would ye thā beleue. ¶ Yet coude I not q̄ he doute any thyng, but h̄ thei were very trew both, but I wold verely thik, that I did not wel vnderstande h̄ one of the. ¶ What wold ye than do q̄ I, if he had you belene the bothe. ¶ Mary quod he, than would I pray him tell me first how he vnderstandeth them bothe. For though I beleue that thei be both trew, in that sense and purpose that he takyth his owne wordes, and may in that manner vnderstanden, well stande & agree together, yet can I not beleue the bothe in that sense & vnderstandyng, wherein thei repugne & be directly contrary eche to other.

¶ That is q̄ I so wel said, h̄ in my minde no man can amēde it. ¶ But now wold I wit quod I, whether that the faith of the church be the worde of God, and by God spoken to the church or not. ¶ Yes quod he, God speket to his church in the scripture. ¶ And is nothing goddes wordes q̄ I, but scripture. ¶ The wordes that God speake to Moyses, were thei not goddes wordes all, till thei were wyrtē. And the wordes of Christ to his apostles were thei not his wordes till thei were wyrtē.

¶

**A** **W**es than quod he. But nowe syth he hath persyted and finished the cozpus of holy scripture, all thyng that he would chrysten people shoulde beleue, & all that he would the church shoulde do, and all that he would the church shoulde eschew, al this hath he leste the his minde sufficiently in holy scripture. **A**nd none otherwise quod I beside: I had wente we had ben at another pointe, in that ye se the sabboth daie chaunged in to sonday without any woerde of scripture, gyuyng any comaundemēt of the chaunge in the newe testament, fro the comaundement geuen for the saturday in the olde. And also for the pointe that we spake of, touchyng the perpetuall virginite of our lady, wherof is no woerde wyrtten in scripture. But syth I perceyue that the great affection and reuerence that ye bere to the scripture of god, not without great cause but without any measure, maketh you in the case that ye take all authoritie and credence from every woerde of God spoken beside the scripture. **I** would also you therfore this question. **I**f god in holy scripture tell you two thynges that seme the one contrary to the other, as for ensample if he tell you in one place he is lesse than his father and in another place that he and his father be all one, which of these wyll you beleue. **M**ary quod he bothe twayne. For thei maie stande together wel ynoughe. For he was lesse as men, & was all one & egall as God. **W**erynne it is quod I that ye save. But nowe if ye hadde bene bozne in the daies of Arrius the heretike, he woulde not haue receyued nor holde him selfe cōtēt with this answer, But he would haue agreed you the first parte and put you further to proue the seconde parte. **A**nd vnto that terte he wold haue made you a glose, that his father and he were one not in substance but in will. And that glose he would haue fortified and made somewhat semely with an other woerde of Christ, in which he prayed his father sayenge, as thou and I bothe one so make thou that thei and we may be made one, menyng by his chrysten people which shall neuer be one with him in substance. So that for the inequality of Christ by reason of his māhode, ye must agree with him. **W**at for byrte of godhedde, he will not agree with you but put you alwaie to proue it. **W**ell quod he and though he so did, yet if I were prouided therfore, there be textes

ynowe that plainly proue it. **W**hat is quod I very truthe. But yet is there none but he shal alwaie set you another against it, and a glose as false for yours as ye shall haue an answer for his in such wise as he maie abuse a right wise and well lerned man, as he did in his olone daies, and many daies after many a thousande. **C**han if it so were, that in that dispicious ye coude not make your audyence to discerne the truthe, nor peradventure persuade them to beleue the truth, bycause the false parte might happe to haue to the myndes of many a moze face of truth, as it had at y tyme to many that thā were of y secte, what way wold ye winde out? **M**ary q he I wold beleue well my selfe the truthe and go to God, and let them that wold beleue the false parte, go to the deuill. **W**e should quod I haue taken therin a good sure way. But nowe if ye had bene in that tyme (albe it ye be nowe fast & sure in the truthe) ye myght haue happed whyle the matter was in question, and many great clerkes and wel scripted men, and some semyng right holy, set on the wronge syde, ye might haue happed I say so to haue bene moued with the reasons on bothe the sydes, that ye shoulde not haue wyfste on which parte to determine your byleue. **A**nd what would ye than haue done? **Q**uod he ye put me nowe to a pynche, and I shall answer you as I haue herd say that doctor Mayo, sometyme almayner to king Henry the seucith, answered ones the kyng at his table. It happeth that there was fallen in communicaciō the story of Joseph how his maisters Putiphers wife a great man with the kyng of Egypte, woulde haue pulled him to bedde, & he fled away. **H**owe maister Mayo (quod the kynges grace) ye be a tall stronge man on the one syde, and a conynge doctor on the other side, what woulde ye haue done if ye had bene not Joseph, but in Josephes stede? **W**y my trouthe sy quod he & it like your grace I can not tell you what I woulde haue done, but I can tell you well what I shoulde haue done. **W**y my trouthe quod the kyng that was very well answered. And sythe that answer serued him well there, I shall make the same serue me here. For surely if I had bene in Arrius daies in y point that ye spake of, what I would haue done that wote I nere. But what I shoulde haue done that can I wel tell you and surely truthe

Doctor Mayo

**I** I wold haue done so to. **¶** What is that quod I. **¶** Mary I wold haue blyeued the best quod he. **¶** The best quod I? That were beste in dede, if ye wold which it were. But þe cause is put, that the reasons grouded vpon scripture serued vnto you in such wise, eche to impugne and answer other, that ye shode in suche a doute, that ye coulde in no wise discern whether spede sayd best.

**¶** By god quod he I had forgottē that, well than were it best quod he, and so wold I haue done I thinke, knele me downe and make my speciall prayour to God, that it might please his godnes in so great a parell not to leue me perplexed, but bouchefase to encline myne assent vnto that side that he knewe very trewe, and wold I should beleue to be trewe, and then wold I holdely beleue the one which God shoulde haue put in my minde. Had not this bene the beste waye? **¶** If it were not quod I the best, it might peraduenture serue for a secōde.

**Two lottes.** **¶** A seconde quod he, than ye take it for nought. **¶** Nay quod I, there be two secondes after two maner countynge. One nexte vnto the woꝛst another nexte vnto the best. And your way is surely

farre fro the woꝛst. But yet dare I not assent that it were the best tyll I vnderstande it better. And therfore I pray you tell me this. If after your speciall prayours made, ye wrote the one parte in one paper, and the other parte in an other, and laide them bothe on the grounde, and then set by a staffe betwene them bothe, woulde ye be then indifferent to take the one tyde or the other after, as it shold happē your staffe to fall? **¶** Why not quod he. **¶** Els put it vpon two lottes, & than at aduenture drawe the one and take it. For when I

haue done as much as mine owne witte will serue, & haue herde therto all that I can of other men, and yet by neither can perceyue the better oppinion, what shoulde I do or what coulde I do further than praye for grace to gyde my choyce, and so at aduenture holdely take the one and holde it faste, doubtyng nothyng but God assisted my choyce, if I haue a ferme faith in his promise, by which he promisyeth that if we aske we shall haue asking as saint James saith without any doute. And why shoulde not I in such perplexed case after helpe called for of God, take the one parte at aduenture by lot as did the apostles in the chosyng of a new, to fulfill the place

of the traitour Judas. **¶** Lottes quod I be well lawfull in the choyce of suche two thinges as be bothe so good that we be likely to chose wel ynoughe whether so euer we take. But nowe if ye were in the case that I haue herde my father mercyly say euery man is at the choyce of his wife, that ye shold put your hāde in to a blynde bagge full of snakes and eles together. **¶** vii. snakes for one ele, ye wold I wene reken it a perillous choise to take by one at aduenture though ye had made your speciall prayour to spede well. For ye ought not in such case to aduenture it vpon your prayour & trust in God without necessitie. **¶** What is peraduenture trowthe quod he. But in our case there is necessitie. For there were none other waye to auoyde þe perplexite, but euē take the one by prayour and ferme truste in God, whiche neuer deceyued them that truste in him. **¶** If there were or I none other waye some what were it than that ye say. But nowe consider your case agayne. And whan it soo were, that ye coulde not vpon that ye herde the Arrians and the catholike part argue together, perceyue whether parte were the better. And therfore of those two tales tolde you by god in many textes of holy scripture, some semynge plainely to say that Christ was not egall with his father, some semynge as plainely to say the contrary, ye coulde in no wise finde any reason, wherby ye coulde finde your selfe moued to take the one parte for moꝛe probable thā the other. I put case than that God woulde him selfe say to you, I haue shewed the trowthe of this matter to such a man, & how my scripture is to be vnderstanden concernyng the same. Go thy wayes therfore to him. And that thing that he shall tell the that thinge beleue thou. **¶** Woulde ye say nay good lord I wil aske of no man but thy self, and therfor tell me thyne owne mouth, or els I will take the one parte at all aduentures, & thinke that thou wold haue it so, or els wold ye thinke that God were your good lord, & had done much for you in that it liked him so graciously for your surty to bryng you out of such a great perplexite, wherby ye shoulde for your owne minde haue remayned in an insoluble doute in a matter of the faith, wherin it is damnable to dwell in doute, or (whiche yet much woꝛse were) haue declined peraduenture into an inuineyble errour? **¶** Verely quod he great cause shoulde I haue

I haue had hyghly to thanke God. ¶ We would not than quod I first make your prayour and than with good hope (that grace shall gyde your fortune) take the one parte at aduenture by Lot, but ye would in your prayour thanke God for that prouision. And then would ye get you to that man as fast as ye could. ¶ Wery trouthe quod he, Than if that man shoulde tell you that Arrius & his company were heretikes all, and toke tertes of scripture wronge ye would beleue him: ¶ We verely q he that wold I. I put case quod I that ye had not doubted before, but had bene in your selte at clere pointe, that the Arrians opinion were the trouthe, yet ye would against Arrius and al his, & against your owne mynde also iene vnto his worde whom God had beden you beleue. ¶ What els quod he? ¶ What if ye asked him quod I whether god haue sufficiently shewed that pointe in scripture, so that it mate by the wordes of holy wytte well and evidently be proued, that he tolde you: yea. And that therupon he would bring in all the tertes that ye had well in remembraunce all redy, and that ye layed against them all that you coule lay for the contrary, so ferforth that what eche of you hadde layed all your tertes and all your gloses, that epyther of you bothe coule byynge forthe, tyll ye both confessed, that neither of ye bothe coule any further thing finde therein, he sayenge still that his waye were the trithe, and that he had by scripture wel proued it vnto you, and your self on the other syde for all that euer ye had herde him saye, perceyunge in your owne mynde none other, but that ye had by scripture better proued the other parte, which would ye now beleue, that way that as far as ye se God saith him selfe in holy scripture, or els that mā whom god sent you to and hadde you beleue? ¶ Nay verely q he I wold beleue him. ¶ Well said q I. But whether would ye onely beleue him that the trouthe of the matter were against the Arrians, or els would you beleue him further, in that he said he hadde soo proued it vnto you by scripture. ¶ I wold quod he beleue him therein also. For sith God so had commaunded me, and had shewed me that he had him selfe instructed y man, in what sense the scripture were to be vnderstanden, I coule none other wise thinke, but that were trewe, & though he it appered to myne owne reason the co-

rary. ¶ Wery well said quod I. Howe if God had said vnto you that ye should beleue that man concerning the matter selfe, and of scripture had nothyng spoken, than would ye haue beleued hym yet in the matter? ¶ Would ye not althoughe he should haue told you that he vnderstode no scripture at all: ¶ What is trewe quod he. ¶ Howe if he shoulde then haue tolde you that the Arrians were heretikes in that pointe, and their opinion erroneous and false, ye wold haue beleued him? ¶ What els quod he. ¶ What if he had told you therewith q I, that he wyll nere whether it might be well proued by scripture or not? ¶ Yet would ye I quod he neuertheless beleue to be trewe the matter selfe that he had tolde me. ¶ What would you than thinke quod I of those tertes, that ye did reher before well and plainly to proue the contrary. ¶ I would quod he than reher, that thei were mente some other wayes than I coule vnderstade. For I coule not doubt but beyng truly vnderstaden, thei coule neuer witness against the trouthe. ¶ In good faith quod I ye say meruaylously well. Do ye not q I, take it for al one, whether God bid you do a thyng his owne mouthe, or by holy scripture: ¶ Yes quod he sayunge that I take the byddyng by scripture for the more sure. For there wot I well God speketh & I can not be illuded. ¶ Howe quod I this man that God byddeth you go to, and in all thing beleue him, will it make any chaunge in the matter whether it be man or woman: ¶ No chaunge at all quod he. ¶ What if it were a certayne knowen company of men & women together quod I, would that make any difference? ¶ Peter a whit quod he. ¶ Than quod I in case it appere vnto you, as I iuppole it dothe, to you and to euery christen man els, y in all pointes of faith, bothe in thynges to be beleued aboue nature, and in thinges also that are of necessitie to be knowen and beleued, which may be perceued by reason geuen vs with nature. God gyueth vs in commaundement that we shall beleue his church, than are ye full answered. For than haue ye the man that ye must nedes resorte vnto, for your finall answer and solucio of all pointes and doubttes, in any wise concernyng the saluacion of your soule. Of whiche pointes no man can deny, but one of the most especiall pointe is to take in holy scripture alway the right sense. Or els

*In all doubttes beleue the church.*

**A** If we can not attayne the right vnder-  
standynge, yet than at the lesse wyse to  
be sure, that we shall auoide & eschewe  
all such mytterakynge, as might byynge  
vs into any damnable errour.

¶ The .xxvii. chapter.

**T**he authoꝝ pꝛoueth that god hath com-  
maunded vs in all thinge necessary  
to saluacion to geue firme credence  
and full obedience vnto his church.  
And a cause why God will haue vs  
bounden to beleue.

**W**hat is tꝛouth quod he, if this  
may appere. But where shall  
it appere that God commaun-  
deth vs in all such thinges to  
beleue the church? For first  
me thinketh that were a very straunge  
maner of commaundyng. For of the  
church be all we y<sup>e</sup> shoulde (as ye say) be  
by God commaunded to beleue the church,  
& all we together make the hole church.  
And what reason were it than to com-  
maunde vs to beleue the church.

Whiche were no moze in effeate, but to  
byd vs all beleue vs all, oꝝ eche of vs to  
beleue other. And then if we fell at di-  
uers oppinions, why shoulde that one

**C** parte moze beleue the other, than be be-  
leued of the other, sith bothe the partes  
be of the church and make the church  
amonge them? sauynge that alway that  
parte semeth to be beleued whiche best  
& most clerely can alledge the scripture  
for their oppinion. For the wordes of  
God muste byrke the wryse. He is onely  
to be beleued & his onely sonne of whom  
him selfe comma. ided. *ipsum audite*, hyze  
him saide the father at the tyme of his  
baptisme. And therfoze the man that ye  
speke of whom God sendeth me to, and  
whom he byddeth me hyze and beleue,  
is our sauour Christ onely, & not any  
congregation of men. Whose wordes

**I**f we beleue befoze the wordes of God,  
and in the stede of the scripture of God  
put our trasse and confidẽce in the doc-  
trine and ordenaunce of the church, it  
were happely to be fered, lest we fall in  
the reprose that is touched in the gospel  
where is said, in bayne worthip thei me  
with the doctrine of me, and where our  
sauour also reprooueth the scribes and  
the pharises saynge vnto them, wher-  
foze do you byrke and transgresse the com-  
maundemẽt of god for your tradicions.

¶ I trust quod I yet at last we shall a-  
gre. But much a do me thinketh it is to  
come to it. But sith we muste as ye say

& tꝛuth it is, hyze our sauour Christ  
& beleue him, is it ynough to hyze him  
and beleue him, oꝝ be we besydes that  
also bounden to obey him? ¶ To obey  
him also quod he. For els were he better  
vnderde. ¶ Wel said quod I. But whe-  
ther are we bounden to hyze him & obey  
him in some thinges oꝝ in all thinges?

¶ In al thinges quod he without excep-  
cion that he commaunded vs to do.

¶ Than if Christ quod I bydde vs be-  
leue & obey his church, be we not bounden  
so to do. Yes quod he. ¶ Than may  
we quod I no moze doubt to be tꝛewe,  
what so the church byddeth vs beleue,

than the thinge that our sauour him  
selfe byddeth vs beleue, if he bydde vs  
hyze his church as his father had vs  
hyze him. ¶ That is tꝛouth w<sup>h</sup> he if he so  
do, but me thinketh it were a straunge  
byddyng as I saide to bydde eche of vs  
beleue other. ¶ It semeth not quod I so  
straunge a thing to saint Paul. For he

meruaylous effectually beseecheth chri-  
stien people to agre together all in one  
mynde, and in the saythe to tell one  
tale, suffering no sectes oꝝ splines among  
them. Whiche agrement and consent can  
neuer be where no man geueth credence  
to other. But among christien people if

will sone be, if euery man gyue credence  
to the church. ¶ But yet quod he sith all  
be of y<sup>e</sup> church, of diuers partes, which  
shall beleue which?

¶ We take that w<sup>h</sup> I  
for a great doobte and a thing very per-  
plex, which semeth me very plaine. For  
either first the church hath the tꝛuth &  
beleue al one way till some one oꝝ some  
fewe begynne the change, and than  
though all be yet of y<sup>e</sup> church, till some  
by their obstinacy be gone out oꝝ put  
out, yet is it no doubt bat if I will be-  
leue the church I must beleue the y<sup>e</sup> still  
beleue y<sup>e</sup> wate, which al y<sup>e</sup> whole beleued  
befoze.

¶ Or els if there were any thig  
that was peradventure such, that in the  
church sometyme was doubted and re-  
puted for vncleked and vnknoled, if  
after y<sup>e</sup> holy church fall in one cõset  
byon the one side, either by common de-  
terminacion at a generall counsaile, oꝝ  
by a persyte perswasion and beleue so  
receiued throughe chꝛistidome, that the  
christien people thinke it a damnable er-  
our to beleue the contrary, than if any  
woulde after take the contrary waye,  
were it one oꝝ mo, were it fewe oꝝ ma-  
ny, were thei lerted oꝝ vnlerned, were  
thei ley people oꝝ of the clergie, yet can  
I nothing doubt which parte to beleue

if I

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